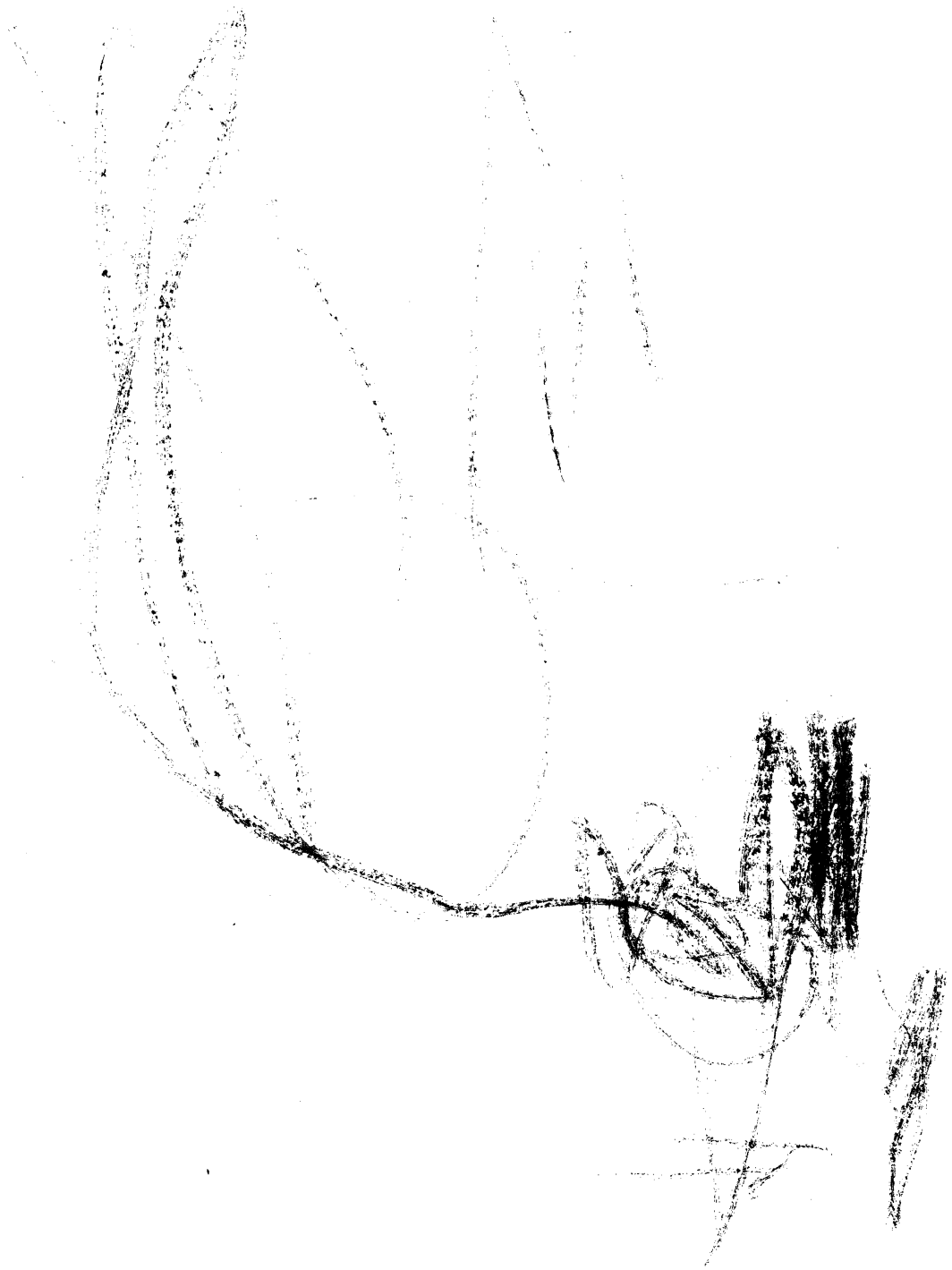




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MALORY'S MORTE DARTHUR



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# LE MORTE DARTHUR

BY SYR THOMAS MALORY

THE ORIGINAL EDITION OF WILLIAM CAXTON  
NOW REPRINTED AND EDITED

BY H. OSKAR SOMMER, PH.D.

VOL. III.

STUDIES ON THE SOURCES

WITH AN INTRODUCTORY ESSAY

BY ANDREW LANG, M.A.

LONDON: PUBLISHED BY DAVID NUTT, IN THE STRAND

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## PREFACE.



HERE present to the world of scholarship the third and last instalment of the work which four years ago I set myself to accomplish, and of which I published the first instalment in the spring of 1889. I have faithfully endeavoured to redeem every pledge I made to the public and to myself, and to the best of my ability to render this work, which was begun and has been continued as a labour of love, a worthy contribution to English literature, a worthy example of German scholarship. The task has been a long and an onerous one; during its execution my health failed me repeatedly—to this, as well as to my resolve to explore every portion of the vast tract of Romantic literature that lay before me, and, I candidly confess it, to miscalculation of the complexity of the task, must be attributed the delay which has taken place in the issue of this third volume. I can, however, assure the subscribers to my work that, as regrettable as this delay may have appeared to some of them, it has enabled me to attain results of which I had no idea when I began my task. I am likewise sure of one other thing: without the intimate knowledge of Malory's work which I acquired by the drudgery of copying out the text with my own hand, of collating proof with original, and of compiling the critical apparatus, I could never have achieved the results which I set forth in the present volume. All who are familiar



with studies of this kind will understand that the amount of printed matter represents but a slight proportion of the labour involved. Negative results occupy little or no space, yet they necessitate as much labour, and may be as important to establish, as positive ones.

It will be recognised, I trust, that, thanks to my efforts, Sir Thomas Malory's position in the history of English literature is henceforth clearly defined, and that the sources which he worked up into his compilation, together with his own additions, have been ascertained beyond doubt. It is true, a small portion remains which I have not been able to trace, but I fully hope that the opportune discovery of a new text (such as that of the "Suite de Merlin" fifteen years ago) may fill up this gap in our knowledge.

I may be allowed to sketch briefly the outcome of my investigations. Malory, in his account of the early life of Arthur, followed partly the Vulgate-Merlin, but mainly the so-called "Suite de Merlin," of which one solitary French MS. has survived, and for a portion of which Malory is the only extant authority; in the Tristan-section he followed a French trilogy, which is different from all existing versions, and which we only know from him; in the Lancelot-section he used a "Suite de Lancelot," the existence of which was not even suspected by any previous investigator, was established conjecturally by me after a minute examination of the entire Lancelot-cycle, and was finally placed beyond doubt by my discovery of a fragment of the version embedded in a Tristan MS. When Malory followed previous English versions, as is the case of the Thornton MS. in the library of Lincoln Cathedral and the Harl. MS. 2252 at the British Museum, he made free and ample use of them, to the extent of transcribing whole passages. I may also claim to have destroyed the erroneous theory that Malory derived his information directly from Welsh sources, or that he was himself a Welshman; and, finally, I have printed as an Appendix to this

volume the only portion of Malory's French sources which has never appeared in print previously.

I have seen with great pleasure that my transcript of Caxton's volume, even before the completion of the work, has been of use to philologists as well as to students of literature, and I am more than ever convinced that it was time to produce a reliable text of "Le Morte Darthur," and that the secretary of a distinguished literary society was wrong when he expressed his surprise on hearing of my intention, and asked me plaintively if I was not acquainted with Robert Southey's splendid edition.

I hope and trust that these Studies on the Sources will meet with the same kind welcome as the two former volumes, and that they will be useful to the student of the vast and intricate Arthurian romance.

In common with other admirers of Malory, I must thank Mr. Andrew Lang for the few pages which he has prefixed to this volume, and in which he has so eloquently vindicated the abiding charm and interest of this great storehouse of romance.

I have again to express my deep obligation to His Excellency the Royal Prussian State-Minister Herr Dr. von Gossler for the grant of a small third subsidy from the Prussian Treasury; also to all the staff of the British Museum, the great national library, for their kindness and courtesy, and for all the facilities afforded me.

I again express my warmest thanks to my friend Mr. Alfred Nutt, who, himself an enthusiastic student of Arthurian romance, eagerly watched the progress of my studies; I owe to him many valuable suggestions and much other help. He also assisted me in the onerous and ungrateful task of reading the proofs of this volume. Not only my thanks, but those of all who love Arthurian romance, are due to him that he readily and disinterestedly consented to the greatly enlarged scope of my work, whereby the size and cost of this volume have been very considerably increased.



At the conclusion of a work involving the exercise of so much skill and taste on the part of the eminent printing firm to which its execution was entrusted, I must tender my hearty thanks to my friend Mr. Charles McCall and to all his assistants both for the beauty of the volumes and for the ever ready assistance afforded me in the course of their progress through the press.

H. OSKAR SOMMER.

BRITISH MUSEUM, LARGE ROOM,  
*April 1891.*

## CONTENTS.

	PAGE
INTRODUCTORY ESSAY BY ANDREW LANG, M.A. . . . .	xiii
STUDIES ON THE SOURCES OF "LE MORTE DARTHUR":	
INTRODUCTION . . . . .	I
I. THE "MERLIN," OR THE EARLY HISTORY OF KING ARTHUR.	
A. THE "MERLIN" BY ROBERT DE BORON.	
TABLE SHOWING THE RELATIVE LENGTH IN PAGES AND THE NUMBER OF CHAPTERS OF THE TWENTY-ONE BOOKS OF "LE MORTE DARTHUR," THE BRANCHES OF ARTHURIAN ROMANCE THEY BELONG TO, AND ALL MSS. AND EDITIONS PRESENTING THE SAME VERSIONS . . . . .	<i>facing</i> 12
BOOK I. CHAPTERS I.-VII.: THE HUTH MS. . . . .	14
B. THE "ORDINARY MERLIN."	
BOOK I. CHAPTERS VIII.-XVIII.: ADD. MS. No. 10292 . . . . .	31
C. THE "SUITE DE MERLIN."	
TABLE SHOWING THE RELATION OF THE "MERLIN" MSS. TO ONE ANOTHER, AND ILLUSTRATING THE TREATMENT OF PROPER NAMES BY THE SCRIBES . . . . .	<i>facing</i> 55
α. BOOK I. CHAPTERS XIX.-XXVIII. . . . .	58
β. BOOK II. . . . .	70
γ. BOOK III. . . . .	97
δ. BOOK IV. . . . .	117
D. "LA MORTE ARTHURE": THORNTON MS.	
BOOK V. . . . .	148

	PAGE
II. THE "LANCELOT," OR THE LATER HISTORY OF KING ARTHUR.	
A. THE "LANCELOT" PROPER.	
a. BOOK VI.	
TABLE SHOWING THE MSS. OF "LE ROMAN DE LANCELOT" AT THE BRITISH MUSEUM IN THEIR RELATIONSHIP TO THE EDITION OF PARIS, 1513, AND "LE MORTE DARTHUR" . . . <i>facing</i>	
	177
α. CHAPTERS I.-VII. . . . .	178
β. CHAPTERS VII.-XI. . . . .	186
γ. CHAPTERS XI.-XVIII. . . . .	189
b. BOOK XI.	
α. CHAPTERS I.-III. . . . .	190
β. CHAPTERS III.-VI. . . . .	193
γ. CHAPTERS VII.-XIV. . . . .	195
c. BOOK XII.	
CHAPTERS I.-X. . . . .	200
B. THE QUEST OF THE HOLY GRAIL.	
α. BOOK XIII. . . . .	206
β. BOOK XIV. . . . .	213
γ. BOOK XV. . . . .	214
δ. BOOK XVI. . . . .	216
ε. BOOK XVII. . . . .	217
C. "LA MORT AU ROI ARTUS."	
a. BOOK XVIII. . . . .	221
b. BOOK XIX.: "LE ROMAN DE LA CHARRETTE" AND THE PROSE-LANCELOT.	
α. CHAPTERS I.-VI. . . . .	232
β. CHAPTERS VI.-IX. . . . .	241
γ. CHAPTERS X.-XII. . . . .	248
c. "LE MORT ARTHUR": HARL. MS. 2252 AND THE PROSE-LANCELOT . . . . .	
	249
α. BOOK XX. . . . .	250
β. BOOK XXI. . . . .	265
D. MALORY'S COMPILATION REPRESENTS A LOST "SUITE DE LANCELOT" . . . . .	
	272

CONTENTS.

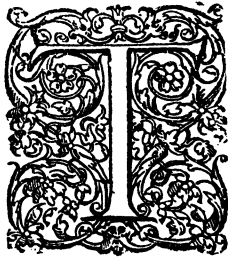
xi

	PAGE
III. THE "TRISTAN," OR THE LIFE AND ADVENTURES OF SYR TRYSTRAM.	
TABLE SHOWING THE RELATIONS OF THE MSS. OF THE "VULGATE" AND ENLARGED "TRISTAN" AT THE BRITISH MUSEUM TO THE PRINTED EDITION OF 1520 AND TO "LE MORTE DARTHUR" . . . . . <i>facing</i>	280
BOOKS VIII., IX., X.; XII., CHAPTERS XI.-XIII. . . . .	286
IV. THE "PROPHECIES OF MERLIN."	
BOOK X. CHAPTERS XXXI.-L. . . . .	291
CONCLUSION . . . . .	293
APPENDIX.	
THE ADVENTURES OF ALYSAUNDER LE ORPHELYN . . . . .	297
THE GREAT TOURNAMENT OF GALAHALT OF SURLUSE . . . . .	313
SUPPLEMENT TO VOLUME II.	
A. ADDENDA.	
I. SIR THOMAS MALORY . . . . .	335
II. "THE NINTH YEAR OF THE REIGN OF KING EDWARD IV." . . . .	336
III. "THE LAST DAY OF JULY, 1485" . . . . .	336
IV. DOUCE FRAGMENTS NO. 10, BODLEIAN LIBRARY, OXFORD . . . . .	336
V. WILLIAM COPLAND'S EDITION OF 1557 . . . . .	337
VI. ADDITIONS TO THE "LIST OF NAMES AND PLACES" . . . . .	337
B. CORRIGENDA . . . . .	338



## “LE MORTE DARTHUR.”

BY ANDREW LANG, M.A.



THE learning about Malory has been so fully dealt with in this edition by an expert, that the comments of one who merely reads Malory for enjoyment may be confined to the enjoyable elements in his work. His, as Mr. Furnivall remarks, “is a most pleasant jumble and summary of the legends about Arthur.” The knight was no great clerk in Celtic mythology, and perhaps no very discriminate judge of what was best to choose, what best to omit, in his “French books.” He was content to tell of “noble and renowned acts of humanity, gentleness, and chivalry. For herein may be seen noble chivalry, courtesy, humanity, friendliness, hardiness, love, friendship, cowardice, murder, hate, virtue, and sin.” These are the elements of our life, these are the *farrago libelli* which Ascham should not have reproached for containing mere “bold bawdry and open manslaughter.” In the very first page we meet Igerne, “a passing good woman,” who “would not consent unto the king,” though hers, after all, was Alcmena’s fate. Malory is throughout strong on the side of goodness. The Laureate talks of his book as “touched with the adulterous finger” of the time of Edward IV. But assuredly, if we compare the popular romance of that day with the popular romances of any other, we might consider that a golden age which found its favourite reading, and its ideals of conduct, in the “Morte d’Arthur.” Men and women will be



men and women ; but here, even if the passion be sinful, it is still passion, ardent, constant, and loyal to the grave.

There is no more strange fortune in literature than that which blended wild Celtic myths, and a monastic theory of the saintly life, with all of chivalrous adventure, with all of courtesy and gentleness, that the Middle Ages could conceive, and handed it on to be the delight of the changing ages.

In this respect, in the mingling of remote, scarce decipherable legends with a high theory of human life, in the choice of what was feasible in Celtic legends, in its transmutation into the universally appropriate and excellent, the work of Malory may be compared to the Homeric epics. Both have their distant undiscoverable sources in the high far-off lands of a society to which we can never return. Both gain a mystery and a magic from early imaginings, both have been touched with the colour of many ages, both have the noble melancholy of great deeds done and great enterprises attempted, to end as all human endeavour ends, leaving only a song or a story in the ears of men yet to be born. Studying Malory and Homer together, we are struck by the resemblances and differences of life and of its ideals ; we are impressed by the changes that Christianity and the temper of the North have brought into what may be styled the heroic and aristocratic theory of existence, of duty, of enjoyment.

The epic and the romance both start from the conception of the marvellous, the supernatural, but how strangely that conception varies in each under the influence of the new, the Christian, and the Northern ideas. The old capricious Gods have departed, of course, and made way for a deity of mercy and justice. But magic is as powerful in Malory as in Homer. Merlin does such a craft that Pellinore saw not Arthur, as Apollo lightly hides Agenor or Aeneas in a mist. In Nimue, one of the ladies of the lake, we have Malory's Circe, whose wiles are too cunning even for his Odysseus, Merlin. The wide world to the knights, as to the adventurous Ithacan, is an unsubstantial fairy place, and Malory's castles are as enchanted as the isles of the unsailed Homeric seas. The vividness of Malory's pictures

has that element of surprise which waits for us as we go up to Circe's house, through the oak coppice and the wild wood. The knight rides over a bridge that is old and feeble, and, coming into a great hall, sees lying a dead knight that was a seemly man, and a brachet licks his wounds, and there comes a lady weeping. Across the moors, and through the darkness of the forests, Arthur rides after the mysterious Morgan le Fay, who shapes herself, by enchantment, into a great marble stone. But in Malory the adventures lead to no end till the Graal has to be won; the knights ride forth for the mere pleasure of the unknown, for the mere interest of what may befall them. One sleeps below an apple-tree, and lo! there come four Queens, and look on his face, and know that it is Lancelot, and contend for his love. Then Morgan le Fay carries him to the enchanted Castle Chariot, and they lay him “in a chamber cold,” and tell him that, though no lady can have his love but one, and that Queen Guinevere, “now thou shalt lose her for ever, and she thee, and therefore thee behoveth to choose now one of us four.” The knight is more loyal to his love than Odysseus to his wedded wife: “lever had I die in this prison with worship, than to have one of you to my love, maugre my head. . . . And as to Queen Guinevere, she is the truest lady unto her lord living.” But all these adventures among chapels perilous, and valleys where stand pavilions of red sandal, are, unlike the Homeric adventures, without an end or aim. The slight unity that we find in the earlier parts, before the Graal becomes an aim and end, before the love of Lancelot brings a doom on all, is in the character and position of Arthur. Like the sleepless Agamemnon, he might complain of the great charge laid on his life; like Charlemagne in the “Chanson de Roland,” he might cry,

“Deus ! si peneuse est ma vie !”

Different as are their ideas of love, and of pure fidelity and constancy unshaken in a man, Homer and Malory draw near each other in their pictures of their great ladies and lovers, Helen and Guinevere. Ruinous they both are, but each might say to her singer and her

romancer, in the words of Helen to the dead Hector, "Never yet heard I evil or spiteful word from thee." Both romance and epic are chivalrous here; neither Homer nor Malory preaches nor rebukes, like the Arthur of the "Idylls of the King." But different are the repentances of the fateful ladies, the sorrows of the North and South. "At the last," says Helen, "I groaned for my blindness that Aphrodite gave me, when she led me to Troy from mine own country, forsaking my child and my bridal chamber, and my lord, that lacked not aught, either of wisdom or beauty." In heroic Greece, the shame is over and past; in Elysium, in the Avalon of Argos, Helen and Menelaus are destined to endless joy. But the spirit of Christianity and of the North, that gave us the passion of Brynhild, demand from Guinevere another penance. "She let make herself a nun, and great penance she took, as ever did sinful lady in this land, and never creature could make her merry, but lived in fasting, prayers, and alms deeds, that all manner of people marvelled how virtuously she was changed." In that last meeting of Lancelot and Guinevere, when she might have gone with him to her own Elysium of Joyous Garde, she cries, "As well as I have loved thee, mine heart will not serve me to see thee; for through thee and me is the flower of kings and knights destroyed." So she parts from "the truest lover of a sinful man that ever loved woman;" "then he sickened more and more and dwined and died away; . . . sometime he slumbered a broken sleep, and ever he was lying grovelling on the tomb of King Arthur and Queen Guinevere."

Helen and Guinevere are both children of the old world of dreams; both born in the land of myth, each is a daughter of Gods, or a daughter of the moon, as the old story fabled of Helen, or "the white ghost," as Guinevere's name is interpreted; they are not born of men nor of mortal seed: they are as the vision of Beauty on earth among the passions of men. But between the years that sang of Helen and the years that told of Guinevere what a change has come, and how readily the Greek wins to her rest in her home by Eurotas, and how hardly does Guinevere attain to hers. Guinevere is never in later time

to be worshipped and sainted, like Helen, for her very beauty's sake. “Une immense espérance a traversée la terre,” a hope that brings with it pain and sorrow, and an array of new passions and desires that never vexed or rejoiced the older faith, the older time. / In all this conclusion of the faithful and disloyal love,

“Whose honour rooted in dishonour stood,”

Malory has penned the great and chief romance of his own age and of ours, the story that must endure and must move the *lacrymæ rerum* till man's nature is altered again. Homer knows wedded love, which no man has praised with nobler words than he puts in the lips of Nausicaa; and he knows light loves of chiefs and captives. But that great charm of a love which is constant as it is sinful, of Lancelot and of Guinevere, does not come into his ken, nor can we fancy him alluring and saddening us with the passion of Clytaemnestra and Aegisthus, “with sheer doom before their eyes,” the doom that they drew on them “beyond what was ordained.” Nor does Homer know, or care to dwell on, a hopeless passion like the mortal love of Elaine for Lancelot. We may see one touch of such an affection in the words of Nausicaa when she bids Odysseus a last farewell, a passage the more deeply moving for its reticence. But of Nausicaa we learn no more; tradition even is not busy with her; while the last voyage of the Maid of Astolat is an enduring possession of romance. And yet more remote from Homer, of course, is the chastity of the Sangraal legend. Mr. Rhys has very ingeniously tried to account for the purity of Galahad and Percival, as if it were the inheritance from solar heroes, who had been of much prowess before the age of the passions began. But we may far more plausibly attribute the purity of Galahad to monastic influence in part, and in part to the Germanic chastity of which Tacitus tells, arising from a lofty respect for women. / We may contrast it with those views of Thetis, so frankly heathen, which disconcert Mr. Gladstone in the “Iliad.” / Malory's ideal in this matter was probably very far from being attained by his readers, yet it remains an attractive picture of a manly purity associated with strength and courage.

Among the many differences of temper which distinguish this great romance of the Middle Ages from the great epics of prehistoric Hellas, perhaps the strongest is to be found in the various theories of courage. In Homer, courage is a very varying quality. When Hector challenges the Achæan princes, dismay and silence fall on them. No man is eager to volunteer. In battle even Achilles (perhaps in an interpolated passage) is adread. Agamemnon is eternally despondent and anxious for flight. Only Odysseus, when cut off by a crowd of Trojans, dares to stand his ground, unaided and alone. "For I know that they are cowards, who flee the fight, but whosoever is a hero in war, him it mainly behoves to stand stubbornly, whether he be smitten, or whether he smite." / Even Hector, in his last stand at the Scaean gate, deliberates about making shameful terms with Achilles, though Asteropæus has just set him the example of a gallant and glorious death. / Neither Greek nor Trojan fights a losing battle well; and when Homer makes Hector actually run for his life, he gives us a scene which no romancer nor saga-man dared to write about a hero. Other is the temper of Lancelot in the Queen's chamber, naked and unarmed, and beset by overwhelming numbers: "Wit you well, Madam, I shall sell my life as dear as I may:—And now I had liever than to be lord of all Christendom that I had sure armour upon me, that men might speak of my deeds or ever I were slain."

We cannot doubt that Homer sang to men who shared his theory of courage—who, like him, believed that the bravest had their fighting days, as Paris says of himself, and their days when fighting was not dear to them. All this is doubtless true enough to human nature. But not to believe it, not to acknowledge it, to resist and defy the whispers of fear, is true to the Northern nature, and this creed has given us many an unsung Thermopylæ.

The Celtic legends, passed through the French mind, and rendered in Malory's English, have, what Homer lacks, the charm of mystery and distance, the background of the unknown. In Homer all is beheld in the clearest and most delicate air; about Merlin and

Morgan le Fay, and the ladies of the lake, and the strange swords and cups, there is a mist of enchantment. They are relics of an older world, not understood even by the narrators. It is, probably, not the Celtic, but the mediæval fancy which introduces another element of the romancer, much suppressed in Homer—that of broad conventional humour. The epics know of no such warrior as Dinadan among their many types of character. He satisfies the rude mediæval taste in jokes; he preserves the romances from becoming too sentimental. He sets a dish of fish before "the haut prince" because the haut prince "had a custom he loved no fish." So comic is this excellent Dinadan that Lancelot "may not sit in his saddle when that spear hitteth him," that spear with which the humorous knight smote his friends in the ribs. "Then laughed the queen and the haut prince that they might not sit at their table," so "tickle of the ear" are those beings, children of the mist and of the night as they are.

Thus Malory's book is a very complete and composite picture of a strangely inherited ideal; it is, indeed, "a jumble," but, of all jumbles, the most poetic and the most pathetic. / Structureless as it seems, patchwork as it is, the "Morte d'Arthur" ends as nobly as the "Iliad," deserving the praise which Shelley gives to Homer, and dying away in "the high and solemn close of the whole bloody tale in tenderness and inexpiable sorrow." / It is well called "La Morte d'Arthur," for the ending atones for all, wins forgiveness for all, and, like the death of Roland, is more triumphant than a victory. Like the three damoysels, Malory is skilled "to teach men unto strange adventures," to instruct in all courage, chastity, endurance, and true love, nor can we estimate what his influence must have been in training the fathers of Elizabeth's Englishmen. Thus it has somehow befallen that the Arthurian legends, in their third descent, are infinitely more dear and familiar to Englishmen and English boys than the original French romances are to the French, or to any foreign people who borrowed them from the French. In France, the romances are the special possession of scholars only; in England, Malory's "Morte" is a

favourite in most school-rooms, and has been the inspiration of our greatest poet since our great poetic age. It is characteristic of our mixed race that we have nothing at all like an ancient Germanic epic in our popular and living literature. "Beowulf" is far too remote from us in every way; we are not fortunate enough to possess anything corresponding to the "Song of Roland." We owe our national romance first to the Celts, then to the French; but the form and, to a great extent, the spirit are English, are Malory's.

The style of Malory is, of course, based on the fresh and simple manner of his French originals. For an English style of his age, it is particularly fluent. Periods of considerable length and intricacy, especially in speeches, do not give him any trouble. As examples, we might take the dialogue (book xx. chapter iii.) of Lancelot and the Queen when he is surprised in her chamber. The daring, chivalry, and self-restraint of the knight are here admirably and suitably expressed. Perhaps it is just because he does follow a French copy, and so is familiar with words derived from the Latin, that Malory possesses his fluency and facility. The constant advice to use only "Anglo-Saxon" in modern composition is erroneous, and is ungrateful to those great makers of our language, the writers from Spenser to Shakspeare. Malory is, of course, much less Latinised than they; such a phrase as

"The multitudinous seas incarnadine"

cannot be expected from him. But he is almost as remote from the "Wardour Street English" which stands in a false following of the Icelandic. If we take his famous chapter on true love and the month of May, we see how much his language owes to the Latin, or to the Latin through the French (book xviii. chapter xxv.). Here we have such Latinised words as "flourisheth," "constrain," "divers causes," "gentleness," "service," "negligence," "deface," "stability," "virtuous," "endure," "accord," and so forth, all in half a page. The language has slipped away from its monosyllables, and is becoming more rapid and more fluent. Here, too, Malory offers examples of a trait common in him—the sudden change to the second person, as if in

livelier and more actual address: “There never was worshipful man or worshipful woman but they loved one better than another, and worship in arms may never be foiled, but first reserve the honour to God, and secondly the quarrel must come of thy lady. . . . Therefore all ye that be lovers call unto your remembrance the month of May, like as did Queen Guinevere, for whom I make here a little mention, that while she lived she was a true lover, and therefore she had a good end.” / In ordinary spelling, the words all remain good current English. Almost the only obsolete word in the chapter is “lycours.” Even when the carter “drove on a great wallop” Malory needs no glossary. His language always explains itself; for example, in the picturesque expression, “I sawe no thyng but the waters wappe and waves wanne.” Malory’s chief mark of childlike simplicity is in his conjunctions; his narrative is stitched with “so’s” and “and’s,” though this is, of course, less marked in his dialogue and in his reflective passages. The childlike character becomes almost Republican in such a passage as this: “he landed wyth seven kynges, and the nombre was hydous to beholde.” On the whole, it may be said of the narrative manner that it is well fitted to the wandering tale; just old enough and quaint enough to allure, and to mark the age, without disturbing or delaying even the youngest reader of the noble and joyous history. Readers enough Malory has, and is likely to have, more probably than any other ancient English author, more even than Chaucer, whose language and prosody offer more difficulty, and who has the perennial disadvantage of writing in verse. Maundeville, probably, can never be popular, in spite of his entertaining matter. Ascham only attracts scholars and the curious. But the manner and matter of Malory make him the most generally known of all old authors, except, of course, the translators of the Bible.

The name of Arthur has been unfortunate when borne by English princes, and the fame of Arthur has not always been happy in the hands of Malory’s successors. Many have been moved to write an Arthuriad, but a kind of blight always fell on their intentions. Spenser’s is but an Arthur of allegory and fantasy, not a living



character in real romance. Milton never carried out his long-cherished design, nor did Dryden "raise the Table Round again." In Malory's narrative, poets have felt that more was meant than met the ear. The myths of one age naturally become the symbols of the next, and Arthur's wars, passing from myth into romance, and touched by religion, were especially destined to end in the symbolical. This their third stage has, of necessity, the least tangible motive. As the Laureate declares, his "Idylls" are :

"New-old, and shadowing Sense at war with Soul,  
Rather than that grey King, whose name, a ghost  
Streams like a cloud, man-shaped, from mountain-peak,  
And cleaves to cairn and cromlech still ; or him  
Of Geoffrey's book, or him of Malleor's, one  
Touched by the adulterous finger of a time  
That hover'd between war and wantonness,  
And crownings and dethronings."

This is a hard judgment on Malory's book, in which the evil is not triumphant, nor sympathetic beyond the true bounds of human sympathy. It is not so much the fault of the Laureate's genius, as of literary necessity, that the "Idylls" are almost too obviously allegoric. The Arthurian traditions remain purely romantic in his early "Lady of Shalott," and in that sweet vernal piece, "a fragment," "Sir Launcelot and Queen Guinevere."

"Then, in the boyhood of the year,  
Sir Launcelot and Queen Guinevere  
Rode thro' the coverts of the deer  
With blissful treble ringing clear,  
She seem'd a part of joyous Spring :  
A gown of grass-green silk she wore,  
Buckled with golden clasps before ;  
A light-green tuft of plumes she bore,  
Closed in a golden ring."

This and the magical "Lady of Shalott" are indeed poems of "the boyhood of the year," unclouded by inevitable, but not wholly appropriate reflection. The "Idylls," on the other side, have a purpose, a purpose which the ancient romance unavoidably suggests, but which is not of a piece with the legend. New wine is put into old bottles.

It may be doubted whether a poet is well advised when he deliberately treats the theme of another age in the spirit of to-day. Even in the first noble fragment of 1842, “The Morte d’Arthur,” the strain of thought and speech are modern. King Arthur is, indeed, what the poet dreams that he is to be, “a modern gentleman of stateliest port.” Admirable as his words are for wisdom and music, and imperishable in our memories, the voice is not the voice of the Arthur whom we knew. The knight has become a type; a type he remains, through the cycle of the “Idylls of the King.” It is not our Arthur who preaches to the repentant Guinevere: the King has become the Conscience. All this, we may say, was not to be avoided. We can scarcely take an old theme of the dead world, and tell the story again in verse, without bringing, in one way or other, the new kind of thought. The new kind of expression, his own, the noble sort of conceits in which he is an inimitable master, also mark the Laureate’s “Idylls.” Says Arthur:

“O ye stars that shudder over me,  
O earth that soundest hollow under me,  
Vext with waste dreams!”

This is remote from the tone of the romance we know and love; beautiful in itself as it is, we cannot but feel that it is as inconsistent as the wisdom and mildness of the Greek in Mr. Bridges’s “Achilles in Scyros.” Or is this feeling only part of our haunting archæological pedantry, which, content with the heroes in the garb of their day, is vexed to find them familiar with our own more involved speech, and more involved thought? Every reader must judge for himself. Poetry is always turning back on her only valuable material, that which she does not and cannot make, that which was bequeathed to her in the youth of our race, when man wandered in worlds not realised, and explained them by his fancies. In spite of the cry for poetry of our own day and our own life, great poets have all turned to tradition for their materials. They may use tradition in two ways—frankly appropriating it, never dreaming that its people were in any way other than those they know; or clearly knowing the difference,

and making the ancient persons mere *personae*, masks through which the new voice is uttered. The first method is that of Homer, of Chaucer, and, to a great extent, of Shakspeare. Homer's men, Chaucer's men, when Chaucer deals with the remote past, are frankly Homeric and Chaucerian. The tragedians, on the other hand, place the ideas and the problems of Athenian thought in the mouths of mythic heroes and heroines, Agamemnon and Alcestis, Helen, Clytemnestra, and Odysseus. But the tragedians themselves are so remote that only fanatical adorers of Homer are conscious of any travesty, and that travesty they can pardon. So, too, in Shakspeare, Hamlet is no heroic Dane, but a man born after the Renaissance and Reformation. This use of far older legends and persons by the great poets of the past is so masterful, so imaginative, that it conquers us, and subdues us to belief. In the "Idylls of the King" we believe less, either that the sentiments are too peculiarly modern, or that the dramatic force is less vigorous, or that the veil of long familiarity is absent. They remain a wonderfully wrought series of pictures, gorgeous as the Gate of Camelot with its mystic sculptures, visionary and magnificent and unreal:

"New things and old co-twisted."

The age has seen many other Arthurian revivals. Mr. Morris has given us the "Defence of Guinevere," his most imaginative work, but this, too, has a fantasy, an "intensity" that is alien to the leisurely romance. It is pictorial in another way, full of the colour of the fourteenth century. Like Guinevere—

"We gaze upon the arras giddily,  
Where the wind set the silken kings asway."

Mr. Swinburne's poem of "Tristram of Lyonesse" merely showed that, among Mr. Swinburne's many gifts the gift of narrative is not one. The story was clogged and covered out of sight by the heavy splendour of the style. Events and characters were lost in vast digressions of description. In Mr. Arnold's brief poem of the death of Tristram the passage which haunts us is all his own, owes nothing to Malory

or the French books, the beautiful passage on the children of Iseult :

“ But they sleep in sheltered rest  
Like helpless birds in the warm nest  
On the castle's southern side, . . . .”

Thus the cycle of Arthur has not failed to enrich our modern poetry, nor our poetry to enrich it; but a new epic it has not given us, because a new epic is an impossibility. Far hence, in the untravelled future, the echo of the tumult of an age dimly heard, faintly understood, may become a song in the ears of men unborn. But we have not the epic spirit; ere that can come to birth, the world, too, must die and be born again.



STUDIES ON THE SOURCES



# STUDIES ON THE SOURCES OF "LE MORTE DARTHUR."

## INTRODUCTION.



WHETHER we adopt with Milton, Temple, or Littleton the theory that King Arthur, the hero of the Round Table cycle of Romances, belongs to mythology, because the earliest English chroniclers, Gildas and Bede, make no mention of him, or accept, with Hume and others, the account William Caxton sets forth in his Preface to Malory's *rifacimento*, we cannot deny that the Arthurian romances have exercised an immense influence upon the literature, not only of England and France, but of all European nations. Whether real or mythological, the imposing personage of King Arthur has become immortal; he lives on in song and tradition, and many a place-name throughout Britain testifies his renown. Generation after generation has read with interest and enthusiasm of the noble Arthur and his valiant knights; England's first poets have not hesitated to make their verse a vehicle for the praise of this national hero.<sup>1</sup> It is equally remarkable and interesting, that all that has been written in England on this subject, be it in prose or in verse, be it in English, Latin, or Norman-French, can be traced back to a common source, and forms, as it were, the links of one immense chain running throughout the history of English literature.

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<sup>1</sup> See the posthumous work by J. Ritson, *The Life of King Arthur*, from ancient historians and authentic documents. London, 1825. 8vo. And for a general idea of the prose romances, J. Dunlop, *The History of Fiction*, being a critical account of the most celebrated prose works of fiction, &c. 3 vols. 2nd ed. London, 1816. Vol. iii., "Romances of Chivalry." A third edition was published London, 1845. *History of Prose Fiction* by J. C. Dunlop. New edition. Revised, &c., by Henry Wilson. London 1888. 2 vols. 8vo.



Beginning with Nennius' *Eulogium Britanniae sive Historia Britonum*<sup>1</sup> and Geoffrey's *Historia Britonum*, the most important of these links are: Wace's *Brut*, Layamon's *Brut*, Langtoft's and Robert of Gloucester's chronicles, Huchown's *Morte Arthure*, and English translations and metrical romances,<sup>2</sup> by unknown authors belonging to the fourteenth and fifteenth centuries. Malory's work follows, and this, be its shortcomings what they may, is unique of its kind. It appeared at the most favourable moment, at a time when the taste for metrical romances,

<sup>1</sup> *Eulogium Britanniae sive Historia Britonum*, auctore Nennio, *Rer. Angl. Script. Veter.*, tom. i. 1684, fol.; ed. C. J. Bertram, as *Brit. Gentium Hist. Antiq. script. tres*, London, 1757, 8vo; ed. Havnia, 1758, 12mo; ed. W. Gunn, *The "Hist. Brittonum,"* commonly attributed to N., from a MS. in the Vatican Library, Rome, with Engl. vers., facsimiles of the original notes, and illustrations, London, 1819, 8vo; ed. of the *Engl. Hist. Soc.*, 1838, 8vo; transl. by J. A. Giles, with notes, &c., *Bohn's Antiq. Library*, 1847, 8vo; San Marte (A. Schulz), *Nennius und Gildas*, Berlin, 1844, 8vo; and, lastly, H. Petrie's *Monumenta Historica Britannica*, or materials for the history of Britain, &c., London, 1848, fol.

<sup>2</sup> As to Geoffrey's of Monmouth *Historia*, &c., Wace's *Brut*, Layamon's *Brut*, Peter Langtoft's *Chronicle*, see note 1 to Book V.

A translation of *Le Roman de Merlin* in prose, *Merlin*, or the early History of King Arthur, MS. in the Cambridge University Library, ed. H. B. Wheatley, *Early English Text Society* (referred to later on by E.E.T.S.), 1865.

The English metrical romances referred to are:—

- (1) *Le Morte Arthur*; Harl. MS. 2252, ed. F. J. Furnivall. London, 1864. 8vo.
  - (2) *La Morte Arthure*; Thornton MS. Lincoln Cathedral Library, ed. E. Brock. E.E.T.S., 1871. Its sources are treated by P. Branscheid, *Anglia*, viii. 179-236, Hallenser Dissertation.
  - (3) *Arthur*; MS. *Liber rubrus Bathoniae* (library of the Marquis of Bath), ed. F. J. Furnivall. E.E.T.S., 1864 and 1869. Source: Geoffrey's of Monmouth *Historia*, &c.
  - (4) *The AunTERS of Arthur at the Tarnewathelan*; Douce MS. Bodleian Library, Oxford; Thornton MS. Lincoln; Ireland MS. Hale; ed. for the last time by Sir F. Madden, 1839. See H. Lübke, *The A. of A. at the T.*, part i., *Berliner Dissertation*, 1883.
  - (5) *Merlin and Arthour*; MS. of Lincoln's Inn, London; Auchinleck MS. Edinburgh, ed. for the Abbotsford Club, 1837.
  - (6) *Sir Gawayn and the Grene Knight*; MS. Cotton Nero A. x. *Brit. Mus.*, edited by Sir F. Madden, 1839; by R. Morris, E.E.T.S., 1869. Miss Martha Carey Thomas, *Sir Gawayne and the green knight, a comparison with the French Perceval*, preceded by an investigation of the author's other works, and followed by a characterisation of Gawayn in English poems. *Dissertation Zürich*, 1883. 8vo.
  - (7) *Golagrus and Gawayn*; printed edition of 1508, H. 30. a, *Advocates' Library*, Edinburgh; John Pinkerton, in *Ancient Scottish Poems* (1420-1586), London, 1786, vol. iii.; reprinted in facsimile, Edinburgh, 1827; Sir F. Madden, 1839.
  - (8) *Lancelot of the Laik*; MS. K.K. I. 5, Cambridge University Library, ed. W. W. Skeat. E.E.T.S., 1870. Source: "*Le Roman de Lancelot du lac*."
  - (9) *Sir Tristrem*; Auchinleck MS. Edinburgh, ed. E. Koelbing. Heilbronn, 1878-82.
  - (10) *Ly beaus Disconus*; MS. Cotton A. ii., *Brit. Mus.*; MS. of the National Library, Naples; MS. of the Lincoln's Inn Library, London, ed. J. Ritson, 1802.
- Several of these romances are analysed in J. Ritson's *Ancient English Metrical Romances*, and in George Ellis, *Specimens of Early English Metrical Romances*, &c., London, 1805, 3 vols., 2nd ed. revised by J. O. Halliwell, London, 1847. Compare, further, B. ten Brink, *Early English Literature*, translated by H. M. Kennedy, London, 1887, 8vo; Geoffrey of Monmouth, pp. 134-36; Wace's *Brut d'Engleterre*, pp. 139-42; *Graalsage*, p. 171; *Tristansaga*, 175; Layamon's *Brut*, pp. 188-92; Sir Tristrem, pp.

of which such numerous English and French specimens existed, had died out. "Moreover," as Robert Southey remarks in his Introduction, "at that time the English language had not yet found its way among the higher classes, and the English prose style was wholly unformed. . . . Had the volumes from which it is compiled existed in English, Sir Thomas Malory would not have thought of extracting parts from them, and blending them into one work. This was done at the best possible time; a generation earlier, the language would have retained too much of its Teutonic form; a generation later, and the task would have devolved into the hands of men who performed it as a trade, and equally debased the work which they interpreted and the language in which they wrote." From the day of its appearance, "*Le Morte Darthur*" has been the source of every production having for its theme King Arthur and his knights; it was freely used by Spenser in his "*Faerie Queene*;" it has supplied England's present Laureate with the material for his "*Idylls of the King*,"<sup>1</sup> and inspired Swinburne to write his "*Trystam of Lyonesse*"<sup>2</sup> and Matthew Arnold to compose his poem "*Tristan and Iseult*."<sup>3</sup>

The Arthurian romances have been, and still are, very popular; this vitality, though partly due to their national character, is in the main owing to another cause. It is the intimate connection with the legend of the Holy Grail that has rendered them immortal. What chivalry, with all its warlike prowess, was unable to effect by itself, was achieved by chivalry blended with Christianity. As long as Arthur's knights vowed themselves solely to worldly adventures they were like ordinary men; but when they entered upon the quest of the Holy Grail, the search for the supernatural, the struggle for the spiritual stamped upon them immortality.

Besides the Merlin, which presents the national story of Arthur, and the spiritual story of the Holy Grail, the Arthurian cycle has incorporated two other branches, viz., the "*Lancelot*" and the "*Tristan*." All are represented in "*Le Morte Darthur*."

237-41; *Arthur and Merlin*, p. 244; *Adventures of Arthur at Tarn Wadling and Gawayn and the Grene Knight*, pp. 327-35;—E. Koelbing, *Vier Romanzen-Handschriften*, *Englische Studien*, vol. vii., 1884, pp. 177-201.

Compare, further, Bishop Percy's Folio MS., ed. by J. W. Hales and F. J. Furnivall, London, 1867, vol. i. pp. 142-64, *Sir Lambewell* (see *Fragments*, Malone, 941, and Douce, ii. 95, Bodleian Library); 103-18, *The Marriage of Sir Gawayne*; 501-7, *King Arthur's Death*; vol. ii. pp. 58-77, *The Green Knight*, a popular version of *Sir Gawayne and the Grene Knight*, and pp. 404-99, *Libius Disconius*. Several other metrical versions and their MSS. are mentioned in the chapters where they are concerned.

<sup>1</sup> W. Willenweber, *Tennyson's König's Idylle*, "*Coming of Arthur*." *Herrig's Archiv*, vol. lxxxiii., 1889.

<sup>2</sup> A. Charles Swinburne, *Tristram of Lyonesse*. London, 1882. 8vo.

<sup>3</sup> Matthew Arnold, *Poems*. London, 1869. 2 vols. 8vo.

The origin and relationship to one another of these branches of romance, whether in prose or verse, are involved in great obscurity, and though Belgian, Dutch, English, French, and German scholars have long endeavoured to throw light on these questions, comparatively little has been done; it would almost seem as if several generations were required for this gigantic task. The words of Professor Gaston Paris, to whom, among living scholars, the widest knowledge of this subject may safely be attributed, do but represent the feeling of every scholar who has essayed to thread this intricate maze: "J'ai entrepris depuis quelque temps une exploration méthodique de ce grand domaine poétique qu'on appelle le cycle de la Table Ronde, le cycle d'Arthur, ou le cycle breton. J'avance en tâtonnant, et bien souvent, revenant vingt fois sur mes pas, je m'aperçois que je suis perdu, dans un dédale inextricable,"<sup>1</sup> &c.

Little wonder, then, if the history of the theories in this field of literature is already extensive. I can, in this place, only give below<sup>2</sup> a brief enumeration of the principal works upon the subject, and would refer the reader more particularly to M. G. Paris' treatise,

<sup>1</sup> See *Romania*, vol. x. p. 465.

<sup>2</sup> The groups are, according to the names of the nations, in alphabetical order; the names of authors in each group are chronologically arranged. For the relation of the theories to one another, I refer the reader to chapter iv. p. 97 ff. of Mr. A. Nutt's *Studies* &c., described below.

I. Ch. Potvin, *Chrestien de Troyes. Perceval le Gallois ou le Conte du Graal*. Société des Bibliophiles Belges. Mons. 1865-66. 6 vols. 8vo.

Eugène Hucher, *Le Saint-Graal, ou le Joseph d'Arimathie, première branche des romans de la Table ronde, &c.* Le Mans, 1876-78. 3 vols. 8vo.

II. W. J. A. Jonckbloet, *Roman van Lancelot xiii<sup>e</sup> eeuw. Naahr Het (Eenig-bekende) Handschrift der Koninklijke Bibliotheek s'Gravenhage*. Vol. i. 1846, vol. ii. 1849. 4to.

III. Sir Walter Scott, *Sir Tristrem*; a metrical romance of the thirteenth century by Thomas of Ercildoune, called the Rhymer, from the Auchinleck MS., Advocates' Library Edinburgh, 1804. 8vo.—Prof. Koelbing's edition, see on the next page.

Sir Frederic Madden, K.H., *Syr Gawayne*, a collection of ancient romance-poems by Scottish and English authors, relating to that celebrated knight of the Round Table, with Introduction, Notes, and Glossary. London, 1839. 4to.

Alfred Nutt, *Studies on the Legend of the Holy Grail, with especial reference to the Hypothesis of its Celtic origin*. London, 1888. 8vo.

See also *Göttingische gelehrte Anzeigen*, No. xii., 10. Juni 1890, pp. 488-528, H. Zimmer's Criticism on Alfred Nutt's theories concerning the origin of Holy Grail.

Herbert Coleridge, *Essay on Arthur*, reprinted in F. J. Furnivall's edition of the *Harl. MS. 2252*. London, 1864. 8vo.

IV. Th. C. H. Hersart de La Villemarqué, *Contes populaires des anciens Bretons précédés d'un essai sur l'origine des épopées chevaleresques de la Table Ronde*. 2 vols. Paris, 1842. 8vo.

H. de La Villemarqué, *Les Romans de la Table Ronde et les contes des anciens Bretons*, 3<sup>ème</sup> édition (of the preceding work) considérablement modifiée. Paris, 1860. 12mo. See also the same author's *Myrdhinn or l'Enchanteur Merlin*.

Paulin Paris, *De l'origine et du développement des Romans de la Table Ronde, Romania*, i. p. 457. P. Paris, *Les Manuscrits de la Bibliothèque du roi*, 7 vols., Paris,

“Les Romans en vers du cycle de la Table ronde,” in vol. xxx. of “Histoire littéraire de France.”

The theory of M. G. Paris on the origin and history of the Arthur-saga, set forth in the Introduction to this study, has lately been challenged by Professor H. Zimmer, in his two learned dissertations, specified below.<sup>1</sup>

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1836-48, 8vo. P. Paris, *Les Romans de la Table Ronde mis en nouveau langage et accompagnés de recherches sur l'origine et le caractère de ces grandes compositions* 5 vols., Paris, 1868-77, 16mo.

F. G. Bergmann, *Sur l'origine et la signification des Romans du Saint Graal*. Strasbourg, 1842. 8vo. An English translation of this appeared under the title, “The San Gréal, an Enquiry into the origin and signification of the Romance of the S. G.” Edinburgh, 1870. 16mo.

Gaston Paris, *Histoire littéraire de France*, vol. xxx. pp. 1-270, *les versions en vers et l'origine des Romans de la Table Ronde*. G. Paris, *La littérature française au moyen-âge*, Paris, 1888, 16mo. G. Paris, *Romania*, vol. x. pp. 465-96, *Lancelot*; vol. xii. pp. 457-534, *Le Roman de la charette*; vol. xv. pp. 461-602, and vol. xvi. pp. 288-363, *Tristan*. G. Paris and J. Ulrich, *Introduction to the Huth Merlin*.

V. San Marte (Albert Schulz), *Gottfried von Monmouth Hist. Reg. Britanniae und der Brut Tysyllo*, Halle a. S. 1854, 8vo. San Marte, *Die Arthur-Sage und die Märchen des roten Buches von Hengest, Quedlinburg und Leipzig*, 1842, 8vo. San Marte, *Beiträge zur bretonischen und celtisch-germanischen Heldensage, Quedlinburg und Leipzig*, 1847, 8vo. San Marte, *Die Sagen von Merlin*, 1853, 8vo. San Marte, *Parcival Studien* Halle, 1861-62, 8vo.

F. Zarncke, *Zur Geschichte der Gralsage*, in Paul's und Braune's *Beiträgen*. Halle a. S., 1876. Vol. iii. pp. 304-334.

A. Birsch-Hirschfeld, *Die Sage vom Graal, ihre Entwicklung und dichterische Ausbildung in Frankreich und Deutschland im 12ten und 13ten Jahrhundert, Eine litterar-historische Untersuchung*. Leipzig, 1877. 8vo.

Eugen Koelbing, *Die nordische und die englische Version der Tristan-Sage*. Part I.: *Tristrams Saga ok Isondar* (1878). Part II.: *Sir Tristrem* (1882). Heilbronn, 8vo.

Wolfgang Golther, *Die Sage von Tristan und Isolde. Studie über ihre Entstehung und Entwicklung im Mittelalter*. München, 1887. 8vo.

Paul Maertens, *Zur Lancelotsage, eine litterarhistorische Untersuchung*. Vol. v. pp. 557-706, of *Böhmer's Romanische Studien*. (Comp. Roman. x. 307, 477.)

<sup>1</sup> Professor H. Zimmer's two articles referred to above are (1) *Criticism of M. G. Paris' treatise* in vol. xxx. of the “*Histoire littéraire de France*” in No. 20, pp. 785-832, of *Göttingische gelehrte Anzeigen*, October 1890; and (2) the supplement to the first article: *Bretonische Elemente in der Arthursage des Gottfried von Monmouth*, in *Zeitschrift für französische Sprache und Litteratur*, vol. xii. pp. 231-56.

The essence of these two most ingenious articles, which show their author's deep knowledge and critical acumen, may be summed up as follows:—

(1) The “*matière de Bretagne*” did not reach the poets of northern France through Wales, as M. Gaston Paris conjectures, but through the “*doppelsprachigen und franzoesierten Bretonen*.” Through Geoffrey of Monmouth's remarkable “*Historia regum Britanniae*” the French poets of the north became more intimately acquainted with material which had been, very probably, familiar to them for a long time.

(2) Geoffrey certainly invented the frame and the sequence of events of his stories, but not the incidents forming their basis. The latter he drew from various sources (Nennius, Gildas, Welsh Heroic-Sagas, Bretonic sources). He dealt freely with them as best suited his purpose, and this explains the misplacing and amplification of various incidents; but he cannot be credited with having altogether invented anything. Books 8-11 of the “*Historia*,” &c., are peculiarly marked by richness of detail, and deal with a

Sir Thomas Malory "reduced," as Caxton tells us, his work from certain books in French, and, indeed, no less than fifty-six times in the course of the work are these sources referred to in terms such as "the frencshe booke maketh no mencyon," 40, 18; "as it telleth in the booke," 63, 18; "for as the frencshe book saith," 28, 4, &c. (See "List of Names and Places," vol. ii. under "Book.")

The term "reduced" is to be taken literally, the materials worked up into "Le Morte Darthur" being about ten times as long as the book itself. It has long since been recognised that these "French books" must have been the different branches of the Arthurian romances referred to above, but how far this was so, and what particular versions were used, has not as yet been investigated. In two cases, at least, the French book is an English one, as we shall see hereafter.

Before entering upon the detailed critical examination of the relationship of "Le Morte Darthur" to its different English and French sources, I think it well to point out the various versions made use of by Sir Thomas Malory, and to give a description of them.<sup>1</sup>

The romance of "Merlin" must be considered as the basis of the first four books. There exist three different phases of this romance—the prose-rendering of the "Merlin" by Robert de Boron,<sup>2</sup> the

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period which forms the background or basis of the Welsh tradition. If Geoffrey had not had popular sources at his disposal for this part of his work, how can this richness of detail be explained? how can the interruption of the chronicle-like character of his work in this part be accounted for? especially when we consider that at an earlier period he might have invented whatever he chose, without meeting such a strong contradiction as in the portion treating the fifth and sixth centuries.

(3) M. G. Paris improperly applies Britannia to modern England, instead of to modern Brittany. Wherever Geoffrey uses in his "Historia," &c., *Cambria* (ii. 1, iv. 19, vi. 16, vii. 4, viii. 14, 15) or *Gualia* (ii. 1, iv. 19, xii. 20; compare xii. 19) he can only refer to Wales. The "*Liber Britannici sermonis vetustissimus*," which, as he says, was brought to him ex Britannia, by his friend and contemporary, Archdeacon Walter of Oxford, can only have its origin in Brittany. Geoffrey was acquainted with the fact that the romantic Arthur-saga of the "Bretonen" deviated considerably from the saga then flourishing in Wales, from which he also derived several incidents for the mosaic of which his "Historia" consists, and this may be considered as the cause for attributing his work, full of unheard-of events, to the "bretonische Quellen."

"Criticism and further research," is the conclusion of the learned author's dissertation, will have to teach us if this theory of the origin and history of the "matière de Bretagne" does not, at least to some extent, show the impossibility of the theory set forth by M. G. Paris in his Introduction to *Les Romans en vers du cycle de la Table ronde*, vol. xxx. pp. 1-19 of the *Histoire littéraire de France*.

<sup>1</sup> See the letter I published on this subject in *The Academy*, London, January 4, 1890.

<sup>2</sup> Of the poem of Robert de Boron only 504 verses are preserved in the unique MS. of the Bibliothèque Nationale, No. 20047. It was printed by Francisque Michel under the title, "Roman du Saint-Graal," Bordeaux, 1841 (vv. 3515-4018); reprinted in the Appendix of "The History of the Holy Grail," edited by F. J. Furnivall for the Roxburghe Club, London, 1863, 4to, pp. 41-46. G. Weidner, *Der Prosaroman, Joseph von Arimathia*, Oppeln, 1881, 8vo. The prose-account of "Merlin" is, however, much interpolated, and contains more details than the original poem by R. de Boron.

“Ordinary Merlin,” and the “Suite de Merlin,”<sup>1</sup> wrongly attributed to Robert de Boron.

The “Merlin” by Robert de Boron, and the “Ordinary Merlin” are, taken together, represented by MS. 747 of the Bibliothèque Nationale, the French MSS. Add. 10292, ff. 76–216, and Harl. 6340 of the British Museum,<sup>2</sup> the unique English MS. of the University Library, Cambridge (which is an almost literal translation of the French text), edited by Mr. H. B. Wheatley for the Early English Text Society, as “Merlin,” or “The Early History of King Arthur;” a fragment of a similar MS. to that of the Cambridge University Library is preserved in the Miscell. MS. Rawl. No. 1370, pp. 315–17; part of the Huth MS.,<sup>3</sup> and finally several printed editions<sup>4</sup> of the beginning of the sixteenth century. Chapters

<sup>1</sup> Compare Messrs. G. Paris and J. Ulrich, “Merlin,” Société des Anciens textes français. Paris, 1888. 8vo. Introd. pp. xxiii. ff.

<sup>2</sup> Add. MS. 10292 is written on vellum early in the fourteenth century; three columns of fifty lines each go to a full page. The borders are illuminated as well as the initials. There are 177 miniatures in the MS.—Harl. 6340, ff. 1–292 verso. Paper fifteenth century; double columns with thirty-five lines each. Mr. Ward, in his “Catalogue of Romances” (pp. 343–44), says about the two MSS., “Add. is not so full as the text of the printed editions,” “Harl. is written at a greater detail than the text of the printed edition.”—The fact is that both texts are exactly alike, representing only different stages of the French language; both, therefore, contain more than the printed Merlin. I have tried to fix the date of Harl. MS. 6340 by the help of the water-mark in the paper, which is a bunch of grapes. I found a very similar mark, though not absolutely alike, in the paper on which the Mazarin Bible is printed in 1455. I believe the MS. may fairly be dated “between 1445 and 50.” The MS. in the University Library, Cambridge, is, with very few exceptions, an almost literal English translation from a very similar MS. The division of the text into paragraphs, however, which agrees in the French MSS., is different in the English one.

<sup>3</sup> The Huth MS., which I saw on the occasion of a visit to the Huth Library, June 19, 1890, was written at the end of the thirteenth or the beginning of the fourteenth century. It consists of 229 leaves small folio. Belonging originally to the “fameux M. Du Cange d’Amiens,” it passed into the possession of “Comte Corbière,” and became finally the property of Mr. Alfred Huth, London. (For more particulars see the Catalogue of the Huth Library, and Messrs. Paris and Ulrich’s Introd.)—As to its contents, the Huth MS. consists of two different parts, which are not, however, materially separated. The first part occupies ff. 1–75<sup>a</sup>, the second ff. 75<sup>b</sup> to the end. The first part has again two different sections: (a) from f. 1–19<sup>b</sup> is a copy of the prose-romance “Joseph d’Arimathie” by Robert de Boron (not reprinted by Messrs. Paris and Ulrich, for reasons stated in their Introd. p. vii.); (b) from fol. 19<sup>b</sup> to 75<sup>a</sup> is the prose-rendering of the Merlin by R. de Boron, and the same version, though not always literal, as MS. Add. 10292. From fol. 75<sup>b</sup> to the end the text of the Huth MS. is unique in its French form.

<sup>4</sup> Anthoine Verard printed two folio editions in 1498. The same type is used in both, but the second edition was entirely re-set. There also exist three quarto editions printed at Paris in 1505, 1510 (?), and 1528, and one at Rouen, 1520 (?). Although these printed texts relate the same events to a certain extent, they differ widely from the MSS.; whilst, as a rule, less detailed, they at times contain episodes lacking in the MSS.—Le Roman de Merlin, Remis en bon François et dans un meilleur ordre (d’après l’original attribué à Robert de Boron) par S. Boulard. Paris, 1797. 3 vols. Vellum. 16mo.

1 to 18 of the first book are drawn from this version. By "Suite de Merlin" is understood the unique text represented by the Huth MS., from fol. 75<sup>a</sup> to the end. It has to be remarked that the Huth MS. is not quite perfect, breaking off in the midst of the adventure of Gawayn, Vwayne, and Marhaus with the three ladies; thus we lack a positive source for the last few chapters of the fourth book, Malory's account being consequently the only known version extant.

The fifth book is not, as M. Gaston Paris supposes (Introduction to the Huth Merlin, p. lxxii.), drawn from the "Ordinary Merlin," but it is a rendering in prose of the English metrical romance, "La Morte Arthure," represented by the unique Thornton MS. in the library of Lincoln Cathedral,<sup>1</sup> which has been several times printed, with occasional references to the English chronicles. This romance is the work of the Scotch poet, Huchown, as conclusively shown by Professor M. Trautmann,<sup>2</sup> who must also be credited with having first pointed out that Malory made use of it, but his contemptuous reference to Malory as a "Zusammenstoppler" is unjustified, as my studies will show. The sixth book is taken from the "Lancelot"<sup>3</sup> as represented by about a dozen French MSS. in the British Museum, all more or less complete and resembling one another; several MSS. in the Bibliothèque Nationale; and several printed editions<sup>4</sup> of the beginning of the sixteenth century.

As to the seventh book, I can trace no part of its contents in the numerous MSS. I have studied. It cannot be denied that there exists some slight resemblance between the romance entitled "Le beaus Disconus"<sup>5</sup> and Malory's narrative, but it is not sufficient to

<sup>1</sup> The Thornton MS. in the Lincoln Cathedral Library is a collection of poems and essays on various subjects (comp. Sir Frederic Madden's Introd. to "Syr Gawayne," London, Bannatyne Club, 1839). The Morte Arthure was printed from this MS. for the first time in 1847 by J. O. Halliwell, in 1865 by the Rev. George G. Perry, and in 1865 and 1871 by E. Brock, the two latter editions for the E.E.T.S. I have used the latest of these.

<sup>2</sup> Professor Moritz Trautmann, in his treatise on the Poet Huchown, Anglia, Zeitschrift für Englische Philologie, Halle a. S. 1868, vol. i. p. 143 ff.

<sup>3</sup> The MSS. of the Lancelot in the British Museum are these:—Lansdowne 757; Royal 19 C xiii., 20 B viii., 19 B vii., 20 C vi., 20 D iv., 20 D ii., 14 E iii., Additional 17443, 10293, 10294; Harl. 4419, 6341, 6342. From Royal 14 E iii. and Add. 10294 Dr. F. J. Furnivall printed, in 1864, his edition of "La Queste del Saint Graal" for the Roxburghe Club. These MSS. are all more or less deficient; some of them contain only a very small part of the Lancelot.

<sup>4</sup> Ant. Verard printed the Lancelot in 1494 twice. For both editions the same type is used, but it was re-set throughout for the second edition. There appeared further an edition in 1513, 3 vols., quarto (printed for Philippe le noire, Libraire, &c.), and in 1533 another folio edition (Jehan Petit).

<sup>5</sup> Ly beaus Disconus: (1) MS. Cott. A ii. Brit. Mus.; (2) National Library, Naples; (3) Lincoln's Inn Library. See E. Koelbing, Englische Studien, vol. i. p. 121.—Comp., further, L'Hystoire de Gigan filz de messire Gauvain qui fut roy de Gallas etc. Et de

establish any connection between them. This book relates the adventures of Gareth, a brother of syr Gawayn, how he came disguised to King Arthur's court, and was nicknamed by syr Kay "Beaumayns." The whole book has the character of a folk-tale, and differs greatly from the general run of Arthurian adventures. I am inclined to doubt its originally belonging to the Arthurian cycle, to which it may have been adapted by Malory, or by some unknown writer before him, from some now lost French poem. This conjecture is strengthened by the fact that in none of the versions which I have read, and which are represented in Malory's work, is any, even the slightest, reference made to Gareth's exploits on his way to the castle of Lady Lyonesse, or to this lady, her sister Lynet, her brother Gryngamor, or the five brothers whom Gareth overcame and sent to Arthur's court.

In the eighth, ninth, and tenth books Malory follows the prose-version of "Tristan," represented by MS. No. 103 of the Bibliothèque Nationale<sup>1</sup> and by several printed texts of the end of the fifteenth and beginning of the sixteenth centuries, copies of which are in the British Museum.<sup>2</sup> This version, which is generally attributed to Luces de Gast,<sup>3</sup> differs greatly from the so-called enlarged "Tristan" by Hélié de Boron,<sup>3</sup> represented by MSS. Add. 5474, Royal 20 D ii., and Egerton 989 in the British Museum. The chapters xxi. to xxviii. of the tenth book, however, are taken from "The Prophecies of Merlin," represented by two fragmentary MSS., Add. 25434 and Harl. 1629, in the British Museum. These chapters narrate the adventures of Alysaunder le orphelyn and the great tournament of Surluse, and, as they are the only part of Malory's sources which has never been printed, I have edited them faithfully, and printed them in the Appendix<sup>4</sup> to this volume.

The eleventh and twelfth books are again drawn from the above-mentioned "Lancelot," save the last three chapters of the twelfth book, relating the fight between Trystram and Palomydes, which are not to

Geoffroy de Maience son compaignon : tous deux cheualiers de la table Ronde. Lyon, 1503. 4to.—Ritson, *English Metrical Romances*. London, 1802. 8vo. Vol. ii. Lybeaus Disconus.—*Histoire Littéraire de France*, vol. xxx. p. 180.

<sup>1</sup> M. G. Paris says, *Romania*, vol. v. 1886, note, p. 481: "Les éditions n'ont pas été faites sur ce ms. même, mais sur un ms. très voisin, qui ne diffère du 103 que par de détails de style," &c.

<sup>2</sup> The "Tristan" has been printed oftener than any other romance. The first edition dates from Rouen, 1484, two volumes in one, folio. Then follows Verard's edition, Paris, 1505 (?), folio. Other editions appeared at Paris, 1520, 1533, 1554, 1577, and 1586. I have based my treatise on the edition of 1484.

<sup>3</sup> As M. G. Paris has shown most ingeniously in the Introduction to the *Huth Merlin*, the two names "Luces de Gast" and "Hélié de Boron" are fictitious.

<sup>4</sup> Information about the MSS. containing these adventures precedes my edition in the Appendix to the present volume.



be met with in any of the above-named versions of the "Tristan."<sup>1</sup> At the end of the twelfth book Malory says, "Here ends the second book of syr Trystram that was drawn oute of Frensshe, but here is no rehersal made of the thyrd book." It is not quite clear what is meant by this third book, as the source which Malory follows for his whole account only consists of two books; therefore he must either refer to the so-called enlarged "Tristan" ascribed to Hélie de Boron, or he knew another third part which we no longer possess. I believe that he meant the "Tristan" as enlarged by Hélie de Boron, because the references he makes to Trystram's death in the eleventh chapter of the nineteenth and in the sixth chapter of the twentieth book, according to which Trystram suffered death from being stabbed by king Mark from behind, correspond exactly to the account given in that version: "Ensi comme tristram aloit harpant devant la roine yseut enguise de menestrel & li rois march le fiert par derriere dun glaue" (Add. 5474, fol. 290 verso). Very similar is the account given in the romance of "Méliadus";<sup>2</sup> there the King Meliadus dreams that King Mark stabs his nephew "iusques a la croix parmy le corps."

The thirteenth to the close of the seventeenth book represent the Quest of the Holy Grail as it is found in the "Lancelot," and as we can avail ourselves of it in Dr. Furnivall's<sup>3</sup> edition for the Roxburghe Club (1864) from MSS. Royal 14 E iii. and Add. 10294 in the British Museum.

The eighteenth book follows apparently two versions: the "Lancelot" and the English metrical romance "Le Morte Arthur" as represented by Harl. MS. 2252. Here Malory greatly alters the sequence of events. Perhaps he knew a version which combined the peculiarities of both versions. The twentieth chapter of this book and the introductory lines of the first chapter in the twentieth book are, as well as some other passages in the two last books of "Le Morte Darthur," evidently Malory's own.

As to the nineteenth book, I agree with M. Gaston Paris (Romania, xii. 1883, pp. 459-534) that Malory, besides the "Lancelot," had another source from which he drew the first part of the episode of Malegeaunt and Gueneuer; or else that a previous version existed combining the two accounts. The last four chapters of this book, describing the handling of syr Vrre's wounds, cannot be traced. I

<sup>1</sup> In MS. 5474, fol. 301, col. 2, an account is given of the christening of Palomydes, but it differs widely from Malory's version.

<sup>2</sup> Meliadus de Leonnoys. Paris, 1528. Folio.

<sup>3</sup> La Queste del Saint Graal, ed. by F. J. Furnivall for the Roxburghe Club. London, 1864. 4to.

believe Malory adapted them from some now lost French lay. The enumeration of all the knights who, at Arthur's request, handle Vrré's wounds is undoubtedly Malory's own; he seems, as I can prove from other instances, to have had a great predilection for such catalogues of names.

The twentieth and twenty-first books are a prose-rendering of the English metrical romance, "Le Morte Arthur," as given in the Harl. MS. 2252;<sup>1</sup> the "Lancelot" may occasionally also have been used.

It must, however, be observed that all the MSS. mentioned here

<sup>1</sup> "Le Morte Arthur." Edited, from the Harleian MS. 2252 in the British Museum, by F. J. Furnivall. With a prefatory essay by the late Herbert Coleridge on "Arthur." London and Cambridge, 1864. 12mo. When studying "Le Morte Arthur," I noticed that the Harl. MS. 2252 needs emending in its present shape, as the first half presents anomalies in the narrative. I made a suggestion to that effect in a letter to *The Academy* of Nov. 15, 1890. Ll. 832-951 are, as they now stand, misplaced; they belong to the episode of "Gueneuer and Mador de la porte;" they interrupt the episode of "Launcelot and the fair Maiden of Ascolot." If ll. 952-1181 are inserted after l. 831, the first-mentioned episode is continued and completed. This deficiency has escaped Messrs. F. J. Furnivall (edition of *Le Mort Arthur*, 1864), G. Ellis (*Specimens of Early English Metrical Romances*, Lond. 1805, vol. iii. pp. 308-387), and H. G. Ward (*Catalogue of the Romances in the MSS. of the British Museum*, pp. 405-6). These gentlemen only state that the Harl. MS. lacks one or two leaves after fol. 102.

I have satisfied myself, by an examination of the binding of the portion of the volume which contains "Le Morte Arthur," that the MS. wants one leaf. It is thus arranged:—

1. Ff. 86-101 form a "gathering" of eight sheets, *i.e.*, sixteen leaves.
2. Fol. 102 is a single leaf.
3. Ff. 103-114 form a "gathering" of six sheets, or twelve leaves.
4. Ff. 115-130 form a "gathering" of eight sheets, or sixteen leaves.
5. Ff. 131, 132, 133, and 133\* represent two sheets, or four leaves.

It is obvious from this analysis that it was intended to write the MS. on paper arranged in "gatherings" of eight sheets. On fol. 102 another handwriting begins. The new scribe, probably forgetting the intended arrangement, did what often happens, *viz.*, he wrote on the second leaf of the same sheet, of which fol. 102 is the first half, and the second leaf is the very folio missing in the MS. If it had been otherwise, there ought to be a corresponding leaf missing between ff. 114 and 115, which is not the case.

The gap which is caused by the deficiency of the folio can be filled up as nearly as possible by ll. 832-951, which are, as above stated, misplaced. By transposing these lines into the gap after fol. 102, the episode of "Guenever and Mador de la Porte" becomes a complete whole if we omit ll. 912-927, because they are to a certain extent repeated by ll. 1318-1331 (*comp.*, *e.g.*, ll. 916, 917, and 919 to ll. 1318, 1320, and 1321), and also ll. 928-951 as being an apparent contradiction to ll. 1467-1503.

How did this confusion arise? I venture to think that I can satisfactorily answer this question. The poet, while transcribing the French prose into English verse, finding that he had so far abandoned his source that it was impossible for him to connect his narrative with the ensuing events, re-wrote a part of his work, and very likely marked the portions which he wished to be omitted. The scribes afterwards neglected or did not understand his indications, and so the Harl. MS. contains a certain portion twice, which varied only in the end. Thus, the folio missing after 102 evidently contained ll. 832-911 + two lines rhyming with ll. 1318 and 1319—and completing ll. 1318-1323 to a

as the sources of "Le Morte Darthur" can only be styled thus in so far as they contain the same versions as those Malory actually had before him when compiling his work; in no case can we assert with certainty that this or that is the very MS., or even a faithful copy of it, which the compiler had before him.

After these general remarks, I now proceed to critically examine the sources, one by one, not as they are arbitrarily arranged in "Le Morte Darthur," but according to the great branches of Arthurian romances, to which the single parts belong. In accordance with this arrangement, the plan for my studies on Malory's sources is as follows:—

I. "Merlin," or the early history of King Arthur. (a) The "Merlin by R. de Boron," book i. 1-7; (b) the "Ordinary Merlin," book i. 8-18; (c) the "Suite de Merlin," book i. 18-28, books ii., iii., and iv. 1-25; (d) "La Morte Arthure," by Huchown, book v.

II. "Lancelot," or the later history and the death of King Arthur (a) Book vi.; (b) book xi.; (c) book xii. 1-10; (d) books xiii.-xvii.; (e) book xix.; (f) "Le Morte Arthur," Harl. MS. 2252: (a) book xviii., (β) books xx. and xxi.

III. "Tristan," or the adventures of Syr Tristram. (a) Books viii.-ix.; (b) book x., except 32-50.

IV. "The Prophecies of Merlin," or the adventures of Alysander le orphelyn, and the great tournament of Surluse. Book x. 32-50.

In the table<sup>1</sup> facing this page I have endeavoured to give the reader, graphically, an idea of the relative length in pages, of the number of chapters of the twenty-one books of "Le Morte Darthur," and of their relationship to the principal branches of Arthurian romance.

The shorter side of the table is divided into twenty-one equal parts, according to the number of books; on each of these parts, as a basis, is constructed a rectangle, the longer side of which is determined by the number of pages each book fills up in the Caxton. As the tenth book is the longest, and runs through one hundred and fifty-eight pages, the longer side of the table is divided into one hundred and sixty parts, marked by the numbers, 10, 20, 30, &c., and each representing one page of the Caxton. The twenty-one

stanza of eight lines—or eighty-two lines, the exact number of lines contained by several folios of the Harl. MS.

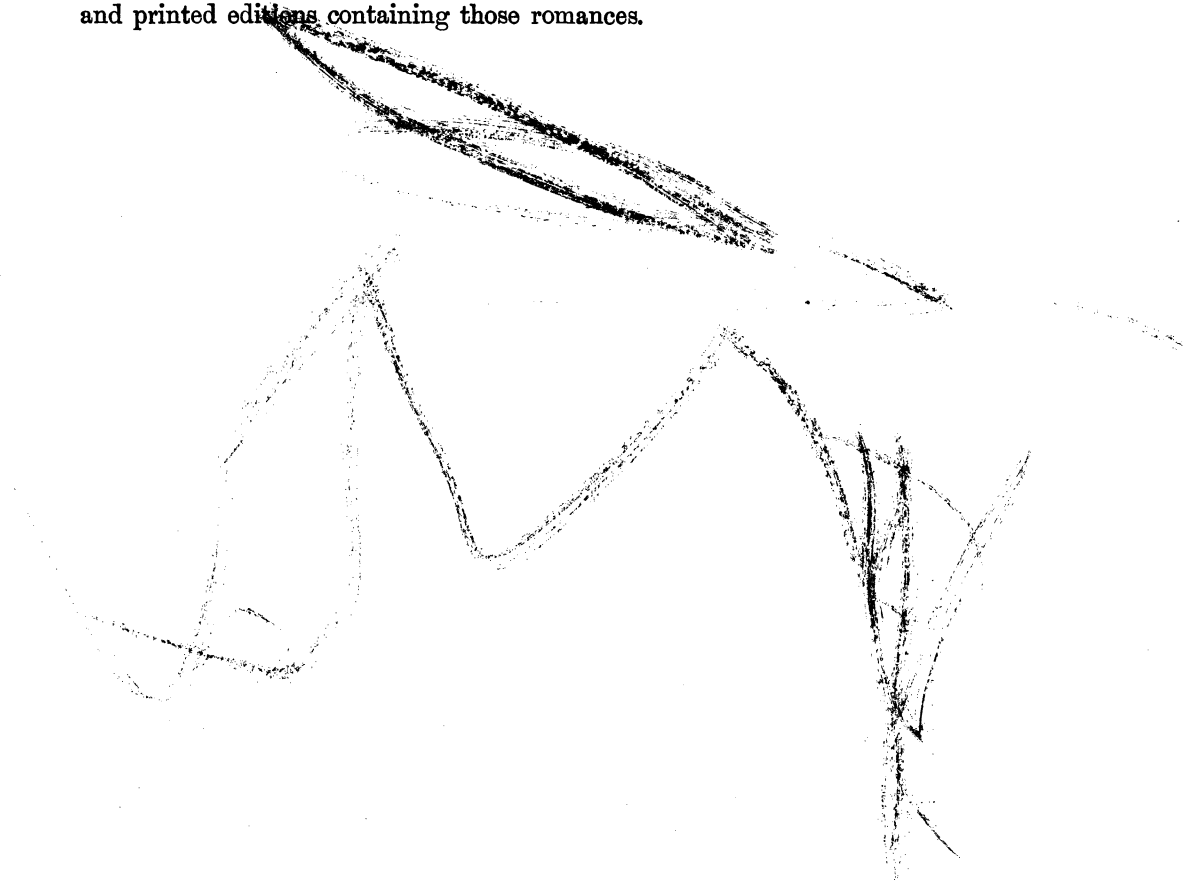
If these proposed emendations are accepted, the episode of "Guenever and Mador de a Porte" would consist of (1) ll. 832-910; (2) two lines + 1318-1671, and, thus arranged, would be in accordance with the account given of the episode by the various MSS. of the "Lancelot" in the British Museum, and with that of Malory's "Le Morte Darthur," book xviii. chaps. iii. to viii.

<sup>1</sup> The table is set up in type from the original drawn up by myself.

# **Oversized Foldout**

rectangles, therefore, are graphically the whole of "Le Morte Darthur," each single one showing the volume of one book. It is not quite clear why Caxton, who owns, in his Preface, to have divided Malory's work into books and chapters, has distributed the material so very unequally. He might very well have arranged the contents of his eighth, ninth, and tenth books into six books of lengths proportionate to the rest.

The inner columns on the right and left side of the table contain in Roman figures the numbers of the books; the outer columns indicate in Arabic figures, on the right the number of pages, on the left the number of chapters of each single book. The brackets on the left, outside the table, link together such books of "Le Morte Darthur" as belong to the same branch of Arthurian romance. Inside the twenty-one rectangles are quoted, in exact proportion to the number of pages to which they correspond, the English and French romances which contain the same versions as those Malory had before him, whereas, outside, on the same level with each rectangle, are named the MSS. and printed editions containing those romances.



# I. THE "MERLIN," OR THE EARLY HISTORY OF KING ARTHUR.

## A. THE "MERLIN" BY ROBERT DE BORON.

### BOOK I. CHAPTER I.-VII.: THE HUTH MS.



THE "Merlin" by Robert de Boron has to be considered as the source of the first seven chapters<sup>1</sup> of the first book of "Le Morte Darthur." From the remark page 40, 11, "the Frensshe booke maketh no mencyon," we may presume that Malory used a French MS., though, as we shall see later on, he cannot always be trusted; where he speaks of the "Frenssche booke," he has sometimes availed himself of an English one. His MS. was evidently much like ff. 19<sup>b</sup>-75 of the Huth MS., Add. 10292, and Harl. 6340 of the British Museum, or MS. No. 747 of the Bibliothèque Nationale. As Robert de Boron's Merlin is accessible to all readers in the fine edition of MM. G. Paris and J. Ulrich, I have based my remarks upon their text (pp. 98-146), though the Huth MS. does not represent this text in its best form.<sup>2</sup> This portion is also

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<sup>1</sup> Sir E. Strachey in his Globe edition altered the division of the chapters in book i. As M. G. Paris has quoted from the Globe edition, I must state that chapters i.-vii. of my edition correspond to chapters i.-iv. of the Globe edition.

<sup>2</sup> "Le deuxième morceau (fol. 19<sup>b</sup>-75\*) est également (comme le 'Joseph d'Armathie') la mise en prose d'un poème de Robert de Boron, du *Merlin*, dont nous ne possédons que 504 vers sous leur forme originale. Cette mise en prose se retrouve dans un grand nombre de manuscrits; mais elle n'a pas encore été imprimée, si ce n'est dans les éditions des xv<sup>e</sup> et xvi<sup>e</sup> siècles. C'est ce qui nous a engagés à publier la leçon du manuscrit Huth, bien qu'elle soit loin d'être bonne." A brief abstract of the contents of the "Merlin" is printed in the first volume of July 1775 of the "Bibliothèque Universelle des Romans," pp. 109-140. I intend to publish "Le Roman de Merlin," in an autotype facsimile (two-thirds of the original size) of Add. MS. 10292, as the basis for my forthcoming "History of the Merlin-Legend in England and France."

accessible in Mr. H. B. Wheatley's edition of the MS.<sup>1</sup> in the Cambridge University Library, and in the rare impressions of the fifteenth and sixteenth centuries. Finally, I must mention the version of "Arthur and Merlin," an English metrical romance from the first quarter of the fourteenth century, No. 27 of the Auchinleck MS., Advocates' Library, Edinburgh.<sup>2</sup>

The library of Corpus Christi College, Cambridge, contains in MS. No. 80 the "Merlin" by Henry Lonelich the Skynner,<sup>3</sup> which I understand is going to be edited for the Early English Text Society by Miss Mary Bateson and Prof. E. Koelbing. This version, though of importance for the study of the Merlin-Legend in England, does not concern us here. (Compare the chapter on "The Ordinary Merlin.")

<sup>1</sup> Though the subject-matter of the MSS. is exactly the same, they do not always agree literally, not to speak of the different periods of the language they represent. The English translation, though closely following the French original on the whole, occasionally omits or adds small passages. It is impossible to say whether these alterations were introduced by the translator, or were present in the copy from which he translated. As an example, I have printed a small portion side by side of—

HUTH MS. FOL. 57a.

Ensi departi la cours, et ains qu'elle fust departie pria li rois a tous ses barons que il fuissent arriere a la Penthecouste si comme il avoient esté a cele feste, et aussi a toutes les dames. Et chascuns l'otroie moult volentiers. Et quant li dus de Tintaguel se departi de la court, li rois le convoia et hounera moult. Au departir si dist li rois a Ygerne tant seulement que il voloit bien que elle seust que elle emportoit son cuer avoec lui. Et elle n'en fist anis samblant que elle l'entendist. &c.

CAMBRIDGE MS. FOL. 21<sup>b</sup>.

Thus hilde the kynge that feeste that yet is with-outen wif and was so supprised with the love of ygerne that he wiste not how to do / and thus departed the court / but firste the kynge praide alle the barons to be at Cardoel at Pasch and so he prayed alle the ladies, and thei graunted to be ther / Whan the Duke of Tintagel departed fro [the] courte the kynge hym conveyed and gretly hym honoured at theyr departyng / and whan he hadde hym a while conveyed he toke leve, and yede though the courte in his othir necessitees &c.

Compare further my notes in the "Ordinary Merlin." I may here at once state that, while comparing the French MS. texts with Mr. Wheatley's, I repeatedly noticed trifles which appear to be mistakes on the part of the editor; in addition to these cases, I came across several passages where the inter-punctuation distinctly shows that the editor misunderstood his text. I am afraid a minute collation of the text with the MS. would confirm my fears that this text is not absolutely reliable, as the texts of the E.E.T.S. generally are. I am inclined to think Mr. Wheatley entrusted somebody who was no expert with the supervision of the press-work. For my purpose, and with the French MSS. at my side, the text was sufficient, but whoever supplies the critical apparatus to The English Prose-Merlin must collate it again with the original.

<sup>2</sup> The English metrical romance in the Advocates' Library, Edinburgh, Auchinleck MS. No. 27, was edited as "Arthur and Merlin" in 1837 for the Abbotsford Club by W. B. D. D. Turnbull. An analysis communicated by Sir Walter Scott to G. Ellis is to be found in the latter's *Early English Metrical Romances*, 3 vols., 1805, vol. i. pp. 233-307. Part of a MS. similar to the Auchinleck MS. No. 27 is also in the library of Lincoln's Inn, No. 150. The first eighteen chapters of Malory correspond to ll. 2249-4394 of "Arthur and Merlin." Professor Koelbing has promised a critical edition of this romance.

<sup>3</sup> From this MS. Dr. Furnivall edited Lonelich's *History of the Holy Grail*. London, 1874-78. E.E.T.S. Extra Series, Nos. xx., xxiv., xxviii., and xxx.

It is at once noticeable that Malory has considerably condensed the narrative of his source. This part of his work is not merely translated, but re-told and in the strict sense of the word "reduced." The following observation shows to what extent this "reduction" is carried. The first seven chapters of the first book fill nine pages (35-44) of my edition; this portion answers to forty-eight pages (98-146) of MM. G. Paris and J. Ulrich's edition; a page of the former contains a little less than a page of the latter. Malory's account is thus "reduced" to about a fifth of the original. The portion of the Huth MS. corresponding to the first chapter of "Le Morte Darthur"<sup>1</sup> begins fol. 56<sup>c</sup> thus:—

"Chi endroit dist li contes que Merlins s'em parti d'Uter Pandragon et vint en Norhomberlande a Blaise, se li dist ces choses et ces establissemens de cele table et maintes autres choses que vous orrés en son livre. Et ensi demoura Merlins plus de deus ans qu'il ne vint nient a court. Et ensi fu un grant tans que li rois tint acoustumeement sa court a Carduel, tant que une fois (56<sup>d</sup>) avint un jour que il prist talent le roi que il semonroit tous ses barons, et i amenaissent tout lor femes et un et autre. Ensi les fist li rois semondre al Noel. Et envoa par tout ses lettres. Ensi comme li rois l'ot commandé si le firent. Et bien sachiés que il i vint grant plenté de damoiseies, de pucies et de chevaliers. Je ne puis ne ne doi tous chiaus dire qui a cele court furent mais vous conterai chiaus et celes dont mes contes parole. Tant voel je bien que vos [tu] sach(i)és que li dus de Teintaguel i fu, et si i amena sa feme Ygerne."

Malory modifies this story considerably. In order to have a beginning, he speaks of great wars which the king has made against the mighty duke of Cornwall, and of a peace arranged "by the meanes of grete lordes." The visit of the duke and his wife to the court as related by Malory gives the impression of a festival of reconciliation. In the "Ordinary Merlin" both the duke and his wife are introduced into the story here for the first time. To facilitate the understanding of the narrative, and to throw light on various incidents not intelligible in Malory, I here give a brief *résumé* of the "Merlin" up to the point where Malory takes it up.

When<sup>2</sup> Our Lord had descended to Hell and rescued Adam, Eve and many others with them, the fiends, alarmed, assemble and consult how they can get mankind into their power again. After debating a long time, they arrive at

<sup>1</sup> MS. Add. 10292, ff. 92<sup>b</sup>-94<sup>d</sup>; Harl. MS., 42<sup>b</sup>-47<sup>b</sup>; Cambridge MS., ff. 21<sup>a</sup>-25<sup>a</sup> ed. H. B. Wheatley, pp. 62-74; Auchinleck MS. No. 27, ed. 1837, lines 2249-2504.

<sup>2</sup> This is a synopsis of Huth MS., ff. 19<sup>b</sup>-56<sup>d</sup>; Add. MS., ff. 76<sup>a</sup>-92<sup>a</sup> (ff. 1-75<sup>c</sup> being occupied by "li comencemens de lestoire del sainc graal"); Harl. MS. ff. 1-42<sup>b</sup>; Cambridge MS., ff. 1<sup>a</sup>-21<sup>a</sup>, print. text, pp. 1-64; Auchinleck MS., ll. 1-2248 (in this version the sequence of events is greatly altered. The council of the devils, &c., occurs l. 639 ff.).

Compare, further—1. The above-mentioned "Merlin" by Lonelich (Corpus Christi



the conclusion that they must have a man endowed with their powers, and ready to beguile his fellow-creatures. One of them, who has great power over a woman, declares himself ready to beget a child which shall become the obedient instrument of their will. This fiend, with the woman's connivance, ruins her husband, kills his cattle and horses, slays his son, drives the woman to hang herself, and finally causes the husband's death through all these misfortunes. The man leaves three daughters, whom the fiend now endeavours to ensnare. The youngest is seduced by a young man, and becomes pregnant. As, according to the law of the time, every woman who falls has either to become a prostitute or to die, the unfortunate girl is brought before the judges; they condemn her, and secretly bury her alive. A holy man, later on described as Blaise, goes to the two surviving sisters, consoles and advises them. The elder sister lends him an open ear; not so the younger. The fiend, dissatisfied with the intervention of Blaise, now sends a woman to the younger sister. This woman describes to the girl all the pleasures that are waiting for her, and persuades her to leave her sister, who would only try to prevent her from partaking of them. The girl follows her advice, and abandons herself to all men. The elder sister tells Blaise what has happened, he cautions her against the fiend, advises her to be good, always to make the sign of the cross before going to sleep, and never to stay in the dark. On a Saturday, the fiend induces the younger sister to go with some young men to see the elder one; all are in an excited state, they quarrel, the elder reproaches the younger sister with her conduct, and is beaten. In her indignation she throws herself dressed on her bed, forgetting all Blaise has advised her. The devil profits by this moment and renders her pregnant. Awaking, she perceives her misfortune, but is unable to explain it. She goes again to Blaise and tells him what has happened. He refuses at first to believe her, but soon finds out that she tells the truth. He cautions her to be chaste for all her future life, and promises her absolution. Her state soon becomes publicly known; she must acknowledge that she is pregnant, but she cannot tell who is her child's father. Nobody believes her statement; Blaise consoles her and promises to assist her. She is summoned before the judges. Blaise persuades them to lock her up till after her delivery. She is put into a tower and watched by two women. After some time the child is born. As the offspring of the devil, he knows the past, and receives from God, for his mother's sake, knowledge of the future. The child's body is covered with hair, a fact which frightens both the mother and the two women. He is christened, and called "Merlin," after his mother's father. When he is eighteen months old, the women declare they will stay no longer. The

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College, Cambridge, MS. No. 80); 2. (a) Harl. MS. No. 6223, British Museum; (b) MS. No. 150, library of Lincoln's Inn, London; (c) The "Merlin" in Bishop Percy's Folio MS. (edited by J. W. Hales and F. J. Furnivall, London, 1867-68, 3 vols., Merlin, vol. i. 417-496); and (d) Douce MS. No. 236, Bodleian Library, Oxford. A critical examination of the relationship of these four English metrical versions to one another and to the English prose-version would be an interesting and meritorious task. Of course I cannot attempt to enter upon it here, but I believe, as concerns the latter question, that both the English metrical and prose-versions go back directly to the French prose-version, of course to various and slightly different MSS.

mother weeps and implores them, and is fearful on account of her impending judgment. But the child suddenly opens his lips and tells his mother to fear nothing. She is so terrified that she drops the child on the ground, but he is not hurt, and goes on speaking to her. The two women are much frightened, and tell other people the wonder they have witnessed. The time of the trial approaches. The mother laments and cries, but the child smiles and comforts her. Both mother and child are brought before the judges. Blaise also appears. Again examined, she persists in her first declaration: she does not know the father of her child. The judges refuse to believe her. The child now declares that his mother is innocent, and requests Blaise to give evidence in favour of his mother and to fix the date of her conception. One of the judges declares that all this will be useless; she must by all means give the name of the father of her child. "I know my father better," suddenly says Merlin to the judge, "than you yours; not my mother, but yours, ought to be burnt."—"If you can prove what you say," replies the judge, "your mother shall be released." The mother of the judge is subsequently sent for, and soon confesses that Merlin is right, for indeed a priest is the judge's father. To spare his own mother, the judge now acquits Merlin's mother; he questions the child about many things, and learns from him that a fiend has engendered him, that he has a knowledge of the past from the devil, and the power of discerning future things from God. Merlin's mother is set free; the priest, on hearing of his disgrace, drowns himself. This chapter finishes with conversation between Blaise and Merlin. The latter asks the former to write a book of all he will tell him; Blaise agrees, on condition that Merlin shall never beguile him. Merlin then gives him the details for the history of Joseph, of Alain, and of the holy vessel, and finally of his birth.

Merlin tells Blaise that he will be sought by some men from the west who have promised to kill him, but, when they find him, they will have no power to carry their promise out. He will go with them, but Blaise will go to those who keep the holy vessel.<sup>1</sup>

King Constance of Bretayne has three sons: Moyne, Pendragon, and Vther;

The Huth MS. and the Cambridge MS. differ in this passage considerably. The former, fol. 31b: "Et quant je m'en irai avoec iaus, tu t'en iras en ces parties ou les gens sont qui ont che saint graal, et tous jours mais sera ta painne et tes livres retrais et volentiers ois de toutes gens. Mais il ne sera pas en auctorité, pour chou que tu n'es pas ne ne pues estre des apostles. Ne li apostle ne misent vnques riens en escrit de nostre signeur que il n'eussent veu et oi, et tu n'i mès riens que tu aies [n'aies] veu et oi d'autrui que de moi.

"Et ensi comme je sui obscurs et serai enviers chiaux ou je ne me vaurrai esclairer, ensi sera tous li livres celés, et peu avenra que ja nus en face bonté. Et tu l'en porteras quant je m'en irai avoec chiaux qui me verront querre. Si sera Joseph [et li livres des lignies que je t'ai amenteues] avec le tien et le mien; et tu avras ta painne finee et tu seras teuls comme tu dois estre en lour compaignie; lors si assamblera tes livres au sien, si sera bien la [ma] chose prouvée de ma painne et de la toie. Ensi en avront mierchi, se iaus plaist. Et il proieront nostre signour por nous. Et quant li doi livre seront assamblé, si i avra un biel livre. Et li doi seront une meesme chose fors tant que je ne puis dire, ne drois n'est, les privees paroles de Joseph et de Jesucrist. 'Et Engleterre

he dies, and Moyne, his eldest son, becomes his successor ; he is young and has no energy, and soon Vortiger his seneschal has all the power in his hands. The heathen make war against the king ; Vortiger declines to lead the army, and the king is entirely defeated. Vortiger is requested by the barons to become their king ; he does not refuse, but declares he could not do so as long as the king lives. Moyne is now murdered by twelve of the barons, and the crown is offered to Vortiger, who, whilst severely blaming the murderers, accepts it. The two younger brothers, Pendragon and Vther, are led abroad by their guardians. When the murderers ask for their reward, Vortiger orders them to be torn by horses. Through this cruel act Vortiger loses his popularity, and the relations of the murdered barons commence to rebel against him. He overcomes them all, and expels them from the country. His people begin to hate Vortiger. To consolidate his position he makes an alliance with the Saisnes (Cambridge MS. has Danes or Saisnes), and marries one of Hangu's [Aungier's] daughters, though she is a heathen. For his personal safety he intends to build a strong tower. The work is begun, but three times the ground-walls break down as soon as they are erected. Nobody can account for this strange occurrence. The king asks his wise men. They are unable to answer his question, but read in the stars that a fatherless child would cause them all to die. They agree to tell the king his tower would never be finished unless the mortar be mixed with the blood of the fatherless child ; this child must be killed as soon as he is found, and before he has a chance of saying a single word to the king.

To get this child into his power, Vortiger sends out twelve messengers, after making them swear that they would kill the child as soon as they found him. Four of them soon come to a town and pass by a group of children playing. Merlin is among these children, and, knowing that the messengers are looking for him, he hits one of his playmates very hard with his stick, so that he swears at him and calls him fatherless boy. Having thus attracted the messengers' attention, he tells them, he is the child they are seeking. On condition that they save his life, he agrees to accompany them. He takes leave of his mother, who goes into a convent. He bids good-bye to Blaise, and advises him to go to Northumberland, where he promises to come to him now and then and to give him information about all that has to be put into the book. He prophesies Arthur's future glory, which shall also form a subject of the book.

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n'avoit adont eut encore roi crestien ; ne des rois qu'i avoient esté ne me tient a retraire fors tant que a cist conte monte.'

"Ore dist li contes que un roi avoit en Engleterre qui avoit non Constans. Et icil" &c.

The corresponding passage in the English text, fol. 8<sup>r</sup>, is much shorter ; it runs thus : "And I shall go with hem ; and thou shalt go in to that partyes, where they be that haue the holy vessell. And euer here-after shall thy boke gladly be herde, and he that will knowe the lyf of kynges whiche were in the grete Bretayne be-fore that cristendom come, be-hold the story of Bretons. That is a boke that *maister Martyn* traunslated *oute of latyn*, but here rested this matere. And turneth to the storye of *Loth* a crysten kynge in Bretayn whos name was *Constance*."

My endeavours to find a clue to the History of the Britons which is said to be translated by Master Martin proved fruitless.

While passing through a town with the messengers, they meet a fellow who carries some leather, which he has just bought to mend his shoes with. Merlin begins to smile, and, being asked the reason, declares the man shall die before he reaches his house. Two of the messengers, who follow him, see him indeed fall dead on the road. In another town they see the burial of a child; the father follows, crying. Merlin laughs again, and declares, not this man, but the priest who chants, ought to cry, because he is really the child's father. They go to ask the mother of the deceased child, and find out that Merlin has said the truth.

Finally they arrive at Vortiger's residence; fearing punishment because they have spared Merlin, the messengers request him to help them. He tells them to relate to the king all the wonders they witnessed on the road, and also that Merlin would tell him why the tower broke down. Merlin is brought before Vortiger. All the wise men who have advised his death are present. He tells them that they wished to kill him because they knew well that he had power to kill them. Below the tower, he explains, is a great water, and below this water are two dragons, one red and one white. These two dragons upset the walls by stretching their limbs. As soon as the dragons come to daylight, the white would kill the red one, and then die. The king at once gives orders to dig out the foundation, and they find everything as Merlin said. Soon after, the tower is finished. Being asked about the signification of the dragons, Merlin wishes first to see all the wise clerks; he declares to them he will spare their lives if they will do as he wishes; as soon as they promise that, he asks them to give up their art. The white dragon signifies the two sons of King Constance, the red one is Vortiger. These two sons will come back, and land near Winchester, and destroy him. Then Merlin goes to Blaise.

Vortiger summons his people to assist him, and proceeds to Winchester to await the arrival of Pendragon and Vter. On the day named by Merlin, the two brothers arrive in a vessel. Vortiger is abandoned by all his people, who go over to the side of their legitimate Sovereign. He retreats to his strong castle, is besieged, and finally burnt in it. Pendragon is made king. He first directs his arms against Aungier. He besieges him more than six months in a castle called Vysee. The five barons who had formerly found Merlin declare that nobody but he would be able to advise how to take the castle. Pendragon despatches messengers to seek Merlin. He appears to them, and tells them the castle can only be taken after Aungier's death; they will find three barons dead when they return to the king; further, they cannot find Merlin unless he wishes to be found, and that will happen when the king goes personally to speak to him in the forest of Northumberland. On their return, the messengers find that three barons have died. They begin to think that the man they met was Merlin himself. When Pendragon hears the news of the messengers, he entrusts the command to his brother Vter, and goes to seek Merlin. One of his men meets an ugly fellow, who keeps wild beasts. This fellow declares he could tell where Merlin is if he liked. The king is told he shall meet Merlin at the next town. Upon his arrival there a messenger from Merlin tells him that his brother Vter has killed Hanguis

[Aungier]. The king sends messengers to Vter to inquire if this news be true. On the way the messengers meet Vter, who comes to announce the death of Aungier to Pendragon. One day a man comes to the king, requesting him to assemble all the people who pretend to know Merlin. He privately discloses to Pendragon that he himself is Merlin, and that he is going to make himself known to all people. He further explains that he had warned Vter to be on his guard against Hanguis [Aungier], and how the latter had been killed. He promises to speak to Vter in eleven days. He then goes to Blaise, whilst Pendragon returns to his brother, who confirms all that he tells him, and adds that the man who warned him had promised to come to him in eleven days. On the day in question, the two brothers wait anxiously; a messenger comes to Vter from his mistress with a letter. Then Merlin appears under different disguises to Vter, and finally discloses himself. The two brothers entreat Merlin to remain with them and to become their adviser. He promises to be always at their disposal when they are in need of his service. By Merlin's advice, Pendragon makes peace with the Sarazins, who leave the country.

One of the barons, jealous of Merlin, declares that all the wonders he does are nonsense, mocks at him, and says he does not believe in him. Three times, differently disguised, he asks Merlin about his death. The first time Merlin tells him he would break his neck in falling from his horse, the second time he would be hanged, and lastly he would be drowned. The baron exults over this contradiction, but before long the threefold prophecy is fulfilled. In future Merlin will only tell things of which the truth shall be known after they have happened. Merlin's book of prophecies is commenced.

After some time Merlin announces to Pendragon that the Saracens will return with a strong army to revenge Hanguis' [Aungier's] death; he then points out to him the means by which he can defeat them, and declares one of the brothers shall die in the battle, and the survivor shall erect him a great monument with his help. As he says, so it happens. The Saracens arrive; a great battle takes place near Salisbury. A red dragon appears on the sky, the Britons are victorious, but Pendragon is killed. Vter is made king. He buries the fallen Christians, and by Merlin's advice adopts the name Vterpendragon. Merlin, to honour the memory of Pendragon, transports great stones from Ireland to his tomb, and erects an everlasting monument.

Later on he reveals to Vterpendragon the great secret of the two sacred tables of Christ and Joseph of Arimathea, and induces him to make a third one. Vterpendragon is ready to carry out this advice, and commissions Merlin to erect the round table at Carduel in Wales.

On Whitsuntide next the king comes to Carduel, and Merlin erects the round table. He has selected fifty of the best knights of the country. One seat, however, is left vacant, to be occupied after Vterpendragon's days by a man who shall also accomplish the adventure of the void place at Joseph's table. Then Merlin declares he has to leave the king for a long while. He goes to Blaise. In his absence some of his enemies ask about the void seat, and request permission to try it. They say Merlin is dead, and the king grants them their desire. A knight tries the seat, but disappears into the ground. Merlin returns and reproaches the king. He advises him that to honour the table he

ought to keep all his great feasts at Carduel. The king promises to do so, and calls all his barons with their wives, daughters, sisters, or nieces, to Carduel for the next Christmas. Among the guests are the duke of Tintaguel and his wife Ygerne.

Thus the duke and Ygerne come, like all other invited guests to the court, to assist at the festivities. Malory does not mention "Carduel," where the festival takes place.

Both Ordinary Merlin and Malory agree, then, in stating that Vther, as soon as he sees Ygerne, is smitten with her charms, and endeavours to gain her favours "car ele estoit moult preudefeme et moult biele." In the Ordinary Merlin follows a detailed account of the various means employed by Vther to reach his end; this is much shortened by Malory, and told in ten lines (p. 35, 10-20). In Malory all takes place on the first and only visit. The Ordinary Merlin speaks of three visits, and tells the episode thus:—

Vther sends valuable presents to all ladies, so that Ygerne cannot refuse the most precious one. When the festival is over, all barons and ladies return home, after having promised to return "a la Penthecouste."<sup>1</sup> On parting with the duke and Ygerne, Vther does them great honour, and tells Ygerne that she carries his heart away with her. At the next festival Vther pays the duke and his wife still greater honour, "si fist le duc et Ygerne seoir decouste lui," and makes them great presents. They go home again. Vther feels wretched, and suffers greatly. He can only think of Ygerne. At last he complains of his pains to "deus des ses privés." They advise him to announce another great festival which shall last fifteen days. Vther follows this advice. All his guests return to "Carduel,"<sup>2</sup> and among them the duke and fair Ygerne. Vther now confides all his sorrows to his "consillier" Vrfins,<sup>3</sup> and asks him what to do, as he feels he must die if he cannot have Ygerne. Vrfins replies: "Vous estes moult mauvais, qui pour le desir d'une feme cuidiés morir. Qui oi ains parler de feme qui bien fust prieie et requise et (la) on peust donner a li et a cheus qui sont entour li, que elle ne fesist sa volenté?" He advises the king to make her great presents, and promises to help him with all his power. If the king takes care of the duke, he will speak to Ygerne. He then speaks to her, and offers her great jewels; she refuses to accept them. *Ygerne*: "Pour coi me veuls tu douner ces jouaus et ces biaux dons?" *Vrfins*: "Pour vostre sens et por vostre grand biauté. Ie ne vous puis riens douner, que tout li avoir le roi sont vostre, et tous ses cors a vostre plaisir et a vostre volenté faire." *I*. "Comment?" *V*. "Pour chou

<sup>1</sup> The Cambridge MS., in contradiction to Huth and Add. MS., reads here "Pash."

<sup>2</sup> All MSS. agree in stating that this visit (which is to last fifteen days) takes place at "Pentecouste," therefore the Huth and Add. MSS. are wrong in stating that the first visit took place at Whitsuntide, and they contain a contradiction.

<sup>3</sup> The Huth MS. reads, on pp. 100-119 and 164-65, "Urfin" and "Urfins," on pp. 166-68, "Ulfins." Add. MS. has always "Vlfins."

que vous avés le cuer de lui tout entirement, et est vostres et obeist a vous." *I.* "Dou quel cuer dites vous?" *V.* "Dou roi." *I.* "Dieus! conne est li rois traitres, qui fait samblant del duc amer et (de) moi [veut] honnir! Vrfins, gardés que ja mais n'en parlés," &c. She threatens to tell her husband. Then Vrfin tells the king what has happened. Another day Vrfin advises the king, when they are at table, to send a beautiful golden cup to Ygerne, requesting her to drink out of it for his love. Vther gives the cup to the duke, requesting him to send it to his wife. The duke feels greatly flattered by this honour, and sends the cup by a knight named Bretel to Ygerne. When she receives the cup she is very angry, but she cannot, before her ladies, refuse to comply with the king's wish, as her husband sends the cup. She blames Vrfin severely for this new "traison." After dinner the king comes with the duke to Ygerne's chamber. She suffers much all day. At night she reveals all to her husband, adding, "Et je vous pri que vous m'en menés, car je ne voel plus estre en ceste ville." The duke is very much surprised at his wife's disclosures. He shares her indignation, and resolves to carry her wish out without any delay. He calls his knights together, bids them to be ready at nightfall, declaring that he will later explain all. During the night the duke, his wife and suite leave the court and return home.

When the rumour of the duke's sudden departure reaches the king in the morning, he complains to his barons that the duke has offended him by going away without giving notice or taking leave. They are all ignorant of what has happened, and advise Vther to send messengers to the duke, bidding him to return and to justify his conduct. The duke plainly refuses to obey the king's orders; when the messengers are gone, he tells his people the cause of his departure from the court, requesting them to help him with all their power against Vther. They promise to do so. Upon the receipt of a negative answer, Vther applies again to his barons for advice. They tell him "que il le fache desfier auant a quarante iours." Their advice is acted upon, and the king asks them, "que au chief de quarante iours fuissent a Tintageul comme pour hostoyer." Both parties prepare for war. Vther enters with his army into the duke's country, and burns and ravages it. He soon hears that "li dus estoit a une part en un de ses chastiaus, et sa femme en lautre." He besieges the duke in "en son chastiel," but he cannot conquer this castle. Vrfin finds him one day crying, and, when told the reason, advises him to send for Merlin. Vther is afraid that he has offended Merlin, for he knows, without telling, that he is in need of his help. Vrfin comforts the king. One day, when Vrfin rides through the host, an old man wishes to speak to him; he tells him that the king's troubles are well known to him, and for a fair reward he would point out the man who alone could help Vther. Vrfin tells the king. Both go the next day to the appointed place where Vrfin is to find the old man. On their way thither they find a cripple, who accosts them. Vther bids Vrfin to speak to the cripple. The latter says he is sent by the old man, and bids Vrfin ask Vther who he is. Vther guesses at once that the old man and the cripple are one and the same person, namely, Merlin.

This detailed narrative is thrown by Malory into the first chapter. All the main features of it are to be recognised in Malory's account. Comp. 35, 32, "within forty dayes," with "quarante iours." Malory gives to the castle in which Igrayne is the name Tyntagil, and "Terrabyll" to the one in which the duke is besieged. This name does not occur in the corresponding passage of the "Merlin," but later on, as I shall state (see edition of the Huth MS. vol. i. 241; 252; 261) Malory omits the appearance of Merlin as cripple.

II. (Huth MS., folios 60<sup>d</sup>-65<sup>a</sup>.)<sup>1</sup> Returning to the camp, Vther and Vrfin find Merlin in his true shape at the royal tent. The king is delighted at his coming, "car il n'est nus hom qui mieus or vous puist aidier de l'amour d'Ygerne." Merlin will help the king to realise his wish, provided he engages himself by oath to grant whatever gift he will ask "sauve s'ounour"; Vrfin has to swear likewise. Vther assents to that: "Lors fist li rois aporter les sains, et illuecques jura li rois et Vrfins que Merlins leur devise que li rois li donra che que Merlins li demandera." Merlin then explains to them how he intends to carry out his covenant. He will give Vther the semblance of the duke, to Vrfin that of Bretiaus, to himself that of Iourdains, the latter being two of the duke's knights. They will all three go to Tintageul, but they must leave the castle again early in the morning. The king bids his barons to be on their guard, but, by Merlin's advice, tells nobody whither he goes. When Vther, Vrfin, and Merlin are near Tintageul, the latter rubs their bodies and his own with an herb, and are immediately transformed into the shapes of the duke, Bretiaus, and Iourdains. They pass the castle door without any difficulty, as the people think the duke has come to see his wife. Vther goes to Ygerne's chamber, passes the night with her, and begets Arthur. In the morning the rumour spreads in the town "que li dus estoit mors et ses chastiaus pris." Vrfin and Merlin come, in their disguise, and tell the duke [*i.e.* Vther] his people believe he is dead. He declares: "Che n'est pas merueille se il le cuident, car jou issi en tel maniere dou chastiel que nus n'en sot mot." He takes leave of Ygerne, and all three leave the castle hastily. Now Merlin asks his gift: he wishes as soon as he is born to have the son whom Vther has begotten on Ygerne the previous night. Vther grants it. Merlin then washes them with the water of a river, and gives them their natural semblance back. Upon his return to the host Vther finds the rumour confirmed; the duke was really killed during a sortie which he made during the king's absence. Vther feigns sorrow for what has happened, and declares he will make amends to Ygerne to the best of his power. Vrfin then acts very ingeniously: he tells the barons the king needs their advice; they ask him for his opinion; he gives it reluctantly, lest they should think he is false. They assure him of their high opinion of him. Vrfin says: "I would advise the king to make peace, and reconcile Ygerne and the duke's relations by all

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<sup>1</sup> MS. Add., ff. 94<sup>d</sup>-96<sup>f</sup>; Harl. MS., ff. 47<sup>b</sup>-51<sup>d</sup>; Cambridge MS., ff. 25<sup>a</sup>-28<sup>b</sup>, ed. pp. 74-86; Auchinleck MS., ed. 1837, ll. 2205-2636.



means." His advice is adopted and communicated to the king, who gladly accepts it, and acts accordingly. He sends for Ygerne and all her relations. Merlin comes to Vther and tells him that Vrfin gave this counsel; he is a wise and true knight; he himself could no better advise him. He reminds Vther of his promise; the child's mother might not like it, but it must be done; he would not come again to him till after the child's birth; in the meantime, he would only speak to Vrfin. Vther will soon marry Ygerne, but he must not tell her that he slept with her. Then Merlin goes to Blaise. The king is advised by his council to make peace with Ygerne. He praises Vrfin for having suggested the peace. The same advice is given to Ygerne and her friends. She agrees to make peace. One of her friends asks the king's messengers what amends his lord intends to make. They cannot yet say, but advise the lady and her friends to come to Vther. They all come to Carduel. Vther asks his barons what amends he should make. They declare they dare not tell what they think, and request the king to give them Vrfin as their adviser. Vrfin is of opinion the king should marry Ygerne, and Lot of Orkanie her daughter. Vther's and Ygerne's councils consider the matter and agree there is no better way out of the difficulty. Being asked for their opinions, Vther and Lot agree, and so does Ygerne. All are pleased with the results, and convinced that never did king make such amends to his vassal. Thus Vther marries Ygerne, Lot d'Orkanie her daughter. Lot has five sons, Mordrès, Gauvains, Agrauain, Guerrehes and Gaharies. The second daughter of the duke, Morgans, marries king Nentres of Sorhaut; a third daughter, named Morgue, is put into a convent, "et elle aprist tant et si bien que aprist les set ars, et si sot mierveilles d'un art que on apiele astrenomie, et elle en ouvra moult tost et tous jours, et moult sot de fisike, et par cele fisike fu elle apielee Morgue la fee. Les autres enfans adrecha li rois tous, et moult ama les parens le duc."

The second chapter of "Le Morte Darthur" is a simple abridgment of this. Besides one point of importance at the beginning, some slight variations are noticeable at the end. Malory states here, contrary to the version of the Huth, Add., Harl., and Cambridge MSS., that Ulfyns received the semblance of Brastias, and Merlin took that of Iordanus; those MSS. relate that Ulfyn became Iourdain, and Merlin took Bretel's semblance. Only the Auchinleck MS. agrees in this point with Malory. This fact shows that the MSS. which Malory and the poet of "Arthour and Merlin" had before them had a common descent.

Malory calls Lot king of "Lowthean and of Orkenay;" only mentions that Morgawse (Morgan) is Gawayn's mother, omitting the names of the other three sons, most likely for the reason that he wished later to refer specially to Mordred's birth. Nentres is called king of Garlot, a name "Elayne" is given to the second daughter, and it is stated that Morgan (Morgue) married king Vryence the father of Ewayne le blanche maynys. The Cambridge MS. of Merlin

has Nentres of Garlot, Morgein, but does not mention the names of Elayne and Morgawse.<sup>1</sup> The modifications may therefore be either attributed to Malory or to the source from which he translated.

III.-V. (Huth MS., ff. 65<sup>a</sup>-72<sup>a</sup>.) "Ensi ot li rois Ygerne et la tint tant que la grossece apparut, et tant que li rois gisoit une nuit avoec li, si mist sa main sour son ventre et demanda de qui elle estoit grosse." Ygerne tells her husband, with tears, how, the very night when the duke was killed, a man in the semblance of the duke came to her to Tyntagail, and begot the child on her. The king consoles her, bidding her not to tell this secret to anybody, and requesting her to deliver the child, as it is neither hers nor his, to the man he will point out to her. She consents. Vrfin, told about this, declares the queen is indeed "sage et loiaus," as she revealed to the king what so strongly compromises her; he praises Vther for having so well carried out Merlin's orders, "car il ne poroit en autre maniere avoir l'enfant."

After six months Merlin comes to Vrfin; both go to Vther. Merlin declares Vrfin has freed himself somewhat of the guilt towards Ygerne, but not he himself. Vther reassures him by saying he is so wise that he will surely find means to do so. Merlin says, to this Vther must help him; he knows a "preudomme" in this country, who has a good wife, just delivered of a boy; the man is not very rich. Vther should request him and his wife to swear that they would bring up the child he will send them, and to put their own child to another woman. Auctor, this is the man's name, is sent for; Vther tells him he was told in a dream that he is one of the best men in his kingdom, and then requests him to take the child he will send him instead of his own. It is only after long hesitation that Auctor and his wife agree; Vther richly rewards them. When the moment of Ygerne's delivery arrives, Merlin comes to Vrfin, bidding him to tell Vther to give orders that the child should be delivered immediately after its birth "au preudomme qui sera fors de la sale." All is done according to Merlin's advice. The child is born and delivered to a man at the door. Merlin takes the child to Auctor, and tells him to christen him "Artus."

"Lonc tans" after these events, Vther falls dangerously ill. His enemies, profiting by this opportunity, invade his country and defeat his army. Merlin comes to the king's assistance. He announces to him, if he wishes to conquer his enemies, he must make himself to be carried in a litter in front of his army. Soon after the victory he will die, and see him only once again. Vther acts upon Merlin's advice, and is victorious. He is a good and charitable king, and does a great deal of good. But he gradually becomes weaker

<sup>1</sup> MS. Add., fol. 96<sup>f</sup>, reads, "nextres de garloc"; Harl. MS., fol. 50<sup>e</sup>, "nantres de garlot." Neither of the two MSS. gives the names of the other two daughters of the duke. The Auchinleck MS. reads, ll. 2611-2630, Nanters king of Garlot marries Blasine, Ygerne's daughter, and has by her a son named Galaas. Lot marries the second daughter, Belisent, and begets Wawein, Guerches, Agreuein, and Gaheriet upon her. The third took king Vriens of Schorham as husband; their son was Ywayns.

<sup>2</sup> MS. Add., ff. 96<sup>f</sup>-100<sup>a</sup>; Harl. MS., ff. 51<sup>a</sup>-57<sup>d</sup>; Cambridge MS., ff. 28<sup>b</sup>-33<sup>b</sup>, ed. pp. 86-101; Auchinleck MS., ed. 1838, ll. 2637-2928.

and weaker, and at last dies. The barons send for Merlin, telling him the king is dead. Merlin denies it. They insist on their statement, saying the king has not spoken for three days. Merlin approaches Vther's bed; the dying king shows by his looks that he recognises Merlin, who draws near him and tells him his son Artus shall be king after him. Vther replies: "Merlins, priés li pour Dieu que il prit a Ihesucrist por moi," and gives up his ghost.

When the king is buried with all honours, the barons assemble to consult upon the succession to the throne. They have recourse to Merlin, and ask his help. Merlin declares himself unable to help them in such an important affair, but advises them to wait till Christmas. Being asked if he will come to Logres by that time, he tells them they will not see him before the election has taken place. Merlin, after parting with them, goes to Blaise "et se li dist ces choses que il savoit qui a venir estoient."

Artus grows up in the meantime, and loves Auctor well as his father; Auctor on his part hardly knows whether he loves Artus or Kay, his own child, better. At All Saints before the Christmas when the barons are to assemble at Logres, Kay is made knight. At Christmas Auctor leads Kay to Logres, where the clergy and all knights assemble; Artus accompanies them.

All pray ardently, many a man hoping that God would elect him to become king. After the mass, one of the holiest men of the country, the archbishop, tells them why they are assembled: "pour le sauvement de vos ames, et pour l'ounour de vos vie[s], et pour veoir le myracle que nostre sires fera hui, si li plaist, por nous donner roi pour maintenir sainte eglise et pour desfendre le peuple et tout le roiaume."

On Christmas Day, leaving church, people find a square stone block before the church. An anvil is attached to it, and in it sticks a bright sword. They return and tell the archbishop. He comes and casts holy water on it, and recognises written in golden letters the following inscription: "cil qui osteroit cele espee, il seroit rois de la terre par election Ihesucrist."

Nine<sup>1</sup> worthy men and five<sup>1</sup> members of the clergy are charged to watch the stone. Great difficulties arise as to the succession in which the barons shall try the sword. The archbishop blames them greatly; after long hesitation and quarrelling, they accept the disposition of the archbishop. He then expounds the miracle to the people. All the barons assay to pull the sword out, but none succeeds. The miracle remains unachieved till New Year's Day. On this day a tournament is to take place; Kay, having no sword, sends Artus home to fetch it. Artus carries out his order, but can find no sword at home, and returns dismally. Passing the cathedral, he sees the sword in the stone; as the knights and priests have gone to assist at the tournament, he goes in, takes hold of the sword, pulls it out without difficulty, and brings it to Kay. Hearing that it is the sword from the stone, Kay takes it to his father, boasting that he has achieved the miracle, and must become king. Auctor, refusing to believe his son, bids him tell the truth. He then

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<sup>1</sup> The Cambridge MS., fol. 32<sup>b</sup>, reads here: "Than was the ston deliuered to x worthi men to kepe, and to two clerkes."

relates how Artus brought it to him. Turning round, Auctor finds Artus standing behind him. He requests him to put the sword back again. Artus does so. Now Kay is bidden to try. He pulls to the best of his power, but cannot move the sword.

Malory reproduces the main points of this account, but he varies now and then noticeably in details. According to him, Vther tells Igrayne, in the course of the conversation opening chapter iii., that he is the father of her child. Ulfyns is not, as in the source, the constant intermediary between the king and Merlin, who deal directly with one another. Contrary to the source, Malory describes (Auctor) Ector as a man of means: "he is a lord of fair lyuelode in many partyes in England & walys." Malory further deviates from the source by stating that the child, after its birth, was delivered to the man "at the posterne" by "two knights and two ladies;" the source relates that Igerne entrusted it to a maid in whom she had great confidence. According to Malory, there elapse but two years between Arthur's birth and Vther's illness, whereas the source states "lonc tans." This alteration makes it extraordinary that young Arthur should accompany Ector and Kay to London. St. Albons as the place where the battle between Vther and his enemies takes place is evidently Malory's invention. The archbishop is not surnamed "of Canterbury" in the source. Malory probably derived this addition from the English metrical romance (Harl. MS. 2252) "Le Morte Arthur." The source only speaks of the "monstier," the cathedral where the barons assemble previous to the election, not of "the grettest chirche of london."

According to Malory, the stone with the sword is entrusted to ten knights, whereas the source speaks of nine knights and five members of the clergy.

The oath which Ector bids Kay take before telling all he knows of the marvellous sword, and Ector's attempt to pull out the sword, are Malory's additions.

VI.-VII. (Huth MS., ff. 72<sup>a</sup>-75<sup>a</sup>.<sup>1</sup>) Young Artus, who is then asked to assay the sword, pulls it out for a second time. Embracing him, Auctor tells him that he will become king, and adds that he is not his real father. Artus, who loves Auctor well, is deeply grieved by this news. The latter then tells how he has taken care of him almost since the moment of his birth; how his wife had nourished him, and given her own son Kay to another woman. For all this kindness, "I request you now," says Auctor, "to promise me by a solemn oath: 'quant vous serés rois que vous faciés vostre frere senescal de vostre terre (en) en tel maniere que pour fourfait que il face

<sup>1</sup> Add. MS., ff. 100<sup>a</sup>-101<sup>d</sup>; Harl. MS., ff. 57<sup>d</sup>-60<sup>e</sup>; Auchinleck MS., ed. 1838, ll. 2929-3020; Cambridge MS., ff. 33<sup>b</sup>-35<sup>b</sup>, ed. pp. 102-107.

ne perde le senescauchie, que tous jours tant comme il vivra autres senescaus ne soit. Et se il est fel et faus et vilains, vous le devés bien sousfrir, que toutes les mauvaises choses qu'il a n'a il prises se par le norriche [norrechon] non qui l'alaita, et pour vous norrir est il si desnaturés." Artus complies with this request. Afterwards Auctor tells the archbishop and all people that the king is found, for Artus has achieved the miracle of the sword. Artus pulls the sword out for the third time, in the presence of all the clergy and the barons. The archbishop embraces him, and "commenche a chanter en haut: Te Deum laudamus." When Artus has replaced the sword, many barons try to pull it out, but none succeeds. The barons are very dissatisfied that a young man, of such low descent, should become their king; they demand that the election be adjourned till Candlemas. On Candlemas Artus withdraws the sword for the fourth time from the stone. Now the barons ask a further delay till Easter. On Easter Sunday Artus removes the sword for the fifth time. The barons demand again postponement of the election till Whitsuntide, stating that they wish to test Artus. They speak to him, and ask him to postpone the coronation till Whitsuntide. He readily consents, and speaks kindly to them. They are surprised to find him so wise and liberal. At Whitsuntide all the barons and dignitaries of the church return to Logres. On the eve of Whitsunday the archbishop, "par le comun conseil et par l'escort des plus des barons," makes Artus knight. Before all the people the archbishop then asks the barons if they will recognise Artus as their king. They answer: "Sire, nous nous i acordons bien, et volons de par Dieu que il soit rois sacrés, en tel maniere que se il i avoit nul de nous viers cui il enust nule male volenté de chou qu'il ont esté contre son sacre et contre s'election dusques a hui, que il lour pardoint a tous communaument." They kneel down before Artus; he weeps from emotion, and forgives them. The archbishop then bids him fetch the sword, "et la justiche dont vous devés desfendre sainte eglise et la crestiienté garder." On Whitsunday he kneels down before the stone and pulls the sword for the sixth time; he carries it to the altar, and is crowned king.<sup>1</sup> When the people come out of the cathedral the stone has disappeared. The "Merlin" by Robert de Boron then ends: "Ensi fu Artus esleus a roi, et tint la terre et le regne de Logres lonc tans a pais."

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<sup>1</sup> At the request of Mr. A. Nutt, Mr. G. Hartwell Jones of University College, Cardiff, who wished for information on some points in the Arthurian romances, sent me the following reference from a Welsh account of "The History of the Blessed Oil," translated from the Latin original of Lucas. The following lines are Mr. Jones' literal translation of the Welsh text:

"This is the beginning of the account of the Blessed Oil turned out of Lucas' book from Latin into Welsh.

I. Nasciens, a cousin of Bredyr af Efrog, the chief of the knights of the Round Table, from the time that Merddin established it under Uthur Pendragon, until a part of Arthur's age. And then Nasciens went as a hermit to the Chapel Perilous in *Ynys Urydin* (= Glastonbury), and he so pleased God, that an angel used to come to minister his mass, as Arthur himself saw when Mary sent the golden cross to Arthur, which is in the Monastery of Glastonbury, where Arthur himself placed it. And for that reason he

In these two chapters Malory and R. de Boron agree in most points. In Malory's account, besides slight changes, there are some features noticeable which are not to be found in any of the MSS. I have seen. Malory changes Auctor's part somewhat. According to him, Auctor asks Arthur, only after the latter has declared, "And yf it euer be goddes will that I be kynge / ye shall desyre of me what I may do," that he should make Kay his seneschal. Malory relates that Arthur pulls the sword out of the stone for the first time before the archbishop and the barons on the "twelfth day," whereas R. de Boron says this took place on the same day that Arthur had achieved the sword feat for the first time, when he previously brought it to Kay.

Malory further says: "The archbishop of canterbury by the prouydenche of Merlyn" selects the best knights to be with Arthur. R. de Boron does not mention Merlin here at all, nor does he quote the names of Bawdewyne of Bretayne, Ulfyns, and Brastias; he only relates that Kay is made seneschal. The former three knights are also mentioned by Malory at the end of chapter vii. As to Ulfyns and Brastias, as they are the two knights who were the confidants of the duke of Tyntagil, Malory may have anticipated them from the "Ordinary Merlin," but Bawdewyn is not mentioned in any of the

carried a green buckler with a white cross, and Mary's image on its right arm, sitting in the upper part of the shield (*or*, with the right hand stretched to . . . ).

II. And that Nasciens by the command of the Holy Spirit, wrote the whole account of the Holy Grail, with whom Blaes (= Blaise) the hermit agrees, and that agrees with a book that Merddin brought to the Glass chapel, rehearsing the prowess of Arthur and his knights. And the book bears witness that Joseph as the son of Joseph of Arimathea, was consecrated Bishop in Dinas Farar and was ordained with Blessed Oil, which seven angels of heaven brought to Joseph and his son, and his twelve nephews, his sister's sons, and four hundred other people, the nearest to him in faith and creed and religion. And a command came from heaven to bid Joseph and all the multitude come to the island of Britain, and bring the oil with them, and so they did.

III. Koel was then king of Britain. And this oil Dyfrig (= Dubricues) the Archbishop received to consecrate Arthur as king, when he drew the sword from the stone in *Caer Fudei* (sic); and for that reason he overcame all inroads, and his crown and arms are the High Relics of the kingdom, for that he was consecrated with the Blessed Oil from heaven. And it was given to Arthur to destroy every unspiritual oppression from among the Saints and Christians. And then that oil was lost without any one knowing where it became until the time of Thomas of Caer Gaine (Canterbury) retired to escape from Henry, King of England.

IV. And Thomas went to Pope Alexander to the city of *Sange*, for there the Bishop of Rome was at that time," etc. etc.

This is a very curious text obviously connected with the "Queste del Saint Graal," but containing matter that may possibly be older than the version in the hitherto known texts of that romance. The account of Nasciens' (Seraphes') shield, is different from that in the Vulgate-Quest (compare the "Lancelot"), and seems influenced by the account Nennius gives of Arthur's shield. The text is either a Welsh adaptation of the Merlin, now lost, or of a now lost French version of that romance. The form Bredyr for Peredur is unusual; also Nasciens' relationship to Peredur. Nasciens in some versions of the Quest is Galahad's uncle.

romances I have seen, except in the Thornton MS. "La Morte Arthure."

Contrary to R. de Boron, Arthur is knighted by Malory on Whitsunday, shortly before the coronation.

The "comyns" which Malory mentioned do not occur in R. de Boron's Merlin, and must be anticipated from the "Ordinary Merlin"; Malory evidently omits intentionally the statement that the barons test Arthur, and, after finding him wise and liberal, no longer oppose his election.

Where Malory found the information for the last portion of chapter vii. (p. 44, ll. 3-20) I am unable to say. I am inclined to believe ll. 3-9 are his own invention; ll. 10-20, which form a prominent paragraph in Caxton's impression, are partly his own, partly derived from the "Ordinary Merlin." The offices of "constable," "chamberlain," "wardeyn," are mentioned nowhere else.

## B. THE "ORDINARY MERLIN."

### BOOK I. CHAPTERS VIII.-XVIII.: ADD. MS. No. 10292.

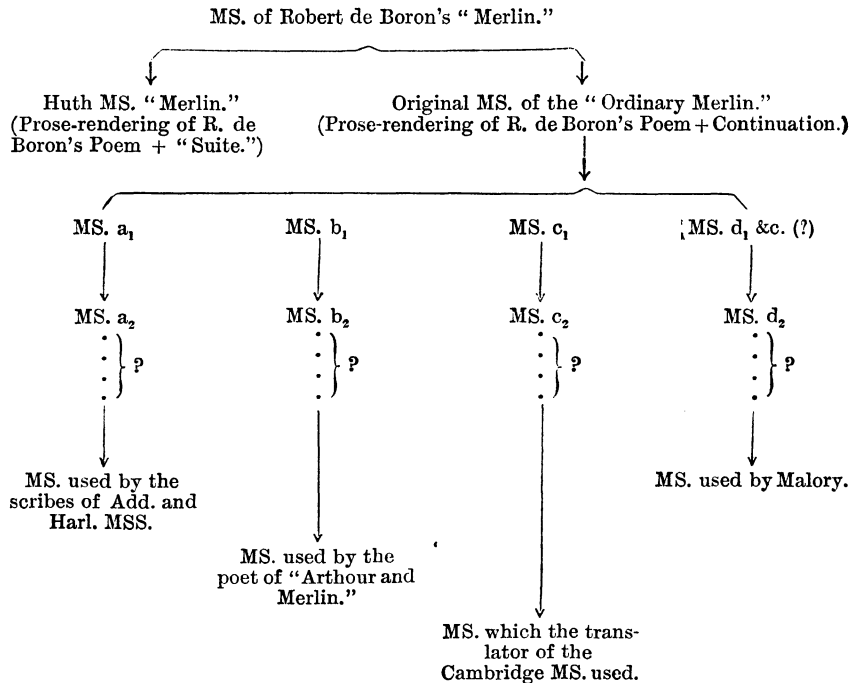
**F**ROM the beginning of the eighth to the end of the eighteenth chapter<sup>1</sup> the "Ordinary Merlin" requires examination as Malory's source. As this portion is at times in contradiction with Robert de Boron's "Merlin," the pseudo-Boron, the writer of the "Suite," omitted it, so that it does not figure in the Huth MS., and we have to recur to the MSS. mentioned on page 7—viz., Add. No. 10292 and Harl. No. 6340 of the British Museum, MS. No. 747 of the Bibliothèque Nationale, the English translation of "Le Roman de Merlin," MS. of the Cambridge University Library,<sup>2</sup> and, finally, the English metrical romance, "Arthur and Merlin," Auchinleck MS. No. 27, Advocates' Library, Edinburgh.<sup>3</sup>

<sup>1</sup> Chapters viii.-xviii. of my edition correspond to chapters v.-xvi. of the Globe edition.

<sup>2</sup> It would lead me too far from my path were I to undertake the interesting task of determining the relationship of the English translation to its French originals of the Merlin with regard to the additions in the former. Are these additions to be found in any other French MS. having another origin than the Harl. and Add. MSS., or are they the English translator's additions? Several passages reminded me greatly of Wace and Layamon, and the hypothesis that the English translator added to his original text such information as seemed good to him is not at all improbable. Perhaps Dr. W. E. Mead who is, I understand, to supply in a fourth part the critical apparatus to Mr. H. B. Wheatley's text, will throw light upon this question.

<sup>3</sup> Harl. MS., ff. 60<sup>b</sup>-62<sup>d</sup>; Cambridge MS., ff. 35<sup>b</sup>-38<sup>a</sup>, ed. pp. 108-114; Auchinleck MS. ed. 1837, ll. 3070-3182.—Also the rare imprints of the fifteenth and sixteenth centuries may be consulted.

Comparing these three versions—for Add. and Harl. MSS. and, I believe, also the MS. No. 747 of the Bibliothèque Nationale represent the same version as Malory's—I found that, although these MSS. have so many features in common that their descent from a common original is unquestionable, they all possess marked, though insignificant, variations, such as additions, omissions, or slight modifications of incidents. It is, of course, impossible to determine exactly their relationship to one common original and to one another; but I think the theory about to be set forth will be allowed to possess plausibility. Robert de Boron's poem was put into prose and continued in the "Ordinary Merlin." Various MSS. descended from the original MS. of the "Ordinary Merlin," copied either from the original or from one another. During this process the scribes, who either wished to add matter of their own to their copies or misunderstood their original, introduced variations. It can thus be explained that the four MSS. used by the scribes of Add. and Harl. MSS., by the poet of "Arthur and Merlin," by the translator of the Cambridge MS., and finally by Malory, all differed slightly, while the three latter at least present considerable additions. Graphically, this theory would be expressed thus:—



As I was unable to discover the MS. Malory used, I have taken



the earliest of the British Museum MSS., viz., Add. No. 10292, ff. 101<sup>d</sup>-113<sup>d</sup>, as a basis for my examination; but I have had all the other versions (except the Paris MS. No. 747) before me, and have noted any differences of importance.

The continuation of Robert de Boron's poem by the false R. de Boron begins in the middle of a chapter (as it also does in the other MSS., without any paragraph mark), thus, on folio 101<sup>d</sup> :—

"Ensi fu artus esleus a roy & tint la terre & le regne de logres lonc tans en pais. Et tant quil fist vn ior a savoir *par* toute la terre quil tenroit court enforcie. A cele cort quil tenoit vint li rois lot dorcanie qui tint la terre de loenois & vne partie de la terre dorcanie cil vint acourt atout . ̄ . *cheualiers* de plus. Et dautre part vint li rois vriens de la terre de gorre qui estoit iones *cheualiers* de pris atout . . . Apres vint li rois nautes de garlot qui ot la seror artu a tout . ̄ . *cheualiers*. Apres vint li rois carados brenbras qui fu vns des *cheualiers* de la table roonde cil amena . ̄ . *cheualiers*. Apres vint li rois agustans moult bien a harnois qui estoit rois descococe si estoit iones *cheualiers* & preus as armes si amena . ̄ . *cheualiers*. Et quant il furent tout uenu si les rechut li rois artus moult bien & lor fist moult grant ioie. Et por ce quil estoient haut homme & poissant si lor presenta biaux dons & riches ioiaus comme cil qui bien sen estoit porueus deuant.

Quant li baron virent les riches presens & les rices ioiaus que li rois artus lor offroit si le tindrent a moult grant desdaig . & distrent de tels i ot que moult estoit fol quant il dun homme de si bas lignage auoient fait roy & seignor deseure aus & de si riche terre," &c.

They cannot suffer this, and declare they refuse to accept the presents and to recognise him as their legal king. When Artus sees their threatening attitude, he fears treason and saves himself, "si issi hors de la maistre forteree & ce estoit a carlion." After fifteen days Merlin comes to the barons in town. They receive him well, and lead him to a palace from which one has a fine view on "le riuiere de thamise." There they ask Merlin how it is that the archbishop has crowned Artus without their consent. Merlin explains to them that the archbishop could not have done better, for none of them is of nobler birth or worthier to bear the crown than Artus; he is not, as they think, the son of Autor and brother of Keu. If they send for Autor and Vflin, they will hear the truth from him; they ought also to speak to Artus. The barons follow Merlin's advice. [fol. 101<sup>b</sup>.] Bretel is subsequently despatched to Artus to ask him to come to meet the barons with the archbishop "de brite" and "de logres."<sup>1</sup> Bretel delivers his message to Artus, and also tells Vflin that the barons wish to see him and Artus.

Malory anticipates the name of "Carlyon" as the locality where the festival takes place, from a later passage in his source describing Arthur's flight from the tower. As concerns the kings who are men-

<sup>1</sup> Harl. MS., fol. 61<sup>a</sup>, reads: "larceuesque de briste et larceuesque de longres;" Cambridge MS., fol. 36<sup>b</sup>, ed. p. 110, "the archebisshop and the bisshop of logres."

tioned as coming to this feast, Malory and Add. MS. agree, save that Malory omits the name of the king of Scotland, Agustans—probably because he always calls him later on Agwysans king of Ireland—and adds that of the king with the hundred knights. In the numbers of knights which these kings bring with them variance only exists in the cases of Vriens, Carados, and Agustans; these have respectively, according to Add. MS., five, six, and five hundred knights; according to Malory, four, five, and six hundred. The "messagers" who, in Malory's account, take the presents to the kings and are "shamefully rebuked" by them, as well as the "beardless boy" as an epithet for Arthur, are not in Add. MS. Malory does not relate, like the "Ordinary Merlin," Arthur's flight from the city of Carlyon, but that he gathered his five hundred men (by-the-by, his own addition) and went with them into the tower. Both Malory and the "Ordinary Merlin" agree in stating that Merlin comes on the fifteenth day to the kings at Carlyon. Merlin's reference to Autor and Vlfin as witnesses, and Bretel's despatch to King Arthur, are omitted by Malory; he adds, however, the prophecy: "And who saith nay / he shal be kyng and overcome alle his enemyes / And or he deye / he shalle be long kyng of all Englund / and haue vnder his obeysaunce Walys / yrland and Scotland / and moo reames than I will now reherce," and Lot's and the other barons' scorning of Merlin.

IX.<sup>1</sup> At the appointed time, Artus, without arms, but wearing a short "haberioun desous sa cote," the archbishop and Autor go to the palace. As anointed king, and for the sake of the archbishop, the barons, despite their animosity, receive him honourably. When all are seated, the archbishop addresses the barons, but they request him to let Merlin speak first. [fol. 102 recto.] Merlin rises and gives a short account of Artus' life from the moment of his conception to the day when he achieved the sword feat, winding up by bidding the barons ask Autor and Vlfin. On being asked, both confirm Merlin's statement; Vlfin presents the covenant between Merlin and Vtherpendragon, with the royal seal. The archbishop reads it to them. The people are astonished, and regret that they have refused to acknowledge Artus.

When the barons perceive that the people incline to Artus, they declare they will and cannot acknowledge a bastard as their king. The archbishop tries to appease them, but in vain. The barons depart in wrath, and prepare for war. The archbishop and the people are faithful to Artus. He returns to the castle, requesting his followers to prepare themselves as best they can; "et furent por tout  $\text{iii}$  & 1 qui distrent quil li aideroient iusqua la mort." [fol. 102 verso.] The barons in the town consult whether they had better attack or besiege Artus in the castle. Merlin comes to them, and exhorts them to

<sup>1</sup> MS. Add., ff. 102<sup>v</sup>-103<sup>r</sup>; Harl. MS. ff. 62<sup>d</sup>-64<sup>d</sup>; Cambridge MS., ff. 38<sup>a</sup>-40<sup>a</sup>, ed. pp. 114-120; Auchinleck MS., ed. 1837, ll. 3070-3400.

leave off opposing Artus, who is their king by right; they will only get the worst of it. "Ore a bien li enchanteres parle," say the barons, and laugh at him. Returning to Artus, Merlin bids him not to be afraid, as he will assist him.

Artus consults with Merlin, the archbishop, Autor, Vlfin, Keus, and Bretel upon the situation. Addressing Merlin, Artus requests him, as he has been his father's friend, to be his adviser now. Merlin assents. He tells Artus how the knights of the Round Table, which was founded and established during his father's reign, have gone abroad, "por la desloialte quil virent naistre en cest pais." They abide now in the country of Carmalide. There reigns the old king Leodegan; his wife is dead; an only and beautiful daughter is his heiress. Leodegan has had long wars against Rion, a powerful and cruel king, who has already overcome twenty-five crowned kings. With their beards he has adorned a mantle, and this is held before him daily at mealtime and on state occasions. He has made a vow never to stop until he has conquered thirty kings. He still wars against Leodegan, and if it were not for the knights of the Round Table he would have overcome him. Artus ought to help Leodegan, who will give him his daughter to wife, "a qui li roialmes apeut & ele est moult bele & ione & vne des sages del monde." But before he goes to Carmelide he must garnish his towns and castles. The archbishop will excommunicate all who refuse to do him homage. Merlin will help him. The archbishop goes on the walls; Artus prepares his people. Merlin gives him a banner "ou il ot moult grant senefiance. Car il i auoit .i. dragon dedens si le fist fremer en vne lance & il ietoit por samblant fu & flambe par la bouce . si auoit vne keue tortice moult longue. Cil dragons [fol. 103 recto] dont ie vous di estoit darrain si ne sot onques nus ou merlins le prinst," &c. Artus entrusts the banner to his seneschal Keu. In the meantime the barons have pitched their tents before the castle. Merlin casts an enchantment upon them and sets all their tents on fire. He bids Artus sally out and fight against them. A great battle ensues. Many people are killed. Artus personally does great feats of arms, and routs his antagonists. The rebels collect themselves at some distance and hold counsel. Nantres of Garlot, a strong, but young and impetuous knight, is of opinion that the war would be ended immediately if they killed Artus. He is himself ready to achieve this task. He takes "vne lance courte & grosse al fer tranchant" and runs against Artus. They fight; after a short time Nantres is thrown out of the saddle. King Lot d'Orcanie rushes to Nantres' assistance. Artus also throws him down over his horse's crupper. Nantres' and Lot's knights come to their lords' rescue, and horse them again. Artus pulls out the sword which he took out of the stone, "qui ieta ausi grant clarte comme se doi<sup>1</sup> chierge i eussent este alumees. . . . Et les lettres qui estoient escrites en lespee disoient quele auoit non escalibor & cest .i. non ebrieu qui dist en franchois trenche fer & achier." He hits a knight on the shoulder so hard that he cleaves off his whole left side. He deals on the right and on

<sup>1</sup> Harl. MS. agrees with this statement, but Cambridge MS., fol. 39<sup>a</sup>, ed. p. 118, reads: "that it glistred as it hadde be the brightnesse of xx<sup>ii</sup> tapres brennyngc."

the left terrible strokes; nobody can abide before him. [fol. 103 verso.] When the vi kings see so many of their people slain, they resolve to rush at Artus all at once. By this violent attack Artus is borne down from his horse. Keus, Bretel, Autor, Vlfin, "et lor lignage" hasten to his rescue. Keus strikes king "aguistant descoce qui estoit arrestes sor le roy artu," and king Karados. Vlfin fights against Nantres, Bretel against Ydres. Artus lies on the ground; several knights deal him violent strokes on the helmet. Keu finally fells king Lot, relieves Artus, and horses him again. Artus rides against Ydres and brings him down. The battle becomes furious. Artus kills with Escalibour many knights and horses, "si quil misme en estoit tous sangleus & souillies si durement quil ne paioit en ses armes ne taint ne vernis." Ydres is, however, horsed again, and the vi kings depart discomfited, "car de tout lauoir quil i aporterent ne reporterent il vaillant .ij. d<sup>o</sup>. que tout ne fu ars & bruli del feu que merlins fist descendre sor les tentes." Artus returns to "Carduel en gales." He asks everywhere for the "soldoiers," and distributes horses and armours among them, and thus gains their love so much that they are ready to risk their lives for him. Then he fortifies his castles and towns.

Malory describes the short "haberioun" which Arthur wears when he comes to meet the barons as "a Jesseraunte of double maylle," and states that, besides the archbishop, not Autor, but Baudewyn of Bretayne, Kay, and Brastias accompany him. The meeting itself is greatly shortened, and the most prominent features, such as the archbishop's and Merlin's speeches, Ulfin's producing the covenant, &c., are omitted. The three hundred and fifty knights faithful to Arthur are only three hundred in Malory. The epithet "enchanteres" given by Lot to Merlin becomes in Malory's narrative "dremer reder." Lines 19-20 of page 46 are either Malory's addition or he found a remark of that sort in his MS. Malory omits Arthur's council with Merlin, Autor, Ulfin, and Bretel, Merlin's advice to go to king Leodegan, the banner, &c., and modifies the first fight between Arthur and the rebels by greatly abridging it, thus omitting Nantres' proposal to kill Arthur and his attempt to carry it out. Malory, who is generally inclined to see things through the magnifying glass, says the sword which Arthur pulled out of the stone, *i.e.*, Excalibor, "gaf light like xxx torches," whereas the Cambridge MS. has "twenti tapres," and Add. MS. "doi chierge." That Malory was not entirely master of his subject is shown by the fact that here, following the "Ordinary Merlin," he calls the sword which Arthur draws out of the anvil Excalibor, whereas, on page 79 (book ii. chap. iii.), forgetting this, and following the "Suite de Merlin," he declares the sword which the lady of the lake gives Arthur is called Excalibor.<sup>1</sup> Malory

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<sup>1</sup> Compare later on my note to chapters xxv.-xxvii. of book i. chap. 3.

further omits the enchantment which Merlin casts upon the enemy, and the fire which he throws on their tents. He states that Merlin bids Arthur leave off fighting against them, contrary to the "Ordinary Merlin," and, on the other hand, he omits Arthur's distributing large gifts among the poor in order to gain the hearts of the people.

X.<sup>1</sup> "Si auint quil tint court a logres sa cite qui ore est appelee londres<sup>2</sup> en engleterre le iour de nostre dame en septembre." He dubs many knights, distributes lands and rich presents, and gains much love. Merlin comes to him. In Vlfin's presence, he tells Artus of a hermit who lives in a wild forest of "Norhumberlande;" this hermit has been his friend ever from his infancy; he saved his mother from death. Merlin then tells his mother's story, and many events that took place before Artus' birth. [fol. 104 recto.] King Loth has five sons, "dont tu engendras lun a londres quant tu estoies escuiers," &c.<sup>3</sup>

"Et dautre part en la petite bertaigne a .ij. rois qui sont frere & ont a feme .ij. serors germanes." Ban "de benoyc" and Bohors "de gaunes," are their names. They are on a war footing with a powerful neighbour. Merlin advises Artus to send for them; they will readily do him homage. After making Artus swear never to disclose who he is, he retires to Northumberland. King Artus is much cheered by his people, and excites general admiration by his chivalry and strength. At Hallowmas he asks all his people to come and do him homage. Bretel and Vlfin are despatched as messengers to the kings Ban and Bohort, to request them to come at Hallowmas to Artus' court. They cross the sea, and arriving "en la petite bertaigne" find many towns pillaged and destroyed. [fol. 104 verso.] They come to the city of "benoyc apele ore borges en berri" belonging to king "Claudas de la deserte." This Claudas was warring with Ban for a castle. Without declaring war, Claudas had invaded Ban's country and ravaged many places. Ban defended himself in a great and strong castle, which Claudas could not conquer. Gracien, a brave and noble man, defends it, "si en ot fait son compere que li rois bans li auoit leue si apeloit on cel enfant banin<sup>4</sup> & cis

<sup>1</sup> Add. MS., ff. 103<sup>c</sup>-105<sup>f</sup>; Harl. MS., ff. 64<sup>d</sup>-66<sup>d</sup>; Cambridge MS., ff. 40<sup>b</sup>-44<sup>a</sup>, ed. pp. 121-31; Auchinleck MS., ed. 1830, ll. 3400-3600.

<sup>2</sup> Compare my note and quotation of the Cambridge MS. (fol. 49), p. 44. London was first called "the newe troye," because its founder (Brutos) came from there.

<sup>3</sup> This passage on fol. 104<sup>a</sup> of Add. MS. runs on thus: "& ils sont biau vallet si a non li aisnes gauains & li autres agrauains . & li tiers gerrehes . & li quars ghaheries & li plus iones mordres. Et saces bien que gauains sera li plus loians cheualiers qui onques nasquist enuiers son seignor si sera .i. des boins cheualiers del monde & qui plus vous amera & vous essauchera tant come il viura enuiers tout le monde nis enuiers son pere & ne doutes onques que ce sera cil pour qui vous raures toute votre terre si seront tout votre homme por doutance de lui viers vous humiliant & obeisant. Et li rois nantres a .i. fil qui moult est biaux ualles & a non galescins . & vriens en a .i. qui a non yuains li grans qui de toutes bontes de cuer sera plains & cil & gauains tameront & seruiront insqua la mort . & saces bien quil ne seront adoube de nul homme deuant que tu les adouberas icil te feront maint fil de haut baron ueuir a toi por lamor daus & de lor compaignie te seruiront. Et dautre part en la petite bertaigne a .ij. rois," &c.

<sup>4</sup> Harl. MS. agrees with Add. MS., but Cambridge MS., fol. 41<sup>b</sup>, ed. p. 124, reads:

banins fu perrenoumes de moult haute proece en la court le roy artu dont li contes ne parole mie cil endroit." Bretel and Vlfin continue their way till they come to the castle of "trebes," where they find king Ban's wife Helaine, a most beautiful woman. Bohort had married Helaine's sister. Asking for king Ban, they learn that he is with his brother Bohort. Departing from Trebes, the two messengers meet seven knights of Claudas scouring the country. These knights ask them to surrender themselves or pay toll-money. [fol. 105 recto.] Vlfin defies the knight who has asked them, and tells him it is very discourteous to ask travelling knights for money. Bretel, hearing this, runs against the knight and bears him to the ground, saying: "ore i chi logier tout por loisir & garder le chemin si que nus ni past dont vous naues le treu ou boin paage," and rides after Vlfin. When the seven knights see their leader slain, two of them pursue Vlfin and Bretel, who encounter and overthrow them. Two more meet the same fate; the others flee. At night the two messengers arrive at the "chastel de benoyc." They alight before the principal gate, leaving their horses in the care of a squire, enter, and ask for the two kings. Ban and Bohort are at council together. Pharien, a knight of Ban, comes, receives them politely, and leads them to the chamber where are Ban and Bohort, and with them "leonces of palerne."<sup>1</sup> When they are seated, Ban and Bohort ask them the reason of their visit. They tell how Merlin had advised king Artus to invite them to his court. The kings declare they cannot well leave their country, as they are at war with Claudas. Bretel and Vlfin bid them have no fear, but trust in Merlin's power and wisdom. The two kings finally declare themselves ready to go to Artus' court on the third day. They treat the messengers very hospitably. Bretel and Vlfin relate their adventure with the seven knights. Leonces of Palerne, who was in "la grant bertaigne" in the days of Vtherpandragon, is very kind to them. On the third day the two kings start with the messengers, leaving their treasures to the care of their cousin german Leonces and to Phariens "et li senescaus de benoic et cil de gaunes." In

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"and made his compere a godson of hys, that he hadden houe fro the fontstone, and was cleded after the kynge ban Bawdewyn," &c.

N.B.—There occur in the Cambridge MS. four peculiarly marked letters, imitated in type in Mr. H. B. Wheatley's text—viz., ð, ð, i, and n). I have not thought it necessary to reproduce these peculiarities in the few passages I quoted from that text.

<sup>1</sup> In the Cambridge MS., fol. 43<sup>a</sup>, ed. p. 129, several lines are intercalated here: "And thei a bode till that the two kynges hadde made ende of her counseile / And as they a bode so com to hem a knyght that highte leones, and brought with hym a knyght that he moche loed / and his name was Pharien / thise tweyne come to the messagers, and hem asked what thei were / and thei ansuerde that thei sholde sone knowe / yef it plesed hem to abyde so longe till thei hadde seide theirre message to the two kynges / And when these other herde hem so sey thei a vised hem better and knewe hem wele / And than thei toke hem in armes and made hem grete ioye / as thei that longe tyme had to geder loved from theirre childehode. And than thei asked yef thei hadde grete haste / and thei ansuerde Ye right grete."—All passages which I quoted from the "Merlin" ed. H. B. Wheatley, in this section, I have collated with the MS. in the University Library, Cambridge, and restored the original form of the MS.

case of need, they bid them send news at once to "bertaigne." "Si lordouna li rois bans son anel a ensenges."<sup>1</sup>

While Ban and Bohort are on their way to his court, Artus, by Merlin's advice, garnishes his towns and castles. Merlin tells him that Bretel and Vlfyn have successfully delivered their message, after overcoming seven knights. They are now on their way back, and the two kings with them. Artus must receive Ban and Bohort with great honour; he ought to go and meet them, and have the streets of Logres, through which they pass, gaily decorated. Merlin continues: "si faites caroler toutes les puceles & les damoiseles de ceste ville & aler encontre aus chantant hors de la ville." Artus does as Merlin advises him.

When Ban and Bors approach, Artus, with his barons, and the archbishop "brete"<sup>2</sup> meet them with a procession. When they arrive at the palace, Artus honours them greatly, and gains the favour of their suite by large presents. It is a Sunday; after attending the mass, which archbishop "brete" in person sings, they go to dinner in the "maistre palais." Kex, Lucans, Vlfyn, Bretel, and girflet serve at table. After dinner, a great tournament takes place. All the knights are divided into two parties of about seven hundred each; there are about "iii. del roialme de benoyc qui se tournerent a vne part." Ban, Bors, their brother a wise clerk, who knows more about astronomy than any clerk except Merlin, Artus, the archbishop, and Autor look at the tournament from a window of the castle.

Malory states that Arthur removes to London, in accordance with the "Ordinary Merlin," from which, however, he greatly varies afterwards. He replaces the dubbing of knights, the distribution of gifts, the information Merlin gives about Blaise, the allusion to Lot's sons and Mordred's birth (p. 47, ll. 7-25), by a council of the barons, in which Arthur tells them he heard from Merlin that the six kings will shortly renew hostilities, and requests them to speak to Merlin, after they have declared themselves strong enough to resist. Merlin tells them that the enemies have found four new allies, and Arthur cannot overcome them "onlesse he haue more chyualry with hym than he may make within the boundys of his own reame." For this reason Merlin advises him to send messengers to the two kings.

Bretel and Ulfyn's journey to Ban and Bors is summarily told by Malory. Contrary to all other versions, they fight against eight instead of seven knights. Malory skips the war between Claudas and the two kings entirely. In this paragraph occurs, in Add. and Harl. MS., the name "Banin," corresponding to "Bawdewyn." As both versions agree that this knight was afterwards renowned at Arthur's court, I

<sup>1</sup> This passage is unintelligible in the Add. and Harl. MSS. Ban, according to the Cambridge MS., did not give his ring; he only showed it to them, declaring they ought to believe whoever came to them; and, delivering this ring, gave them an order from him.

<sup>2</sup> Harl. MS. "briste"; Cambridge MS. "the archbisshop"; Auchinleck MS. "Brice."

cannot help thinking that there must be some relation between him and the "Bawdewyn of Bretayne" repeatedly mentioned in "Le Morte Darthur," but in none of the other versions. In the "Ordinary Merlin" the messengers deliver their message orally, not, as Malory states, by letter. Contrary to his source, Malory states that the messengers receive large presents, and return first to Logres, the kings following soon. Malory then skips the means by which the two kings protect their country in their absence, thus omitting the ring, though he mentions it later on in two passages, where it is entirely unintelligible. Malory only mentions Kay, Lucas, and Gryflet as serving at table, leaving out Ulfyns and Bretel.

Finally, the window from which Arthur and his guest look at the tournament is replaced by "a place couerd with clothe of gold lyke an halle with ladyes and gentilwymmen."

XI.<sup>1</sup> A fight between Gifles and Ladinus opens the tournament [fol. 106 recto]. Being both strong and valiant knights, they attack one another so violently that their spears break and both fall to the ground, so that all think them dead. The other knights now range themselves either on Gifles' or Ladinus' side, and a general jousting begins. Lucans, a cousin of Gifles, distinguishes himself greatly, and does so much "que nus ne pooit ses cops souffrir." Gifles and "the other knight" are horsed again. Through the united efforts of Gifles and Lucans, the knights of "benoye" are driven back. Three hundred fresh knights come to their assistance, and the "estour" becomes very hot. Many a knightly deed is performed, but Gifles and Lucans surpass all the rest.

In the afternoon Keux appears on the scene from an ambush; he suddenly storms in with five hundred knights well horsed "ausi comme li faucons ou li ostoirs se fiert es estormeaus." Keux earns great worship on the one side, Gifles and Lucans on the other. After them the best knights are: "Maurut de la roche, Guinas li blois, Drians de la forest salvage, Belyas li amoureux del chastel as puceles, Flandrins li blans, Graciens li blans li chastelains, Drulios<sup>2</sup> de la Case, Bliobleheris de la deserte, Meliadus li blois, Mediaus li crespes, and Placides li gais."<sup>3</sup> Now Ban's knights exert themselves so much that they drive their adversaries back to the place where the tournament started. Artus' knights, perceiving this, redouble their efforts. Keux is the foremost of all; he would indeed be a first class knight, "se ne fust . i . poi de parole dont il auoit trop." Many people refuse to go with him "as aventures" in Logres, as the story will relate afterwards. This is not his

<sup>1</sup> Add. MS., ff. 105<sup>f</sup>-108<sup>b</sup>; Harl. MS., ff. 66<sup>d</sup>-73<sup>d</sup>; Cambridge MS., ff. 44<sup>a</sup>-49<sup>a</sup>, ed. pp. 131-146; Auchinleck MS., ed. 1830, ll. 3600-3735.

<sup>2</sup> Harl. MS., fol. 69<sup>e</sup>, "Dulios."

<sup>3</sup> Cambridge MS., fol. 45<sup>a</sup>, ed. p. 135, reads thus: "and the beste after hem was Marke de la roche / and Guynas le Bleys and drias de la foreste sauge / and Belyas the amerouse of maydens castell / and Blyos de la casse, and Madyens le crespes / and flaundryns le blanke, and Grassien the castelein / and placidas le gays."—Blioberis and Meliadus li



fault, but that of his nurse; his mother was a wise and good woman, &c. First Keux turns against Ladinas, who is foremost in striving to beat back the knights of Logres, throws both him and Gracien de Trebes to the ground with the same stroke, but his lance breaks in pieces. He pulls out his sword, and cries, "Clarence lensegne au roy artus." This encourages the knights of Logres to do better than ever. Keux distinguishes himself so much that Artus, [fol. 106 verso] Ban, and Bohort praise him unanimously. Keux' example spurs Lucans; he rides against Blioberis, and brings him down; he also breaks his lance, but dismounts, and continues to fight with his sword. Gifles then returns to the field, and seeing two fellows (the Cambridge MS. reads, page 136: "and saugh Blioberes and two of hys felowes that leyde on kay") attacking Keux, he rushes to his rescue. One of them, "Placides," has smitten Keu on the helmet "que tout lauoit enbronciet sour larchon de la sele." Gifles smites Blioberis so hard that he must fall from his horse; then turning against Placides, disables him too from fighting any more. This friendly aid is the cause of lasting friendship between Keux and Gifles. Soon after that Gifles perceives Gervas, who has done them great harm; he pulls out his sword, and strikes so violently at him, "que li fus en vole contre mont & se lespee ne li fust torneé el puig leust." Great noise and cries arise. Gervas' and Keux' fellows come to their assistance; the tournament receives a new impetus. Towards the evening the three kings descend from the palace to the field, and, seeing "quil se tenoient si par ingal," give the signal for leaving off fighting. At supper the tournament is discussed. The prize is given to Keux, Lucan, and Gifflet.

When the tables are taken away, Artus, Ban, and Bohort, with their brother Guinebans, retire to a chamber looking towards the garden on the river (Cambridge MS. p. 138 has "river of temse"). Noticing Vlfin and Bretel in the garden, Artus begins to laugh. The two knights are sent for, and the king asks them to tell him truly their adventure with the seven knights of Claudas. Both declare that Artus knows already as well as they how it happened. Ban, surprised, asks by whom Artus can have known it.

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blois are omitted; for Drulios or Dulios is written Blyos.—In the Auchinleck MS. ll. 3601-12, these names are thus forced into the necessities of the metre—

<p>3601 The best was Lucan the boteler, A yong knight of grete power, With outen the steward Kay, 3604 He was a knight of gret noblay; Grimfles, Maruc, and Gumas, Ich of hem wel noble was;</p>	<p>Placides, and eke Driens, 3608 Holias and Graciens, Marliaus and Flaundrins, Sir Meliard and eke Drukens, And al so Breoberuis, 3612 These born oway the priis.</p>
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[While reading the proofs of this portion of the present volume, Prof. E. Koelbing honoured me with a copy of his excellent edition of "Arthour and Merlin," herausgegeben nach der Auchinleck Hs. nebst zwei Beilagen, Leipzig, 1890, 8vo, as vol. iv. of "Altenglische Bibliothek." Prof. Koelbing's former splendid and learned editions are the best evidence of the thoroughness of this present work, and I am sorry that I could not avail myself of it sooner. Here, and again later on, I could collate my quotations from Turnbull's edition with it. These lines correspond to 3591-3602 of Prof. Koelbing's edition, and the following points are corrected:—3602, gret; 3603, withouten; 3611, also.]

They tell him through Merlin. Both Ban and Bohort now wish to see Merlin, about whom they have heard so many marvellous things. Merlin is sent for. A long conversation follows. Merlin tells a part of his life; [fol. 107 recto] closely examined by Guinebans, he answers all questions correctly. He then advises the two kings to become Artus' vassals. The two kings are ready to do so, provided Merlin vows he will be true to them. When the kings are gone to bed, Merlin and Guinebans talk long together; Merlin teaches the latter "maint biau ieu."

Next morning,<sup>1</sup> after mass, Merlin swears to Ban and Bohort to be faithful to them, and that Artus is indeed the son of Vther and Ygerne; in confirmation of Merlin's words, Vlfin also swears. Then the two kings do homage to Artus, "et li rois artus les rechut moult simplement en plorant." The joy is greater this day than before. After dinner they hold counsel: Artus, Ban, Bohort, Merlin, Vlfin, Bretel, and Kex. Merlin delivers a speech, saying all are worthy men, but he knows them better than they themselves; they all ought to help the worthy king Artus; he will advise them as well as he can. They know that Artus is not yet married; he (Merlin) knows a maiden of royal blood, Guenievre, the daughter of Leodegan of Carmelide. Her father is hard oppressed by Rion, "qui est del lignage as iaians," *i.e.*, giants. If this king Rion conquers Carmelide, he will not tarry to attack Logres. Thanks to the knights of the Table Round, Leodegan has thus far resisted all attacks. Therefore he advises them to go with Artus to Carmelide and abide a year or two with Leodegan; he will proffer Artus his daughter as a wife.

Ban and Bohort ask Merlin what will become of their country in their absence, as they have evil neighbours. Merlin tells them they need not fear; by following his advice they can but gain, for "il fait moult boin reculer por loing saillir & sacies que por . i . denar que vous perdres par decha vous en gaaigneres . C . par dela."<sup>2</sup> On this side they will lose neither castles nor towns, and on the other side they will gain a kingdom, which, as long as Artus lives, will be a strong protection for them. Ban declares Merlin wiser than any of them. [fol. 107 verso.] They must make preparations, and before they go to Camelide they have to fight a great battle against the rebels "en la forest de bedingran,"<sup>3</sup> but they need not be afraid. Ban asks Merlin if it be advisable to send for auxiliaries to Gaunes and Benoyc, and whether they would arrive in due time. Merlin declares he will go and fetch them, as he can do it quicker than any other man, and haste is necessary, as the battle against the rebels will take place at Candlemas "es pres de bedingran." They

<sup>1</sup> This passage is somewhat different in the Cambridge MS., fol. 47<sup>a</sup>, ed. p. 149: "Whan these thre kynges weren a bedde and at her ese that nyght the stoyre seith that they lay till on the morn that thei ronge to messe right erly for it was a litill a fore halow messe / Than com Merlin and a woke hem and opened the two wyndowes towarde the gardyn / for he wolde that thei hadde lyght ther ynne and they hem clothed and a rayed and yede to the mynster / and the archebisshop sange the messe," &c.

<sup>2</sup> Cambridge MS., fol. 47<sup>b</sup>, reads here, p. 142: "for a peny that ye lese on this side ye shall wynne *tweyn* on that side."

<sup>3</sup> Cambridge MS. "bredigan."

ought to hasten hither with their people, marching day and night. Merlin further declares he will be at Gaunes the next evening. All are amazed at this news. Artus ought to gather "chevaliers, serians & arbalestriers" as many as he can get, and also send great quantities of food to the part Merlin has pointed out. Every man should have food for forty days (Cambridge MS., "fifteen"). Then Merlin asks Ban for his ring that he may show it to Leonce of Palerne as a token that he comes from his lord. This brings the astonishment of the two kings to its climax; they find Merlin knows what they thought they and Leonce alone knew. They assure Merlin that they have full trust in him, and deliver the ring to him. Merlin then goes to Blaise, telling him all that has happened, and he writes it in his book. The next morning he arrives in Gaunes, shows Leonce the ring, and tells him what Ban and Bohort wish. Leonce assembles a great host at Benoyc as quickly as he can, thirteen days before Christmas. He places garrisons in those towns and castles most exposed to the attacks of Claudas. "Lambegues vns damoisiaus qui moult estoit loiaus, hors & preus de son cors," is put into the principal fort of Gaunes. Benoyc is defended by "le seignor de haut mur."<sup>1</sup> Trebes is entrusted to the care of Banin (Cambridge MS., Baudewyn) the son of Gracien, the godson of king Ban, and in this castle stay the two queens. "Amont loir" (Cambridge MS. has "At Mouloir") is given to the care of Placides. After making these arrangements, they convey the host secretly to the sea, where Merlin has indicated, and take ship for "la grant bertaigne." Artus in the meantime has carried out what Merlin had advised. He has gone as privily as possible with a great host to "bedigran," and also accumulated large store of provisions. To prevent spies from entering the land he stations many watches. No man who does not belong to Artus' party can cross this march until after Candlemas. "Les menues gens" marvel greatly at all these arrangements, which they cannot understand.

Malory and the "Ordinary Merlin" agree in the statement that seven hundred knights of Logres and three hundred of Gaunes take part in the tournament, and that it is opened by a fight between Gryflet and Ladinas. The appearance of Gryflet here is another proof how little Malory is aware that the "Ordinary Merlin" and the "Suite" contain contradictory accounts, for we shall find the same Gryflet, who fights here as a valiant knight, described later on, in the twenty-first chapter of the same book, as requesting knighthood at Arthur's hands that he may go and fight the knight of the fountain.

On the whole, the eleventh chapter corresponds with what is related above, save that many incidents are omitted, whole paragraphs skipped, and slight modifications introduced.

The small "hakeneis" on which the kings in Malory ride to the

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<sup>1</sup> Harl. MS. agrees, but Cambridge MS. has "Rahier de haut mur."

field where the tournament takes place are not in the source; the chamber looking into a garden where Arthur, Ban, Bors, and Gwennibans, &c., sit in council becomes "a garden." All that happens during this council is skipped by Malory, as well as, later on, the distribution of the forces in Gaunes, when the host is sent to Logres. The river "trent" is not mentioned in the MSS., and the numbers of the forces of Logres and Gaunes, as well as Merlin's return with the auxiliaries from "gaunes" and "benoyc," are anticipated from a later period of the narrative. Dover as the port of arrival is only found in Malory; the MSS. simply state "tant quil vindrent en la grant bertaigne."

XII.-XVIII.<sup>1</sup> The vii kings [fol. 108 recto] are very sorrowful at their discomfiture, but, instead of acknowledging Artus, they swear to take revenge upon him. "En vne marche qui estoit entre le roialme de gorre & le roialme descoche" they hold a parliament. All incline to renew the war and destroy Artus. They agree to gather a great army "en la praerie de bedingran." Their forces are these: "Li dus escant de cambenic atout .  $\text{v}$  . hommes armes;" "li rois tradelmans de norgales atout .  $\text{viij}$  . hommes;" "li rois de norhumberlande qui auoit non clarions atout .  $\text{iiii}$  . hommes;" "li rois des chent chevaliers qui moult estoit hardis et preus atout .  $\text{iiii}$  . hommes;" "le roy loth de leonois et dorcanie atout .  $\text{viij}$  . hommes;" "li rois karados *benbras* de la terre destraignorre atout .  $\text{viij}$  . a armes;" "li roys nantres de garelot atout .  $\text{viij}$  . hommes;" "li rois vriens atout .  $\text{viij}$  . a armes." They all arrive gradually at the rendezvous; they send out spies and foragers, but they find nothing, and thus have to get provisions from their own countries. When they are all assembled they have more than . xlM . men.

Merlin with the knights of Gaunes crosses the sea, soon lands in Great Britain,<sup>2</sup> and hurries to Artus' host. On the fifth day they arrive "en la

<sup>1</sup> Add. MS., ff. 108<sup>a</sup>-113<sup>b</sup>; Harl. MS., ff. 73<sup>d</sup>-83<sup>d</sup>; Cambridge MS., ff. 49<sup>b</sup>-60<sup>b</sup>, ed. pp. 146-177; Auchinleck MS., ed. 1838, ll. 3735-4394.

<sup>2</sup> The Cambridge MS., fol. 49<sup>a</sup> and <sup>b</sup>, ed. pp. 146-47, has a paragraph not to be found in the French originals: "And so thei sailed till thei com to the bloy bertaigne / and it is reson that the boke do yow to vndirstonde whi it is so cleped / this is the trouthe after that the distruxion of troye it fill so that two barouns departed and fledde the contrey and oute of the londe for doute of the Grekes / of these two barouns that fledde the londe come grete plente of peple and the name of that oon was Brutus / whiche dide a ryue in this cuntry and did do make a Citee that / in his lyve was cleped the newe troye / for that he was come oute of troye / and the londe was cleped in worship of his name Bertaigne / for that his name was Brutus / and longe tyme after the deth of this Brutus com another kynge in to this londe / that hight logryns / This logryn amended gretly the Citee / and made towres and stronge walles enbateiled and whan he hadde thus ame[n]ded it he chaunged the name and cleped it logres in breteigne for that his name was logryn and this name dured in to the deth of kynge Arthur / but after his deth and the deth of his barouns that thourgh Mordred and Agrauayn eche slow other on the playn of Salisberi as the boke shall reherse her after the deth of launcelot that was the sone of kynge Ban of benoyk / And so it fill after that ther was a grete pestelence and

forest de bedingran." The men of both hosts are glad to see each other. They rest for eight days.

From fol. 108<sup>c</sup>, lines 16-35, the text of both Add. and Harl. MSS. must be corrupt; at least it is unintelligible. The following paragraph in the Cambridge MS., ff. 49<sup>b</sup>, 50<sup>a</sup> and <sup>b</sup>, ed. pp. 148-50, would fill up the gap, no outward traces of which are, however, apparent in either MS.:—

"And than come Merlin to the wardeyns of the hoste and seide I go to feteche the thre kynges for thei shull do beste at this nede than eny other / And thei seide to Merlin in game / loke ye bewar of the tother parti for we here sey that thei do manace yow sore / I knowe that well quod Merlin / but thei shall neuer haue ouer me no power / and I do yow to wete that thei haue reson to hate me / for thei haue no werse enmy / ne noon that may do hem so grete damage as I shall do as longe as thei be enmyes to the kynge Arthur / but I haue it not yet begonne / but be well ware that noon isse oute of this hoste / ffor than the harme myght neuer be restored / ffor alle Arthurs enmyes ben loigged here faste by vndir the castell of bredigan / And thei be acompted xl<sup>m</sup> wele horsed men / And of oure party we be but xxv<sup>m</sup> and therefore we moste be wisely gouerned / or elles we sholde alle lese /

**S**ir quod Vlfyn another ought rather to go on this message than ye / Nay quod Merlin I can better lede hem in safte than eny other so that thei shall not be seyn ne knowe of no man / Now goth a godes name seide the barouns / and as hastely as ye may come to vs a geyn / And Merlin departed anoon fro hem so sodenly that thei knewe not where he was become / And than thei blissid hem for the grete merveyle that thei hadde therof / And than thei departed and yede a boute in the hoste and sette soche gouernance that noon was so hardy to meve ne to sette a fote oute of the hoste ne of her loiggyng / And thus thei a bode iiij dayes that thei ne herde no tydinges of the thre kynges ne of Merlin / And as the boke seith the same nyght that Merlin departed fro the hoste, he come to logres be fore euesonge where as he fonde the thre kynges full pensif and hevy for the contrey that was so wastid and distroyed / Than com Merlin so sodenly amonge hem that thei wiste not fro whens he com / And a noon thei hym clipt and made grete ioye / and after thei asked hym how he hadde spedde seth that he fro hem departed and he seide right wele and badde hem make redy to go into the oste ffor ther after the barouns dide a bide.

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slaughter of barouns and of the mene peple / and for that the losse was so grete the mene peple cleped it the bloy bretaine / ffor that her hertes and her thoughtes were so bloy and so blake for their frendes that thei hade so loste for myschaunce of synne /

**N**ow haue ye herde the cause why this londe was cleped the bloy bretaine / The tother baron that fledde oute of troye was cleped Corneus / This Corneus was of the lygnage of Geautes and in that contree that marched to bretaine and he was right a mervilouse knyght and was moche and stronge / and made townes and Castelles and men cleped the contrey Cornewalle in bretaine / ne neuer after yet this name ne left / And of hym come the Geautes as seith the frenshe book that moche harme haue don to the bretouns wherof this book shall reherse yow here after and also of the merveiles that befill in their tyme / but now returneth the tale to Merlin that cometh in the see and with hym bryngeth the socour and helpe to kynge Arthur oute of the litill breteigne /"

**H**ow sir quod kynge ban is oure socour than Icomē Ye quod Merlin thei be loigged by Arthurs oste in the myddell of the launde, in the foreste of bredigan / and thei be xv<sup>mi</sup> horsemen / and also of Arthurs x<sup>mi</sup> / But on that other party is moche peple for ther be x kynges crowned and a Duke / and thei haue in theirre companye l<sup>mi</sup> horsemen / Now god helpe vs quod Arthur for this is a grete peple / Ye quod Merlin yet is ther more with this myschef than all this ffor thei be gode knyghtes and of high prowesse but be the feith that I owe to kynge Arthur that is my lorde I hope with the helpe of god to do so moche thourgh the witte that he hath me sente that in euyll tyme come thei ther / for thei shall haue so moche to done that thei shall not a gein yow endure / But ther shall be a bateile and that shall be grete / and moche slaughter ther shall be of men and horse but on owre partye shall not be deed above  $\frac{xxx}{iiij}$  / but on their syde shall be deed thowsandes and that shall ye se / And therefore a noon aray yow for after soper we will ride / And also do lede with yow vitaille for iiij dayes / for it is not to a bide lenger / And whan that thei vndirstode that Merlin hadde seide / a noon thei made redy and araide hem of alle thynges that was nedefull and than yede to soper at gode leyser / And than the kynge asked Merlin yef thei sholde hem arme / And he seide nay for it sholde do hem to moche gref / ne thei sholde haue no drede of no man lyvinge be that wey as he wolde hem lede /

**W**han thei hadde souped, thei cloded hem warme as thei myght for the froste was grete / and the mone shone clere / and they passed on her journey / And ne were no mo than xxv<sup>mi</sup> what oon and other / Whan thei were alle on horse bakke Merlin rode before and the thre kynges and Autor that satte vpon a grete stede which the kynge made hym on to ryde / to be with hem in company / but he wolde haue abiden with gode chere yef the kynge wolde / In this manner thei rode all nyght / and Merlin was Guyde till thei com in a grete foreste where thei a lighte till herē mete was made redy / Than thei ete and dronke of soche as thei hadde brought with hem for thei hadde Inough / ”

Merlin abides with the three kings, who make him good cheer. Then he draws them aside; he reminds Artus that, though he is still so young, he has already the responsibility of such a great realm upon himself; the barons do not think anything of him, and “les menus pueples” know but little of him; all this makes his position so much more difficult. He has already given them large presents, but he must do it again and again; thus only can he gain the hearts of the people. [fol. 108 verso.] Merlin further tells them that in the piece of land on which they stand a great treasure is hidden, but Artus must not raise it till he has delivered the battle, as he will have “asses a departir dautre cose.” But he must take care of this plot of ground. Merlin leads them to a place where the three kings can see the treasure, pointing out a fountain to them, by which they may always find the place again. It is very cold, for it is January, eight days before Candlemas. Returning to their host, they rest two days. On the third day Merlin bids them attack the rebels. He tells them to divide their people, but the enemy must not know they are there till they see them, and this will take place “deuant le iour .ij. lieues”; for if the

enemies see them, they will be overcome without doubt, as the rebels are much more numerous, but they need not be afraid, the victory will be theirs. All is done as Merlin advises. Keu, as the leader of "la premiere eschiele," carries the king's banner; with him are "Gyffes, Lucans, Mauruc de la roche, Guinans li blois, Drians de la forest saluage, Belias li amoureux, Flandrins li bers;" altogether four thousand men. The second "eschiele," under the command of Lucans, consists of three thousand men; the third "eschiele" is led by Vlfin, and consists of four thousand men; with it rides king Artus; Merlin "va deuant sor . i . grant cheual noir & les conduist." Ban and Bors arrange their men thus:—The first "eschiele," led by Pharien, with Bohort's standard, consists of three thousand mounted knights; in it are Ladynas, Moret de la voie, Palet de Trebes, Gracien li blois, Blioberis, Meliadus li noirs. The four thousand men forming the second "eschiele" are conducted by Leonce de Paerne. King Bohors leads the third "eschiele," of four thousand men, and king Bans the fourth, also of four thousand men; his seneschal, Aleume (Cambridge MS., Aliaume), carries his standard. Under cover of darkness this host proceeds to its destination.

The story now speaks of the "sesnes dirlande et des y rois qui marchioient a la terre des rois qui le roy artu guerrioient." The kings Brangoyres, Margaris, and Hargodabrans, nephews of "Aminaduc le roy des sesne," who was an uncle of "Augis le sesne," slain by Artus' father, upon hearing of the war between the vii kings and Artus, invade the country of the former. They had for a long time ravaged "Cornuaille," but Artus drove them away.

While Artus' host approaches them, the xi kings are careless, unheeding impending danger. They go to bed at even, without placing sentinels. They all sleep together in the tent of the King of the Hundred Knights. [fol. 109 recto.] In the middle of the night Lot has a dreadful dream. "Car il li estoit auis quil ueoit vn uent leuer si grant & si fort quil abatoit tous lors maisons et le clochier del monstier. Et apres vint . i . tounoires & . i . espars si grans que tous li mondes trambloit de paor. Et apres ce venoit vne grant aigue si bruiant, quele amenoit toutes les maisons aual & vne grant partie de la gent & il meismes estoit en grant peril de noier en laigue." He rises, awakens his companions, and tells them the dream. The kings are of opinion that they will have to fight soon. They awaken their knights, and bid them search the country round, and ascertain if it be free from enemies. They then arm themselves in all haste. Merlin informs the other party; they attack the scouts, who flee. Merlin shouts to them that Artus has come to defend his country. The scouts return to the camp, crying, "Treason," "As armes." All rise in confusion; the disorder is indescribable. To complete their distress, Merlin sends them ". i . si fort vent & un si grant estorbillon" that their tents are blown up and many of their things carried away. Artus' men rush among them, and kill a great many. The x kings at last rally some way off, in a plain by the side of a little river, and summon their dispersed host by trumpet signals. They find that they have only twenty thousand men; the rest of their army are in flight or slain. Merlin advises Artus to attack at once, marching straight against them, whilst Ban and Bors attack the forest side. When Artus comes to the ford,

"keus mut si angoiseusement a toute lenseigne quil portoit que li sien furent outre passe." The rebels have twenty thousand men; Artus' division only consists of four thousand. Keux' "eschiele" is so hard set upon that, unless they get succour, they cannot sustain the onset. Vlfin crosses the ford, and comes to their help. A violent battle takes place; the clanging of the arms can be heard a mile off. [fol. 109 verso.] Bretel now arrives with the third "eschiele;" but no sooner has he passed the little river, than Vlfin is thrown down from his horse in the *mêlée*. Bretel rushes wildly into the field, throwing to the ground the first knight who comes in his way. King Clarion rides against him; they run so vehemently together that both break their spears, fall from their horses, and lie motionless on the field. Keu comes to Bretel's rescue, and three kings to Clarion's, so that now twelve of the rebel army fight against eight of Artus' men; a very hot fight follows. Gifles and Lucans on the one side, Brangoires, Yders, Aguisicans, and Vriens on the other, are overthrown. Keu greatly distinguishes himself; he succeeds in remounting Gifles, giving him Nantres' horse, and then grievously wounds king Loth. When the King of the Hundred Knights sees Keu doing so well, he rides with forty knights, who elected him their leader, so wildly against him that they throw him down from his horse and give it to king Loth. Lucans and Gifles mount Keu again, while the King of the Hundred Knights and king Loth procure horses for the three kings Brangoires, Yders, Aguisicans, and for the duke Esconde de Cambeninc. Artus has now crossed the ford, and hastens to the assistance of his knights. Finding Vlfin afoot, he drives violently against "Tradelmant le roy de norgales," throws him off his horse, and gives it to Vlfin, who again joyfully returns to the thick of the fight. Artus personally does marvellous feats of arms. When the King of the Hundred Knights sees Tradelmant on the ground, he furiously attacks Artus, smiting him very hard on the helmet; in his indignation, Artus returns him such a dreadful stroke that he destroys his shield and cuts his horse's head clean off at the ears. Kex gives a stray horse to Autor; Autor smites Marganor, the seneschal of the King of the Hundred Knights, down, and gives his horse, to Bretel. [fol. 110 recto.] Bretel, finding Lucans on foot, and Gifles hard pressed by fourteen knights, rides to their rescue. The first knight he meets, he cleaves to the teeth, he cuts the second's arm off, and the shoulders of a third. When Gifles perceives that he has help, he fells a knight and gives his horse to Lucans; the latter, in order to avenge his shame, rushes furiously back into the medley, meets Aguisicant, the king of Scotland, and throws him off his horse. When Mauruc (Cambridge MS., "Mares") sees himself free, he rises and returns to fight. He finds Flandrins and Belias struggling to remount two of their fellows, but they cannot succeed, on account of the violent battle, till Mauruc joins them. On the other side of the field Artus fights valiantly. By chance the cry arises that Artus and one of his antagonists are on the ground; both parties rush to the spot and rescue the two kings. Artus fights like a lion; nobody can resist him; he rescues Keu and Gifles, who are thrown down by Loth, Nantres, Brangoires, and Vriens. Keu and Gifles then attack the kings. On the other side, Vlfin, Bretel, and Autor fight against the duke of Cambeninc,



Tradelmant, and "le roy de norhomerlande," and drive them towards the spot where Artus is performing marvels of arms. Indeed, if it were not for Artus' personal valour and glorious deeds, the rebels, who are all strong and noble knights, would have been victorious. In the decisive moment Ban and Bohort break forth with their men from the wood. The kings consult what to do. Loth declares they must by all means be avenged upon Artus. The King of the Hundred Knights, Carados, Nantres, the duke of Cambeninc, Clarions king of Northumberland agree with Loth and praise his courage. Loth then develops his plan. Four of them must fight against Ban and Bors, coming out of the ambush; the other five must abide where they are, and resist Artus and his knights as long as they can. They must endeavour with all their power to hold the battle by the side of the river, so as not to be surrounded and prevented from retreating. Thus they would lose less by abiding than by giving way. [fol. 110 verso.] This plan is unanimously adopted as the best possible under the circumstances. Loth, Aguisant, and the duke of Cambeninc advance with twelve thousand men, arranged in six "eschieles," towards the strait between the river and the wood. Brangoires, Vriens, Nantres, Clarions, and Tradelmans abide in the field with seven thousand men against Artus. The battle lasts till nightfall.

Ban and Bohort, with Leonce, Gracien, and Phariens, attack first Ydres' "eschiele," and drive it back upon that of Anguyscant. Leonce rushes to the assistance of Pharien's people. Both together drive the enemy back upon the division of "le roy (!) cambeninc;" all are inclined to flee, but the valiant duke encourages them to abide. King Bohors then enters the battle with his standard, "& lenseigne iert ynde a menues bendes dorfrois de belic si menument, com pot faire a langhes dont li baligot li batoient dusqua sour le col del cheual." When king Yders sees him, he exclaims: "ha sire dus, deffendes vous pour si que diex nous deffenge hui tot de mort & de ma-haig." The King of the Hundred Knights asks his companions, in astonishment, who this knight with the standard is. From his banner they think it must be Bohort, but they cannot explain how he comes there suddenly from Gaunes. Carados runs against Bohort, encounters him violently, and both break their spears. Declaring he wishes to find out "comment li breton seiuent armes porter a cheval," Bohors gives his standard to his godson Blaaris. After that he rushes among them, and does great deeds of arms. The King of the Hundred Knights comes with two thousand knights to the assistance of Carados, but, despite all that, they have a very hard time of it. Bohort surpasses all by his valour, and the battle lasts long.

[fol. 111 recto.] Then Ban enters the field, giving his banner to his seneschal. The banner is thus described: "a couronnes dor & darsur a bendes entravers de uert, comme herbe de pre, & les langues dont il en i auoit .vi. batoient a antiaume<sup>1</sup> le senescal iusquas poins & par desus les oreilles del cheual," &c. When they see Ban the kings are convinced they can resist no longer. Loth declares with tears in his eyes that all is lost. Ban is no less valiant than his brother. Loth, the King of

<sup>1</sup> Cambridge MS., fol. 55<sup>a</sup>, ed. p. 163, reads "Antony his stiwarde."

the Hundred Knights, and Marganor run all three against Ban; the King<sup>1</sup> of the Hundred Knights smites him so mightily on the shield that the cantels fly into the middle of the field. "& quant li rois bans le voit si li anuie moult. lors hauce courecouse sespee, & le lieue contre mont si enquide ferir le roy des . C . cheualiers parmi le hiaume. & cil qui se doute del colp senbronce & fiert le cheual des esperons. & li rois bans ataint le cheual sour la couerture de fer dont il estoit couers si le colpe tout outre & le cheual ausi iusquenterre si trebuche, tout en . i . mot." Brangoire, who now runs against Ban, is overcome as well. Ban defends himself successfully, but his horse is slain. In the critical moment, Artus arrives. He cleaves with a heavy stroke the first knight he can get hold of, and gives his horse to Ban. Now the kings can no longer sustain the attack; they begin to flee in all directions, pursued by Artus and his allies. When they arrive at a bridge, Morganore makes a last fruitless attempt to rally his men. While Artus is pursuing his enemies Merlin appears, and bids him leave off and be satisfied with what he has done to-day. He must now return to his country, and reward and honour his friends.

[fol. III verso.] Merlin tells them he must go to Blaise, who writes in his book all that happens. After Artus has defeated the ten kings and a duke, he orders his knights to pitch their tents on the meadow near the forest and take a rest, "& se firent escargater<sup>2</sup> si dormirent iusqual iour." After dinner Artus orders all the spoils to be put in a heap, and then the three kings distribute all among their knights, "a cels quil sorent qui enorent mestier as vns plus & as autres mains selonc ce quil estoient," &c. Artus sends all his men home, save xl, whom he wishes to accompany him to Carmelide; Leonce and Pharien conduct the men of Ban and Bors home "por lor terres garder & que li rois Claudas ne lor forfesist riens." When the knights return to their homes, they buy "fiefs & rentes," and live on them honourably all their life.

Artus, Ban, and Bors abide for some time at "bedingran qui estoit la maistre cité de la grant bertaigne et de carmelide," waiting for Merlin. On the day after their arrival at Bedingran, the three kings are by the waterside after dinner, "por veor les pres & les gardins." Suddenly they notice how "un grant vilain" comes across the meadow by the side of the river. He carries a bow in his hand and arrows in his girdle. On the brook are "anetes salvages" bathing. The fellow kills one with an arrow, and by a second shot he kills "un malart." Both birds he attaches to his girdle. When he approaches the kings, Artus asks him if he sells the birds; he answers yes. When Artus asks him again how much they cost, the fellow remains silent, "& il ot chaucies vns grans solers de vache & ot uestu cote & surcot de burel & caperon si fu chains dune coroe neuee de mouton & seστοit gros & lons &

<sup>1</sup> Cambridge MS., p. 164, Loth strikes Ban's shield.

<sup>2</sup> Cambridge MS., fol. 56<sup>b</sup>, ed. p. 166, has here the following additional passage:—  
 "And leonce and Pharien hadde the gouernaunce of the wacche and Gifflet and lucas the botiller / Pharien and leonces kepte towarde the wode and Gifflet and lucas towarde the medowes and alle the tother lay and rested hem till day / "

noirs & hirechies." He says to Artus, after a while, he will give him the birds as a present, though he has not the heart to give away the third part of his riches, rotting in the earth, and that is neither his "honour" nor his "preuche." When the three kings hear that speech they are greatly surprised; they ask the fellow who told him about the treasure; Merlin, says he. When Vlfm comes out of the chamber, he at once recognises Merlin, [fol. 112 recto] who addresses him as "Dans senescaus," and offers him the birds for his king's supper, though he had not the courage to give some part of his treasure to a poor man. Keu and Bretel also recognise Merlin at once, and begin to laugh. The kings ask them why they laugh, and when they are told the reason, cannot believe it, and are dismayed. Vlfm goes with Merlin into a chamber. When they come out again, Merlin has his ordinary semblance and the kings welcome him heartily. Artus says he will eat the birds for love of him. All stay together in joy and pleasure "juisquau miquaresme." Merlin makes Artus acquainted with a beautiful maiden named "Lisanor," the daughter of the late count "Seuain," the heir of the castle "Canparcorentin." She comes, with many barons of the neighbourhood, to do Artus homage. By Merlin's advice, Artus speaks privately with her, shares her bed, and begets "Lohot"<sup>1</sup> upon her. At Mid-Lent he parts with her, and goes with his knights to Carmelide.

The eleven kings, greatly downcast at their defeat, ride all night, and have to suffer much from hunger and cold. At Sarhaut, a city of king Vriens, they stop, attend to their wounded, and recover from the efforts of the last day. On the third day they receive from "Cornuaille" and from "Orcanie" news that "li sesne" have invaded their countries. [fol. 112 verso.] They have laid siege to the castle of "Vambieres" (Cambridge MS., p. 172, "Vandeberes"). This fills the measure of their misfortune.

At king Brangoire's request, they assemble in king Vriens' great hall. All are deeply depressed and discouraged. Clarion asks Brangoire what he can advise them. Brangoire first confirms the news of the siege of Vambieres, and then declares, if their countries are dear to them, they must at once act, and not pass the time in mourning over their fate. He then enumerates various sources to which they cannot apply for succour. Leodegan de Carmelide is powerless at present, being at war with Rion. "Peiles de Listinois" nurses his brother Pelinor, who suffers from an ailment "dont iamais naura garison tant que cil vendra laiens qui les auentures du saint graal metera a fin." King "Alain" is ill himself, and will only recover when the best knight of the world asks him, "dont cele maladie li vint & quel choses li gaaus est que len sert."<sup>2</sup> They must therefore only depend on themselves, and consider

<sup>1</sup> Cambridge MS., ed. p. 171, "Hoot."

<sup>2</sup> Cambridge MS., ff. 58<sup>b</sup> and 59<sup>a</sup>, ed. p. 173, has here the following additional passage — "And of the kynge of Sorloys ne may we haue no socour / ffor Galehaut the sone of the Geante of the oute yles werreth vpon hym and will that that holde his londe of hym and he hym diffendeth as he may / ne of the kynge Berennain ne may we haue no socour / ne of the kynge Anadonain ne of the kynge Clamadas / for alle these werreth / and Calchous that is cosin to the kynge de Cent chualers that now for vs hath traueyled god gyte it hym / And I knowe wele as soone as Galehaut may haue con-

what is best to be done. Merlin has greatly harmed them by advising Artus to send for Ban and Bohors; as long as Merlin is there they can never prosper. All their attention must now be concentrated upon saving their countries from "cel peuple mescreant." Tradelmant then rises and advises the two kings, in a speech, to collect their forces and to fight against "li sesne." All agree with him, and praise his courage. They ought to garnish the "cite de huidesanc" with a great many people and provisions. Loth declares he cannot see how this can be done, because Merlin knows all their plans; he will tell Artus, who will do them great harm. The King of the Hundred Knights says Artus is not thinking for the present of attacking them, as he has gone with his allies, Ban and Bohort, to stay with king Leodegan. He therefore favours Tradelmant's plan, but afterwards thinks they must conquer a strong castle called "la roche as sesnes" "dont une pucele est dame qui moult est gente & est seur au roy hargodabrant." They finally agree to garnish "les mares de galone," "gorre," "cornuaille," and several parts of "orcanie." They recruit their armies from all parts of the country, but they do not get a single man from Artus' land. The first city which they fortify is "Nantes en bertaigne;" King Ydres is placed there with three thousand men. He has frequent engagements with "li sesne," and guards the country well. The second city is "huidesant." This king Nantres of garlot occupys with three thousand men. He is received with great joy by the inhabitants. He fortifies the strong tower of the town, and gradually collects from the neighbouring country a host of about seven thousand men.

The twelfth to the eighteenth chapters recount the rather complicated events which make up the battle of Bedegrayne, and which are doubtless told with over-great length in the "Ordinary Merlin," requiring some reading to be thoroughly understood, but are nevertheless perfectly clear and intelligible. Malory's reproduction is, in many respects, a muddle. He discards the fine plan of the battle which the writer of the "Ordinary Merlin" carries out in detail; he never tells us how Arthur's, Ban's, and Bor's men are divided, nor how their enemies arrange their forces, and omits, in addition to these prominent features, many others of hardly less importance. Had I to give an opinion on this portion of Malory's work, in so far as the reproduction of the "Ordinary Merlin" is concerned, I should describe it as a poor specimen of re-telling a story. It is scarcely worth while to examine in detail the differences between the two accounts, and I shall only point out the most important points.

In Malory "six kings" find five more allies, whereas in the "Ordinary Merlin" the numbers are seven and four; both agree, of course, in stating that eleven kings go to war against Arthur, Ban, and Bors.

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quered these two remes / that than he will come renne vpon vs / for he desireth nothinge so moche as for to haue the reame that was Vtherpendragon / thus can we no counseile but god of his mercy vs helpe and rede " &c.

Though Malory relates that the eleven kings engage themselves to one another by oath to resist and if possible to destroy Arthur, he does not state that this council takes place in a marshland between Scotland and Gorre, but gives us the impression that it took place at Bedegrayne.

Concerning the eleven kings, only eight are mentioned on the occasion of the parliament by Add. and Harl. MS., nine by the Cambridge MS., and eleven by Malory in accordance with the Auchinleck<sup>1</sup> MS. In the first two MSS. the rebels are—(1) The Duke of Cambenic  $\frac{m}{v}$  men, (2) Tradelmans (Cradelmans) of norgales  $\frac{m}{vi}$ , (3) Clarion of norhomerland  $\frac{m}{iii}$ , (4) the King of the Hundred Knights  $\frac{m}{iiii}$ , (5) Loth  $\frac{m}{vij}$ , (6) Karados of Strangoire  $\frac{m}{vij}$ , (7) Nantres  $\frac{m}{vj}$ , (8) Vriens  $\frac{m}{vj}$ . Later on in the battle are further mentioned Brangoire, Idres, and Agusant. In the Cambridge MS.<sup>2</sup> the order and forces are as follows:—(1) Duke Escam of Cambenyk  $\frac{m}{v}$  men, (2) Tramelmens of Northwales  $\frac{m}{vij}$ , (3) Clarion  $\frac{m}{ijj}$ , (4) the King with the Hundred Knights  $\frac{m}{ijj}$ , (5) Loth  $\frac{m}{vij}$ , (6) Carados of Strangore  $\frac{m}{vij}$ , (7) Ventres of Garlot  $\frac{m}{vij}$ , (8) Vrien of Gorre  $\frac{m}{vij}$ , (9) Ydiers of Cornewaile  $\frac{m}{vj}$ . The ninth king, as can be seen in the later part of the MS., is Brangore, and the tenth Aguysans.

Malory and the English metrical romance, *Arthur and Merlin*, name the following eleven kings, though in a somewhat altered order, probably due in the latter case to the metre:—

MALORY.	ARTHOUR AND MERLIN.
1. duke of Candebenet vM.	11. Erl Cambernic vM.
2. Brandegoris of stranggore vM.	2. Brangores of Strangore vM.
3. Claryuaus of Northumberland iiiM.	1. Clarion viiM.
4. kyng of the C. knyghtes iiiiiM.	4. king of the 100 knights ivM.
5. Lott vM.	5. Lot viiM.
6. Vryence vjM.	8. Vriens viM.
7. Idres of Cornewaille vM.	9. Yder vM.
8. Cardelmans vM.	3. Cradelman viM.
9. Agwysaunce of Ireland vM.	10. Angvisaunt of Scotland viM.
10. Nentres vM.	7. Nanters viM.
11. Carados vM.	6. Carados viiM.

I have quoted these names in detail, to point out, what has already been mentioned on the occasion of the disguise of Vlfm and Merlin, that the Auchinleck MS. and Malory's MS. must have had the same archetype. Here is further proof, as the complete list of the names is

<sup>1</sup> Auchinleck MS., fol. 222<sup>b</sup>, c, d, ll. 3735-3794.

<sup>2</sup> Cambridge MS., fol. 49\*, ed. p. 146.

only in Malory and the Auchinleck MS., and King Brangore only occurs in these two versions with the epithet "of Strangore."

I might point out that Malory (anticipating, perhaps, from the Tristan), with one single exception, noted in my List of Names and Places, vol. ii., always calls Anguisaunce king of Ireland, whereas in the "Ordinary Merlin" he is king "of Scotland."

Malory estimates the forces of the rebels at sixty thousand men (fifty thousand foot and ten thousand horsemen), agreeing with the Cambridge MS., but differing from Add. and Harl. MSS., which have "forty thousand." None of the MSS. mentions a siege of the castle of Bedegrayne. Malory had already anticipated Merlin's return from Gaunes in the preceding chapter, but had much curtailed it, omitting the long conversation between him, the two kings, and Arthur, and all mention of the treasure and the division of the armies into smaller detachments under special commanders. Malory has only a hint of "li sesne," whom he calls Sarazens.

King Loth's dream in the tent of the King of the Hundred Knights, as told in the MSS., becomes in Malory "a dream of the King of the Hundred Knights," and is very imperfectly rendered.

When the kings collect their forces afresh after the first defeat, the MSS. state they have twenty thousand men, Malory fifty thousand. The elaborately described plan of the battle is hardly to be recognised in Malory's story. Here and there the repetition of an incident testifies to the relation between Malory and the MSS. in the shape of a common archetype of both.

It is worth noting that, on page 55, Malory, in accordance with the MSS., speaks of Morganore as the seneschal of the King of the Hundred Knights. This knight is quickly promoted; on page 58 he figures by the side of his former lord as King Morganore. I cannot identify the "lardans" mentioned by Malory on page 55, 15.

In the beginning of the fifteenth chapter the two knights "belias and flandrens" are rendered by Malory "bloyas de la flaundres" and "Gwynas." Having run two names into one with its epithet, Malory, in want of another, replaced the second knight by Gwynas, mentioned a short while before. Blaaris,<sup>1</sup> the godson of Bors, who carries the standard of the latter, is called "Bleoberys" by Malory. The detailed description of Bors' standard is missing, and that of Ban is referred to in the unintelligible words: "kyng Ban as fyers as a lyon with bandys of grene / & therupon gold." A curious sight indeed!

On page 58 of chapter xvi. occurs a passage almost literally trans-

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<sup>1</sup> Blaaris may probably be an earlier form of Bleoberis.

# **Oversized Foldout**

lated by Malory. Compare ll. 14-25 with the passage I have quoted on page 50 from the Add. MS.

The description of Arthur's fighting and of his being covered with blood occurs in the "Ordinary Merlin," but much earlier, as will be seen from my quotation on page 36.

The end of the battle of Bedegrayne, in the first half of the seventeenth chapter, is Malory's own composition. Owing to the fact that I did not content myself with reading only the portion of the "Merlin" here concerned, but read the whole of it for the purpose of finding more material, I had the pleasure of discovering that the incident of the forty knights was suggested to Malory from a much later passage of the narrative, forming, as it does, a prominent feature of the expedition of Arthur, Ban, Bors, and Leodegan against Rion and his allies. These forty knights, or, more correctly, forty-two or forty-three, go to the rescue of Cleodalis, the seneschal of King Leodegan. The list of their names occurs in the Add., Auchinleck, Harl., and Cambridge MSS. As this passage affords an instructive instance, not only of the relationship of the MSS. to one another, but also of the way in which the scribes dealt with proper names, I have transcribed it from the four MSS., and exhibited the four paragraphs on the table facing this page. In the metrical version represented by the second and third columns,<sup>1</sup> the numbers of the knights only agree to a certain extent with those in the Add., Harl., and Cambridge MSS. The poet was evidently unable to adapt all the names to the exigencies of his metre.

I here subjoin the names in the four versions which disagree most; the fifth column gives such names as certainly or probably correspond to them in "Le Morte Darthur."

I.	II.	III.	IV.	MALORY.
2. Bohors	Bohort	Bohors	Boors	Bors
8. Lucans	Lucan	Bricanc	Lucas	Lucas
9. Giffes	Grifles	Gilles	Gifflet	Gryflett
10. Mauruc	Marec	Moret	Maret	Melot, Mariet
11. Drians de la forest, de la forest sauuaige				Briant de la foreyst saueage
12. Belyas	Belias	Belizas	Belias	Bellaus, Bellyas

<sup>1</sup> The eighty-eight lines of the Auchinleck MS. forming the second and third columns of the plate were originally copied from the edition of the Abbotsford Club (ll. 5419-5506), but through the kindness of Prof. Koelbing I was enabled to collate them with the text of his forthcoming edition (ll. 5409-5496). Excepting that I have not restored the letters "þ," "ȝ," "&" of the MS., expanded into "th," "y" or "gh," "and," these lines faithfully represent Prof. Koelbing's text. The variants in the Abbotsford edition are these:—5410, aflight; 16, by; 20, afin; 27, Dors; 28, Ich; 33, forest; 37, Flaundin; 40, And hardi; 45, Bliovel; 51, Aladane; 53, Iglacides; 59, y-hote, Iervas; 92, Y wis; 94, he bar; 96, As y.



	I.	II.	III.	IV.	MALORY.
13.	Flandrins li- bres	Flaundrin	Flandrins le bret	Flaundryns le bret	Flaunedrens of the castel of ladyes
14.	Ladinas	Lamnas		Ladynas	Ladynas
16.	Aucales	Aucales	Aucalec	Anticolas	Anneciaus ?
17.	Blois	Bliovel	Bloys	Blios <sup>1</sup>	Bloyse
19.	Canode	Canode	Cariode	Canade	
20.	Meleaudan	?	Meleadan	Meliadus	
21.	Iesmeladant	Aladan le crispe	Iesme ladenc	Aladan the crespes	
22.	Placides	Islacides	Placides	Placidas	Placidas
23.		Lampades	Lampades	Lampadys <sup>2</sup>	
24.	Jervais lauches	Jerias	Jeruassantes	Jerohas lenches	
27.	Calogreuant	Calogreuand	Galogrenant	Calogreuauant	Colgreuance
29.	Agrauel	Agrauel	Agrenoul	Agresianx	Annecians ?
30.	Cliacles	Cleades	Cliacles	Chalis	? Caulas
31.	Guinnes	Gimires	Guirres	Gires	? Gwynas
33.	Merangis de port le gues	Merangis	Merangus du port les gines	Meranges de porlenges	
34.	Gornains ca- drus	Goruain	Gornaulx cri- adus	Gosnayns ca- drus	
36.	Lilais hardis	Blehartis	Luays hardiz	Lays hardy	
37.	Amadain lor- guellous	Amandauor- gulous	Amadam lor- guilleux	Anmadius the proude	
38.	Osenains	Osoman	Osenains	Osenayn	
39.	Galesconde	Galescounde	Galesunde	Galescowde	
40.	Gales li chaus	? Craddoc	Galles le che- uaulx	Gales	
41.	Blaaris	Bleheris	Blarys	Bleoris	Bleoberys

Malory replaces Ban, Bors, and Arthur by Lyonses and Phary-  
aunce; then quotes Ulfyus, Brastias, Ector, Kaynes, Lucas the bottelere,  
Gryflett le fyse dieu (! do de carduel), and Mariet de la roche—all, with  
the exception of Ector (who in the MSS. precedes Ulfyn), in the same  
order as Add., Harl., Auchinleck, and Cambridge MSS. He then inter-  
polates Gwynas de bloy, a corruption evidently of some other name.  
Hereafter follow, as in the MSS., Briant (for Driant) de la foreyst  
saueage and Bellaus. This latter knight is called in Add. MS.  
Belyas li amoureux, and in the Auchinleck MS. Belias the lord of  
Maiden castel; this suggests to Malory, or perhaps to the scribe of  
the MS. he used, to make two knights of him—*i.e.*, Bellaus and  
Moryaus of the castel of maydyns; I explain the form Moryaus as a  
corruption of Amoureux or Amourous. Of the remaining knights only  
Ladynas, Bloyse, and Calogreuance are to be identified. Probably  
Malory got tired of the enumeration, and satisfied himself with twenty-  
three names.

The black horse on which Merlin is said to appear in Malory is not

<sup>1</sup> The printed edition has "blois del casset," and <sup>2</sup> "leonpades."

mentioned on this occasion in the "Ordinary Merlin," but at a much earlier period, as I have stated on page 47.

"Li Sesne" (the sasne or the sarazyns in the English MS.) is rendered by Malory "the Sarazyns." The Castle of "Vambieres" in the French MSS., "Vandeberes" in the English MS., corresponds to Wandesborow or Wandisborow. The whole paragraph relating to the wars of "li sesne" is skipped by Malory. "Sherewood" is only to be met with in "Le Morte Darthur." The description of Merlin's disguise given by Malory closely follows that of all MSS.; on this occasion only does Malory refer to the treasure which is hidden under the ground where the battle has taken place. "Lysanor" is "Lyonor" in Malory; her father, "conte Seuain," becomes "Sanam," and the child Arthur begets on her, called "Borre," later on, page 792, "Bohart," is called "Lohot" in the French MSS. and "Hoot" in the English MS. The name of "Antemes" occurring at the end of the eighteenth chapter is a corruption of "Aleume" in the French MSS. and "Aliaume" in the English MS. The remarks which Malory makes on the visit of the three kings to Leodegan, and on their expedition against King Rions, are gleaned from the "Ordinary Merlin," but they are of so general a character that it is difficult to trace the original in them.

The words, "and there hadde Arthur the fyrst syght of gweneuer the kynges doughter of Camylyard / and euer after loued her / After they were weddyd as it telleth in the booke," are Malory's addition. He omits the version of Arthur's wedding to Gueneuer as told in the "Ordinary Merlin," in order to adopt, later on, the version of the "Suite de Merlin." The episode of the false Gueneuer which forms such a prominent feature of the "Ordinary Merlin" is passed over in silence.

Arthur's parting with Ban and Bors, and Merlin's remarks upon the situation of the eleven kings, are made up by Malory.

The passage, "For these xj kynges shal deye all in a day by the grete myghte and prowessse of armes of ij valyaunt knyghtes as it telleth after / her names ben Balyn le Saueage and Balan his broder that ben merueillous good knyghtes as ben ony lyuyng," is derived and anticipated from the "Suite."

The latter half of the eighteenth chapter, *i.e.*, the portion on page 64, closely follows, save for some considerable omissions, the "Ordinary Merlin." The "cyte of Sorhaut in the countrey of kyng Vriens" is mentioned as the resting-place of the eleven kings; but the council in the great hall of King Vriens, and the speeches by Brangoire, Loth, and Tradelmant, are not related in full, though a brief mention is made of them. The list of the kings who cannot come to their assistance is omitted, but hinted at by the passage: "as for kyng Lodegryaunce he loueth Arthur better than vs / And as for kyng

Ryence / he hath enough to do with Lodegreans / for he hath leyd syege vnto hym ;" "cel pueple mescreant" corresponds apparently to "laules."

The castle "la roche as sesnes" is not mentioned by Malory. The "marches of Cornewayle / of walys and of the northe" correspond to "les mares de galone, gorre, cornuaille," and several parts of "orcanie." The cities fortified are the same in Malory and the MSS. : "Nantes en bertaigne" is the "cyte of Nauntys in Brytayne," and "huidesant" ("Wydesans" in the English MS.) is "Wyndesan" in Malory. The MSS. state that Idres and Nantres of garlot have each three thousand men ; in "Le Morte Darthur" they have "four thousand."

The last seven lines of this chapter, referring to King Rion and his brother Nero, forming a sort of link between the "Ordinary Merlin" and the "Suite," are anticipated from the latter.

## C. THE "SUITE DE MERLIN."

### a. BOOK I. CHAPTERS XIX.—XXVIII.



FROM the nineteenth chapter of the first book to the end of his fourth book Malory follows what I have above described as the "Suite de Merlin," represented by the unique Huth MS. (ff. 75<sup>a</sup>-230<sup>b</sup>), and partly by a book printed (1498) at Burgos, Spain, entitled "El Baladro de sabio Merlin."<sup>1</sup> For the purpose of the following investigation I shall divide the contents of the "Suite de Merlin" into four parts, answering to the four books of "Le Morte Darthur." Firstly, book i., chapters xix. to xxviii., representing ff. 75<sup>a</sup>-98<sup>c</sup> of the Huth MS. (vol. i. pp. 147-211 of the printed text) ; secondly, book ii., ff. 98<sup>c</sup>-150<sup>c</sup> (vol. i. pp. 211 to vol. ii. 60) ; thirdly, book iii., ff. 150<sup>c</sup>-183<sup>c</sup> (vol. ii. pp. 60-139) ; and fourthly, book iv., ff. 183<sup>c</sup> to the end 230<sup>b</sup> (vol. ii. pp. 140-254). M. Gaston Paris has already outlined my task in his Introduction.<sup>2</sup>

<sup>1</sup> See Introduction to the Huth MS., pp. lxxii.-lxxx.

<sup>2</sup> *Ibid.* pp. lxx.-lxxii. M. G. Paris says, after pointing out that Malory made use of the "suite de Merlin" for his first four books: "Les quatre premiers chapitres du livre i, sont tirés de Robert de Boron ; puis, pour les ch. v-xvi, Malory s'adresse au Merlin ordinaire. Au ch. xvii, il commence à suivre notre texte (Déjà dans le ch. xvi, il y a un mélange de notre texte ; mais nous nous bornons à des indications sommaires, laissant le soin d'une comparaison minutieuse au futur éditeur de Malory), et, sauf quelques modifications ou additions que nous ne relevons pas, et surtout sauf de fortes abréviations, il ne le quitte pas jusqu'à la fin du livre i. Il le prend au début, et termine

XIX.-XXI. p. 50, 21. A month after his coronation Artus holds a court royal at "Carduel en gales." The wife of King "Loth d'Orkanie," Artus' half-sister, comes, with many knights and ladies, to pay him a visit. She is accompanied by her four sons, Gavains, Gaharies, Aggravains, and Guerrehés; Gavains, her eldest boy, is only ten years old. The queen, a woman of marvellous beauty, impresses Artus deeply. He loves her passionately, and finds that his passion is returned. Neither being aware that any blood relation exists between them, they yield to their passion. "Mordrec" is conceived—the son who afterwards causes Artus' death, "dont vous porrés oir viers la fin du livre."<sup>1</sup> Shortly after the queen has returned to her country, Artus dreams one night a strange dream: "qu'il estoit assis en une kaiiere, si comme il l'avoit commandé, et deseur lui avoit si grant plenté d'oisiaus que il s'esmerilloit dont il pooient tout estre venu. Et quant il ot veut celle samblance, se li fu avis que d'autre part revenoit avolant uns grans dragons et moult grans plenté de griffons avolant et alvient parmi le roiaume de Logres et a mont et a val. Et partout la ou il aloient argoient conque li encoutroient, et apries iaus ne demoroit chastiaus que tous ne fust ars et detruis, et ensi metoit a gast et a destruction trestout le roiaume de Logres. Et quant il avoit chou fait, il revenoit tantost et assailloit lui et tous chiaus qui avoec estoient, si que li serpens ochioit et metoit a mort tous chiaus qui avoec le roi estoient. Et quant il avoit chou fait, il couroit sus au roi trop vilainement. Et lors commenchoit d'ans deus la bataille trop dure et trop felenesse, si avenoit que li rois tuoit le serpent, mais il remanoit trop durement navrés, si que a morir l'en convenoit." The king is uneasy about this dream; the next morning, to distract his thoughts, he rides out hunting with his knights. In the hot pursuit of a hart, he loses his suite. After a while, his horse, exhausted, breaks down. Tired and disappointed, Artus sits down by the side of a fountain. No sooner has he done so than he hears a noise like that caused by the barking of thirty or forty hounds. Looking up, he perceives a "beste moult grant, ki estoit la plus diverse qui onques fust veue de sa figure quit tant estoit estraingne de cors et de faiture, et non mie tant

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son livre i, à la page 211 de notre édition, avec l'épisode des enfants exposés.—Le livre ii, dont le début est assez singulier et semble un commencement de toute l'œuvre, est consacré à l'histoire de Balaain (appelé Balin le Sauvage); il comprend dix-neuf chapitres, et se termine à la p. 60 de notre t. ii.—Le livre iii, comprenant quinze chapitres, raconte le mariage d'Arthur, le renouvellement de la Table Ronde et la triple aventure de Gauvain, Tor et Pellinor; il correspond à ce qui, dans notre t. ii, va de la p. 60 à la p. 139 environ, mais la fin est très abrégée d'une part et de l'autre contient quelques traits qui manquent dans notre manuscrit.—Le livre iv, divisé en 28 chapitres, comprend toute la fin du ms. Huth, et en plus, comme nous l'avons remarqué ci-dessus, p. xlix, n. 2, le dénouement de la triple aventure d'Ivain, Gauvain et le Morhout.—Avec le livre v, Malory reprend le *Merlin* ordinaire, et au livre vi, il est en plein dans le *Lancelot*, dont toute la première partie paraît lui avoir manqué.—M. G. Paris' indications are based upon Sir E. Strachey's Globe edition, in which the division of the chapters of book i. is altered. The above-mentioned i.-iv. correspond to i.-vi., and v.-xvi. to vii.-xviii., and book xvii. to book xix. of my edition.

<sup>1</sup> This remark shows that the author of the "Suite" intended to, and perhaps actually did, continue his account to Arthur's death.

defors comme dedens son cors."<sup>1</sup> The beast drinks out of the fountain; Arthur looks at it in amazement, as he has never seen anything like it. When the beast has quenched its thirst, it returns with great noise into the wood. Arthur follows it with his eyes as far as he can; he is so struck "que il ne savoit se il dormoit ou il se veilloit." When it disappears, he sits down again and is more pensive than before. The arrival of a knight startles him. The knight asks him if he has seen a strange beast pass by. Artus answers in the affirmative, declaring that the beast cannot have gone far. The knight sighs, and wishes he had a horse so that he might finish the quest. He tells Arthur that the adventure of this beast must be achieved by one of his family, and he has already followed it for more than a year. While they talk a squire arrives with a horse for Artus; he wishes to mount it and follow the beast, but the knight prevents him, declaring he would act meanly in depriving him of his quest. After a long discussion Artus yields the horse to him; they agree to meet one day at the fountain to fight each other.

When the knight is gone, Artus, bidding his squire go and fetch him another horse, sits down, and abandons himself again to his gloomy thoughts. He is a second time aroused, by the arrival of Merlin in the semblance of a child of four years old. The child says he comes from distant countries, and is astonished at finding a knight alone and pensive; "nus hom qui riens vaille doive penser a chose dont il puet bien trouver conseil." Artus is struck with the wise speech of the child, but declares God alone could advise him. "You cannot think nor do anything without my knowledge," continues the child. "'Sire que vous estes esbahis pour noient.' You ought not be frightened because you have seen your death in your sleep, for you have dreamt lately." Artus is greatly surprised at this knowledge of the child, who tells him his dream exactly. He thinks the fiend has come to him, and expresses his suspicion. "You are the fiend and the enemy of Christ," says the child, "for you have committed a great sin; you have lain with your sister." Artus denies this, declaring that he has no sister. "I know well who your father and mother are, and where your sisters live." However pleasant this news is for Artus, he still believes he has the fiend before him. "If you will believe me, I shall tell you all about them." Artus consents. "You are of royal blood, the son of a king and a queen. Your father was a brave and good knight." Artus answers: "If it be so as you say, I shall not rest until I have subjected the greater part of the world; but tell me who was my father." "Vters Pandragons," declares the child. "O that my people might know that," exclaims Artus, "how they would envy me." "Before six months pass," says the child, "I shall make it known to them that you are the son of Igerne and Vterpandragon."

In the course of conversation the child again mentions that Artus has carnally known his sister, but for the love of his father, who thought much of

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<sup>1</sup> M. G. Paris remarks: "Il manque ici quelque chose; cf. *Malory* i, 17" (chapter 19 of my edition): "and the noyse was in the bestes bely lyke vnto the questyng of xxx coupyl houndes."

him, he would not reveal the secret to any one. "How can you have known my father, being so young? Thou liest, child." Merlin then vanishes, and reappears shortly as an old man of eighty, so feeble that he can hardly move. Artus speaks to him, and tells him that he saw a little while before a child who told him things which were known to nobody but himself. The old man says, "Il n'est nule si celee chose que elle ne soit descouverte." Then he asks Artus, "What ails you?" Artus tells his dream again. The old man expounds it: There is a knight begotten, but not yet born. He will one day destroy the realm of Logres, and cause many a noble knight to die. Artus asks where the child will be born. The old man refuses to tell him. A long discussion follows on this point. At last the old man declares the child will see the light of day on the first of May. Artus tells of the beast he saw near the fountain. "Che est," says Merlin, "une des aventures dou graal; another man, better than I, who is not yet born, will tell you some day: Percheval li galois, the knight's son, who followes the strange beast." "Now pray tell me one thing which I long to know," says Artus. The old man answers: "I know what you wish to hear; you would like to know who your father was. I shall tell you and your people all about the circumstances accompanying your birth and childhood; 'je suis chius qui ne me celerai jamais viers toi. Saches que je suis Merlins li boins devins dont tu as toutes fois si parler.'" Afterwards Merlin tells Arthur about his conception, birth, and bringing up. When Artus asks for advice how to hide his sin, Merlin declares he cannot advise him without himself committing a great sin, but he will bear witness for Artus before his people.

The arrival of Artus' suite brings this conversation to an end. Artus returns with his knights to Carduel. According to Merlin's advice, he sends for all his barons, also for Igerne and her daughter, to come shortly to Carduel.

All assemble on the appointed day; Vlfin and Auctor are also present. Merlin speaks with the two latter secretly. Morgain is the most beautiful of all ladies, but, adds the writer, she became very ugly afterwards when she gave herself to the fiend.

In the evening, when the whole court is assembled, Vlfin rises and, according to Merlin's arrangement, declares that he is much surprised how Artus can allow a lady who committed a great crime, by suppressing a child of hers, to be at his court. Artus is angry with Vlfin, and bids him be careful in his statements. Vlfin insists on what he has said, declaring himself ready to prove it on the best knight of the court if he be inclined to back the lady. Artus commands him to name the lady. When Vlfin pronounces Igerne's name, Artus, turning to Igerne, declares she must, if Vlfin speaks the truth, either find a knight to prove her innocence or suffer the consequences of her conduct. "Car certes tel dame com il dist ne deveroit pas a mon regart remanoir ou siecle, mais estre condampnee pardurablement ou estre mise dedens terre toute vive." Igerne is terrified, but, though knowing well Vlfin's accusation is founded upon truth, she declares that she is sure somebody will defend her. Vlfin starts up again; addressing the barons of "logres," he repeats his accusation in strong terms, defying Igerne to deny it. Artus continues

to feign great surprise. Igerne is so frightened that she does not know what to say, and at last cries: "Ha! Merlins, maudis soies tu! En ceste doulour m'a[s] tu mise, car tu euus l'enfant et en fesis ta volenté." Merlin, who, to conclude from what is said later on, is present disguised, rises, and asks her why she accuses Merlin, who has done her and her husband so much good. "He may have done us good in the beginning, but later on he proved a scoundrel, because he carried off our child," replies Igerne; "nay, he would not even wait till the child was christened, because he wanted it for the fiend." Merlin says he could give a better account of this story, "car vous ne le porries mieus savoir que je fach," and asks Artus if he would allow him to do so. Igerne must take an oath to acknowledge what Merlin says, if it be true. She agrees, provided Merlin tells her who he is. Merlin wishes to begin his story, but Igerne advances towards him, declaring emphatically he must tell his name before he says a word. Merlin suddenly assumes his true shape, in which she had seen him many years before, and says that, if she now knows not his name, he will tell her; it is Merlin. Igerne continues, after recognising him, "I knew well that you have caused me all this trouble, but now tell the king what you have done with the child." Merlin smiles, and, turning to the king, declares he will comply with the lady's wish, but first he must tell why he carried the child off. Artus asks him if he is really Merlin; he answers that he is truly; the barons of "logres," who know Merlin, but are ignorant of Artus' knowledge of him, affirm it. Merlin then gives a faithful account of everything that happened from the moment when he was called to help Vther till he gave the child to Auctor. He now asks Auctor to give back the child. Auctor relates that he loved and nourished the child tenderly, and points out Artus as the man this child had grown into, calling all his neighbours to witness. Merlin then asks the barons if he has not done well, and exhorts them to love their king well, who descends legitimately from Vther. All are glad at this unexpected revelation. Artus embraces and welcomes his mother. A great festival is arranged, which lasts "quinze jours tous pleniens."

Malory follows this account very closely on the whole, though he shortens it greatly, and leaves out many important incidents. There are but few points to be registered where Malory alters the source. As we have seen, he already alluded, at the end of chapter xviii., to the "Suite de Merlin." In order to have the means of joining the two versions, he begins the nineteenth chapter with the statement: "After the departyng of kyng Ban and kyng Bors," and adds that Lot's wife comes, or is sent, "to aspye" Arthur's court. This is not in the Huth MS. His account of Arthur's dream is so much curtailed that it is difficult to recognise the original in it. Contrary to the Huth MS., Malory relates that Arthur falls asleep after the beast is gone; probably the passage which I have quoted above, that Arthur did not know, for amazement, whether he was asleep or awake, caused this alteration. The names of Pellinore and Palomydes, as followers of the

questing beast, are not named on this occasion in the Huth MS. Malory's statement, that the child was fourteen years old instead of four, is more probable; perhaps the copy of the MS. which he used contained "fourteen." The dialogues between Arthur and the child and the old man, and afterwards with Merlin, are greatly condensed, and various important incidents omitted. The line, "for I shalle dye a shameful deth / to be put in the erthe quyck / and ye shalle dye a worshipful deth," are an anticipation of a later passage of the "Suite de Merlin," as I shall point out.<sup>1</sup>

The latter part of this episode is much weakened through Malory's condensation, and deprived of its most prominent features. Ulfyn accuses Igrayne directly. Merlin's stratagem arranged with Ector and Ulfyn, Arthur's feigned ignorance of and surprise at the whole story, Merlin's disguise, and the final denouement of the situation when it has come to its climax through Merlin's story and his demanding the child from Ector, to whom he had given it, and Ector's pointing out Artus, are all points omitted by Malory. The festival arranged in the celebration of this joyful event, according to Malory, lasts, not fifteen, but only eight days.

XXI. p. 68, 22-XXIV.<sup>2</sup> One day during this festival, when Artus is at table, "et ot eut le premier mès," a squire arrives with a knight mortally wounded, and helmetless. The squire rides right up to the table, descends, puts his master "a la terre, qui estoit jonchie d'erbe verde," and says aloud, so that all can hear him: "King Artus, you are by God's grace the lord of this country; avenge my master, for he is killed by a proud knight abiding in the neighbouring wood. Artus is wroth at this news; but soon becomes pensive, "ne n'entent pas a chose qui li escuiers die." Merlin startles him by saying he must not be moved so deeply by an adventure of this kind; it would not do, as he will have many such adventures. "As this is the first adventure which happens at your court," "si me poise moult que li comenchemens en est teuls, car li signes en est malvais et anieus." He wishes Artus to have it put down in writing into a great book, and all later events also, and tells him after his death the adventures will make up a large volume. This, he says, he tells him that he may meet future adventures vigorously. Artus then asks the squire where the knight who has killed his master is to be found; he is told he has in the wood a "paveillons tendu d'encoste une fontaine," and compels all knights passing by to joust with him. Before his "paveillons" stands a tree all covered with "glaives et escus." Artus says he must be a very strong knight, and asks Merlin what to do. Merlin declares he can and will advise him, and will always do so as long as he is the lord of this country, but after him no man will be able to govern it, "car il ne varrant mie tant." The wrong that this knight has done must be

<sup>1</sup> Ed. G. Paris and J. Ulrich, p. 178. Huth MS. fol. 86<sup>d</sup>.    <sup>2</sup> Huth MS. ed. pp. 174-196.



avenged by one of Artus' knights. Upon these words a young man steps forth, "Giffès li fieus Dou," a great favourite of the king, and requests Artus to bestow on him as a gift the order of knighthood, and to trust him with this adventure. In vain does Artus try to dissuade Giffès, telling him he is too young to meet such a strong knight; Giffès prays so earnestly, reminding him of his faithful service, that he finally yields to his request, and promises to dub him on the next morning. The wounded knight is then brought into a chamber, and taken care of; but his wounds are incurable, and he dies on the third day. Merlin tells Artus, in the evening, that Giffès cannot sustain the knight of the fountain, who is no other than the one who follows "la miervilleuse beste." Artus must save him; he will afterwards become one of his best servants, and be the last man who sees him alive. The allusion to his death makes Artus again pensive; Merlin, noticing it, comforts the king, and declares he will not die as long as he (Merlin) is alive. "Tu mouras a honour, et jou a honte. Et seras richement ensevelis et je serai tous vis mis en terre. Et c'est bien honteuse mort." Artus then asks Merlin, if he cannot, through his great wisdom, prevent such death. Merlin does not answer this question, but says, "Ore laissons a parler de ceste chose," "let us rather speak of Giffès." Immediately after Giffès is dubbed, he will go to meet the knight, who will overcome him through his great strength. To save his life, Artus shall ask him, as a first gift, to return immediately after the combat. On the next morning Giffès is dubbed, receives a horse, and splendid armour and a sword. Artus says to him: "Je voel que si tost que vous averés jousté au chevalier, ou bien vous en kiece ou mal, que vous en repairiés sans plus faire, soit a pié ou a cheval." Giffès promises this, and starts.

When the king is at dinner, twelve very old men clad in "blanc samit" arrive, each an olive branch in his hand. After saluting Artus, one of them says: "Rois Artus, che te mande li empereres de Roume a qui tout li signeur terrien doivent obeir que tu envoies a Roume tés treus que tes roïames doit," &c. Artus boldly replies, he owes the Roman emperor nothing; he holds his kingdom from God. They may tell their emperor that he is unwise to send him such an order, "que je sui chius qui riens ne li renderoie, ne riens ne terroie de lui." If the emperor comes into his country, he may be sure he will never see Rome again. If they have to deliver another such message, they ought to take good care not to come into his country a second time. If they were not messengers, they would be differently dealt with. The messengers defy Artus, and bid him be aware of the consequences of his disobedience. "Ales vous ent 'fait li rois' car bien avés fait vos messenger." When they are gone Artus speaks to his people about the strange message of the emperor.

When Giffès has left the court, he hastens to the fountain in the wood. He there perceives before the "paveillon" a great black horse, and a shield hanging on a little tree. Giffès throws the shield down. The knight comes out, and asks him why he has done that, and when he was made knight. When Giffès tells him that he was dubbed only that morning, the knight asks him to renounce the unequal fight, he himself being "uns dæs plus

renommés chevaliers." But Giffles insists and threatens. The knight laughs at him. They fight. Giffles is thrown down and severely wounded in the first bout, "le fiert si durement qu'il li perche l'escu et l'aubiere, se li met par mi le costé senestre le fer de la glave a tout grant partie del fust, si que li fers parut de l'autre part." The knight, sorry for the young fellow, whom he thinks he has killed, dismounts, looses Giffles' helmet, and puts the vizor up. Giffles soon recovers, arises, takes his shield, mounts his horse, and saying: "Certes, sire chevaliers je ne puis dire que vous ne soiés preudom et boins chevaliers; assés savés mieus ferir de la lanche nue je ne cuidois; mais se Dieus me consaut, se je eusse plus congiet de faire enviés vous [que] de lanche, ja pour chou que je sui navrés ne remansist que je ne vous essaaisse a l'espee." The knight replies: "Certes sire juvenes chevaliers vous avés assés cuer pour commenchier une grant chose. Nostre sires vous doinst le poir de vous eslever, car ensi ser(i)és vous uns des boins chevaliers dou monde." Then Giffles returns to the court. Artus is glad to see him back alive, and orders his wounds to be dressed. He much admires the courteous behaviour of the knight at the fountain, and exclaims enthusiastically, "Pleust ore a Dieu que je le resamblaisse." He continually thinks of the knight, and cannot sleep. He gets up, and bids a squire prepare his arms and his horse secretly. The latter tries to dissuade the king, but Artus tells him he will be back "a eure de prime." Outside the town Artus mounts his steed and rides forth into the wood. At daybreak he sees, on his way, Merlin chased by "trois vilains." Artus threatens them, and, frightened by the appearance of an armed knight, they leave off and flee. Merlin tells him, he is wrong when he thinks he has saved him from death; Artus himself is in greater danger than he. He further tells Artus that he knows he has come out to fight with the knight of the fountain; he will not be able to resist him, for want of a good sword, and ought to return. But Artus is bent on fighting; he asks Merlin why the three men chased him. Merlin replies that he angered them by foretelling their near death. One will be killed by his comrades, the other two hanged. Artus asks if this be true. Merlin tells him that, quarrelling about a horse which they have bought on the road, and of which each claims his share, two, who are brothers, will kill the third, their cousin. The justices of the next town they come to, will hang them "as chaisnes meismes que il averont aporte dou bos."

When they approach the "paveillons" Merlin suddenly vanishes. Artus provokes the knight. They fight. The first and second bout are without result. In the third attack Artus' horse is thrown down, but rises quickly and flees into the wood. The knight dismounts, and asks Artus if he will give up the battle; on his answering No, they continue to fight on foot with their swords. Each gains an advantage in turn. The king, being young, is more agile than the knight, already advanced in age. Soon Artus' sword breaks against the harder one of the knight; the knight, seeing it, "se [ne] pensa qu'il le metera jusques a paour de mort pour savoir s'il en porroit traire parole de couardise, car de tant set il bien qu'il est drois hardis." But Artus covers himself with his shield and endeavours to avoid the blows of the knight, who greatly admires his conduct. "You see how matters stand," he says to Artus; "surrender yourself to my mercy, or I shall cut off your head."

" Certes, dans chevaliers, ' fait li rois, ' vous estes fols de ce requerre. Ia se Dieu plaist pour paour de mort ne dirai parole qui a honte me peust torner, car certes je donc plus honte que je ne faich le mort." Then, suddenly throwing his shield away, he runs up to the knight, grasps him round the hips, lifts him more than a foot from the ground, and throws him violently down, " et puis le rue a fine force desous lui, si qu'il le tient entre lui et la terre," and pulls off his helmet, but, in default of a weapon, he cannot kill him. In the agony of death, the knight presses Artus so tightly that the latter loses hold. Seizing the moment, the knight starts to his feet, brings Artus to the ground, and is about to cut his head off, when, at the supreme moment, Merlin appears, and cries: " Chevaliers ne le touchiés ne plus ne li faites de mal, car tu feroies le roiaime de Logres orfenin de boin signour." " Is this Artus ? " asks the knight; when Merlin says Yes, the knight still wishes to kill Artus, but Merlin throws an enchantment upon him, so that he falls asleep upon Artus. Then Merlin says to Artus, " Ore pues tu veoir que mieus te vaut mes sens que ta proueche." When Artus has recovered himself, he thinks Merlin has killed the knight, and reproaches him, for he was one of the best knights of the world. Merlin says the knight is only asleep. Artus now acknowledges how much he needs a good sword.

This account deviates from that in corresponding chapters of " Le Morte Darthur " in various, though insignificant, points. The name of the knight slain by the knight of the fountain whose servant comes complaining to Arthur, according to Malory " Mylis," is not mentioned nor does the name occur in any shape in the rest of the " Suite de Merlin." It is Malory's own, or he derived it from the MS. he had before him. Arthur's deep thought on receiving the news of the knight's misfortune, and the subsequent dialogue with Merlin, are omitted. Merlin's statement that Gryflet will be the last knight who shall see Arthur alive is alluded to by the words, " abydyngge with yow the terme of your lyf," but Malory forgets that, in his twenty-first book, Bedewer is the knight who is with Arthur in the moment when he is received by the four queens to be taken to the ile of Avelion. In the prose-Lancelot Bedewer's part is acted by Gryflet. The passage referring to Arthur's and Merlin's different ways of dying occurs, as above mentioned, in Malory's twentieth chapter. Malory suppresses the dialogue between Arthur and Merlin on this occasion. The " dyuerse colours " of the shield and the spear of the knight of the fountain are Malory's additions. The incident of the arrival of the twelve ambassadors from the emperor of Rome is misplaced. In the Huth MS. it precedes Gryflet's fight with the knight, whilst Malory relates it after Gryflet's return from the fountain. Malory omits the description of the twelve ambassadors here, but makes use of it in the first chapter of book v., as I shall show later on. The reason why the three men pursue Merlin, their story, Merlin's attempt to dissuade Arthur from fighting until he gets a good sword, and his sudden disappearance upon their arrival at

the fountain are all omitted by Malory. Malory greatly modifies the meeting of Arthur with the knight at the fountain, and their subsequent fight. The squire who brings the spears, the rest the two fighters take, and the comparison of their fighting to that of "two rammes" are Malory's own. The passage of the Huth MS., "Si vausisse mieus, se Dieus me consaut, avoir pierdu le milleur chastiel que j'aie que tu l'eusses ensi ochis," corresponds to Malory's "I had leuer than the stynte of my land a yere that he were on lyue." The name of the knight of the fountain, Pellinore, his two sons "Persyual of walys" and "Lamerak of walis," and the remark that the latter is going to tell Arthur Mordred's name, are not mentioned upon this occasion in the Huth MS.

XXV.-XXVI.<sup>1</sup> Merlin takes Artus to a hermit, by whom his wounds are dressed. After two days he is healed. Merlin leaves with him. After a while they come to a lake. Merlin asks Artus what he thinks of the water; Artus declares it is so deep "que nus hom ne s'i meteroit qui ne fust peris." "In this lake," continues Merlin, "is the good sword of which I told you." Suddenly they see rising out of the water, in the middle of the lake, a hand with a beautiful sword; "et estoit viestus li bras d'un samit blanc, et tenoit la mains l'espee hors de l'iaue." Artus is anxious to get this sword, but he does not see how. Merlin bids him wait till God advises him. While they stand on the bank, a lady on a small black horse arrives in great haste. After saluting them, she says: "I know well you crave the sword, but it is folly; you cannot get it." Merlin speaks kindly to her, declaring he well knows that they can only get the sword through her, as she has enchanted the lake; he then requests her to give the sword to Artus. The damsel finally agrees, provided Artus promises to grant her the first gift she asks from him. She then walks over the water, fetches the sword, and gives it to Artus. Merlin thanks the damsel, recommends her to God, and she departs.

When Artus admires his sword, Merlin asks him what he thinks of it. Artus declares there is no costly thing in the world he would take in exchange for it. "Which do you value most," continues Merlin—"the sword or the sheath?" Artus answers, "The sword is worth a hundred sheaths to me." Merlin replies: "Certes, sire, or sai ge bien que vous estes povrement conissans de la bonté que la damoisele vous a faite. Saichies vraiment que li fuerres vaut mieus que teuls dis espees ne font; car il est d'un cuir qui a tel viertu que ja hom qui sour lui le porte ne perdera sanc ne ne recevra ja plaie mortel, pour qu'il soit armés a raison." "This," he continues, "will be stolen from you by Morgan, who will give it to her friend, that he may overcome you." This story will be told later on. "When you have lost it," says Merlin further, "you will then appreciate its value." After leaving the lake, they pass the knight's "paveillons," but he is not there. On being asked, Merlin tells Artus what has become of the knight: some time before,

<sup>1</sup> Huth MS., ed. vol. i. pp. 196-201.

another knight, Heglan, from the city of Camaloth, came into this country; the knight of the fountain fought and overcame him, and he fled towards Carduel, chased by his adversary. He will soon pass by us. Artus has a great mind to test his new sword, but Merlin dissuades him this time. When Artus asks Merlin how the damsel could walk over the water, the latter tells him: "Voires est qu'il i a un lac grant et miervilleusement profond. Et en mi lieu de cel lac a une roche ou il a maisons biele et riche et palais gran et miervilleus; mais il sont si tout entour clos d'encantement que nus qui par dehors soit nel puet veoir, s'il n'est de laiens. Et la ou vous veistes que la damoisiele se mist n'avoit il point d'iaue, ains est uns pons de fust que chascuns ne puet pas aperchevoir. Et par illuec endroit passent cil qui laiens vont, car il voient le pont che que autre gent ne voit mie." Approaching the town, they pass the knight of the fountain returning to his "paveillons." "Il ne li disent riens ne autressi ne fist a eus, ains passent outre, si s'en entra li rois en la chité." All his people are delighted to see Artus back safe and sound. The same evening, Artus' sister Morgain is wooed by king Vrien. Artus gladly gives him his sister in marriage, and adds: "grand partie de son regne et li donna un chastiel que on apieloit Taruc," close by the sea, and very strong. Their wedding is celebrated soon afterwards with great splendour. The first son is Yvain. After the wedding, Artus goes to Carlion.

XXVII.-XXVIII.<sup>1</sup> When he is at table one day, a knight richly apparelled comes and demands, on behalf of king "Rion de Norgales," who has already conquered eleven kings and adorned a mantle with their beards, Artus' beard in token of submission. Artus laughs, and tells the messenger he must have made a mistake in coming to him, "car je n'euch onques barbe, trop suis encore juvenes, et se je encore bien l'avoie ne l'aroit il pas." He bids the messenger tell Rion, if he should venture to invade Logres, he will run the risk of never seeing his own country again. After his departure, Artus tells his people he never heard of such a proud and foolish demand; he then asks them if any one knows Rion. A knight named Narran declares him to be a very strong knight, who never began a war without terminating it victoriously.

One day, when the time is close at hand for the child to be born who should destroy him, Artus tells Merlin he has determined to lock up all the children born at that period in two or three strong towers until he finds out which of them he must kill. Merlin replies that all his efforts will be fruitless; he will never discover the child, as his fate is inevitable. Artus, in spite of Merlin's words, carries out his plan. He proclaims throughout Logres that all children born at a certain time should be delivered to him. More than "cinc cent et cinquante" children under three weeks old are brought to him.

King Loth's wife is also delivered of a son, christened Mordrec. According to Artus' instructions, Loth tells his wife the child must be sent to her brother. His wife agrees. "Lors fist li rois metre l'enfant en un berchuel qui molt

<sup>1</sup> Huth MS., ed., vol. i. pp. 202-212.

estoit biaux et riches. En che que la me. metoit l'enfant dedens le berchuel, il avint que il se hurta el chief desus, si qu'il ot une grant plaie en mi le front qui puis i parut tous les jours de sa vie." The king is angry. The cradle is then put into a ship, and many ladies and gentlemen accompany the child; they have orders to tell Artus that they bring his nephew. Thus they depart from "la chité d'Orkanie." The second night at sea a heavy storm arises, the ship is wrecked, and all are drowned except the child, who is carried ashore in his cradle by the waves. A fisher finds the cradle and carries it home to his wife. The wife is highly pleased, and declares they must nurse the child; the rich cradle is a gift of providence. But the husband thinks differently. The child, being of noble or royal birth, ought to be brought up better than they can possibly afford; he prefers, therefore, to carry what he has found to the lord of his country. To this the wife reluctantly agrees. So they take Mordrec to Nabur li Derrées, who has a little son only five weeks old, Sagremor, afterwards called Sagremor li Derr[e]és. The two children are brought up together. The wound which the child has on the head is cured. The name Mordrec was found on a slip of paper in the cradle, but no information whatever about his parents.

Artus intends at first to kill all the children gathered in the towers, but is advised in a dream rather to expose them to their fate in a ship without "pilot." "Et adont se il pue[en]t eschaper de tel peril, bien mousterra Jhesucris qu'il les aime et qu'il ne veult pas la destruction des enfans." Artus ships the "set cent [MS. has "viint"] et douze"<sup>1</sup> children. But our Lord takes pity on the children, the ship is driven ashore near "Amalvi," where king Oriens reigns, the father of Acanor, who was afterwards surnamed "Le lait Hardi." Oriant is greatly surprised to find so many children in the ship; an old knight suggests that they probably come from Logres. The children are carried to "le chastiel as Gen[v]res," which is built for them and thus called "pour l'amour d'eus." There they are nourished "comme il leur convint." The barons of Logres are very angry at the treatment of their children, and mourn for them "que nus plus." They ask Merlin what they can do "de ceste desloiauté que chis rois a faite." Merlin calms them, and persuades them that Artus has done that "pour le commun pourfit dou roiaume de Logres." The false Robert de Boron adds: "Et sachiés que ceste chose n'est mie fable, ains est aussi verités comme vous vées vue je parole a vous." Merlin then comforts the barons by assuring them their children are not dead; they will see them return safe and sound after ten years. At last Merlin succeeds in reconciling the barons with Artus.

The twenty-fifth to the twenty-seventh chapter in Malory are an even more shortened reproduction of the source than before. As above stated, Merlin's suggestion that Arthur should postpone the fight with the knight of the fountain until he had a good sword, and Merlin's remark, when they approach the lake, that they will find a sword there, are omitted, but soon after Malory, forgetting this, makes Merlin say,

<sup>1</sup> Compare fol. 96\* : "cinc cent et cinquante."

"yonder is that swerd that I spak of."<sup>1</sup> According to Malory the damsel is already upon the lake, and comes to Arthur, whereas in the "Suite" she arrives from afar on a small black horse at great speed. The description of the lady's walking on the water and fetching the sword, and Merlin's following explanation of the enchanted palace and the invisible bridge, were, it appears, too improbable for Malory; with him the damsel simply bids Arthur take "yonder barge," and row himself over the lake to get the sword, which Arthur, with Merlin's help, really carries out, himself receiving the sword from the hand which holds it above the water. Arthur's reflections on the sword are suppressed by Malory, but come in somewhat later in a different form. The knight who flees from the knight of the fountain towards Carduel is called Heglan in the Huth MS., Egglame in Malory, and Carduel becomes Carlion. Merlin's prophecy that Arthur shall lose the sword through his sister, &c., is omitted by Malory. The "crafte" which, according to Malory, Merlin employs to render the knight of the fountain invisible to Arthur and *vice versa*, is Malory's addition. The description of the enchanted lake, &c., is suppressed, as well as the wedding of Morgan and Vrien, and their rich endowment by Arthur.

Malory's abridging process in the three last chapters is carried to an extreme in the twenty-eighth chapter. Folios 96<sup>a</sup>-99<sup>a</sup> of the Huth MS., pp. 203-212 of the printed text, are represented by fifteen lines on p. 75. Malory omits almost all above stated as occupying these folios.

### β. THE SECOND BOOK.<sup>2</sup>

I.-IX. When Artus is one day at dinner, a knight, exhausted and covered with blood, on a horse in the same state, enters the palace, and announces that King Rion has invaded the country, and burns and ravages towns and villages. Several castles are already in his possession. Asked where he saw Rion last, he says at the castle of Tarabel. The knight is properly looked after, and orders are sent to all barons to come "erramment" to Camaloth "sans nul autre delay." In spite of this urgent statement, the

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<sup>1</sup> It is somewhat surprising that in the "Suite de Merlin" the sword which Arthur withdrew from the stone previous to his coronation is never mentioned. Escalibor is, according to the "Suite," the sword which Arthur gets out of the lake, as stated in the Huth MS., fol. 101<sup>c</sup>: "'Or saicies,' fait elle, 'que l'espee est apielee par son droit non Escalibor.'" But according to the "Ordinary Merlin" the sword which Arthur withdraws from the stone is called Escalibor. Compare, *e.g.*, Cambridge MS., fol. 39<sup>a</sup>: "And it was the same swerde that he toke oute of the ston; and the lettres that were write on the swerde seide that the right name was cleped Escalibourc, whiche is a name in ebrewre, that is to sey in englissh, kyttynge, Iren, tymber, and steill," &c. Compare also my remarks, at p. 36, on the ninth chapter of book i.

<sup>2</sup> Huth MS., ff. 99<sup>a</sup>-150<sup>c</sup>; vol. i. p. 212 to vol. ii. p. 60 of the printed text.

barons only assemble in about three months, to the number of more than four thousand, "dont li plus couart quident estre preu et hardi."

One day, before Artus is starting on his expedition against Rion, a beautiful, richly dressed damsel arrives at the court and declares that her "dame de l'isle d'Avalon" sent her to ask Artus' assistance; unless she finds help at his court, she cannot find it anywhere else. "Lors oste de son col un mantiel dont elle estoit affablee," and shows Artus a sword, girt round her waist, and says to him: "saches que je n'en puis mie faire si ma volenté que je la puisse traire del fuerre ne desçaindre [descainbre] d'entour moi, car che n'est mie chose qui soit a feme otriee, ne a chevalier s'i(1) n'est li mieudres chevaliers de cest pais et li plus loiaus sans trecherie et sans boisdie et sans traison. Mais qui teus sera, si porra denoer le(s) renges [regnes] de l'espee et aporter avec soi l'espee et delivrer mo(i) de che dont je sui malement encombre; car tant que je l'eusse tout dis avoec moi ne porroie jou jamais avoir ne bien ne repos."

Artus marvels greatly; he thinks any one might withdraw the sword from the lady's girdle. The damsel tells him he is mistaken, and repeats her former declaration. Then Artus, saying that he will do it first, not because he thinks he is the best knight, but because he is king, and in order to give his barons a good example, endeavours to pull the sword out, but fails. All barons who attempt after him to draw the sword out have the same ill success; only one poor knight from Northumberland does not try. "Chis avoit esté desiretes de par le roi de Norhumberlande pour un parent le roi qu'il avoit ochis, et l'avoit [on] mis em [om] prison plus de demi an, si en iert de nouvel issus. Et pour chou estoit il si povres qu'il n'avoit si petit non. Mais s'il estoit povres d'avoir, il estoit riche(s) de cuer hardement et de proueche," &c. Artus tells the damsel she must try her fortune elsewhere. She begins to cry, declaring that she has already been at Rion's court, but no knight of his could free her from the sword. "'Ha! Dieus,' fait elle, 'si m'est ore avis qu'i(1) me converra dès ore mais souffrir ceste painne, cest martyre et ceste douleur, et si ne l'avoie je pas deservi.'" Then the poor knight steps forth, and asks the damsel to allow him, "par courtoisie," to attempt pulling out the sword. The damsel does not believe that he can do it, as she thinks he cannot be a better knight than all those in the hall who have failed. The knight replies, angrily, that one ought not to judge a person's quality by his poor appearance. He lays his hands on the sword and takes it out of the girdle without any difficulty, and says: "Or vous en poés aler toute delivree quant il vous plaira, mais l'espee me remanra, car il m'est avis que je l'ai gaaignie." He then pulls it out of the sheath and feasts his eyes on its splendid workmanship. When he has replaced it, the damsel tells him that he is evidently the best knight of all, but that it would be unwise of him to keep the sword. The knight declines to give it back. The damsel then tells him, if he keeps it, he will kill with it the man whom he loves most in the world. She adds another marvel that will happen: "anchois que chis ans soit passés vous combateres vous a un chevalier qui vous occirra de l'espee et vous lui. . . . Ore le portes, se il vous plaist, que bien sachiés que vous em portés vostre mort avoecques vous." The knight nevertheless keeps the sword, but he will no longer stay at the



court, where they have shown him "que povretés fait tenir mains preudoumes vil." He bids his squire get ready his arms and his horse.

On hearing this, Artus is ashamed, and, requesting the knight to stay, promises him large amends, bidding him ask whatever gift he chooses, and he will grant it; but the knight declares he cannot stay this time. While the other knights are still conversing upon the adventure that has happened, a lady on horseback arrives and declares that Artus owes her a gift. When the king recognises her as the lady who gave him the sword at the lake, he acknowledges the fairness of her claim. She tells him "que l'espee est apielee par son droit non Escalibor;" then she asks as her gift the head of the poor knight who has just achieved the sword. Artus is quite "esbahis" and does not know what to do; he cannot comply with her request. The lady tells him the knight has killed her brother. The poor knight, hearing the damsel demand his head, steps forth, declaring he has for three years sought her, who had poisoned his brother, follows her, and strikes her head off with one blow. Taking up the head, he goes to Artus, and tells him that it belonged to the most disloyal damsel "qui onques entrast en votre court." Artus is very angry at the knight's conduct: he would never have thought any knight would dare to do that before him. "Car certes gringnour honte ne me peust nus faire que d'ochirre damoisele devant moi qui estoit en mon conduit, que je devoie garandir," &c. The knight kneels down and implores Artus' pardon, but he refuses, and bids him leave the court.

The knight then takes the lady's head and goes to his "ostel." He tells his squire that he has found and killed the damsel whom he has sought so long, but also that by his "fourfait" he has lost "le compaignie de la court et l'acointance del roi." The squire is sad, and cries, but the knight consoles him, saying that he will soon regain the king's favour, for he will bring him the head of his worst enemy, King Rions. He then bids his squire go to Northumberland and show the damsel's head to all his friends. The squire asks him where he can find him upon his return; the knight answers: "Je cuic que tu me troveras en la court le roi Artu(s). Car ains que tu revienngnes avrai jou, se Diu plaist, faite ma pais viers le roi." They both depart; the knight with his sword goes where he thinks to find King Rion, the squire on his errand to Northumberland. Folio 103 is missing here in the Huth MS.<sup>1</sup>

On folio 104 a speech of Merlin is continued. The damsel who had come to the court with the sword has a brother, a good and valiant knight, but she

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<sup>1</sup> M. G. Paris adds here, in his edition, p. 223, the following note:—"Le fol. 103 manque dans le manuscrit. Voici en bref, d'après Malory (l. ii, c. 4) ce qui y était raconté: Un chevalier d'Irlande, appelé Lanceor, demande et obtient d'Artu la permission de suivre le chevalier exilé pour le punir de l'affront qu'il a fait au roi. Merlin arrive, et explique ce qui vient de se passer; la demoiselle qui a apporté l'épée attachée a sa ceinture (et qui est encore devant le roi) est la plus perfide qui ait jamais existé. Le discours de Merlin continue par les premiers mots du fol. 104, qui commencent cet alinéa."

loved a knight of Logres, one of the most wicked and disloyal men ever alive. Her brother and her lover met one day by chance ; they fought together, and the brother happened to kill the lover. The damsel wished to punish her brother and kill him, and addressed herself to "la dame de l'isle d'Avalon" for assistance. This lady gave her the sword and told her : "Il convient que chis qui ceste espee deschaindra soit li mieudres chevaliers de sa contree et li plus loiaus et sans toute trecherie," but she added, he who would deliver her from the sword would kill her brother and thus revenge her lover. All this, continues Merlin, will really happen, but unfortunately the two best knights of Logres will die. "Certes il me samble et si est voirs que elle euust mieus deservi mort que cele qui orendroit morut ichi." When the damsel<sup>1</sup> hears that "li rois s'acorde a Merlin," she leaves the court.

Then Artus asks Merlin how he can punish the knight who has disgraced him by killing the damsel before him. Merlin replies : "Ha ! sire, ne parlés ja de sa mort. Certes c'est damage qu'il ne doit durer longuement, car a merveilles est preudom et boins chevaliers." In the next ten years no knight will die whose death will be so lamentable as this knight's. Merlin prays Artus and the barons to pardon him his "mesfait ;" he deserves pardon, as is proved by his achieving the feat of the sword. He will shortly make large amends for the wrong he has done. Artus wishes to know who he is. Merlin says : "Je vous [di] qu'il a a non Balaain[s] li sauvages, et est, che sai ge bien, li millours chevaliers du monde, par coi je le plaing." Artus and his barons believe what Merlin says, and forgive Balaains. Then Artus asks Merlin about King Rion : "Me porra il nuire de noient ?" Merlin replies : "Chevauche, roi, assureur, que nostre sires te fera assés gringnour honnour que tu ne cuides, ne il ne t'a pas mis en la hauteche ou tu iés pour si tost faire tresbuchier. Pour chou ne t'esmaier car il te secourra en tous lieux, se che n'est par vo defaute [defaite]. Ensi parole Merlins au roi et le chastie del chevalier." In the meantime the "chevalier d'Irlande" starts from his "ostel" and nearly reaches Balaains at the foot of a mountain. He does not know him very well. When he has so far approached him that his voice can be heard, he cries out to him : "Dans chevaliers, tornés cha cestui escu, u je vous ferrai derriere, si arois gringnour honte." When Balaains understands the knight's desire, he stops and asks him "a cui tu ies ?" When the knight tells him he comes from Artus to revenge upon him the "fourfait" which he has done to the court by striking the damsel's head off, Balaains tries to dissuade him from his intention, but in vain ; the Irish knight insists. So they fight. Balaains receives first a heavy stroke by the knight. "Et cil (the Irish knight) li vint de si grant oirre comme il pooit de cheval traire, se li perce l'escu et brise li la glaive en mié le pis, mais de la sele ne le remue. Et li chevaliers (from the context, and according to Malory, this refers to Balaains) le fiert si durement qu'il li perce l'escu et li ront les mailles dou hauberc et li met parmi le cors la glave si que li fers a tout grant partie del

<sup>1</sup> The damsel who came with the sword to the court is meant. It is somewhat puzzling that, after all the other events have been told, she is mentioned again here. I am inclined to believe this passage is out of place.

fust apparut de l'autre part. Il vint de grant forche, si l'empaint a terre par desus la crupe dou cheval. Et au retraire qu'il fait de la glaive se taist cil qui sent la destrece de la mort." Balaains, not thinking he has killed his adversary, prepares for another bout, but soon perceives that he does not stir, and that the ground is covered with blood. He is sorry for the knight's death, and because he has added to his former "fourfait" another cause for Artus to dislike him. He is thus reflecting, when a damsel on horseback arrives at great speed. She dismounts immediately, throws herself on the corpse on the ground, and, finding that life has already departed from the body, breaks out in loud cries and laments. "Cele se pasme et repasme. Et quant elle est a chief de pieche revenue de pasmison et elle a pooir de parler, elle dist a Balaain : 'Ha ! sire, deus cuers avés ochis en un et deus cors en un, et deus ames ferés perdre pour une.' Lors prent l'espee au chevalier (the Irish knight's) et le traist dou fuerre et dist : 'Amis, après vous me convient aler. Car il me samble bien que j'aie trop demouré de la mort ; se elle fust aussi douce comme ceste me samble, onques gens ne morussent si a aise comme nous fesissons.' Lors se fiert de l'espee par mi le pis si durement qu'elle se met la pointe par mi le cuer. Et lors se tient pres dou chevalier, ne onques Balaains, qui l'espee voloit oster des mains quant il vit que elle se voloit ochirre, ne se puet si haster que elle ne s'en fust ferue [furue] anchois." This unexpected event astonishes Balaains so much that he does not know whether he is awake or asleep ; "si dist que loiaument amoit la damoisele et que il ne cuidoit pas que en cuer de feme peust entrer amour si vraie." While still meditating upon what he can do with the bodies, he perceives his brother Balaa(i)n<sup>1</sup> coming fully armed out of the near forest. He has only one squire with him. They recognise each other "par les armes." When Balaains comes near his brother "il gieta son hyaume fors de sa teste, et lors le veissiés plourer de joie et de pitie, et li dist : 'Ha ! frere, je ne vous cuidai ja mais veoir. Par quel aventure estes vous delivrés de la dolereuse prison ou vous estiés ?' Et il<sup>1</sup> (*i.e.*, Balaan) respont que la fille le roi meismes l'en delivra, et se elle ne fust, encore i demourast il. 'Mais quel aventure,' fait il (*i.e.*, Balaains), 'vous amenoit cha ?' 'Certes, Balaains [balaam], on me dist au chastiel de[s] quatre perrieres que vous estiés delivrés, et que on vous avoit veut a la cour le roi Artus. Et pour chou venoie je cha si grant oirre que je vous i cuidoie trouver.'" Balaain then tells his brother all that has happened : "tout qu'il a veu et de le court et de l'espee et de la damoisele qu'il ochist, pour coi il s'est si tost partis de court ;" how he killed the Irish knight, and how the damsel slew herself before he could prevent her. Balaan admires her great love, and declares, for the sake of her faithfulness unto death, his brother ought in future never to refuse a lady who craves his help.<sup>2</sup> "Et de ces cors, frere

<sup>1</sup> On account of the identity of the names of the two brothers in the MS., one has to be very careful in distinguishing between them, especially if they are referred to by "il."

<sup>2</sup> This is a trait which Balaain has in common with Gawayne ; compare my analysis of the "Suite" later at p. 105.

Balaain, qu'en porrons nous faire?' Et il dist que il n'i set metre conseil, se Dieus li ait."

While they are still consulting, a dwarf arrives riding as fast as his horse can go. When he sees and recognises the two bodies, "il commenche a faire trop grant duel et detirer ses cheviaus et debatre ses paumes ensamble." He first asks the two brothers which of them killed the knight. "Et Balaains respont: 'Por coi le demandes tu?' 'Pour che,' fait, 'que je le voel savoir.' 'Et je te di,' fait il, 'que je l'ochis, mais che fu sour moi desfendant, ne onques ne m'en fu biel,'" &c. The dwarf then asks who killed the damsel. Balaain explains that she killed herself "pour l'amour del chevalier." The dwarf then tells him that the Irish knight was "uns des vaillans chevaliers del monde, et estoit fieus de roi;" by killing him Balaain has "pourcachie" his own death. His relations will seek him wherever he goes. "'Or ne sai,' fait li chevaliers (*i.e.*, Balaain), 'qu'il en averra, mais il m'en poise, non mie pour doutance des ces parens, mais pour l'amour le roi Artu(s) qui chevaliers il estoit.'"

While they speak thus there comes out of the forest "li rois Mars qui puis ot a feme Yseut la blonde, si comme chis contes meismes devisera apertement pour chou que conter i convient pour une aventure dont li Graa[u]s parole." Mars was but lately crowned, and is only seventeen years old. He goes to Artus to help him in his wars, "car toute sa terre estoit sougite au roiaime de Logres." He also inquires about the two bodies, and resolves, when he has heard the sad story, to honour them "pour l'amour et pour la loiauté." He orders all his suite to dismount, and search the country round to find the most beautiful and the richest "tombe," "car bien saciés que je sui cil qui ja mais ne me remuerai de ceste place devant qu'il soient enterré ensamble en tel lieu meisme ou il rechurent mort." In a church a tomb having been found such as the king desires, the Irish knight and his lady are put into it, and Mars has letters engraved on the stone: "*Chi gist Lancer* [this is the first and only passage where the name occurs in the "Suite"] *fius au roi d'Irlande, et dalés li gist Liône s'amie, qui pour le duel de li s'ochist si tost comme elle le vit mort.*" Mars orders "une crois de fust biele et riche" to be erected at the head of the tomb, on which was plenty of gold, silver, and stone "de deverses manieres." As Mars is about going on, Merlin arrives "en samblance d'un fort vilain, et commencha a escrire au cieuf de la tombe lettres d'or qui disoient: '*En ceste place assamblent a bataille li dui plus loial amant que a lour tans soient. Et sera cele bataille la plus miervilleuse qui devant eus ait esté ne qui après cele soit sans mort d'oume.*'" Then he looks at his writing and "commencha a escrire en mi lieu de la tombe et escrit deus nons, et estoit li uns des nons *Lanscelot dou lac* et li autres *Tristrans.*" Mars is greatly surprised that "uns vilains si rudes put che faire," and asks him who he is. Merlin replies he will not now say, but Mars shall know it "a icel jour que Tristrans li loiaus sera pris avoec s'amie," and then he will hear such news about him (*i.e.*, Merlin) as will greatly displeas him. Turning to Balaain, Merlin asks him why he allowed this damsel to kill herself. Balaains answers: "Je ne me poc si haster que ele ne se fust ochise ains que je li peusse oster l'espee de la main." Merlin says: "Tu ne seras mie si lens,

comme tu fus chi, quant tu ferras le dolereus cop par coi troi roiaime en seront a povreté et en essil vint et deus ans."<sup>1</sup> Balaains also asks him *who he is*, but Merlin says he must not know his name for the present. Then Balaain says: "May God forbid that what you say be true, for if I were sure that your prophecies are to be relied upon, I should kill myself 'que ne t'en fessise menteour,' for then my death would be worth more than my life." Merlin disappears after this; neither Mars nor the two knights know what has become of him. He soon meets Blaise, and has a conversation with him.<sup>2</sup> Mars and the two brothers then part; the former takes his way towards Camalaoth and the latter two "pour aler a l'ost le roi Rion." In the last moment Mars asks Balaain for their names. Balaain, who does not wish his brother's name to be known, answers for him: "Saichiés que quant vous orrés parler du chevalier as deus espees,<sup>3</sup> che ert de lui." Mars is well satisfied with this answer, for he deserves this name well, "puis que il porte les deus espees."

The two brothers, on their way towards the host of Rion, soon meet Merlin on foot, and "en autre samblance." He addresses them, and asks them whither they go. Balaains replies, "Que nous porroit il valoir que se nous le te disons?" Merlin says he could certainly be of such use to them that the next night they could bring to an end the plan they had conceived. To test him, Balaain asks him what they were about doing. Merlin answers, "'Je sai que vous alés querant le damage au roi Rion de tous vos poirs.' You

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<sup>1</sup> The passage goes on:—"Et saces que onques si doulereus ne si lais ne fu fais par un homme ne n'iert comme chis cops sera, car toutes dolours et toutes miserres en averront; si m'est avis que nous avons recouvré en toi Evain notre mere: car tout aussi come par ses oeuvres avint la grant douleur et la grant misere que nous tout comparons et es painnes sommes de jour en jour, aussi seront [c]il de trois roiaimes en povreté et en escil par le cop que tu ferras. Et tout aussi comme il avoit desfens (desfendu les—) del dolereus fruit a mengier, et ensi a il desfens (desfendu) del haut maistre meismes de che faire que tu feras. Si n'averra mie ceste douleur pour chou que tous ne soies li mieudres chevaliers qui orendroit soit el monde, mais por chou que tu trespaseras le commandement que nus ne doit trespasrer, et mehaingneras (menchongneras) le plus preudomme viers nostre Seigneur qui orendroit soit el monde. Et se tu savoies comme cest[e] dolours sera grans et comme elle sera chierement comparee, tu diroies que uns seuls hom ne fist onques si grant douleur en terre comme tu meteras, si sera encore tele eure que tu vaurroies mieus estre mors que tu eusses cel cop feru."

<sup>2</sup> "N'il n'ot mie granment alé quant il encontra Blaise. Il li vient a l'encontre et li fait joie grant et miervilleuse et li dist: 'Blaises, bien soiés vous venus. Ore m'acquiterai jou que je vous ai pramis en Norhomerlande; car j'ai assés pensé comment vous peussiés mener vo livre a fin. Alés vous ent en Camalahot et illuec m'atendés. Et quant je revenrai de la honte le roi Rion et de (ve) veoir le mescheant chevalier comment il se provera en ceste grant bataille. . . .' Lors li demande Blaises quant il cuide revenir. 'Dedens un mois,' fait il, 'm'avras tu. Et sés tu ou tu me trouveras? Dedens Camalaoth meismes.' Et Blaises se part maintenant de Merlin, si que li uns s'en va d'une part et li autres d'autre, Mais ore laisse li contes a parler de Merlin et de Blaise et retourne a Balaa[i]n et a son frere."

<sup>3</sup> The French metrical romance "Li chevaliers as devs espees" [Meriadues], edited by Prof. W. Foerster, Halle, 1877, 8vo, though it begins with the episode of the demanding of Artus' beard by King Ris, differs altogether in its contents from the adventures of the "chevalier as deus espees" in the "Suite de Merlin."

cannot carry out your intention in the way you think, but you will reach your aim if you adopt my advice, 'se cuers ne vous faut.'

Both Balaain and his brother are greatly surprised at the man's knowledge, and ask him what he advises.

"So know, then," says Merlin, "'que li rois Rions, qui chi près est herbegiés a tout son ost, a pris un parlement de venir a nuit gesir avec la feme le duc des Vaus; si sachiés qu'il s'en partira de son ost pour venir au chastiel ou la dame demeure. Si tost comme il sera anuitié verra, en sa compaignie quarante chevaliers, dont li un serout armé et li autre desarmé. Et par mi celle terre verra il armés d'un espee vermeille et montés seur le gringneur cheval de toute sa compaignie: a ches enseignes le porrés vous connoistre,'" &c. The brothers are astonished and glad to hear the news, but do not yet believe all Merlin tells them. To disperse their doubts, Merlin offers to go with them, and abide by them until he points out King Rion. All three then continue their way until they come "en une grant montaigne ou il avoit grant plenté d'arbres." Thither Merlin leads them, bidding them make themselves and their horses easy, and wait until Rion arrives. Merlin remains with them and they converse together. Balaain tries to find out Merlin's name, but in vain. The enchanter only replies: "je vous di qu'il sera plus parlé de mon sens apriès ma mort qu'il ne sera de vostre proueece."

When the moon "fu levee biele et clere," Merlin bids the brothers prepare themselves, for the king approaches. They see first a squire on a great horse pass at full speed. Merlin explains to them that this squire is a messenger to the duke's wife to tell her that Rion is coming to her castle, and encourages them to do their best: "A ceste fois vous di jou, biau signour, pour chou que vous poés a che point d'ore metre pais ou roiaume de Logres et vengier le roi Artu(s) del homme dou siecle qui plus le puet nuire." The two brothers mount their horses and take their swords and shields and wait in the shade of the trees. They can from their resting-place overlook a great plain, which "duroit bien uit liues englesques de lé et tant de lonc," but they are invisible. After a little while they hear King Rion's suite approach; the hilly, narrow path only allows "que il n'i pooit aler fors que uns seus chevaliers." The two brothers are inclined to rush at once at them, but Merlin holds them back, telling them he knows the right moment. When twenty-two knights are visible, Merlin asks the two brothers if they remember by what signs they can recognise Rion. At these words the knight "a deus espees" can no longer be kept back, rushes against Rion as fast as his horse can run, "Et le fiert si qu'il durement li perche le hauberc, car escu n'avoit il point, et li met par mi le costé destre le fer de la glaive, qu'il apert de l'autre part; mais il ne la prist mie si parfont que la plaie fust morteuls," and bears him to the ground. Balaans turns against the others, and first kills the nephew of Rion. Then the two brothers advance together against the knights, and "commencent a departir grand caus et d'une part et d'autre, et abatent chevaliers et font trebuchier des chevaus." The knights who follow the king, as they gradually ascend the mountain, thinking King Artus' whole army is there to meet them, take to flight, but the path is so narrow that twenty-eight are killed and twelve taken prisoners. The two brothers return to Rion and loose his helmet, to give him

air. When he opens his eyes again, they tell him he must die, and lift up their swords. Rion, seeing that, cries for the fear of death: "Ha! franc chevalier, ne m'ochiés mie; vous poés plus gaaignier en ma vie que en ma mort; car de ma mort ne vous puet il nul preu venir, mais de ma vie si fait, ne il n'est riens que je ne faiche pour ma vie sauver." The brothers recognise the truth of the king's words, and, after making him promise to do what they bid him, agree to spare his life. The remainder of the knights must make the same promise, or be killed.

Merlin then comes to them, takes them apart, and says to them: "Through God's grace you have performed to-day a great deed; now, if you wish to 'acquerre l'amour et l'acordance dou roi Artu[s],' I advise you to conduct your prisoners to the castle of Tarabel, where you will find him if you hasten 'vous trouverés qu'il ne sera pas encore couchiés quant vous verrés la,'" and disappears again. Balaain bids Rion and his fellows go at once to Tarabel, and surrender themselves to Artus, "de par nous deus." Balaans, however, says: "Je ne voel mie de par nous deus, mais de par le chevalier as deus espees." Rion declares he is so weak that he cannot ride thither, and is put upon "une biere chevaucherece." The two brothers conduct the king and his knights to Tarabel. When they arrive before the gate, they say to the porter: "Take these prisoners before King Artus, and watch them well that they do not escape." Merlin had come before the two brothers to Artus, and found him still awake, speaking, "en sa cambre au roi Marc et a quatre autres barons," about the war. He announces the defeat and capture of King Rion. Artus cannot believe this wonderful news, but Merlin assures him that he will soon see Rion in his hall. Then Artus exclaims: "Ha! Dieus, beneois soïies vous, quant vous (a) si grant hounour me faites sans ma deserte!"

Rion and his twelve knights are soon introduced. The king lifts himself up as well as his grievous wounds allow, and says to Artus: "Rois Artus, a toi m'envoie(i) en ta prison li chevaliers a deus espees, qui [m'a conquis] par le grignour mierveille que je onques veisse, a l'aide d'un seul homme, et si avoie avoec moi chevaliers quarante armés." The twelve knights also surrender themselves. Artus orders physicians to attend to their wounds; then he asks Merlin who has done this valiant deed. Merlin tells him: "The knight who killed the damsel, and whom you sent away, has achieved the wonderful feat of arms." Artus declares that is amends enough for the "four-fait;" no mortal knight ever did anything equal to this deed. Merlin bids Artus prepare himself for war; on the next day he must meet Nero, the brother of King Rion, and his brother-in-law, King "Loth d'Orcanie," who is angry with Artus, as he thinks his son Mordrec has been drowned with the other children in the ship. He should send messengers to Loth and try to appease him and gain his friendship. Loth, who is already "a deus lieues englesques a tout son ost," receives the messengers unkindly, and bids them tell Artus: "que a m'aide a il failli et a tous les biens que je li porroie faire, se li mousterrai au plus tost que je porrai(et) que je ne li doi pas aidier, mais nuire a men pooir de tant comme je li porrai." The messengers try in vain to dissuade Loth from this dangerous resolution. On receiving the reply, Artus is very sad, but Merlin comforts and encourages him, declaring that God will

give him this very day great honour. He ought to confess all his sins against God.

The introductory lines of the second book (p. 75, 30-34) are Malory's addition; they form a sort of link between the first and second books. On the whole, Malory faithfully reproduces the account given in the "Suite." Now and then he alters slightly, and frequently shortens the French text. The knight who delivers the damsel from the sword is called Balyn by Malory from the moment when first mentioned, whereas in the source the name is only disclosed to Arthur by Merlin after he has left the court. Malory makes out of the French "la dame de l'yle d'avalon" a proper name, viz., "lady lylle of auelion"—a mistake pointed out, as I have mentioned in my List of Names and Places (vol. ii. p. 153), by Mr. Wright in his edition. Sometimes, but comparatively rarely, the English is a literal translation of the French text. In the detailed analysis of the "Suite" I have always quoted such passages, and need not, therefore, repeat them here. Malory dealt with his text more freely than sagaciously, often reproducing incidents of secondary importance, and, on the other hand, omitting important facts, thereby often rendering his text obscure. The reference to King Ryons, p. 76, 27, does not occur in the "Suite" in the corresponding place, but much later.

In the beginning of the third chapter Malory, contradicting what he has said in chapter ix. of book i., calls the sword which Arthur received from the lady of the lake "Excalibor," and thus shows he was unaware that the "Ordinary Merlin" and the "Suite" are at times contradictory.<sup>1</sup> On page 79, 23-24, Malory states that the lady of the lake, who asked Arthur for the head of Balyn, "had slayne Balyns moder by her menes," whereas the "Suite" states she is "cele qui arsistes de venin mon frere." The reference on the same page, ll. 34-36, "for this same lady was the vntruest lady lyuynge . . . and she was causer that my moder was brente thorow her falshede and trechery," is not to be traced in the "Suite" in any form.

Malory does not mention that the lady who brought the sword leaves the court when Merlin tells Arthur of her wickedness.

The sweetheart of the Irish knight, "Lancer," is called "Lione" by the Huth MS., "Colombe" by Malory.

The prophecies of Merlin, forming the chief contents of chapter viii., are faithfully reproduced by Malory. Compare, *e.g.*—

Huth MS., fol. 107<sup>a</sup>: "'Rois,' fait Merlins, 'che ne te dirai je pas, mais tu le savras encore icel jour que Tristans li loiaus sera pris avoec s'amie, et dont te dira on teuls nouvelles de moi qui te desplairont.'"

<sup>1</sup> Compare my remarks at page 36.



Malory, p. 84, 22-25: "at this tyme said Merlyn I will not telle / but at that tyme whan syr Trystram is taken with his souerayne lady / thenne ye shalle here and knowe my name / and at that tyme ye shal here tydynges that shal not please yow /"

The contents of chapter ix. are considerably abridged from the corresponding portion of the "Suite." "La femme le duc de Vaus" is, in Malory, "lady de Vance."

In the "Suite" King Ryons is accompanied by forty knights, and a squire is sent in advance to inform the lady of the king's arrival. In Malory King Ryons is accompanied by "three score of knightes," and twenty knights are sent in advance to the "lady de Vance."

The details of the fight of the two brothers against King Ryons and his knights are skipped by Malory.

The passage of the "Suite" where Arthur, by Merlin's advice, sends messengers to King Lot, who had allied himself with King Ryons because he was angry at Arthur for the supposed death of Mordrec, &c., is not reproduced by Malory.

X.-XI. Artus does all Merlin tells him. He has "bien mil chevaliers sans les serjans a piet et a cheval. Et establi errant dis batailles." He awaits with them in a plain the arrival of the enemy, and admonishes them "de bien faire, si que l'onour dou roiaime de Logres ne fust le jour perie par defaute d'eus."

Balaains and Balaans, after delivering their prisoners to the porter at the castle of Tarabel, go to an "hermitage qui près d'illuec estoit a une liue englesque." Balaains knows the hermit well, and for this reason they are well received. In the morning the hermit tells them that the armies of Artus and Rion are to meet shortly "en bataille campel en une plainne cha devant." The two brothers resolve to go thither and help Artus. They soon perceive the host of Nero. The latter had received the news of his brother's capture, but carefully concealed it from his barons, who would not fight without their king.

The battle soon begins. Artus and his knights have a difficult task, their enemies being more numerous. The two brothers take part in the battle and do wonderful feats of arms. "Il metent les mains as espees et commencent a departir as uns et as autres grans caus, si abatent chevaliers et ochient, et esrachent hyaumes de testes et escus de cols, et font ambedui grant mierveilles d'armes, voiant leur anemis, que nus nes voit qui n'en soit esbahis. Et se auchuns me demandoit de la quele espee c'estoit qui li chevaliers a deus espees [que il se c.] se combatoit, je respondroie que che estoit de la soie et ne mie de l'espee qui fu a la damoisiele; car de cele espee ne se combati il onques devant le jour que il fu mis ou camp contre Balaan, son frere, si qu'ill ocist par mesconnaissance son frere de cele espee, et ses freres le rochist de cele meismes, si comme Robers de Borron le contera ja avant a la seconde partie de son livre."

Great was the battle on that day "en la plainne de Tharabel," and Artus personally did great feats of arms, and acquainted his enemies with the goodness of the sword "Escalibor," "car il en ochist de sa main de la propre espee, ains que la bataille fust finee, plus de vint chevaliers et en mehaigna plus de quarante." Kés the seneschal and a young knight, "Hernil de Rivel," also greatly distinguish themselves. But nobody surpasses the "chevaliers a deus espees." Artus, seeing his deeds, says to Gifflet, "che n'estoit pas chevaliers comme autres, mais hom nés sour terre pour destruction de gent."

While the battle is going on Merlin goes to Loth, and reproaches him that he, who was always loyal to his lord in his youth, "de devenir desloiaus et monstret tout apertement ta desloiauté au peuple" now he is getting old. Loth declares he cannot act differently; although he was always his friend, and even his brother-in-law, Artus has destroyed his son. Merlin says this is not true, and is ready to show him his son Mordrec "tout sain et tout vif dedens deus mois." Loth does not believe it. Merlin prophesies he will gain no honour if he goes to battle. Several of his barons endeavour to persuade Loth to act according to Merlin's advice, but in vain; he declares "toutes voies que ja n'en fera riens." When Merlin sees that he cannot persuade Loth, he puts an enchantment upon him and delays him "dusques a eure de tierce," when the news arrives that Artus has completely defeated King Rion's army under the command of Nero. Now Loth is angered, "et regarde tout entour lui pour savoir se il veist Merlin; car il li voloit coper la teste, pour chou qu'il estoit ore bien apercheus que Merlins l'avoit enchanté et fait atargier tout de gré." After hesitating a while, Loth decides upon attacking Artus.

In the meantime Merlin has gone to Artus and told him of Loth's arrival. Artus is dismayed, but his barons encourage him: "Rois ne t'esmaie mie, mais chevaue tout assureur, que nostre Sires te conduira et te metera au dessus de tes anemis en tel maniere que tu averas victoire la ou il avront toute deshounour."

One of the knights of Artus, the one who had long chased the "diverse beste," "chis qui puis meismes engenra Parcheval, si comme chis contes le devisera apertement," comforts Artus most of all, and tells him "je sui li chevaliers a qui vous veistes siure la diverse beste. Et par la bonté que je savoie en vous vous sui ge venus aidier, ne mie por chou que je regne tiegne de vous, che savés vous bien." Then the two hostile armies encounter each other, and a cruel battle follows. Owing to Loth's personal courage, his men hold their ground, but he sees well how strong and brave his adversaries are. Directing himself straight against Artus, he deals him such a heavy stroke with the sword "si fiert le cheval si durement qu'il le trenche tout par mi les espaulles, si que li chevaus chiet mors a la terre et li rois si tresbuce par dessus le col." The knight "a la diverse beste" comes to Artus' assistance, and strikes Loth so hard "que li hyaumes ne la coife de fer nel garandist qu'il nel pourfende tout jusques ens espaulles. Il estoit son cop, si fait voler le roi Loth a terre." This event is the signal for Loth's men to flee; many are killed, and the battle

ends with a complete victory for Artus.<sup>1</sup> Artus orders all slain knights to be buried "en une roche qui moult estoit profonde et dessus fist faire une eglyze." Not so much care is taken with the other bodies, "K'en terre furent mis et par bos et par plaines." Twelve kings are killed in the battle; these Artus "fist metre ensamble en l'eglise saint Estevene de Camalaoth, et fist escrire chascun dessus son nom." King Loth is especially honoured: in the very place where he was killed is erected a church "apielee l'iglise de saint Jehan."

His wife and his four sons, "qui moult estoient biel enfant," come to the burial. King Uriens and Morgue his wife, "si enchainete que elle estoit toute preste d'avoir enfant," also come thither. Gavains, the eldest son of Loth, mourns the loss of his father most, and declares: "Ha! sire, tant m'a endama-giet dolereusement li rois Pellinor qui vous a occhis, et tant a nostre lignage abaissiet et apovris par la vostre mort! Et li roiaimes de Logres meismes certes en sera plus apovris qu'il ne fust a set millours rois qui i soient. Ja Dieus ne place, sire, que je face chevalerie qui soit loee dusques que j'en aie prise tele vengeance que on en doit prendre, c'est ochirre roi pour roi." All are surprised at the boy's words.

Artus, fully enjoying his great victory over thirteen kings, declares he will celebrate his last success "as octaves."

"Lors fist faire douze rois de metal seurargentés et dorés richement, et avoit chascun en son chief une couronne d'or, et avoit chascuns escrit son non en son pis devant. Et avoec chou fist faire un roi en samblance dou roi Loth, au plus samblant que on le pot faire. Apriès ces rois fist faire un autre roi plus dis tans riche que tuit li autre n'estoient, et fu fais en samblance dou roi Artu(s). Et quant toutes ces ymages furent parfaites, li treize furent fait en tel maniere que chascuns tenoit en sa main un candeler, mais li autres, cil qui estoit fais en la samblance dou roi Artu(s), tenoit en sa main une espee toute nue en samblance qu'il manechast les gens. Quant toute cele oeuvre fu accomplie, li rois fist metre les ymages en la maistre forterece de la tour en haut dessus les creniaus, si que tout cil de la chité le v[e]oient apertement, et tint chascuns des rois un gros chierge alumé. Et en mi lui des douze estoit l'image le roi Artu(s), assés plus haut qu'il n'estoient tint, et tenoit s'espee en sa main et faisoit samblant qu'il manechast cheus qui entour lui estoient. Et cil toutes voies li estoient enclin aussi comme il li criaissent merchi d'auchun mesfait."

When all is finished the feast begins at Camalaoth, and lasts eight days "tous pleners." On the first day, when Artus looks at the burning tapers,

<sup>1</sup> "En si furent desconfit cil d'Orkanie, si rechiurent chelui jour tel honte que lor fu reprochié longuement, et tout dis lour fu mise la traisons devant qu'il avoient fait en camp pour desloial et pour traitour et mauvais de lour lige signour. Et il furent discomfi, et ocist [li uns] Pellinor le roi Loth d'Orkanie. Et tout si fil quant il vinrent a chevalerie [voudrent vengier la] honte [de leur pere] et de tout lour parenté, dont Gavains [il; tout ce passage est gravement altéré] ochist puis [Pellinor et] Melodiam aisé fil, et Agloval ochist il en la queste del saint graal, si comme mes sire [meismes] Robiers de Borron le devisera apertement en son livre. Mais se Percheval li gentius chevaliers, qui freres estoit Agloval, seust la mort Agloval a chelui point que elle avint, il eust Agloval vengiet sans faille, a che qu'il amoit Agloval plus que nus freres amast autres."

he says to Merlin: "I wish they would burn for ever 'en tel maniere que il n'estainsissent point de nuit et de jour ne par vent ne pour plueve.'" Merlin says he will make them burn longer than Artus thinks, and enchants them, declaring they will not be extinguished "devant que l'ame [me] departira du cors." On that day two wonders shall come to pass in this country: "car je serai livrés a mort par engin de feme" and the "chevaliers as deus espees" will deal the dolorous stroke against the will of Our Lord, thereby causing the adventures of the Holy Grail, "especiaument ou roiaume de Logres." And then will begin a terrible time for "toute la grant Bretaigne," which will last "sans doutance" for twenty-two years.

Artus wishes to know the details of these events, but Merlin only tells him that when the tapers cease burning a great darkness will come "ens en mi lieu du jour tout par mi ceste terre, si qu'il ne verront goute entour eure de miedi." On that day Artus will be hunting; he will have just dismounted by a fountain to kill the beast, when such darkness will come on that he will not know what has become of the beast, and will be in great fear. Merlin prevents further inquiries by declaring: "Ja nel savrés par moi, ne vous ne autres." Artus then asks after Pellinor and the two brothers. Merlin informs him he will not see the two brothers so soon as he imagines, and when he does see them at last he will not be pleased, "car il vous feront tout anui par mesconnissanche."

So they talk about various things. Merlin advises the king to take good care of the sheath, for he will never find such a wonderful thing again. On the same day Rion does homage to Artus and returns into his country. The tapers are the subject of conversation for a long time. When Morgain understands what wonders Merlin has done by magic, she resolves to gain his favours in order to learn from him the art of magic.

Merlin soon becomes enamoured of the beautiful woman, and confesses his love. Morgain demands of Merlin that he should teach her so much of his art that no woman on earth shall know more than she. Merlin agrees, and she is a docile pupil, "et moult li plot la scienche d'ingromanchie et l'art." She gives birth to a child, which receives the name of "Ywain." When she has reached her aim, she discards Merlin.<sup>1</sup>

She loves a handsome and valiant knight of Artus' court above all men. Artus, who has great faith in his sister because she is always with him (he ignores the reason why), one day gives her the sheath, and bids her keep it well, as nothing on earth is so dear to him. Morgain, surprised, tells her lover, and at his instigation asks Artus about the virtue of the sheath.<sup>1</sup> When she has learnt its marvellous property, she again tells her lover, who expresses the desire of possessing it. Morgain, to gratify his wish, orders a skilful man to come into her chamber and tells him to make a sheath exactly like the one she gives him. He succeeds; no one who does not know can distinguish the two sheaths. One day as she shows the two sheaths to her lover, they hear Artus entering the hall on his return from

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<sup>1</sup> Morgain's *liaison* with Merlin, and her love for the knight, whose name is not mentioned in the "Suite," have later on two analogous episodes—that of Merlin's love for Nivienne and that of Morgain's love for Accolon of Gaule.

hunting. Frightened, they conceal the two sheaths in a bed, "l'un dessus l'autre, et l'espee dessus un tapic," and run away. Morgain forestalls Artus, and welcomes him on his return. After a while she returns to the room, but is unable to recognise the genuine sheath. "Lors li avint, ensi comme a Dui plot, que elle prist le boin fuerre et mist dedens l'espee, mais elle le cuide faire autrement." The other sheath she gives to her lover, who takes it, and "bien cuida estre paiés." The same week he fights against a knight in a forest, and finds that the sheath is of no use, for he receives grievous wounds and loses much blood. He thinks Morgain has deceived him, and wishes to take revenge upon her.

One day whilst out hunting Artus and this knight are separated from the other company and converse with one another. The knight then discloses to Artus what he knows: "'Voirs est que Morgne vostre serour vous het, et si ne sai por coi c'est; mais cele haine par est si grans que elle pourcache vostre mort toutes voies en toutes manieres que elle puet.' The other day she asked me to swear to her that I would kill you. When I replied that I was unable to do that without incurring certain death, she told me she would give me 'tel garnement' that I would neither lose a drop of blood nor receive mortal wounds. Then she gave me the sheath of a sword, promising that if I would carry out her desire she would make me rich 'a tous les jours' of my life. But as I am 'vostre hom liges,' I tell you all about it, and bid you to be careful."

Artus, dismayed at this revelation, resolves to punish his sister severely for "ceste desloiauté." He asks the knight to give him the sheath, and with it returns hastily to his castle. But Merlin, who knows all "par ses agais et par son enchantement," when he sees Artus returning, fearing he would kill his sister, whom he (Merlin) loves dearly, saves her. She asks him to stay in her chamber while she rides away, and to tell Artus that the sword and sheath had been stolen from her, and for fear of his wrath she ran away. Merlin agrees to this for her love; she at once orders her palfrey to be saddled "et repont laiens le fuerre que elle gardoit, pour chou que le roi ne le trovast," and leaves the castle.

When Artus returns, Merlin meets him with the tale of Morgain's return to her country because by some misadventure the sheath has been stolen from her. Artus, now suspecting the knight of stealing the sheath and telling an untruth, pulls out his sword and strikes his head off with one blow. Then he asks Merlin to fetch back Morgain. He gives her the sheath the knight has given him, requesting her to guard it better in the future.

Uriens, Morgain's husband, often comes to Artus' court, because his wife is continually there, and also because he loves Artus well. They have a son, seventeen years of age "et biaux et preus et gracieus," who is on the point of being dubbed. He is called Baudemagus. This young man likes best to be in company of Loth's sons Gavain and Gahariet, though he is six years older than Gavain.

One day after dinner the three young men, Baudemagus in the middle, having on his right Gavain, on his left Gahariet, meet Merlin. "Et il les prist a regarder et commença a airer de mal talent et de courouch," and says

aloud to them, so that several people can hear him: "Ha! Baudemagus, a ta destre est par cui tu periras, si est damages, car en cest pais ne morra en ton vivant ne a ton tans plas sages pinches de toi." These words are told to Artus, who has them written in a book, and, though he cannot at that time understand them, he afterwards finds out that Merlin's prophecy was true.

Thus Baudemagus is much spoken of. Saigremor, who brings up Mordrec, and who has just come to the court, tells Uriens that he may be proud of having such a son. "Sire, moult vous devés esgoir de si bonne norreture comme vous avés fait en Baudemagus." He does not know in the whole land a "damoisiel qui tant fache a prisier comme il fait," and he would thank God if he gave him such an heir. Uriens is highly pleased, and declares he loves his son well. Suddenly Merlin steps forth and says: "Li rois Uriens se puet plus esgoir de sa norreture que vous ne faites de la vostre, et esgoira; car il verra sa norreture venir a bien, et vous verrés que la vostre vous fera morir ains vo(u)s jours d'une glaive ague trenchant." The one of them will kill the other, and they can say that they have placed the lion by the side of the lamb. "Tout ensi s'esjoira li uns en la mort de l'autre. Et chelui jour averra que la bataille morteus sera faite en la plainne de Salesbieres, quant li haute chevalerie del royaume de Logres sera tournée a mort et a destruction." All are astonished, but Artus says: "Che sont des prophesies Merlin. Mettés ceste en escrit avec les autres."

The tenth and eleventh chapters of "Le Morte Darthur" are a much curtailed account of the corresponding section in the "Suite." One recognises in Malory's story the incidents of the source, though in many cases considerably altered, several important features being omitted. Merlin's statement that Nero has more than a thousand knights on horseback besides "les serjeans a piet" is rendered by "a grete host," and the "dis batailles" in which Arthur arranges his forces are attributed by Malory to Nero. The hermit to whom the two brothers repair after having delivered their prisoners to the porters at Tarabel, and who informs them of the impending battle between Arthur and Nero, is omitted by Malory. The description of the battle is much abridged; that Balyn does not use the enchanted sword upon this occasion and Arthur's use of Excalibur are omitted by Malory, though he agrees with the "Suite" in stating that on that day Arthur killed twenty knights and maimed forty.

"Hernil de Rivel" is "heruys de reuel" in Malory. Merlin's delaying Lot by enchantment and prophecy is only indicated.

Arthur's remark on the valour of the two brothers occurs in Malory, but Gifflet, to whom Arthur makes it in the "Suite," is not mentioned.

The name of "Pellinor" which Malory introduces is not mentioned here in the "Suite," this knight being only referred to as "li chevaliers a qui vous veistes siure la diverse beste."

"The chirche of seynt Stephen in Camelot," which Malory mentions, corresponds to "saint Estevene" in the "Suite;" but the "eglise de saint Jehan" erected where Lot is slain is not mentioned by Malory.

Gawayn's oath to avenge his father's death is also omitted, but, in anticipation of the passage on fol. 129<sup>c</sup>, it is stated that he avenged his father ten years after receiving knighthood.

In the "Suite" Arthur overcomes thirteen kings; in Malory, twelve. The eight-day festival in celebration of his victories does not occur in Malory, and Merlin's prophecies are only indicated.

The "liaison" of Morgain and Merlin, the episode of the sheath, the knight loved by Morgain, &c., are omitted. Malory, evidently confounding this knight, unnamed in the "Suite," with the "Accolon" mentioned later on in the "Suite" and also in the fourth book of "Le Morte Darthur," gives him the name "Accolon." The birth of "Ywain," who, to judge from the "Suite," is Merlin's offspring, is not mentioned by Malory.

The friendship between Baudemagus, the son of Vrience, and Gawayn and Gaheriet, King Lot's sons, and Merlin's prophecies regarding them, are partly omitted, partly told as if Merlin had addressed them to Arthur.

XII.-XVI. One day about dinner time the king, "se sentoit un poi pesant," has his tent pitched on a meadow before the castle, and sends away all his men except one chamberlain. He cannot sleep, as something disagreeable fills his mind. Suddenly hearing the noise and neighing of a horse, he gets up quickly and finds his people asleep. "Et il voit deviers le chastiel de Meliot venoit uns chevaliers armés de toutes armes, et faisoit le gringneur duel del monde." The knight laments aloud; he knows not what he has done to deserve such great pain. Artus speaks kindly to him and asks him why he is so sad, but the knight refuses to say; it is not in Arthur's power to help him. He rides away, and the "chevaliers as deus espees" soon after arrives. Artus, pleased to see him, bids him be welcome. In addition to the great service he has already done for him, he asks him to follow the knight who has just left, complaining and lamenting.

Balaains remounts his horse, rides as fast as he can after the knight, and soon overtakes him "au piet d'une montaigne." At the knight's side rides a damsel, who asks him why he laments so much; if he cannot achieve the quest, some one else will. The knight replies: "Je vausisse mieus estre mors passé a dis ans qu'il me convenist a suivre ceste aventure." In the meantime Balaains approaches, greets the knight, and requests him to return to Artus. At first the knight refuses, but, seeing that Balaain is resolved to take him back to Artus at all costs, yields on condition that Balaain binds himself by an oath, in case anything happens to him, to take up the quest in which he is engaged, also to take him under his "conduit." He bids Balaain ride in

front of him. They have almost reached Artus' tent, when the knight, struck by a spear directed by an invisible hand, suddenly cries out that his death has come. Balaain dismounts, and convinces himself of the sad truth. The dying knight bids him follow the quest on his horse, which is better than Balaain's, and go to the damsel whom he saw with him: "Cele vous merra la ou vous, devés aler, et vous mousterra en brief terme chelui qui m'a ochis."

Artus had been a witness of the last events. Balaain is grieved at such a good knight's death while under his safeguard. He draws the spear from the knight's wound, and, bidding Artus farewell, sets out to join the knight's lady, to bring his quest to an end and to revenge his death. Artus, greatly dismayed at this marvellous event, does not know what to do. People come and ask him who killed the knight. Artus answers, "Ne sai, se Dieus m'ait." Merlin joins them, and says Artus need not be surprised at this adventure; much stranger ones will happen in his time. He should bury the knight with due honour, and have written on his tomb: "*Chi gist li chevaliers mesconneus.*" Artus will have great joy on the day when he learns the name of the dead knight.

[The last paragraph of vol. i. of the edition of the Huth MS. speaks about the Book of Robert de Boron.]<sup>1</sup>

The "chevaliers as deus espees" is badly received by the damsel, who tells him plainly he has caused the death of the best knight in the world, who had trusted himself to his safeguard. She does not think that Balaain is capable of bringing the dead knight's quest to an end, and, leaving him, she goes to a castle. He enters, sadly, into the wood. After a while he meets a knight with greyhounds returning from hunting. The knight, noticing his despondency, asks him the reason. He declares his readiness to help with all his power, but Balaain refuses. The knight, however, is not so easily satisfied; wishing to know what the matter is with Balaain, he seizes the horse's bridle. Balaain requests him to let go, unless he wishes him to commit a "velounie." The strange knight, seeing he cannot reach his aim by kindness, resolves to use force; he rides home quickly to fetch his arms, soon overtakes Balaain, and, after asking him again in vain, challenges him to fight. Balaain unhorses him in the first bout. The knight wishes to get up again and continue the fight, but Balaain now makes up his mind to yield to his request, and tells him the cause of his sadness.

Finishing his story, Balaain tells his companion that the death of the knight can only be avenged by means of the "tronchon meismes" by which he was slain, and which is in the possession of the damsel who accompanied him.

The knight now declares that he will become his companion in the quest.

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<sup>1</sup> "Or laisse li contes a parler dou roi et de Merlin et parole del chevalier as deus espees. . . . Et sacent tuit (que tout) cil qui l'estoire mon signeur de Borron vauront oir comme il devise son livre en trois parties, l'une partie aussi grant comme l'autre, la premiere aussi grande comme la seconde, et la seconde aussi grant comme la tierche." The first part of Borron's book ends here, at the beginning of the quest; the second at the beginning of the grail, and the third at the death of Lancelot and King March, &c. —Compare the Introduction of the Huth "Merlin," and in the present volume, p. 147.



They soon after meet Merlin disguised "vestus d'une robe [roule] d'un conviers toute blanche." Balaain does not recognise him. Merlin first tells them that they will not long enjoy each other's company, and adds that the invisible knight's name is Gallan, who is brother of Pellehan. He advises Balaain to give up the quest on which he is engaged, as it will cause him to strike "un coup dont [averra] si grant duels el roiaume de Logres et si grans maleurtés que onques gringnor douleur n'avint ne gringnour pestilence par le cop de l'espee qui fu n'a gaires fais entre le roi Lambor et le roi Urien qui amendera [auerra] par le cop de la lanche vencheresse," &c. But Balaain's resolution is not to be shaken. Merlin then leaves them, but follows them "comme cil qui voloit veoir toutes voies coument il lour avenroit."

Their way leads the two knights to "une chimentiere." Balaain, though unaware that it was Merlin that spoke to him, rides on thoughtfully in front. Suddenly his companion, who rides behind him, is struck dead by an invisible lance. Balaain's efforts to bring him back to life are all in vain; he is dead, and Balaain abandons himself entirely to grief at this new misfortune.

A hermit who passes by finds him in that state, consoles him, and tells him that a valiant knight ought never to give way to grief as he has done. They bury the body of the slain knight; Balaain accompanies the hermit to his house, and stays the night with him. On the next morning they perceive the following inscription on the tomb: "*En ceste chimentiere vengera Gavains le roi Loth son père; car il tranchera le chief au roi Pellinor es premiers dis ans qu'il avra receu l'ordre de chevalerie.*" Balaain is amazed at this terrible prophecy, for he well knows that Pellinor is one of the best knights alive.

While they are still wondering, "un escuier" sent by Merlin arrives, and tells them that the inscription was made by the latter, and will be faithfully fulfilled. Balaain takes leave of the hermit and rides after the damsel, whom he soon finds reposing "devant une crois." He relates his adventure, which reminds her of the death of her "amis." Both continue their way. "A eure de viespres" they arrive at a well-fortified castle. "Et li chevaliers aloit devant et la damoisele après. Et si tost comme il se fu mis el chastiel, cil d'amont laissent avaler une porte coulliche, si qui li chevaliers fu dedens et la damoisele dehors. Quant il se vit enclos et il set bien que le damoisele est remese la fors, il ne set que il puist faire; car retourner ne puet il ne cele venir avant."

The damsel outside cries aloud for his assistance. He jumps down from his horse, mounts a tower which he finds open, and sees how two knights have got hold of the damsel, and make her swear to fulfil the custom of the castle. Seeing no other way, Balaain leaps down from the tower, and arrives sword in hand; the two knights flee, but the damsel has already sworn.

While they explain matters, the gates of the castle are opened again, and out come ten well-armed knights. They bring Balaain's horse with them, and tell him he is free; but they ask the damsel to act according to the oath she has taken. A damsel issues from the castle bearing "entre ses mains une escuiele d'argent assés grant par raison." She tells Balaain's damsel that she must comply with the custom of the castle and fill the dish with her blood: if she does it willingly, they will consider it "a grant cortoise;" if she

refuses, she will be considered "desloiaus et a parjure," and be compelled to do it. Balaain's companion replies: "Before I make up my mind to risk my life I must know for what purpose you want my blood, 'car se preus en peust venir, je nel refuseroie pas; mais se il n'en devoit venir bien ne mal, je ne m'en mesaiseroie en nule maniere, a che que je voi tout apertement ma mort, che m'est avis.'" The damsel from the castle tells her that the lady of the castle has been long suffering from a terrible disease "comme est de liepre." All remedies have hitherto proved fruitless against this disease, but "un seul homme viel et anchien" had told her she could get well again through the blood of "une pucielle vierge en volenté et en oevre, fille de roi et de roine."

For this reason they compelled every damsel approaching the castle to give a dishful of her blood. After this explanation the damsel who came with Balaain declares herself ready to do what others have done before her, but she fears the loss of so much blood will cause her death. Balaain in vain tries to dissuade her from giving the blood, for if she dies, nobody will lead him to the quest. The damsel reassures him, and expresses the hope that she will survive.

Led back into the castle, she is bled at both arms. She does not die; on the contrary, she is well enough on the following day to accompany Balaain. "This custom," adds the pseudo Robert de Boron, "will be continued unto the day when the lady of the castle is healed by the blood of 'la serour de Percheval le Galois,' as the story will relate 'en la grant queste dou graal.'"

Balaain and the damsel continue for four days without finding any adventures worth mentioning, and all subjects of conversation are exhausted. One evening they come to the castle of "un vavasour moult preudomme" at the edge of a wood, and are hospitably received. When at table, they hear "la vois d'un homme qui moult se plaignoit angoisseusement, et dura cele plainte tant comme il sirent au mengier." When the table is cleared, Balaain asks his host who complains so bitterly "en une des chambres de chaiens." The knight tells him that it is his son, who a little while before received a dangerous wound from an invisible lance. When Balaain tells his adventures with the invisible lance, and mentions that it belongs to a knight named Garlan, a brother of King Pellehan, the knight tells him that he can explain the mystery now. "About a year ago," relates the host, "I defeated this Garlan twice at a tournament, and, as he could not otherwise be revenged upon me, he declared he would hurt my 'millour ami,' and how well he carried out his threat is proved by my wounded son." "Would God," exclaims Balaain, "that I could find him!" The host then tells him: "Ore vous dirai comment vous en exploiterés. Voirs est que li rois Pellehans de Listinois tenra grant court et efforchie de diemenche en huit jours, au chastiel del (des) pallès perilleus. Et a cele feste doit servir chis Garlans et servira, je sai de voir, si seront illuecques tuit li preudomme de maint rojame." This is joyful news for Balaain. Asking his host how his son's wound might be healed, he learns that an old man, who stayed at his house some time ago, had told him his son could only be healed by the

blood of the knight who had wounded him, and he added that "Merlins li sages divineres" had bid him tell the knight so. Balaain declares that he will bring Garlan's blood, but the host wishes to accompany him.

On the next morning Balaain, his damsel, and his host start on their way. They ride for a whole week, and arrive, without any adventures, at the castle where "li rois Pellehans" holds his court. Only such knights are admitted as are accompanied by a "serour" or "amie;" Balaain's host must thus stay outside. Within, Balaain and his damsel find many knights and ladies "comme se tout cil dou royaume de Logres i fuissent assablé." Balaain is led into a chamber, as is also the damsel, and they receive new dresses. When asked to leave his sword behind, Balaain refuses, declaring it to be against the custom of his country.

At table Balaain asks his neighbour to the left who Garlans is. The neighbour points him out, and adds that he is "le plus merveilleus chevalier dou siecle." Balaain then asks why he is so marvellous, and learns that, when he is armed, "nus le puet veoir tant come il se veult celer." "How would you punish him," continues Balaain, "if Garlans had wronged you?" "I would attack him where I could find him," replies the neighbour. Balaain then reflects a long while on what he has to do. He sees clearly, what a daring thing it is to attack Garlans at the open court. Abandoning himself to his thoughts, he forgets to eat and to drink. Garlans, who serves at table, notices it, comes close to him, and "li donne grant cop en la fache, qu'elle en devint toute vermeille," and insults him. This is too much for Balaain; he rises, reproaches him with all his treachery, strikes him dead, and exclaims: "Hostes, or poés prendre del sanc Garlan a la garison de vostre fil;" and "Damoisieie, bailliés moi le tronchon de quoi li chevaliers fu ferus devant les pavillons." When the damsel hands it to him, he strikes Garlan again with it, and exclaims: "Ore ne m'en chaut que on face de moi, car j'a[i] bien ma [que] queste achievee."

Great disorder follows, the king bidding them to seize Balain. But Balaain challenges the king himself. The king accepts, and gives the order that none of his knights should touch Balaain. He takes up "une grant perche de fust," and runs against "chelui qui tenoit l'espee traite, ne mie cele dont il ot la damoisiele livree a mort, mais une autre." When Balaain sees him come, "il ne le refuse pas, ains dreche l'espee. Et li rois le sousprent a une traverse, si fiert en l'espee si durement qu'il le brise par devant le heut, si que li brans en chiet a terre et li poins. . . ."<sup>1</sup>

<sup>1</sup> Here a gap occurs in the Huth MS. M. G. Paris gives the following note:—"Il y a ici dans le manuscrit une lacune de deux feuillets; on ne peut la combler qu'imparfaitement à l'aide du récit abrégé de Malory (l. ii, chaps. xv et xvi): Balaain, ayant eu son épée brisée, court dans une salle voisine puis de chambre en chambre, dans le palais, pour trouver une arme, et est poursuivi par le roi Pellehan. 'Enfin il entra dans une chambre qui était merveilleusement et richement tendue, et il y avait un lit couvert de drap d'or, le plus riche qu'on puisse imaginer, et quelqu'un couché dedans et auprès était une table d'or pur, portée sur quatre piliers d'argent, et sur la table était une lance merveilleuse, étrangement travaillée.' Balaain prend cette lance et en frappe Pellehan, qui tombe pâmé; mais aussitôt le château s'écroule avec fracas, et Balaain lui-même perd

In the twelfth chapter Malory again follows the original more closely, though shortening it considerably. In the "Suite" the knight who comes to Arthur's tent with Balyn is not named, but only referred to by the words, "li chevaliers mesconneus," and the name of the knight who rides invisible and kills him is only disclosed to Balyn by Merlin upon a later occasion. Malory inserts a name for the former knight, viz., "Herlews le berbeus," and on his first appearance states the invisible knight's name as Garlon.

Malory does not mention that Balyn follows the damsel and is badly received by her, nor that he leaves her, when she goes to a castle and he to a wood, where he meets another knight. This meeting is only outlined; Balyn's fight with that knight is not mentioned at all. Here again a name occurs in Malory which is absent from the "Suite," viz., "Peryn de mountebeliard." As long as the Huth MS. remains the unique French text of the "Suite," it is impossible to say whether Malory inserted these names, or whether he found them in the MS. he had before him. As to the surname "mountebeliard," it is found in Robert de Boron's "Merlin," where he speaks of "monseigneur Gautier, qui était de Monbéliard."<sup>1</sup>

Merlin's prophecy, that Balyn will not long enjoy the company of the knight, and the attempt to dissuade Balyn from continuing his quest, are not in Malory. In the "Suite" it is only here that Merlin discloses to Balyn the name, "Garlon," of the invisible knight, a brother of King "Pellehan." The statement that Gawayn will avenge his father's death ten years after receiving the order of knighthood occurs here in the "Suite," whereas Malory, as mentioned on a previous occasion, has already anticipated it, and repeats it here.

The "escuier" who, in the "Suite," informs Balyn and the hermit that Merlin has made the inscription, and that it will be verified, is omitted by Malory. Malory places Balyn and the damsel together at the hermit's house, whereas in the "Suite" Balyn, after parting with the hermit, rides after the damsel and joins her at a cross.

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connaissance. Il reste ainsi trois jours au bout desquels Merlin vient le délivrer. Les explications que Malory donne sur ce 'douloureux coup' ne sont certainement pas celles qui étaient dans notre texte puisqu'il y est question de Galaad au lieu de Perceval; toutefois elles doivent être en partie identiques; et il est bon de les reproduire: 'Et le roi Pellehan (Pelleham) resta ainsi beaucoup d'années grièvement blessé, et n'aurait jamais été guéri, jusqu'à ce que Galaad, le haut prince, le guérit dans la quête de saint graal; car dans cet endroit il y avait une partie du sang de notre seigneur Jésus-Christ, que Joseph d'Arimathie apporta en ce pays, et c'était lui-même (Joseph) qui était couché dans ce riche lit. Et c'était la même lance dont Longin frappa notre seigneur au cœur. Et le roi Pellehan était du sang de Joseph, et c'était le plus prud'homme qui vécut alors, et ce fut grand pitié de sa blessure, car ce coup amena beaucoup de deuil, de trouble et de chagrin.'

<sup>1</sup> Compare also Introduction to the Huth MS., p. ix., note.

The incidents relative to the arrival of Balyn and the damsel at the castle, and the damsel's compliance with the custom of the castle, are re-told by Malory in a slightly altered and considerably abridged form, as are also the events related in chapters xiv. to xvi. A portion of chapters xv. and xvi. (p. 93, 20, to 94, 14) of Malory's *rifacimento* are the only known version extant, as the Huth MS. has a gap of one folio in this part.<sup>1</sup>

XVI.-XIX. [Huth MS., fol. 138<sup>a</sup>.] . . . "[ge] soit en pasmisons, si le baille a Merlin." Merlin calls him by his name, "Balaains, oeuvre les ieus." Balaain gradually comes back to himself, and wonders where he is. Merlin says to him: "Tu és encore, chiés le roi Pellehan, ou tu as tant fait que tous li siecles ki te connistera t'en harra dès ore mais et portera male voellanche." Balaain does not say a word in answer to this reproach; he only asks Merlin how he can go away, as his quest is fulfilled. Merlin consents to lead him out of the castle, telling him, if the people had the slightest idea that all this mischief was caused by him, "nus hom ne vous garandiroit qu'il ne vous detrenchassent tout ains que vous fuissies venus as portes." Balaain then asks for the damsel who accompanied him, and learns that she lies dead "en mi che palais."

Balaain is greatly afflicted, but gets up and is led out of the castle by Merlin, who points out to him "de malades et d'enfers et de mors" in the court. Balaain has all his arms except the sword, "qu'il avoit perdue, si comme li contes l'a ja devisé." Merlin finds him a good and strong horse, and tells him that he is kind to him for the love of Artus, whose knight he is. Balaain is grateful to Merlin, and declares he will be his knight wherever he has need of him. Then they part from one another. Merlin returns into the castle. Balaains continues his way. He soon finds his host slain by "un creniel de mur," and all the land around in a state of great desolation and destruction: everywhere dead bodies lie about. "Il trova si dou tout destruit le roiaime de Listinois qu'il fu puis de tous apielés li roiaimes de terre gastee et li roiaimes de terre forainne," &c. Wherever he comes Balaain is cursed by the people as the cause of their misfortune; he finds no place where he is welcomed.

One day he meets in the wood a knight who sits on the grass "et pensoit si durement que nus ne puet estre plus pensis." Balaain speaks to him, but, bidding him flee the spot and not disturb his reflections, the knight falls back into the same state of pensiveness. Balaain withdraws, but waits at a distance in order to see what the knight will do. "Entour eure de nonne," the knight sighs, and begins to complain of a lady, whom he has expected in vain. He can no longer wait for her and will commit suicide, for his pain is unbearable. Balaain, seeing that, comes forth and dissuades the knight, promising his help at the same time if he will reveal the cause of his grief. The knight, hearing this, asks who Balaain is. When Balaain tells his name, the knight knows him well. He then relates that he is the lover of the daughter of the "duc de Harniel." The lady has promised to come to him, that

<sup>1</sup> Compare M. G. Paris's remark, which I have reproduced at pp. 90-91.

he might carry her off into his country ; but she has not kept her word Balaain offers to go and see why she has not come. The knight leads him to a ditch, which he must cross, but there is only a narrow "fus," which is very dangerous. The knight then points out the damsel's chamber, and Balaain makes himself ready to go thither. He crosses the ditch, passes the garden, and enters the house. He finds the chamber, the bed in it unoccupied, but he sees some warm garments. He now returns into the garden, and finds there "dessous un pumier la damoisele gisant sour une kiente pointe de samit moult vermeil. Et la tenoit uns chevaliers entres ses deus bras moult estroitement embrachie, et avoient mis a lour cheve(u)s moult grant plenté d'erbe qui lour valoit autant comme fesist uns oreilliers, et dormoient ambedui si fermement comme se il n'eussent dormi en un mois entier." Balaain looks at the knight, and finds him very ugly. Indignant, he returns to the other knight, and, bidding him follow, leads him to the place where the two are still asleep. The sight of his love in the arms of another overwhelms the knight, who swoons away. When he recovers, he reproaches Balaain severely for destroying the happiness of his life, and, cursing him, pulls out his sword and cuts the two lovers' heads off. When he has done this, he breaks out in lamentations, and at last slays himself. Balaain curses his fate, returns from the scene of this unhappy drama, and rides away. He soon meets a squire, who "s'en aloit son droit chemin viers la fortereche dont il venoit." Balaain stops him, and tells him what has happened, and that he will find there the three dead bodies. He adds that he has told him the sad adventure "pour che que je voel que elle soit mise en escrit. Car après nos mors quant elle sera ament(i)eue a nos hoirs, elle sera moult volentiers escoutee et oie, car trop est merveilleuse," &c. The squire tells the people what Balaain has told him.

Balaain continues his way, and comes one day to a castle. Near it he finds "une grant chimentiere" and in it a new cross bearing the following inscription : "*Os tu, chevaliers errans qui vas querant aventures? Je te deffenc que tu n'aïlles de chi pres dou chastiel. Et sache que elles ne sont mie legieres a vn chevalier.*" Balaain reflects a while, and then, despite the inscription, resolves upon going to the castle. When a little nearer, he meets "un vavasour viel et anchiiien," who says to him : "Sire chevaliers, vous avés passé les bonnes, il n'i a mais riens del retourner." From the castle he hears a horn blowing, and says to himself, smilingly : "Qu'es che? Me tiennent il a pris, qui cornent de prise?" Then he sees more than a hundred damsels, "karolant et dansant et chantant," who come out of the principal gate of the castle and bid him welcome. The seneschal of the castle tells him that the damsels are so merry because they will see him joust with the "chevalier de la tour de l'isle," as it is the custom of the castle that any strange knight who comes thither must fight with the "seigneur de ceste tour." Then he points out the tower to him in the middle of the island. By the riverside he finds a little ship ready to receive him. Before Balaain enters it, the seneschal advises him to take another shield, as his own does not seem in good condition. Balaain takes it, but a damsel steps forth and says to him : "Sire chevaliers, chou est tout de la mesqueance que vous avés vostre escu

cangié: se vous l'eussies a vostre col, vous n'i morussies hui, ains vous reconneust vostre amis et vous lui. Mais ceste mesqueance vous envoie Dieus pour le fait que vous fesistes chiés le roi Pellehan en lieu de venganche, si n'est mie la venganche si grans comme li fais le request. Che vous mande Merlins par moi."

Balaain is frightened for a moment by this announcement, especially as it comes from Merlin, but he soon regains heart, and continues his way courageously. He arrives at the island, is put ashore, and the "maronnier" ask him what he is thinking about. They tell him he has no more time for reflection; he must go to battle. He then prepares himself for the combat. Looking towards the castle he sees "les murs et les crenniaus tous vestus de dames et de damoiseles, qui estoient montees pour la bataille veoir." Balaain curses them and those who established the custom of the castle, and vows to himself, if Our Lady helps him to escape from the battle, to destroy the castle.

His adversary comes out of the tower, all armed in red,<sup>1</sup> on a horse as white as snow. When Balaain sees him, he cannot help thinking of his brother; his heart tells him that the knight is his brother, but the different arms lead him to think he is mistaken.

So the two brothers come face to face as mortal enemies. A terrible fight ensues, as both are wonderfully strong. In the first bout they throw each other from their horses, so that they lie some time on the ground as if dead. But they soon recover, and continue the terrible fight. The place where they fight is speedily covered with blood. They soon are so exhausted that they must rest for a while. Leaning on their shields, and looking at each other, they cannot help admiring each other. Then they renew the combat. The first who withdraws from the battle is the knight of the tower. He says to Balaain, "You have killed, but not overcome me." Balaain says the same to his brother, "car certes vous estes li mieudres chevaliers que je onques encontreisse, si en ai moult encontres que j'ai trouvés et moult vaincus," &c. "Mais pour Dieus, ains que je soie a ma fin venus, me dites, se il vous plaist, vostre non, si que je sache qui m'a mort." Then his brother tells him his name, adding that he is the brother of the best knight in the world. When Balaain hears this, he swoons away. His brother creeps up to him, unlaces his helmet, and looks at his face for a long time, but cannot recognise him, so much have blood and wounds disfigured the face. When Balaains finally comes back to his senses he says: "Ha! biau frere, quele mesaventure chi a! Je sui cil as deus espees dont vous parlés, qui vous a occhis, et la mesqueanche i est si grans que vous me ravés mort. Maleoit[e] soit la costume de cest chastiel et tout cil qui l'acoustumerent! Car il nous estuet morir devant nos jours." So the two brothers bewail their sad fate, but it is a consolation to them that they will be buried together.

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<sup>1</sup> It is not uninteresting to observe that, like Balaain, Perceval has to fight against a red knight (see Hucher's edition of the Didot MS. of "Perceval," pp. 415-505). Also Galahad, according to the "Queste of the Holy Grail," on his first appearance at Artus' court, is described as "un chivaler a unes armes vermeilles."

While they are thus lamenting, the lady of the castle and tower comes to them. The lady was living at the castle with only "sis serjans," "sis demoisiesles," and "set chevaliers." Many years ago, a knight who did not trust her had made her promise him by an oath that she would never leave the place. The lady in return had made him ~~swore the same.~~ ~~After a while,~~ the knight, feeling the want of martial exercise, established the custom of the castle, that no knight should pass by without fighting with him; if he was overcome, the lady, the castle, the tower, and all the country became the property of the victorious knight, who had, however, to continue the custom; thus Balaan had become the proprietor of the castle.

The two brothers request the lady to let them be buried where they have slain each other, in the same "vaissiel." When the lady hears they are brothers, she is greatly surprised, and, promising that she will carry out their wish, begins to cry for pity. She calls her people, bids them disarm the knights and carry them into the tower. But Balaain requests her not to move him from the spot, but to send for the chaplain "et mon sauveur, car je me muir." His brother asks the same. The lady at once carries out their wishes; they both receive their Saviour; when they have repeated the request that the lady should be sure to bury them together, they can say no more. Towards the "eure de viespres" Balaans expires first, and then Balaain, who was the elder brother. The people of the castle are deeply grieved. They do as the lady commands them, put the two bodies into the same grave, and write Balaans' name on it, but they do not know his brother's. Merlin suddenly arrives and bids them trouble no more; they have done their duty, the rest they should leave to him. He then writes on the grave the following additional inscription: "*Chi gist Balaains li chevaliers a deus espees, qui fist de la lanche vengeresse le cop dolereus par coi li roiaumes de Listinois est tornés a douleur et a essil.*" Then Merlin remains in the island "une lieue et plus, et fist iluec enchantemens assés diviers." On the tomb he establishes a bed so strange that whoever sleeps in it loses his senses and his memory. This enchantment lasted till "Lanscelos" the son of King "Ban de Benoit," came into the island; but not he himself, but "un anelet"<sup>1</sup> which he had, and which "descouvroit tous enchantemens," put an end to it. After Merlin had made the bed, and other wonderful things, "que je ne vous puis pas ichi deviser, car bien vous

<sup>1</sup> "et cel anelet li avoit donné la damoisele del lac, si come la grant hystore de Lanscelot le [de la] devise, cele meisme ystoire, qui doit estre departie de mon livre, ne mie pour chou qu'il n'i apartiegne et que elle n'en soit traite, mais pour chou qu'il couvient que les trois parties de mon livre soient ingaus, l'une aussi grant come l'autre, et se je ajoustaisse cele grant ystore la moi[ene] partie de mon livre fust au treble plus grant que les autres deus. Pour chou me couvient il laissier celle grant ystoire qui devise les oeuvres de Lanscelot et la naissance, et voel deviser les neuf lignies des nacions, tout ensi come il appartient a la haute esriture del saint graal, ne n'i conterai ja chose que je ne doie, ains dirai mains assés que je ne truis escrit en l'ystoire dou latin. Et je prie a mon signeur Helye, qui a esté mes companis a armes et en jovenche et en viellece, que il pour l'amour de moi et pour moi un poi allegier de cele grant painne prenge a translater, ensi comme je le deviserai une petite branke qui appartient a mon livre, et sera celle branke apielee li contes del brait, miervilleusement delitable [de la table] a oir et a raconter," &c.



seront rementeues el conte quant tant et lieus en sera," he takes the sword of Balaaïn, breaks off the handle, and puts another on. Then he asks a knight, "qui devant lui estoit," to essay the sword. But he tries in vain. Merlin tells him, smilingly, no knight in the world can handle the sword, but Lancelot will come into the island, carry off the sword, and kill with it whom he most loves. Then Merlin writes on the handle: "*De ceste espee morra Gavains.*" Gavain's brother Gahariès found this inscription afterwards, but he thought it was wrong; "mais puis en ochist Lanscelos Gavain apriès la mort Gahariet, si comme la vraie ystoire le devise vers la fin de nostre livre."

After this Merlin made an iron bridge, which can only be crossed by the best knights of the world. "Au cief del pont par deviers le chastiel, la ou li passages commenchoit, fist il metre un perron de marbre; dedens cel perron embati il une espee par enchantement, et de l'espee mist le fuerre en tel maniere qu'il vous fust avis qu'il ne tenist riens et que on le peuust avoir trop legierement; mais non peuust." On the handle of the sword he writes: "*Chis qui premiers essaiera ceste espee osee de chi premiers en sera navrés.*" On the "perron" he writes: "*Ja ceste espee ne sera di chi osee fors par la main le millour chevalier del monde, ne ja nus ne s'en haatisse d'oster, s'il ne se sent au millour chevalier de tous, car il li meskerroit.*" The stone was floating on the water the day when Galaas came to the court, "moult longement et fu veus en maint pais, et ala tant de lieus en lieus qu'il vint puis a Camalaoth." The island was afterwards called the island of Merlin, or the island of the marvels. Then Merlin goes to Carduel to the court of Artus, who has just knighted Baudemagus.

In the last chapters, though still considerably shortening and slightly altering his source, Malory follows it more closely than in the earlier chapters. Only few variants of importance have to be mentioned.

Malory, as on former occasions, inserts a name for the knight whom Balyn meets near the tower in the wood, viz., "Garnysshe of the mount" where the "Suite" mentions no name. "The duke Hermel" in Malory is "le duc de Hermiel" in the "Suite."

In the seventeenth chapter Malory omits the squire whom in the "Suite" Balyn meets returning to the castle when he leaves it, and to whom he tells how the two knights and the lady, whose bodies he will find in the garden, came by their death, so that he might explain it to the people of the castle. Malory evidently refers to this in the words "when Balyn sawe this he dressid hym thens ward / lest folke would say he had slayne them." The words of the old man who tells Balyn that he has passed the bounds, "il n'i a mais riens del retourner," are thus rendered: "therefore torne ageyne and it will availle the."

Towards the end of chapter xviii. Malory twice misunderstands the French text. He writes: "when this knyghte in the reed beheld Balyn / hem thought it shold bee his broder Balen by cause of his

two swerdys," whereas the "Suite" has "Et quant cil a deus espees le voit, il li souvient maintenant de son frere," &c. Further, Malory states: "Ryght so cam the lady of the Toure with iiij knyghtes and vj ladies and vj yomen vnto them;" whereas the "Suite," relating how this lady came to the castle and why the strange custom was established, and how she stayed for many years there without leaving the place, says: "ne n'avoit en sa compaignie que sis serjans et sis demoisieles qui tous tans la servoient, et set chevaliers tant seulement."

In the nineteenth chapter Malory follows the "Suite," but adds the last eight lines (p. 99, 31-38), as the "Suite" does not say that Merlin told Arthur about the end of the two brothers.

### γ. THE THIRD BOOK.<sup>1</sup>

I.-V. Upon his return to the court, Merlin is well received and greatly cheered. Artus tells him that of late his barons have often blamed him for not having as yet selected a wife, and asks his advice in the matter, as, like his father, Vtherpandragon, he will do nothing without him. Merlin declares the barons are quite right, for a powerful king like Artus ought to be married. He asks if Artus has not yet met a woman whom he likes better than any other. Artus declares that of all the women he ever saw Genevieve, the daughter of King Leodegan of Carmelide, has pleased him best; if he cannot get her, he does not care to marry at all. Merlin admits that Genevieve is certainly the most beautiful woman known to him, but such great beauty may easily become dangerous. But if Artus has set his heart upon her, he will help him as best he can. Genevieve's beauty, he adds, might eventually be useful to Artus: "Et che dist [fist] il por Ga(a)lehot, qui devint ses hom liges et li rendi sa terre la ou il l'avoit toute gaaingnie, et tout che fist il pour l'amour de Lanscelot." Artus does not understand these obscure words. At his request Artus gives Merlin a hundred chosen knights and many "escuiers et valès," and sends him to King Leodegan to ask for his daughter's hand on Artus' behalf.

Leodegan receives Merlin well, and gladly accedes to Artus' request; in fact, he is proud to get such a noble king as son-in-law. He would readily give all he has to Artus if he would accept it, but, as Artus has enough, he will only send him the round table. At present this lacks fifty knights; he had wished to fill their places again, but a wise man told him that the table would soon pass into the hands of one who would be better able to make up the number of knights to the original hundred and fifty. Merlin tells Leodegan that the wise man has said the truth, for the table will come into the hands of one "qui la maintendra en gringnour pooir et en gringnour force que elle ne fu onques."

<sup>1</sup> Huth MS., ff. 150<sup>c</sup>-183<sup>e</sup>, ed. vol. ii. pp. 60-139.

Leodegan then assembles the hundred knights of the round table, and tells them that henceforward they will belong to another and more powerful master than himself. He admonishes them to do him honour; for their new lord will love them as a father. The knights are highly pleased with this news; they well know how valiant a knight Artus is. After three days Merlin starts with Genevre and all the knights. Leodegan is more sorry for the loss of his knights than for that of his daughter: he kisses them first, his daughter last. When they are near London, where Artus resides at this time, Merlin sends and asks him to come with a splendid suite and meet Genevre and the knights. Artus does as he is told, "si les rechuit tous a moult grant honneur." The wedding-day is fixed. Merlin asks Artus to select fifty worthy knights, but Artus declares Merlin knows better than he, and requests him to do it for him. All the "preudommes" of his kingdom are summoned to Camalaoth "a la feste de sa feme." When they are all assembled, Merlin selects forty-eight knights, and says to them: "Dès ore mais convient il que vous vous entramés et vous tenés chiers, car pour l'amour et pour la douchour de cele table on vous serés assis vous naistera es cuers une si grant joie et une si grant amistiés que vous en lairés vos femes et vos enfans pour estre l'un avec l'autre, et pour user ensamble vos joveneches. Et nonpourquant ja vostre table ne sera a mon tans dou tout parfaite ne assoumee devant que a cest lieu se venra asseoir li boins chevaliers, li mieudres des boins, chis qui metera a fin les perilleuses aventures del roiaume de Logres lau tout li autre faurront." Then he shows Artus and all knights their seats, and pointing to one says, "This is the perilous seat; remember it well when I am dead." When they ask Merlin why this seat is perilous, he tells them that no knight except the best of the world can sit in it, and he will not long occupy it. Artus wishes to know when this knight will come. Merlin gives an indirect answer, saying that the king will know great grief before he comes, and afterwards will not live much longer, for the dragon he saw in his dream will destroy him. Artus then reproaches Merlin for reminding him of this sad event in the midst of his joy, but Merlin declares he does it with intention; Artus ought to always think thereon; thereby he will appear humbler before his Creator, who has placed him in such a high position.

Merlin then tells the hundred knights that he has chosen forty-eight companions for them, and bids them live in peace and concord even as the apostles did. When all are seated, "li archevesques de Cantorbile fist sour eus maintenant la beneichon," and the other "clergiés" pray for them.

After this Merlin bids the knights do Artus homage, and swear that they will do him as much honour as they can. When they have done this and returned to their seats, each finds his name on his seat. Merlin tells them the letters are a token that God is pleased with them.

Afterwards Gavain asks his uncle Artus to bestow a gift on him. When it is granted, he asks Artus to dub him on his wedding-day. Artus consents. Gavains and seven other "damoisiaus" whom Artus dubs for the love of his nephew watch "a la maistre eglyse de saint Etevene de Camalaoth." The next day there arrives on a "maigre et las ronchin trotant un vilain qui amenoit un sien fil jovene enfant de l'aage de quinze ans sour une povre

jument." He enters the palace and asks for Artus. When he is brought before the king, he salutes Artus and says that his great renown has induced him to come before him, for he has heard "que nus n'est si hardis de toi demander auchun don que tu ne soies aussi hardis dou donner," and therefore he asks the king to bestow on him a gift that will not cost him anything. When the king declares he will grant what he asks, the man jumps down from his "ronchin," kisses his feet, and his son does the same. Then he requests Artus to make his son knight. Artus declares he will do what he has promised, but he would like to know who has advised the man, for he thinks he has asked too much. The father tells him that he felt that also, but his son urged him to do what he has done; he is "uns laborans de terre," and has thirteen children, of whom "onze" (!) work like himself, but the son whom he has brought with him refuses to do that, and declares his wish is to become knight. All the barons begin to laugh, but Artus remains serious and "ne tient mie ceste chose a gas." He asks the young man if he really wishes to become knight, and receives the answer: "Sire, il n'a riens el monde que je desire autant comme estre chevaliers de vostre main et estre compains de la table reonde." "Then may God grant that you become a good knight," replies Artus.

When Gavains and his companions enter, Artus bids them fetch "reubes et dras et armes et espees." And all are clad, according to "la coustume en la grant Bretaigne," in white velvet. "Et adont estoit li jors que li rois Artus devoit espouser sa feme," and on which the knights of the round table were to swear to one another the oath of fidelity. All repair "a la maistre eglyse." And the festival was so splendid that it baffles all description, for there were "rois et dus et contes" so many that it is impossible to name them. Artus and Genevieve wear crowns. After the mass Artus asks the names of the man and of his son. The father is "Arès li vachier(e)s" and the son's name is "Tor." "Then," says Artus, addressing himself to Tor, "you will henceforth be called 'Tor li fieus a Arès.'" Tor is the first knighted. Merlin steps forth and declares Tor will become a good knight, for he is of high birth. Arès is greatly mistaken if he thinks that Tor is his son; he ought to know better and tell the truth, or he (Merlin) will disclose it. Tor prays Merlin to be silent, and not dishonour his mother.

Then Gavain and the others receive the order of knighthood. The festival takes its course; the joy is great. All the seats of the round table are occupied except "li siege[s] perilleus et li daerrains sieges." Artus wishes to know why this "daerrains lieus est vius [viex]." Merlin replies, it will be filled when it pleases God; he could have easily filled it, as there are many good knights there. Artus must first sit in the "premier lieu," and Merlin will put a knight like him "el daerrain."

On the next morning, before mass, King Pellinor arrives; he dresses himself beautifully, and, kneeling down before Artus, tells him that he has come to see his feast, and that he holds him the worthiest of all kings, and therefore will do him homage. "Et maintenant li tent le penne de son mantiel." Merlin again steps forth, and asks Artus to thank and welcome Pellinor, for he is as worthy as Artus himself. When Artus does as Merlin advises him,

the latter tells all the barons: "bien sachiés que en cest jour d'ui sera nostre table toute enterine, ne mais dou siege perilleus." But nobody understands the sense of his words until he leads him to the vacant seat of the round table. Artus and all rejoice and praise Merlin, except Gavain, who tells his brother Gahariet that this very Pellinor, who is so much honoured, killed their father. The two brothers agree to be revenged upon Pellinor, and swear that neither will act without the other.

When all are at table and have nearly finished their dinner, Merlin speaks, telling them they will soon see three marvellous adventures, of which Gavains will undertake the first, "Tor li fius a Arès" the second, and King Pellinor the third. All are much surprised at these words, but while they are still discussing Merlin's prophecies there arrives in the garden "un chierf les grans saus, et un braket apriés, et après venoit une demoisiele at tout trente muetes de chiens." "Li chiers" was quite white, but all the other dogs (!) were black. The damsel is very beautiful and dressed as a huntress. "Li chiers" enters the great hall where all the knights are. "Et lors li saut li brakès, et aert le cierf par derriere en la quisse et le tient si fort qu'il en porte la pieche." The "chiers" now saves itself by leaping over a table and running away. A knight who is one of the guests rises, seizes the "braket," mounts his horse "et s'en vait a tout le braket si grant oirre coume se tous li mons le (ca)cachast, et vait disant a soi meismes que bien a faite la besoigne pour coi il vint a court." When the damsel sees the knight carrying her "braket" off, she cries after him that he would do better not to carry the "braket" away. She then enters the hall, and, finding neither "li chiers" nor the "braket," complains to Artus and asks him for redress.

Merlin then comes forth, and bids her say no more; she is in a place where she will always get back what she has lost. "Why do none of the knights follow the 'chiers' and the 'braket'?" replies the lady. "Because it is the custom 'en ceste ostel' that no knight can take up a quest until the tables are cleared," explains Merlin, and requests Artus to observe this custom as long as he lives. Then Merlin tells Gavain that the adventure of the "chierf" is his—he has to bring its head to the court; and to Tor he assigns the adventure of the "braket"—he has to bring both knight and "braket," dead or alive, back to the court. The other knights blame Merlin that he exposes "ces deus enfans" to such great danger of death. But Merlin assures them that with God's help both will finish their adventures.

While these adventures are still being discussed, a knight, fully armed, enters the palace on a great white horse, rides up to the lady, lifts her up, seats her on the neck of his horse, in spite of her struggling, and makes off in great haste. The damsel cries for help to Artus, and requests him to deliver her. Merlin says to the barons, "Now ye see the three adventures which I announced;" then turning to Pellinor: "'Rois, qu'en dirés vous? Iceste daarrainne aventure est vostre a achievev,' for you must deliver the lady and bring her back to the court."

The opening lines of book iii. are, like the last lines of book ii., Malory's own composition; by these links he seemingly endeavours to

join the two portions of the narrative more closely than in the "Suite." The first five chapters represent summarily, and with many inaccuracies, modifications, and omissions, the corresponding section of the "Suite." The remarks Merlin makes with regard to Guenever (p. 100, 25-28) differ widely from those in the "Suite;" Malory evidently misunderstood his text. Merlin's demand for a company of knights for his expedition to Leodegan, and the fact that he went thither with forty knights and many squires, are entirely omitted. According to Malory, Merlin settles his affairs at Leodegan's court with great speed; it almost seems as if he returned immediately after his arrival.

In the next chapter, besides various omissions, Malory states that Merlin could find only "xx & xiiij" good knights; and a little farther on he declares the "viij and xx" sat in their seats. These quotations are evidently based upon errors, for the number must be xxxviiij, as the "Suite" states, and as Malory himself admits l. 32 of the same page: "But two syeges were voyde." Merlin's prophecy regarding the perilous seat and his address to the knights of the round table are skipped.

As usual, Malory differs from the "Suite" in mentioning at once the names Aries and Tor, and further alters the source by stating that Artus demanded Aries to bring his other sons before him, and that he found a great difference in them from Tor. Merlin's disclosure that Tor is son of King Pellinor and Aries' wife before her marriage is here anticipated by Malory from two later passages; in the "Suite" it is made partly after Tor's return from his quest, partly after King Pellinor's. By this anticipation of events King Pellinor's arrival at Arthur's court is varied considerably from the account in the "Suite;" Arthur already knows that Tor is Pellinor's son. Forgetting that he has already described the dubbing of Tor in the third chapter, Malory follows the "Suite" in the fourth, and states: "but Tor was the fyrst (knight) he made at the feest."

The "Suite" only states that the wedding took place "a la maistre eglyse," having previously mentioned that Gawain and his companions watched the knight before the wedding "a la maistre eglyse de saint Estevene de Camalaoth."

Malory's fifth chapter is a brief outline of this section in the "Suite," with several insignificant modifications.

VI.-VIII.<sup>1</sup> When the tables are cleared the knights start on their quests. Gavain takes leave of Artus and of his brothers, save Gaharies, who accompanies him as his squire. Tor and Pellinor also arm themselves, the former

<sup>1</sup> Huth MS., ff. 158<sup>a</sup>-167<sup>b</sup>, ed. vol. ii. pp. 80-101.

following the knight who carried off the brachet, the other the knight who carried away the damsel. Gavain's adventures are told first.

When he has ridden some distance with his brother, they come to a castle called "Anbe," and, after passing it, to a meadow, where two knights fight, "et tant avoit ja duré la mellee qu'il avoient ansdeus lour chevaus occhis et estoient entrenavré si durement k'il avoient trop (tout) pierdu de sanc, et che n'estoit pas grant merveille, car il n'i avoit chelui qui(l) n'eust trois plaies u quatre, grans et parfondes." Gavain stops, salutes them, and asks them why they fight so vehemently. He learns from them that they are two brothers, who wished to decide which of them is the worthiest to take up a certain quest. To Gavain's inquiry concerning the quest, they answer, they come from Camalaoth, where they saw the king's festival. On their way they suddenly met "un chierf tout blanc, qui trente muetes de chiens cachoient, ne n'i avoit nului, ne chevalier ne veneor (venoit) ne sergant nul après, ne houme qui de la cache s'entremist fors les chiens." As they both wished to follow the stag, they began to quarrel, and finally fought. Gavain tells them he never met two more foolish knights, who nearly killed one another for nothing. He makes them promise never to fight each other again. They ask his name; he cannot tell them, but if they go to Artus' court, and ask for the knight to whom Merlin assigned the first adventure, they will hear who he is. After having inquired in which direction the stag went, Gavain continues his way. Towards the hour "de viespres" he comes to a valley, through which flows a river, broad, but not deep. Gavain wishes to cross, but from the other bank a knight cries out that if he comes over he must fight with him. Gavain proceeds, and is really attacked by the knight when approaching the opposite bank. Gavain receives a terrible blow, but succeeds in unhorsing the knight, who soon starts up again, and asks Gavain, who is going on, to fight with him on foot and with swords. Gavain says it disturbs his quest, but if he wishes he will fight. They again attack each other, but after a short time Gavain cleaves the knight to the teeth, and thus performs his first feat of arms after receiving knighthood. His brother Gahariès praises him greatly, and expresses the hope that if his brother always strikes so mightily he will soon revenge their father.

Gahariès finds the track of the stag again, and the brothers continue their way. The day is long and hot "coume le jour de la Magdalainne." They have not gone far when they hear "les brakés qui glatissoient après le chierf et estoient assés prè(u)s d'eus." They increase their speed, and soon get sight of the stag followed by the hounds. The hunt rushes through the forest with great noise, and soon leads to "une plaigne," where the brothers see a strong castle. The stag runs through the open gate, the hounds follow, and soon catch and kill it in a great hall of the castle. When the stag is dead the hounds "le laisserent devant eus gesir et se couchierent tout en tour aussi coume pour lui garder."

When Gavain and his brother reach the spot, they see a knight, fully armed except shield and sword, coming out of a chamber and making great lament at the death of the stag, of which his lady had requested him to take care. He

pulls out a sword, and begins to chase "les brakès" and to kill those he can get hold of. Gavain bids him, for God's sake, to leave off killing the hounds. The knight refuses, as the hounds have killed in his very house "la beste el monde que il plus amoit." Gavain replies that the hounds only did their duty, but he who kills them is a bad knight. The knight, angry at this provocation, declares he must punish Gavain. Gavain dismounts, cuts off the stag's head, and says he will take it with him to Artus' court. While doing this, he notices that the knight has already killed two of the "brakès;" this grieves him much, and he vows to avenge them. Turning round, he sees the knight to whom he spoke return fully armed, who defies him. They fight, but Gavain, quicker and lighter than his antagonist, soon overcomes him; the other implores mercy, but Gavain refuses it. While they are still talking, Gavain raises his sword to strike his head off; at the moment a damsel, "amie au chevalier," throws herself on him, and by mishap the sword strikes off the damsel's head, which rolls a long way off. Gahariès is terrified, and declares that this is a great "vilonnie."

When Gavain sees what he has done, he releases the knight, on condition that he goes to Artus, "et illuec te meteras en la prison me dame la reine Geneuvre de par celui qui ot l'aventure dou [de] chierf en don." Gavain further commands him to take with him the two "levriers" which he has killed, one before him, one behind him, on his horse. The knight, seeing that he cannot refuse without risking his life, promises to carry out these orders. After mourning over the body of the damsel, he rides off with the two "brakès" to Artus' court.

When the knight is gone the two brothers consult together as to what is to be done. They decide to stay where they are for the night, and return early next morning to the court. While they are talking and wondering at the beautiful castle before them, four knights come out of it, reproach Gavain for the felonious murder of the damsel, and violently attack him. Though he is exhausted and his adversaries fresh, he bravely resists them, retreating to a wall so as to cover his back. He would no doubt have got out of the difficulty had not an archer, suddenly coming out of the castle, wounded him in the arm with a "saiete envenimee." His brother Gahariès strikes the archer dead. Gavain is so weakened through the shot that he can no longer hold himself up, but falls to the ground, and the four knights are already going to cut off his head when a damsel arrives and bids them not to kill but to imprison him, "Car teuls puet il estre que tous li ors dou monde ne le garandiroit que je ne le fesisse a duel morir." The four knights immediately obey, and put the two brothers into prison. Gavain feels wretched, and laments bitterly. At daybreak he finds that his arm is much swollen and "estoit assés plus gros que la cuisse d'un homme." He tells his brother, if help is not soon sent him, he must die. Both abandon themselves to their grief. The lady of the castle, who is at a window from which she can see the two brothers, hearing their complaints, takes pity on them, and tells them, though they have so outrageously acted in her house, she will release them if they take an oath to do what she asks them. They promise, and Gavain steps forth and "tent sa main et celle em prënt la fianche." Gahariès would do the same, but the lady first asks him



if he is a knight; when he answers in the negative, she refuses to accept his word and hand. The two brothers are then allowed out of their prison. The lady looks at Gavain and asks him who he is; he replies that "li rois Loth d'Orkanie" is his father. The lady then says that the nephew of Artus ought not to have forgotten himself so much as to kill a lady, but for this ill deed she will inflict a punishment upon him. The two brothers are armed and mounted. Gavain receives the head of the stag, as it belongs to his quest, and hands it to Gaharies. Then the lady asks his name. When he tells her his name is Gavains, she continues: "Gavains il convient que vous le cors de ceste damoisiele que vous avés occchise portés devant vous seur le col de vostre cheval dusques à la court." Gavains consents. So the dead body is placed before him on his saddle, and the head of the damsel is attached, "par les treches," round his neck.

The lady then bids Gavains go thus to the court, summon all ladies, tell them how he slew the damsel, and submit to whatever punishment they will inflict upon him. The brachets are put "en laisses deus et deus," and the lady offers one of her "vallès," but Gaharies declares this is unnecessary, for if he leads the first couple, the others will follow.

In this manner the two brothers ride back to Camalaoth, and do not stop until they have come to the palace. Gavain is unarmed and helped down from his horse. When his swollen arm is seen, there is great alarm; but Merlin says the wound is not dangerous, and Gavain will soon recover. "Et saichiés que ceste aventure poés vous bien tenir a une des aventures de[1] saint graal, si en verrés dès ore souvent avenir de plus crueus et de plus felonnes que ceste n'est." The queen and all ladies of the court are called together, and, when they are seated "entre les chevaliers," Merlin delivers a long speech.<sup>1</sup> At the end, he advises Artus, whenever a knight starts on a quest, to make him swear to faithfully relate it afterwards; if on his setting out this custom was neglected, he ought to swear upon his return. Artus promises to act upon this advice. Thus Merlin makes Gavain the first to subject himself to this custom. After he has sworn, he tells his quest from beginning to end as it happened, so that Merlin, who is supposed to know all things, declares he has told the truth. After this Merlin asks the queen and her ladies "que elles vous [to

<sup>1</sup> The contents of Merlin's speech are briefly these:—" 'Rois Artus aventureus,' you were marvellously conceived and brought up, and when you came as a young man 'entre tes hommes liges' they did not know you, but God knew you, and through his grace you became lord of them all and occupy your high position; thus, as you were engendered by a wonder, you received your crown in a wonderful manner. You may well understand that so many wonders did not come about for nothing, 'ains sont senefiances et commencement de cheus qui devoient avenir en ton ostel et en ta subjection et en maint autre lieu. Et pour chou di jou que tu dois estre apielés rois aventureus et tes roiaumes aventureus.' Also know that as adventure gave you the crown, adventure will take it from you. No living man knows better than I do all these things, and be sure all I ever told you will come to be fulfilled. Wherever you are, many adventures will come about; your knights will have to go through many hard battles, and they will often suffer 'hontes et laidures et vilonnies.' But as you cannot follow each knight of yours in his quests, you must, in order to know his value, make him swear, before starting, to tell you the truth," &c.

Gavain] en doinsent tel penitanche, de la dame que vous avés occhise, que vous la tiegniés et que vous en soiés tenus pour cortois de tenir le." The ladies then withdraw to consider the case, and return after a while with the verdict. As a penance for his deed, Gavain must swear "sor sains" never in his life to lay his hand again on a damsel; to help any lady who will ask him for help, unless her request be against his honour. For this latter reason he was ever after called "li chevaliers as damoiseles."<sup>1</sup>

Merlin prophesies that Gavain will become one of the most renowned knights of the round table; only one knight will be able to overcome him, but "cele bataille dont je vous parole ne sera mie a mon tans." He then asks him to promise, by an oath, that he will never in future refuse to give mercy to any knight who asks it. This also Gavain swears to do.

Addressing himself to Artus, Merlin tells him that he will not live much longer,<sup>2</sup> and advises him to keep some clerks for the purpose of writing down all the adventures that happen in his time.

The adventure of Gawayne forming the contents of chapters vi.-viii. is, save considerable omissions and modifications and a few additions, faithfully retold from the French source. Malory does not mention the castle of "Anbe," to which, according to the "Suite," the two brothers first come.

The meeting with the two brothers who have fought against one another is much modified by Malory. In the "Suite" Gawayne speaks kindly to them, and requests them to promise him, as a gift, that they will never again act so foolishly and nearly kill one another for no cause. When they ask him for his name he says he cannot tell them, but if they go to Arthur's court and inquire about the knight who had the first adventure they will hear it. Malory, on the contrary, relates that Gawayne, after reproaching the brothers, wishes to fight with them unless they yield themselves to him and promise to go and do the same to Arthur. The names which Malory gives to the knights, "Sorlouse of the forest" and "Bryan of the forest," occur later on in the "Suite," as does the name "Alardyn of the Ilys."

In the next episode the "Suite" states that one lady, apparently

<sup>1</sup> One cannot help noticing that the adventure of Balaain, who strikes a lady's head off when she demands his own from King Arthur as a gift, is very similar to this adventure of Gawayne. Compare p. 74.

<sup>2</sup> The passage in the Huth MS., fol. 167<sup>b</sup>, is this:—"Sire rois, fait Merlins, 'or diras que vous ferés. Saichiés que je ne serai pas dès or en avant gramment au siecle, et ne mie ou tans ou je mieus vausisse estre pour veoir les miervilleuses aventures qui avenront espesement. Et pour chou que vous ne troverés pas gramment qui vous conseille se la grasse dou saint esprit nel fait voel jou que vous dès or en avant fachiés metre en escrit toutes les aventures dont on contera en vostre court la verité, pour chou que après nos mors sachent nostre hoir, li povre et li riche, les merveilles qui averront au tans le roi aventureus. Et aliés chaiens cinquante clers qui ne fachent autre mestier fors que metre en escrit les aventures de la court ensi coume elles averront as estranges et as privés.'"

the lady of the castle, appears and requests the four knights to save Gawayne's life, and to put him into prison until they know who he is; Malory, probably for the sake of symmetry, has "four ladies," and omits all mention of the prison. The remainder of Gawayne's quest is much curtailed by Malory. The conversation between the lady of the castle (whom Malory again replaces by "four ladies") and Gawayne is likewise altered in parts. Merlin's remarks regarding Gawayne's wound, the advice to Arthur to assemble the ladies, his speech to the king before the open court, and the proposal relative to the swearing of knights starting on adventures; his prophecies that Gawayne will become one of the most renowned knights of the round table and not be overcome save by one knight; finally, the advice to Arthur to have all the adventures of his knights written down by fifty clerks, and the allusion to his (Merlin's) approaching death, will all be looked for in vain in "Le Morte Darthur."

IX.-XI.<sup>1</sup> "Tor li fius a Arès," after leaving Artus' court in pursuit of the knight who carried off the brachet, soon comes into a great wood. When he has advanced "une grant liue englesque" he finds on his right two tents pitched in a meadow. At the entrance of either tent hang a new shield and a lance. Recognising "les esclos" of the knight whom he seeks, he pays no attention to the tents, but continues his way. When he has gone about "une arbalestree" beyond he sees a dwarf, who approaches him, and strikes his horse with a stick so hard that it starts back a lance's length. Tor angrily asks the dwarf why he has struck his horse. The dwarf replies, he is a coward for passing the tents without jousting with their tenants. "I have no time," declares Tor, "as I am following a knight." The dwarf now tells him that before he can continue his way he must show them he knows how to handle the lance. When Tor understands that, he reluctantly makes up his mind to joust, though his need of continuing his way be so great. "'Ne t'esmaie pas,' fait li nains; 'preudom ne puet perdre par delai, et tu porras auques esprouver se tu vaurras nient.'" After saying this, he blows a horn, and immediately a knight rushes, fully armed, out of one of the pavilions, and rides against Tor, who meets him bravely. In the very first bout Tor unhorses the knight, so that he falls and breaks his arm. Then catching the knight's horse, he leads it by the bridle to the dwarf, declaring "c'est li commencementens de chevalerie que j'ai commenciet." No sooner has he said this than the second knight advances against him. Tor throws him, too, out of the saddle, so that in falling "brise li glaive si que li fers en remest a chelui ou costé seniestre." Seeing them both on the ground, Tor pulls out his sword and returns to the first, who is going to get up. Tor gives him a mighty stroke "par mi le hyaume," so that he falls down again, and rides over him "si que tout le debrise, et cil se pasme de l'angoisse qu'il sent." He then ties his horse to a tree, pulls off the knight's helmet, and is about to strike his

<sup>1</sup> Huth MS., ff. 167<sup>v</sup>-173<sup>v</sup>, ed. vol. ii. pp. 101-115.

head off, when the knight cries for mercy, which is granted to him on condition that he will go to whatever prison Tor directs. Tor then returns to the other knight, raises his sword with both "puins," and deals him such a terrible stroke "que il li fait les ieus estinceler en la teste," stunning him, so that he has no power to rise again. Taking hold of the helmet, he pulls with all his might, but the straps are too strong, he must first cut them with his sword. This knight surrenders on the same condition as his companion. Tor commands them to go to Camalaoth, and yield themselves on his behalf to Artus.

When Tor is mounted again, he asks the dwarf to give him another sword. The dwarf gives him a good and strong one, and requests him, as a gift, to allow him to become his servant, "en lieu d'escuier." Tor grants the request, and bids him mount on the horse given him to hold. On the way Tor asks the dwarf if he knows who the knight is whom he saw, and is told that he is "uns des boins chevaliers de ceste terre," named "Abelin." The dwarf will lead Tor to the place where he can find him.

After crossing the wood for some time, they arrive at a meadow where they see several "pavillions." Before each hangs a "vermel" shield, but one shield is white. "This," declares the dwarf, pointing out the pavilion with the white shield, "belongs to the knight you seek; he is the master of the knights who occupy the others, and the 'braket' is also there." Tor rides up to the "pavillion," dismounts, and enters. Inside he finds a damsel sleeping on a bed, and the "braket"; when he will take it, it begins to bark, and awakes the damsel. Seeing an armed knight whom she does not know, the damsel quickly rises and flees to another pavilion. Tor takes the "braket," carries it to the dwarf, who is about to ride off with it when a damsel comes and asks Tor to give the "braket" back unless he wishes to fight with its owner. Tor tells the damsel that this dog was taken away from Artus' court, and thither he will carry it back; if any knight is offended, he may come after him. The damsel tells him he will not reach Camalaoth "sans contredit," but he rides away with the dwarf and the dog.

The night soon overtakes them, and they repair to the "ostel" of a hermit which the dwarf knows in the neighbourhood. They are as well received as the poor hermit can afford, and pass the night there. On the next morning after mass they continue their way. They have hardly gone half a mile when they hear the noise of horses behind them. On looking back, Tor recognises the knight who carried the "braket" off, and who now comes after him "comme se la mors le chacast." He makes himself ready to fight, and when the knight comes nearer he defies him, and reproaches him for having taken the "braket" from the damsel.<sup>1</sup> The other does not reply, but rides against Tor. A violent combat follows, many terrible blows are dealt on either side, and "dura la mellee cruele et felenesse dès devant eure de prime jusques a eure de tierche." Both are exhausted from their great efforts and the loss of blood. When Tor notices that his antagonist grows fainter, "se li commencha a donner grandismes [grandesimes] cols de s'espee trenchant," wounding him more than

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The damsel is meant who came on Arthur's wedding to Camalaoth.

ten times. He then says that, considering what a brave fighter the knight is, he shall be spared if he promises to go to whatever prison shall be assigned. The knight rejects this offer, declaring he would rather die a hundred times "*que une seule fois dire et faire chose que tornast a recreandise.*" Tor then renews his blows, brings the knight to the ground, and, tearing off his helmet, bids him surrender or die. The knight does not answer, but a damsel suddenly arrives and asks Tor for a gift; as she is the first damsel who asks him such a favour, Tor assents, and hears now that she wishes to have the head of the conquered knight. Tor is reluctant to fulfil this demand, but the damsel tells him that the knight is one of the most disloyal "*en la grant Bretagne.*" The knight now implores Tor, first, not to believe what the damsel says, and, when this is of no avail, the damsel's forgiveness and intercession. But the damsel refuses, as he has killed her brother, and bids Tor do what he has promised her. Tor resolves to kill the knight. While he dresses himself to strike the final blow, the knight tries to escape, but Tor overtakes him, and strikes off his head, which flies away "*plus d'une toise loing del bu.*" The damsel runs after the head, takes it up, and, thanking Tor greatly, invites him to rest at her castle. Tor consents, and is led by the damsel to a castle not far away. The inmates of the castle, seeing the head and hearing of Tor's victory, bless and thank him for freeing them from their mortal enemy. He is well entertained, passes the night there, and leaves the next morning for Camalaoth, accompanied by good wishes and thanks. He is requested whenever his way should bring him again into their neighbourhood, to call at the castle.

When he arrives at Camalaoth he finds Gavain already back, but not Pellinor; he is warmly welcomed and made much of. After having sworn by the saints to tell the truth, he relates his adventures. Artus is delighted. Pellinor is the only one missing, but Merlin says he will soon come back, and then asks Artus what he thinks of Tor, whom he deems the son of a "*vakier.*" Artus replies he cannot be of such base descent or he would never have achieved what he has done. "*You know him better,*" declares Merlin, "*than he knows himself, for he does not know who his father is; when you see Pellinor by his side, you will soon know who his father is; know that 'Pellinor l'engendra en la feme d'un vakier, et ot le pucelage de li. Et ensi fu engenrés Tor. Mais pour chou que li vilains ot a feme la damoisele cele semaine meismes que elle fu despucelee cuida il vraiment que Tor fust ses fieus, mais non est.'*" Then Artus laughs, and asks if the damsel was a "*gentius feme.*" Merlin replies she was only "*une pastorele*" whom the king found in a meadow, where she pastured her cattle; "*mais ele ert de si grant biauté plainne qu'il em prist au roi envie; si geut a li et engendra Tor.*" Artus is much amused at this disclosure, and declares he wishes to see them all three together. When Merlin tells him that Pellinor will be back that very day, Artus asks him to send for the cowherd's wife.

Malory's account of Tor's quest is not only, as is usual with him, greatly abridged, but, especially in the latter portion, presents several features not to be found in the "*Suite.*"

In the ninth chapter Malory adds on his own account that the first

of the two knights against whom Tor fights, when he is overcome, says: "But syr I have a felawe in yonder pavelione that wille have adoo with you;" also that Tor asks the two knights for their names. These names, viz., "Felot of Langduk" and "Petypase of wynchelse," as in similar cases, are not in the Huth MS. The name of the knight whom Tor follows is only mentioned once in the "Suite," viz., when Tor, having accepted the dwarf's services, and asked him if he knew the knight who carried off the brachet, the dwarf answers: "Sire, oil bien. Sire, il a non Abelin." Malory mentions the name repeatedly, though not on this particular occasion, in the forms "Abilleus" or "Abelleus." The "pluisours pavillons en une prairie" with the shields attached to them, which latter are all "vermel fors uns seuls qui estoit aussi blans comme nois," correspond to Malory's "two pavelions euen by a pryory with two sheldes / And the one shyld was enewed with whyte / and the other sheeld was reed."

In the beginning of Malory's tenth chapter the "pavelion with the white shield" becomes "a white pavelion." In opposition to the "Suite," Tor finds in the first pavilion "thre damoysels" sleeping "on a paylet," and only in the second, *i.e.*, in the "pavelion" with the red shield, "one damoysel" and "the whyte brachet." But, according to Malory, when this lady is awakened by the barking of the brachet and perceives Tor, she flees "with all her damoysels" (!) to the other "pavelion."

Later on in the same chapter, in the "Suite" Tor reproaches the knight, who says no word, whilst in Malory the knight Abilleus reproaches Tor.

Several passages in the eleventh chapter are Malory's own composition, viz., p. 112, ll. 10-12: "and he hadde had grace / and I kneled half an houre afore hym in the myre for to saue my broders lyf that had done hym no dammage," &c. On the same page (ll. 30-38), in the "Suite" the lady does not ask Tor for his name, nor is her "husband" mentioned, she being apparently unmarried.

The statement that Tor arrived on the "thyrdde" day after leaving the lady at the court is not to be found in the "Suite."

The passage (p. 113, 4-7) "for he wente from the Court with lytel socour / but as kyng Pellinore his fader gaf hym an old courser / and kyng Arthur gaf hym armour and a swerd / and els had he none other socour," is in contradiction both to the "Suite" and to Malory's previous statements.

Lines 10-17, forming the conclusion of the eleventh chapter, are Malory's composition, probably intended as a substitute for Arthur and Merlin's conversation regarding Tor, Merlin's disclosures about his birth, and his announcement that Pellinor will return from the quest the same evening, and, finally, Arthur's wish to see Pellinor, Tor, and the wife of

Aries side by side, and the order to Merlin to fetch this lady to the court—of which Malory, as I have mentioned at p. 101, anticipated the substance in the third chapter of the third book.

XII.-XV.<sup>1</sup> When King Pellinor leaves Camalaoth on the quest of the knight who carried the damsel off, he meets after a while "un varlet seur un ronchin maigre et las," and asks him if he has seen a knight carrying off a lady. The varlet did see the knight, and tells the king that the damsel cried much, and that the knight rode "droit viers Braait."

When he has gone "entour deus liues englesques" through a wood, Pellinor finds a beautiful damsel sitting by a fountain, and having before her a mortally wounded knight. The damsel cries and laments, and implores Pellinor's help, but he passes by her, eagerly following his quest. When the damsel sees that he does not return, she cries after him: "Ha! chevaliers mauvais et orgilleus, Dieus te doinst que tu aies aussi grant mestier d'aide que ge ai orendroit et que tu soies aussi esgarés coume je sui esgaree, et proier puisse(s) tu par besoing, ne n'aies grignour aide ne gringnour secours que j'ai de toi!" Pellinor hears her complaint, but does not turn back. The damsel faints after speaking; when she recovers and finds her "ami" dead, she stabs herself with the dead knight's sword.

Pellinor comes "après eure de viespres" across "un vilain qui menoit busche," and asks him if he has seen a knight carrying off a lady. The man has seen them, and adds that when the knight passed the pavilion of a knight in a valley not far off, the knight stopped him, declaring the lady "estoit sa cousine germainne," and that after this both knights began to fight for the lady, and were probably still engaged. This news pleases Pellinor greatly. He quickens his horse's pace, and soon finds the truth of all the man has told him: the damsel is sitting "sour l'erbe verde toute esplouree avoec les damoiseles et avoec les escuiers," and the two knights are still fighting desperately. Pellinor looks on at the fight, then rides up to the damsel, and, telling her that she was wrongfully carried away from the court, is about to take her with him, but the two squires "saillirent sus," bidding him not steal the lady from them, but ask the two knights who are fighting for her.

Pellinor then rides up to the two combatants, and bids them leave off for a moment. He tells them that he has come from Artus in order to take the damsel back to the court, and asks the knights why they claim her. The one declares she is his cousin german, whom he wishes to take back to her parents, who long to see her; the other claims her as the prize of his courage and prowess, shown in taking her away in the face of King Artus and all his knights and bringing her thus far. Pellinor says that neither of them can have her, as he must take her to Artus. When the two knights hear this, they make friends, and turn against Pellinor. The one who carried off the lady pierces Pellinor's horse in the left side with a spear, so that it falls down

<sup>1</sup> Huth MS., ff. 173<sup>c</sup>-181<sup>d</sup>, ed. vol. ii. pp. 115-135.

dead. To punish this bad deed, Pellinor cleaves him to the teeth with a mighty stroke. When the other knight sees his companion's fate, he says it would be foolish on his part to continue the fight against Pellinor, as he is greatly exhausted; moreover, he understands that Pellinor has no bad intentions towards his cousin, but that he came "por s'ounour et pour vengier le de chelui qui a forche l'en menoit." He further prays Pellinor to protect her well, as she is a king's daughter, whose delight is hunting. Pellinor promises to take good care of her; he asks the knight for another horse, which is readily given him, with the request, as it is now too late for returning, to come and stay with him.

The next morning Pellinor receives a good horse and starts with the damsel for Camalaoth; "a prime" they come through a deep valley "moult aineuse a chevauchier," as it is full of stones and rocks. The damsel's horse stumbles, and she falls so unhappily on the ground "seur le brach seniestre que elle cuida bien avoir l'espaule desliuee," and suffers great pains. Pellinor dismounts and takes her in his arms, and is much frightened lest she die. After a while she feels better, for the fear of having broken her arm was more than the actual pain; but she cannot ride again yet awhile. Pellinor carries her to a tree, gathers grass as a pillow for her head, and requests her to try and sleep. He doffs his helmet and eases himself and his horses, then sits down by the side of the damsel, falls asleep, and does not awake until the evening.

The cold of night awakens the two sleepers. They have slept too long, and must now stay where they are until morning. The damsel has entirely recovered from her fall.

While they are talking to one another, two knights meet by chance exactly where they are, one coming from, the other going to, Camalaoth. The former tells the latter he has been at Artus' court and seen how powerful he is, how devoted his knights are to him, and he thinks that "se tout li roi de l'isle de mer veuvient seur lui a ost, il ne les douteroit pas une keneule;" he will therefore return to his "signeur" (?) and tell him to give up his hope of doing harm to Artus. The other now tells him that all this will not help Artus, for he is going to his court with a marvellous poison. One of Artus' knights has promised his "signeur" to give Artus the poison in his drink. After recommending one another to God, the two knights part, the one riding towards Camalaoth, the other through the wood.

When they are gone Pellinor declares to his damsel his pleasure at their having overslept themselves; the damsel agrees, and says: "Sachiés que nostre sires nous fist chi endormir pour oir ches nouvieles pour garnir le roi Artus; car il ne li plaist mie qu'il miu(e)re encore par si grant desloiauté;" let us therefore hasten to the court without further delay." Pellinor reassures the damsel, saying, "We need not fear for him, because Merlin, who loves Artus well, is with him, and knows beforehand all that will happen." So they sleep again, and start at daybreak for Camalaoth.

They soon pass the fountain where the damsel implored Pellinor's help, and find her body and the knight's already devoured by wild beasts, save the bones



and heads. Pellinor is very sad at this sight, knowing himself to be in some measure the cause of the damsel's death ; his companion wonders, and mocks him for mourning the damsel's death so much ; she thinks Pellinor's sorrow is for the damsel. Pellinor then tells her the reason of his sadness. They bury the knight's body at a hermitage, and take the lady's head with them to Camalaoth. The hermit promises to sing a mass for the knight.

"Droit a eure de viespres" they arrive at Camalaoth. Artus welcomes Pellinor and congratulates him on the successful achieving of his quest, for he loves him well. When he has taken the oath, Pellinor faithfully relates his adventures and shows them the damsel's head, adding that he fears she, as well as the knight, died through him. Artus also thinks he might at least have saved the damsel's life by succouring her. Merlin then steps forth, and asks Pellinor if he knows who the damsel was. Pellinor does not know her, but would fain do so. Merlin cannot tell him at present, as he wishes, but will say so much that Pellinor, if wise, will understand.

Merlin then asks if Pellinor remembers how, two years ago, when bearing his crown at a festival "a Montor," a fool asked him to take it off, or "li fieus del roi ochis le t'ostera, et ensi [la] perdras. Et se tu la pers, che [ne] sera grant mierveille, car par ta mauvaisté et par ta negligence (en) lairas tu ta char devourer a lions chelui an mesmes que tu seras mis en autrui subjection." Pellinor well remembers the fool's words, and understands that, in so far as he has done homage to Artus, the first part of the prophecy has been fulfilled, but as to the second part, he cannot understand it. Merlin tells him, if he cannot understand it now, he soon will ; if the son of the slain king does not deprive him of his crown, the fool has lied, but it will so befall, to the great sorrow of the "roiaime de Logres." Pellinor again asks the damsel's name, but Merlin has disclosed all he can ; the rest will be learnt soon enough ; if he did not fear to anger Pellinor, he would tell him "une autre chose." Pellinor is anxious to know as much as possible, and promises Merlin that he will not be angry whatever is revealed to him. Merlin then asks him if he remembers the words of the damsel ; on Pellinor saying Yes, Merlin continues : Because this damsel, was "aussi boine puciele et aussi boine vierge," Our Lord has heard her prayer, and Pellinor will also die "par defaute d'aide," and thus another prophecy made to him on the day of his coronation will be fulfilled, for, when he received the crown from the archbishop and bishop, he prayed to God that he might not die "par mesqueanche," and a voice from heaven spoke to him : "Rois Pellinor, tout aussi coume faudras a ta char te faurra ta char, et che sera 'pour coi tu morras plus tost.'" Pellinor acknowledges that Merlin is right in this ; he has often thought over these mysterious words without being able to grasp their meaning, and he requests Merlin, for God's sake, to explain them to him if he can. But Merlin refuses, and says, in excuse, that he has no right to reveal the things "que li haus maistres a establies a sa volenté ;" nobody in the world but himself knows it. Pellinor, hearing this, resigns himself to the will of God ; Merlin declares he cannot do better, for no man can alter God's decrees. Artus interrupts them with the request to talk no more about death, "car par celle voie couvenra il passer et vieus et jovenes, ja nus n'échaperá."

Tor's mother is then introduced. Artus takes her, Merlin, Tor, and "douze des plus haus barons" into a chamber. Merlin bids the woman tell, in the presence of her liege lord, King Artus, who is the father of Tor, for they know well from his appearance that he must be of noble birth, and not the son of a poor labourer. The woman is much surprised, and blushes, but soon recovers herself, and, turning to Merlin, asks him who he is that pretends to know more about her affairs than herself. Merlin tells her his name, and adds, to-day he is in this shape, but she may see him some day in another one. The woman replies, she has often heard that he is a devil's son, and is not surprised to hear that he can take various semblances, for devils have that power, and thus, may a man be ever so wise, they will sometimes succeed in deceiving him. Her shrewdness makes all the barons laugh. Merlin declares that, if she refuses to tell the truth, he will reveal it. This greatly irritates the woman, who abuses Merlin, and declares that he is much worse than other devils, for while they endeavour to hide men's sins, he wishes to make them known openly. He may be sure God will not be pleased with him, for he does not urge her to confession for the love of God, but only because he wants to show off his knowledge. The barons are greatly amused, and ask Merlin if he does not think the woman is very wise. Merlin replies that, were it not for her goodness, he would not let her talk to him in such wise. Then, turning to Artus, the woman says: "I will tell you the truth; Tor is not the son of my husband, 'ains l'engendra uns chevaliers cele semaine que je fui espousee meismes, si gut a moi u je vauisise ou non, che set bien Dieus.' I have never heard who he was. 'Et sachiés que il m'eut puciele, ne je n'avoie pas d'aage quinze ans quant il engendra Tor.'"

Merlin asks her if she would recognise the knight if she saw him; she thinks not, as she only saw him once. Merlin now takes Pellinor by the hand, and says, "See, this is the knight." Both blush. Merlin then tells Pellinor so many details<sup>1</sup> that he has no longer doubts, and acknowledges the truth. The woman also declares that all Merlin said is true; she recognises Pellinor by a wound on the left cheek, which at that time was quite fresh.

Turning to Tor, Merlin says, "Now you can see that you are a king's son, for, if it were otherwise, you would never have longed so much to become a knight, as you have done." To Pellinor he says: "Sire, or avés autant gaaignié coume perdu car vous avés gaaignié et recouvré l'un pour l'autre."<sup>2</sup> Neither Pellinor nor any one else understands these words, but Merlin refuses to say more, and only bids Pellinor love his son well, for he will turn out a good knight and do him great honour.

<sup>1</sup> Merlin says briefly this to Pellinore: "You found her near a 'buisson' with 'un levrier et un mastin'; you had sent all your men away for a hermit to whom you had spoken about confession 'a trois archies d'un chastiel que on apieloit Amint.' When you saw the beautiful woman, you dismounted, asked her to hold your horse until you were disarmed, 'et geustes deus fois a li meismes, la ou elle faisoit trop grant duel.' When you had satisfied your desire you told her that she would have a child, and, mounting again, you intended to take her with you, but she fled and cursed you. Then you took her 'levrier' with you, declaring you would keep it for her love."

<sup>2</sup> Merlin indicates by this remark that Pellinor has lost a daughter (for the damsel, as is told later on, was his daughter) and found a son.

This news fills all present with great joy. Father and son embrace each other, saying how pleased and proud they are at having thus found out their near kinship. The mother takes leave of Artus and gives her son good advice.<sup>1</sup>

Artus afterwards asks "la damoisiele caceresse," when he has given her back the stag and hounds, if she is satisfied; she declares that she has got all she could ask, and will now return to her own country. Artus asks if she cannot make up her mind to remain at his court and with his queen; he will do her much honour. Merlin, greatly pleased, advises Artus to do all he can to keep her, for she is "vaillans," "sage," and of noble birth, being the daughter of a king and a queen. The queen joins her husband in entreating the damsel, who at last promises to remain with them for some time. She tells them her name is "Niviene," the daughter of a nobleman of "la petite Bretagne," but she does not say that she is a king's daughter.<sup>2</sup>

On the morrow Merlin tells Artus, knowing he will keep it secret, that the damsel whose head Pellinor brought to the court was his daughter; the knight who was with her was her cousin german, who was charged to lead her to Artus' court. This was why he told Pellinor that he had lost as much as he had gained. Artus also wishes to know what Merlin meant by saying that Pellinor's flesh would fail him one day as he has failed his flesh. Merlin at first hesitates, fearing that Artus, though willing to keep the secret as long as he (Merlin) stays at the court, may disclose it when he has gone. He tells Artus that only when he has left him will he find out what a friend and adviser he was; nevertheless, Artus will soon forget him, though the time will come when he would willingly give half his kingdom to recall him. Artus admits this may be true, but again requests Merlin to tell him what he wishes to know. After making him swear to tell nobody, Merlin explains to him that, twelve years hence, King Pellinor, exhausted and wounded in a quest, will be found by the son of the slain king (*i.e.*, Gavain), who "le metera a outranche." Left half dead on the spot, he will lie in "pamisons" until the "eure de viespres." Then, opening his eyes, he will see two knights passing; one is Kex, the other his son Tor. Kex will flee; Pellinor will recognise Tor and implore his help, but Tor will not recognise his father, and will not listen to his words. At eve the son of the slain king, finding him, will recognise him, and strike his head off. Artus says it is a great pity that he cannot

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<sup>1</sup> The mother's words are briefly these:—"Biaus fieus, you were brought up in poverty, and Our Lord has so much loved you that he has raised you so high; do not forget your Creator, that he may not forget you. For as he is mighty to make you great and powerful, he is mighty to humble you and 'de (vous) metre a nient.' This remember well. God gave you one soul: if you render it to him, you will be a wise and true knight; if you give it up to the fiend, it would certainly have been better for you 'que vous fuissies laboreres de terre et povres aussi coume sont vo autre frere.'"

<sup>2</sup> "Et sachent vraiment (que) tout cil qui le conte mon signeur Robert de Borron escoutent que ceste damoisiele fu cele qui puis fu apielee la damoisiele dou lac, cele qui norrist grant tans en son ostel Lanscelot dou lac, ensi comme la grant ystoire de Lanscelot le devise. Mais ceste ystoire del saint graal n'en parole pas gramment, anchois tient une autre voie et dist."

prevent this. Merlin tells him he can no more alter that than he could prevent the child of Artus and his sister, who is to destroy the land, from living. Artus, terrified, asks if the child is not dead, and hears from Merlin that he is alive and brought up with another child of his age by a baron, who loves him well. And he will one day slay his half-brother. Artus makes the sign of the cross, and curses the hour of the child's birth. Merlin tells him, further, that all the other children whom Artus exposed in a ship are sound and well, for a rich man found them, and brings them up in a tower, but the unlucky child is not with them, but far away.

After talking long to Artus, Merlin retires and goes to Blaise, who "demouroit encore a Camalaoth," and tells him all the adventures which have happened and will come about in Logres, that he might have his book in good order when Merlin leaves "la grant Bretagne."

Malory's account of Pellinor's quest in the last four chapters of book iii. is not only, as usual with him, much curtailed, but also presents in the fourteenth and fifteenth chapters traits in addition to those of the source.

Malory omits in the beginning of the twelfth chapter the "varlet" whom Pellinor meets not long after leaving Camalaoth, and who tells him that a knight and lady had ridden "droit viers Braait."

In the episodes of the lady imploring Pellinor's help, and of his meeting with the two knights who fight for the lady who was carried off, there are slight, though insignificant, changes. The name of the knight whom Pellinor pursues, "Hontzlake of wentland," is not to be found in the Huth MS.

As against the "Suite," in Malory Pellinor takes the horse of Hontzlake, whom he slew. The stay of Pellinor and the lady at the knight's house is told at greater length than in the "Suite."

The contents of p. 115, 24-35, and p. 116, 1-6, which relate how the knight asks Pellinor for his name, gives his own name, "Meliot de Logurs," that of his cousin, "Nymue,"<sup>1</sup> mentions the knight who occupies the other pavilion, "Bryan of the Ilys," and gives details about him, and finally promises to come some day with him to Arthur's court at Pellinor's request, are all absent from the "Suite."

In the fourteenth chapter Malory disagrees with the "Suite" in so far as he relates that the knight whom Arthur loves well has promised "our chyuetayns" to poison his lord, where the "Suite" in the corresponding passage has "mon signeur"; further, by attributing to the knight who comes from Camalaoth King Pellinor's words to his lady: "Il ne nous en couvient onques estre en esmai, car Merlins li sages prophetes est a court qui ne soufferroit en nule maniere que li rois

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<sup>1</sup> This name corresponds to "Niuiene," occurring later on in the "Suite."

fust ensi trais," &c., in the form: "Beware of Merlyn for he knoweth all thynges by the devyls crafte."

The contents of the fifteenth chapter only slightly resemble the corresponding portion of the "Suite." Guenever's reproach to Pellinor: "ye were gretely to blame that ye saued not this ladyes lyf," and Pellinor's reply: "ye were gretely to blame and ye wold not save your owne lyf & ye myzt / but sauf your pleasir I was so furyous in my quest that I wold not abyde," &c., are—the former, an adaptation of some similar remark of Arthur on the same occasion; the latter, Malory's invention.

The long conversation between Merlin and Pellinor, Merlin's prophecies to the king, his references to prophecies previously made to him, on the occasion of a festival at "Montor," by a fool, and on the day of his coronation by a voice from heaven, his final refusal to tell him any more for the present, as he has no right to reveal the will of God—all these points are missing in "Le Morte Darthur." Malory, on the contrary, anticipating the contents of the conversation between Arthur and Merlin about Pellinor, makes Merlin at once tell Pellinor that the damsel whom he did not succour was his daughter "Elayne," whom he begot on the "lady of the rule," and she was led to Arthur's court by her cousin "Myles of the landys," who was, however, slain by "Lorayne le saueage." Neither of the names occurs in the "Suite."

P. 118, ll. 1-6, are also anticipated, with considerable modification, from the conversation between Arthur and Merlin, whereas ll. 6-23, forming the conclusion of the third book, are evidently Malory's composition, being a brief recapitulation of what has already passed.

Finally, Malory omits the examination of Tor's mother by Merlin in the presence of Arthur, Pellinor, Tor, and twelve barons, and all details connected with Tor's birth, having, as already stated, summarily anticipated these points in the third chapter. Also Arthur's, Merlin's, and Guenever's invitation to the lady of the lake to stay at the court (in the "Suite" her name, "Niuiene," is first mentioned on this occasion), the long conversation between Arthur and Merlin about Pellinor, Mordred, and the children whom Arthur exposed on the sea, and finally the statement that Merlin, after leaving Arthur, went to Blaise (who was then still at Camalaoth) in order to give him an account of the past and future adventures in Logres, and thus complete his book previous to his departure from Great Britain, are all absent from Malory's account.

§. THE FOURTH BOOK.<sup>1</sup>

I. Merlin soon becomes deeply smitten with the "damoisele chaceresse," Niviene, who is only fifteen years old, and of great beauty and wisdom. She stays about four months at the court, where Merlin sees her every day and treats her with great respect. When Niviene perceives his love for her, she declares, one day, she will return his love if he promise to teach her such of his "enchantemens" as she would fain know, and swear by his "main nue" never to do aught "par enchantemens" that could displease her. Merlin then teaches her many things in the hope that the damsel will yield, but he hopes in vain.

About this time Artus receives a letter from "li rois de Norchomberlande, un roiaume qui marcisoit a la petite Bretagne," requesting him to send his daughter Niviene, who stays at his court, back to him. Artus asks the damsel if she will go or stay; much as she likes staying, she will comply with her father's wish. Merlin offers to accompany her; the damsel is greatly displeased by this news, for she hates Merlin, but does not like to refuse him.

So on the morrow they depart together from Camalaoth, ride to the coast, cross the sea, and after some time arrive "sain et haitié" in the country of King "Ban de Benoit." The damsel's companions are in great fear, as King "Claudas de la Deserte" is at war with Ban. At night they arrive at the strong castle of "Trebe." King Ban is not there, only his wife, the queen "Helaine," the most beautiful woman of "toute la petite Bretagne." She had at the time only one son, called "laiens par cierté Lanscelot, mais il avoit non en baptesme Galaas."

When Queen Helaine understands that the "damoisele de Norhomberlande"<sup>2</sup> has come, she is much pleased, and receives her hospitably. After dinner she orders her little son to be brought "pour chou que la damoisele le veist." After long admiring the beautiful child, she exclaims: "Certes, bele creature, se tu pues tant vivre que tu vieignes en l'aage de vint ans, tu seras li non pers de tous les biaux." Merlin and all present laugh at this remark, and the former tells Niviene that he will live more than fifty years, and will excel all knights before and after him. Then Niviene kisses the child repeatedly. When he is carried to his chamber, Helaine tells the damsel how much she wishes her Lancelot were already grown up, for their neighbour King "Claudas de la Deserte" gives them much trouble. Merlin says that Lancelot will one day punish Claudas for all his ill-deeds, and "you will live to see it, for I have but told you the truth."

On the next morning Niviene and Merlin leave "Trebe," and continue their way. They soon come into a fine wood called "En Val," because it

<sup>1</sup> Huth MS., ff. 183<sup>c</sup>-230<sup>b</sup>, ed. vol. ii. pp. 139-254.

<sup>2</sup> Here the "Suite" has the following parenthesis:—"Ne ne cuidiés pas, entre vous qui oés ces contes, que chis [que chou est] Norhomberlande dont je parole soit li roiaume de Norhomberlande qui estoit entre le roiaume de Logres et celui de Gorre; che seroit folie a cuidier, car chis Norhomberlande estoit en la petite Bretagne et [en] (li autres) Norhomberlande en la grant."

covered the greater part of a valley. Merlin asks the damsel if she would care to see "le lac Dyane," of which she heard speak so often. As she shares the tastes of "Diana," the damsel would like to see it. Merlin then leads her to the lake. By its side is a marble tomb; therein is buried "Faunus," whom "Dyane" loved much, but whom she killed by the greatest disloyalty of the world. Nivienne desires Merlin to tell her how Diane killed Faunus.

Merlin consents, and tells her briefly this: "Dyane, as you well know, 'reigned' at the time of 'Vergille,' long before Christ's birth. She loved the woods above all. After having hunted in all the woods 'de Franche et de Bretagne,' she settled by the side of this lake, and there erected 'son manoir.' So she lived for a long time in this wood. The son of the king to whom all this country belonged fell in love with her, left his home and his parents, and lived with her in the 'manoir.' Soon after Diane met, whilst hunting, another knight, 'Felix,' and became enamoured of him. Felix, though a brave knight, was poor, and feared the mighty Faunus; therefore he did not venture to return Diane's passion. To overcome this obstacle Diane resolved to destroy Faunus. Near the lake was a tomb filled with enchanted water, having the property of healing all sorts of wounds. One day Faunus, sorely wounded by a wild beast, repaired to the healing waters, but found them gone. Diane advised him to enter the grave undressed, when she would cover it over and put in wholesome herbs, which would soon heal him. Faunus, suspecting nothing wrong, did as she told him. When the lid was put on the tomb, Diane had melted lead poured into it, so that Faunus died a terrible death. Then Diane went to Felix and told him how she had rid herself of Faunus. The story of this unnatural cruelty so disgusted Felix that he pulled out his sword, seized hold of Diane's tresses, and with one stroke separated her head from her body. The body was thrown into the lake, and for this reason it was ever afterwards called the 'lac de Dyane.'"

Nivienne now wishes to know what has become of Diane's "manoir," and learns that the father of Faunus had destroyed it, and all that belonged to Diane, after his son's death. The lake and its neighbourhood please her so much that she would fain pass her life there, and asks Merlin, if he loves her as much as he says, to erect a new "manoir" in the very place where Diane's stood. The knights who accompany her can do as they like—stay with her or return to her father; they make up their minds to stay. Merlin fetches "machons et carpentiers" and builds by the lake several houses so rich and beautiful that no king nor prince "en toute la petite Bretagne" could boast of possessing aught like them. When all is finished, Merlin by enchantment renders the houses invisible, so that no one who does not belong to Nivienne's "maison" can see them. Merlin stays with Nivienne for a long time in this palace, and while he loves her best of all in the world, she hates him "pour chou que elle savoit bien que il avoit a son purcelage;" she would fain be rid of him, but knows not how, he is so wise. But she has already learned from him so much "d'ingromanchie" that she can by her enchantment prevent his reading her thoughts.

One day Merlin tells Nivienne that Artus has escaped a great danger through the valour of Keu "qui a deus caus occist deus rois." Nivienne

reproaches him for abandoning Artus. Merlin explains to her that he is in "la petite Bretagne" for two reasons—for her sake first, and then because he knows that he will be put to death, immediately he returns to "la grant Bretagne," through "puison (prison) ou par autre chose." Nivienne asks him why, if he foreknows, he does not prevent his death. He then tells her that he is so much enchanted that he does not know by whom he must die. He still knows much relating to others, but nothing concerning himself; he might destroy the enchantments, but would lose his soul, and he prefers the destruction of his body "par auchune traison" to that of his soul.

This revelation pleases Nivienne greatly; she only wishes to be rid of Merlin. Shortly afterwards Merlin tells Nivienne that Artus runs a new danger through his sister Morgain, to whom he has confided his good sword Escalibor; Morgain has given it to a knight whom she loves, and to Artus an imitation. On the next day he will have to fight against this knight, who has "Escalibor" and will not lose a drop of blood. Artus is thus in great danger of death, unless God takes pity on him. But God wishes to punish him because he has committed a great sin. Nivienne wishes to know what this is, but Merlin does not tell her. She then implores Merlin to do all he can to preserve Artus; if he go to Great Britain, she will accompany him and protect him from the dangers he fears, she loves him so much. Merlin cannot resist Nivienne's urgent entreaties, and starts with her for Great Britain. Nivienne takes with her two knights and four valets. The knights are her cousins, and know how much she hates Merlin. Crossing the sea, they direct themselves towards Logres. On the first day they meet with no adventures worth mentioning; on the second day, starting from a beautiful castle, they come "a eure de tierche" to a great plain, treeless, "fors deus ourmes," which are marvellously great and "parcreu." Between the "ourmes" is a cross, "et dalés la crois avoit bien tombes cent et plus." By the sides of the cross stand two chairs as rich and beautiful as if they were made for an emperor; each of them is protected from the rain by an arch of ivory. On each sits a man holding a harp in his hands, while other instruments are round them. Merlin tells those who are with him that whoever hears the sound of the harps loses power over all his members, and falls to the ground dead. Many a valiant knight and many a beautiful damsel passing there had to succumb to the terrible spell. But now Merlin will destroy the enchanters for ever. He stuffs his ears as well as he can, that he may not hear the sound of the harps, "et fait aussi comme uns serpens qui repaire en Egypte que on apiele aspis, qui estoupe de sa keue l'une des ses oreilles et l'autre en terre bonte, pour chou qu'elle n'oise le conjurement de l'enchanteor." Nivienne and her knights and valets fall down from their horses "en pasmisons." When Merlin sees that, he vows that he will so revenge the pains his "amie" has to suffer that it shall be spoken of for ever. Then he makes his "conjuremens" and attacks the enchanters, who lose their senses and the power of moving a limb, so that a child can kill them. When Nivienne and her people come to their senses again, they tell Merlin that they have been in a most dreadful state; they felt as if "les pinches et les menistres de infer" had tied their limbs, and as if they were going to die.



Merlin bids them dig two holes in the ground. When finished, he puts each enchanter, with his chair, into a hole, throws in plenty of "souffre," lights it, and destroys the enchanters through "la calours del souffre." He then asks Nivienne if she thinks he has taken sufficient revenge on them. She and her knights declare that he has earned the gratitude of all the world by destroying these fiends. But Merlin is not yet satisfied. "Lors vait il meismes prendre trois des lames qui estoient dessus les tombes des pseudommes qui li enchanteur avaient fait morir, si en met deus dessus chascune des fosses, si k'il en avoit une entre deus entre chascune, par quoi on pooit bien veoir le feu qui dedens la fosse estoit." "This fire," says Merlin, "will last to the day when Artus dies, and till then the bodies of the enchanters and their chairs will remain untouched by the fire as they are now. This great marvel I have done that all people may have a proof that I was the greatest 'sages de nigromanchie' that ever lived in Logres; did I not know my end to be near I should not have taken this trouble 'car assés moustraisse de mon sens a mon vivant.'" All agree that Merlin has proved himself by this wonder "li plus sages des sages." The story now returns to Artus.

The first chapter of the fourth book of "Le Morte Darthur" corresponds to this detailed account of the "Suite." Malory links together the third and fourth books by the words: "After these questys of . . . It felle so," &c. Merlin's love to Nivienne, called either "Nyneue" or "Nymue," is only briefly mentioned. Merlin's revelation to Arthur of his own approaching end, and warnings to the king to take good care of his sword and sheath, are partly additions, partly repetition, by Malory of an earlier passage of the "Suite;" e.g., "Also he told kynge Arthur that he shold mysse hym / yet had ye leuer than al your landes to haue me ageyne," &c.

Merlin and Nivienne's<sup>1</sup> journey to Brittany, and all that takes place there, is either unnoticed by Malory save the episode at Trebe, where they see young Lancelot and his mother Elayne, or just hinted at in the words: "Merlyn showed her many wonders."

Merlin's death as related in the seven last lines of the first chapter is anticipated by Malory from a much later portion<sup>2</sup> of the "Suite."

II.-V.<sup>3</sup> After the departure of Merlin and Nivienne, Artus stays five days at Camalaoth, "a grant joie et a grant feste," and then removes to Carduel "une ville biele et riche et bien assise chité." There, one day, whilst with his barons, he receives news that "li rois de Danemarche et chis d'Irlande, qui estoient frere, et li rois del Val et li rois de Sorelois et li rois de l'Isle Lontaigne" have invaded his country with a great army; they are burning

<sup>1</sup> The original form of this name appears to have been Ninian, which was later transformed by the scribes to Niuian, Niuiene, and even Viuiene.

<sup>2</sup> Huth MS., ff. 204<sup>b</sup>-207<sup>a</sup>, ed. vol. ii. pp. 191-198.

<sup>3</sup> Huth MS., ff. 191<sup>a</sup>-197<sup>b</sup>, ed. vol. ii. pp. 159-173.

and ravaging towns and villages, and have already conquered three or four castles "par devers Sorelois." This news greatly angers Artus, who at once sends to all his vassals to follow him with their forces, whilst he himself decides to march against the enemy without delay and with such forces as he has. His barons try in vain to dissuade him, and to induce him to wait until his knights have gathered. As he loves Guennever much, he asks her to accompany him with her ladies. When the five kings hear that Artus approaches "Norgales," they hold a council of war. They do not venture to attack Artus in the open field, they know him and his knights too well. A knight, a brother of one of the kings, advises them. "Artus," he says, "has taken his quarters 'seur l'Ombre a l'entree d'une forest que on apiele (apieloit) Marsale,' in order to wait for King Pellinor. He has no idea that we know him to be there already. Let us hasten thither and surprise him; we can reach the place towards morning." This plan is unanimously adopted, and the kings, already sure of success, after eating and drinking well, start on the expedition. At daybreak they arrive near Artus' quarters. The king and the queen are already up and dressed; Gavains, Keu, Giffès li fieus Do (dou), have come unarmed to the royal tent to hear mass. Suddenly the cries "Trahi!" "Trahi!" are heard and the five kings with their army attack Artus' men on all sides. Artus and his knights seize their arms as quick as they can. A badly wounded knight advises Artus to take the queen across a small stream where she may wait in safety till Pellinor's arrival. Artus, Gavains, Keu, and Giffès lead the queen to the stream—*i.e.*, "le Hombre"—but find it too deep. While they are still debating what to do, the five kings arrive. The confusion is great, Giffès and Gavains advise crossing over, Keu declares he must first fight; boasting he will kill two of the kings, he turns his horse and rides against them; he unhorses the first king whom he meets. Gavain follows, and with his sword fells a second king, mortally wounded, to the ground. Giffès does the same with a third king, and Artus with a fourth. After Keu has broken his "glaive," he takes "l'espee" and strikes the fifth king so hard that the head and helmet fly far off. His companions praise Keu, and declare he has kept his promise well. The queen has passed the Humber in the meantime; the others are about to follow, but the queen shows them a "gué" which she has found. The enemy follow, but, not knowing the "gué," come to a passage where the river is deep, and thus more than two hundred are drowned.

Artus, hearing that the queen herself found the "gué," decides that henceforth it shall be called "li gués la roine." When the knights of the five kings find their lords slain, they stop "et commenchièrent a faire le gringnour duel et le gringnour plourison que vous onques oissies," and, thinking Artus' men are gone, disarm. But Artus' men, who had fled to a near wood when unexpectedly attacked in the early morning, have rallied. When told by a wounded knight that the five kings are slain, and their people are mourning them, they break forth from the wood and attack them. Another hot combat follows, with the result that the hostile army is almost entirely destroyed. When Artus on the other side of the Humber hears the noise of battle, he crosses over again and comes to the assistance of his men; but when he arrives all is over and the enemy defeated. "Et quant il (Artus) ot ceste nouviele,

il descent et oste son hyaume et tent ses mains viers le ciel el dist: 'Peres des chieus, beneois soies tu que ensi me mès au dessus de mes anemis, ne mie par ma proueche ne par ma valour, mais par t'aide et par ton secours.'" Artus then has his losses counted, and learns that more than five hundred of his knights and "serjans" are slain.

While this is being done a messenger from Pellinor announces that his lord and king is near at hand, and will shortly be with Artus. The messenger is sent back to bid Pellinor welcome, and tell him that the enemy is already defeated.

Thus the attack of the five kings is successfully frustrated. The remainder of their army when they learn their defeat and death, return to their countries. To perpetuate his gratitude to God for the success, Artus erects in the place where his knights were slain, "une abbeie biele et riche en l'ounour de nostre dame;" this abbey is after its completion called "la Biele Aventure." After this Artus returns to Camalaoth, his favourite residence. Morgain, his sister, always stays with Gueneuvre, as well as her son Yvains, but *he* has no love for his mother, as she does not love his father Urien. Indeed, Morgain hates her husband as much as her brother, but loves a knight of the name "Achalons," who is born in "Gaule que on apiele ore Franche."

Upon his return to Camalaoth, Artus finds that eight of the knights of the round table were killed in the battle. He asks Pellinor's advice as to filling up their places. Pellinor selects four old and four young knights. The four young knights are Gavains, Giffès, Keus, and for the fourth place Pellinor recommends two knights, Baudemagus and his son Tor, leaving it to Artus to determine which of them he thinks worthier. Artus decides in favour of Tor. The four old knights are "li rois Uriiens, et li autres li roi Lach, li tiers Hervieus de Rinel, et li quars a a non Galligars li rous." Artus accepts Pellinor's suggestion. On the next day, when these knights are to be received as companions of the round table, each finds his name written on the chair he is to occupy, instead of the name of the late occupier.

When Baudemagus sees that Tor, who is younger than himself, is preferred to him, "il se commença a blasmer et a hounir et a pourvillir et dire a soi meismes: 'Ha! Baudemagus biaux et malvais, jouvente perdue et gastee et santé et vertu mal assise et mal emploiee, membres fors et bien fais et pour noient,'" &c. On the next morning after mass, Baudemagus bids his squire bring his horse and arms to a place outside the town, which he indicates. When the squire finds his master there, he requests him to grant him a boon, and allow him to accompany him. Baudemagus grants this request. The squire arms him, he mounts his palfrey, the squire his "ronchin," leading "le destrier" and carrying his master's arms and sword. After a little while they pass by a cross; Baudemagus dismounts, kneels down, prays and "jura seur la crois, oiant le varlet, que ja mais en la court le roi(s) Artu(s) ne retournera devant qu'il ait conquis en bataille cors a cors auchun des compaignons de la table reonde et qu'il ait tant fait d'armes et prés et loing que on die communaument qu'il soit bien dignes de si haut siege comme li sieges de la table reonde." The squire, who hears this oath, understands his master's intentions, and tries to persuade him to return for his father's sake, but without success.

They then ride forth and have many adventures, but these are not told by the writer of this book, as "messires Helyes compains" has undertaken the translation of this portion, to "un poi alegier" his "paigne," &c.<sup>1</sup> Artus and his knights are much grieved when they hear of Baudemagus' departure, for they loved him well. Pellinor declares he would rather see Baudemagus in the seat of the round table than Tor.

Arthur's successful war against the five kings, which forms the subject of the second, third, fourth, and fifth chapters of book iv., is a *résumé* of the corresponding portion of the "Suite," with comparatively few modifications and omissions.

"Carduel" is spelled "Cardoylle" in "Le Morte Darthur;" "Sorelois" of the Huth MS. corresponds to "Soleyse," and "l'Isle de Lontaigne" to "the yle of Longtayne," in Malory.

The letter which Arthur, according to Malory, has written to Pellinor, praying him to come as quickly as he can, "with suche peple as he myght lyghtlyest rere," is not mentioned in the "Suite," nor is the circumstance that Arthur's barons are "pryuely wrothe."

In the beginning of the third chapter, Malory, contrary to the "Suite," states that Arthur and Guenever and the knights are asleep when the five kings make their unexpected attack, whereas in the "Suite" the king and the queen are already dressed, and some knights have come to their tents to hear mass.

The last part of this chapter varies still more from the "Suite." The queen crosses the river in a barge, her discovery of a ford, afterwards called in her honour "the queen's ford," being omitted.

Malory also omits that many enemies are drowned in the Humber, and further deviates from the source by relating that Arthur seeks his men who have fled, and that when he has gathered them defeats the remainder of the army of the five kings, and slays "xxx M" of them. The "Suite" mentions no number on this occasion.

In chapter iv. Arthur's loss is two hundred soldiers and eight knights of the round table; in the "Suite" more than five hundred.

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<sup>1</sup> "This part," continues the writer, "is not separated from my book, 'pour chou que elle n'en soit, mais pour chou que mes livres en soit mieudres et ma painne un peu allegie.' All those who wish to hear the history of the Holy Grail may know that unless they hear 'ceste branke la plus delitable a escouter qui soit en tout le livre,' they do not hear it completely. For there was no wiser and more courteous knight at Artus' court than Baudemagus, who was afterwards crowned king 'del roiaume de Gorre.' Helyes has already begun the translation of the 'branke,' which is one of 'les branques del graal,' without which 'on ne porroit pas bien entendre la moliene [partie] de mon livre ne la [tierche] partie. Mais ore en laisserons a parler, car mes livres n'a mestier d'amasser paroles wiseuses et retournerons au roi Artus.'"

As far as the eight knights are concerned whom Pellinor, at Arthur's request, selected to fill the places of the eight slain in battle, Malory reverses the order, naming first the old and then the young knights. The names: "Uriens; li rois Lach; Hervieus de Rinel; Galligars li rous," of the "Suite," are represented in "Le Morte Darthur" by "Vryence; the kyng of the lake; Heruyse de reuel; galagars." "Giffès or Gifflet li fiex Do" appears in Malory as "Gryflet le fyse the dene."

In chapter v. Baudemagus' squire finds written on the cross that his master must not return to the court unless he has overcome a fellow of the round table, and rendered himself worthy to occupy a seat at the round table; whereas in the "Suite" this is Baudemagus' own vow, pronounced after saying his prayers in his squire's hearing. I am unable to say whence Malory drew the information for the line, "And ther by the way he founde a braüche of an holy herbe that was the sygne of the Sancgraill / and no knyght founde suche tokens but he were a good lyuer;" it is not in the Huth MS. A passage to this effect may have occurred in the copy of the "Suite" used by Malory, or he may have added it in imitation of analogous accounts in the Quest of the Holy Grail. Baudemagus' visit to the stone under which Nivienne had placed Merlin by her enchantments, Merlin's great moan, and the fruitless endeavours to remove the stone are anticipated from a later part of the "Suite" (fol. 208<sup>b</sup>), as I shall point out.

VI.-XI.<sup>1</sup> On the third day<sup>2</sup> after the departure of Baudemagus "au lundi matin," Artus summons his knights and "veneours" to go out hunting with him into the wood of Camalaoth. They soon find a stag and follow it, "si commenchierent en tel maniere la cache grant et plenièr." Artus, Uriens, and "Accalon(s) de Gaule li amis de Morgain" are much better mounted than the other knights. The stag is swift, and when they have followed it more than ten English miles, most of the knights have to stop, as their horses are exhausted. Artus, Uriens, and Accalons follow it until the afternoon; they too must then abandon the pursuit, as their horses "estoient mort sous (sour) eus."

When Artus turns round and looks for his people, he finds only Vrien and Accalon. Vrien advises the king to walk on, as he knows they must shortly reach a deep river "portant navie," where the stag will very probably be drowned: "Car a chou que li chiers a grant eaut et grant soif, il buvera ja tant que li cors li partira, et ensi le couvenra a remanoir mort en la rive." Artus asks his two companions about his suite. Accalon says there is no chance of seeing them that day, as they were not so well mounted; they had to remain behind; he strongly advises going on, lest night overtake them.

<sup>1</sup> Huth MS., ff. 197<sup>b</sup>-212<sup>c</sup>, ed. vol. ii. pp. 174-210.

<sup>2</sup> There is no paragraph mark here in the Huth MS.

Artus says: "Ne puet chaloir se la nuis nous sousprent. Nous irons gesir a un mien chastiel qui est près de chi a deus liues." After a while they reach the river and find the stag really as Vrien had anticipated. He lies on the river-bank, and, having drunk overmuch water, cannot stir a limb. One of the hounds "se tenoit a sa gorge si fierement qu'en [qui] ne li puet estordre." Artus kills the stag "et corne prise," hoping that the sound of the horn will bring his suite thither, but they are too far away for the sound to reach them. While they still busy themselves with the stag there arrives on the river "une nef couverte de drap de soie aussi vermeil coume une escelate." All is covered; one can only see the twelve "navirons qui nageoient moult hastivement." The ship stops where they are; Artus, wishing to know what the ship contains, bids his companions go with him on board. Everything on the ship is fitted in the most sumptuous style. Twelve damsels come out of a chamber, kneel to Artus, bid him welcome, and request him to pass the night on board, as it is already late. They promise to do their best to make Artus comfortable. The king and his companions gladly accept their invitation. When the three knights have rested and refreshed themselves, they are led to a chamber, where a table is already dressed for them. They enjoy everything thoroughly, and indeed they could not have got anything better at Camalaoth. After dinner Artus is taken by the damsels to a chamber in the middle of the ship, where he finds a rich bed. After the exhausting day, the three knights sleep soundly.

When they awake on the morrow, all three are in different places. Vriens at Camalaoth, "couchié entre les bras Morgain sa feme;" Artus in a dark prison chamber, where he finds about twenty knights with him, who all complain that they are "tout au lit de la mort." "Accalon se trouva en un prael plein d'erbes et d'envoiseures si près d'une fontaine, qu'il n'i avoit pas un piet entre lui et la fontaine," the water runs out of a little silver tube and a great marble-stone lies there, "si que cele iaue aloit par un conduit en une tour haute et miervilleuse qui dejouste le prael estoit." When Accalon finds, on awaking, that he is still dressed in the gown the damsels gave him the night before, and that neither Artus nor Vrien is with him, he grieves, thinking that they must have been bespelled and betrayed by the damsels. Accalon curses "et le vregiet et la fontaine et les damoiseles et la tour canques il voit au monde," adding, if "biaus sire Dieus" would do his will, he would confound all the women of the world, by whom valiant knights are betrayed. He believes the damsels who served them last night were "fantosmes ou dyables."

While thus giving vent to his indignation, Accalon sees a dwarf "petit et gros, et ot les cheviaus noirs et la bouche grant et le nés petit et chaunis." The dwarf greets him from Morgain, requesting him to fight the next day, "a eure de tierche," against the knight whom she described to him some time ago, and, as a pledge, she sends him "Escalibor, la boine espee le roi Artu(s) a tout le fuerre." The sight of the sword fills Accalon with delight; he embraces the ugly dwarf, and overwhelms him with questions: "When did you see Morgain? Am I far from Camalaoth? How came I hither? Who is the knight I have to fight? When will the fight take place?" &c. The dwarf cannot

answer these questions to Accalon's satisfaction. Accalon is about two days' journey from Camalaoth, but the dwarf knows not how he came thither, unless through the adventures and enchantments "de Bretagne." The fight will take place "après eure de prime" close by the place where they are.

While they are thus talking, knights and damsels come out of the tower, bid Accalon welcome, and express their delight at having found him, as he is the man to do them a great service.

Meanwhile Artus, as above mentioned, is in a dark prison. The twenty knights with him curse their fate continually, saying they are betrayed and delivered to a certain death. Artus asks them if they are far from Camalaoth, and tells them what extraordinary adventure brought him thither. All are indignant at this abominable treachery and magic, and would fain know who he is, but he only tells them he is from the court of King Artus. They then relate how they came into this prison. "We are here in a place 'a deus jornees de Camalaoth par deviers la terre au duc de la More,' in a tower called 'la tour de l'agait.' The lord of this tower, named Domas, is one of the most cruel and felonious knights living, for he captures knights passing by and imprisons them. He has a brother who is, on the contrary, one of the worthiest knights of the country; he lives 'de chi a une liue.' The brothers have each his share of their father's estate, but are at odds concerning a rich manor at the entrance of the wood, which both claim, the one because he has more riches than his brother, who is a better knight. Domas is told by his brother that if he wishes to have the manor he must conquer it from him personally, or through another knight. But being a coward and disinclined to meet his brother himself, he acts according to the advice of his cousin, captures knights who pass by, and imprisons them if they decline to take up his cause. Thus it is we are here, for we have refused to espouse a bad cause, and prefer to suffer the hardships of the prison."

Artus does not share their opinion; he would rather fight than remain in captivity. He adds that he is more anxious for his companions, Vrien and Accalon, who were bespelled with him, than for himself. His fellow-prisoners know Vrien well and pity him, but Accalon is unknown to them. About the "eure de prime" a damsel speaks to the prisoners through a window. She feigns ignorance of Artus, though she knows him well, being one of the instruments by which Morgain carries out her evil plans. Artus thinks he must have seen her before at the court, and tells her so, but she declares him mistaken, she never went there, being the daughter of the lord of the tower, and having always stayed at home. She further announces that the hour of Artus' death has come, unless he make up his mind to fight against a knight. Artus answers he is ready to fight if all his fellow-prisoners are freed. The damsel tells the lord of the tower, and Artus is delivered out of prison. All wonder at his strong and healthy appearance. As he does not wish to be recognised, he humbles himself much before the lord of the tower, "et s'assiet a ses piés." He then hears that he is to fight against one of the lord's enemies. Artus is ready to fight provided the lord promises, "sour sains," to release the prisoners. The lord of the tower swears this, and the knights are set free. Artus is told that he is to fight on the morrow.

The story now speaks of Morgain. She hates her brother Artus, not

because he has in any way wronged her, but "pour chou qu'il est us et coustume que les desloiaus gens et les mauvaises heent tout dis les pseudomes et ont vers eus rancune qui tousjours dure," and because he is the most valiant and most "gracieus" of all her kindred. She hates her husband Vriens no less, and would, provided "que gent ne le seussent," have killed him long before. All her affections are concentrated on Accalon, and to give him renown, and, if possible, make him king, she has resolved to sacrifice her husband and her brother. When she hears of the quarrel of the two brothers, she is glad. She promises Domas, who comes to her for help, that by means of her enchantments she will soon put a knight in his power who will take up his cause.

When, shortly afterwards, Domas' brother, wounded in a combat, comes to her for help, she also promises it to him. As she likes this brother better than Domas, she resolves to send him Accalon, armed with Excalibur. To deceive Artus she sends him the forged sword, but Accalon does not know that Artus is to be his antagonist.

The story then returns to Merlin. After destroying the two enchanters, he rides with Nivienne and her company to the castle of a "vavasseur," where they stay for a while and are most honourably received. Merlin loves Nivienne so much that through her he dies. She knows what his intentions are with regard to her, and she hates him. She discloses to her cousin her wish to destroy Merlin as soon as she can, "Car je ne pourroie avoir cuer de lui amer, se il me faisoit dame de toutes les riqueches qui sont desous le throsne, pour chou que je connois qu'il fu fieus d'aneni et que il n'est pas coume autre homme."

One day, whilst crossing the "forest perilleuse," night overtakes them, and they have to stay where they are under the open sky. They make a big fire, and eat of the provisions which they have brought from the castle. After supper Merlin tells Nivienne "chi prés entre ces roches vous pourroie jois moustrer la plus bièle petite chambre que je sache, et fu toute faite a chisel, et en sont li huis de fier, si fors que qui seroit dedens, je cuic que jamais n'en isteroit." Nivienne thinks the chamber in the rocks is only occupied by "dyables et bestes sauvages," but Merlin says: "At present you are right, the chamber is not inhabited, but some hundred years ago there lived in this country a king named Assen, who had a son, Anasten. Both were good men and valiant knights. The son loved the daughter of a poor knight 'de si grant amour que morteus hom ne pooit plus feme amer.'" The father, hearing this, tried to persuade his son to give up his love, and, when his entreaties proved fruitless, threatened to slay his son's sweetheart before his eyes. To prevent this, Anasten, with his friend's help, had this dwelling cut out of the rock. Thither he retired with his love, and lived long and happily. They died the same day, and were buried together in the place where they spent their life of love."

Merlin's tale pleases Nivienne much. Now, thinks she, the time has come to carry out her plan, and rid herself of Merlin. She is loud in admiration of the two lovers who forsook all for love's sake. Merlin declares he has done the same for her (Nivienne); to be with her he has left Artus "et tous les haus houmes dou royaume de Logres" of whom he was "sires." She feigns to love



him much, and, giving him in ambiguous words to understand that she will at last yield to his entreaties, asks him to lead her to the chamber, where they may pass the night.

Merlin, delighted, orders two valets to take torches and lead Nivienne to the place. They find a chamber "toute peinte a or musique" (*sic*), and so beautiful that Nivienne declares she has never seen its like. Merlin tells her this is only the place where they had their meals; he will now show her their bedroom. This, too, is much admired. Pointing to a tomb, Merlin declares that below it the two lovers rest in peace. He lifts a covering "d'un vermeil samit ouvret a or et as bestes moult cointement," and shows her a stone of red marble. He advises her not to see the bodies, as they do not look well, "mais lait et orible." But Nivienne insists upon seeing them, and asks Merlin to lift up the stone. He cannot refuse her, removes the stone, which is so heavy that ten men would have had difficulty in removing it, "pour coi on doit croire que plus li valut illuec ses sens que sa forche."

Now they see the two bodies wrapped in white velvet, but they cannot distinguish faces or limbs. Nivienne declares, if she had for "une eure de jour" God's power, she would put the souls of these two lovers "ensamble en la joie qui tousjours mais lour durast." She means to pass the night there, and Merlin expresses the wish to stay with her.

So they order their people to make their beds, "et elle se coucha erraument et aussi fist Merlins, mais che fu en un autre lit." When Merlin is asleep, Nivienne rises and bespells him so that he can stir no limb; then she calls her people, and asks them if she has enchanted the enchanter well. They move him, and find him like a dead body. "Now tell me," says Nivienne to them, "what I shall do to him who has followed me 'non mie pour m'ounour, mais pour moi despire et pour moi despucler.'" One of her men would have her let him kill Merlin, but this proposal she rejects.

She then bids her men throw Merlin's body into the grave. They do so, and put the stone over it, and Nivienne "commence a faire ses conjuremens si joint si et seele la lame au sarcu et par conjuremens et par force de paroles," so that no one but herself may open it and see Merlin, dead or alive. She does so at the request of Tristram, as "la droite ystoire de Tristram le devise, et la branke meesmes del brait en parole, mais che n'est mie gramment." Baudemagus came on the fourth day to the place, when Merlin, still alive, could be heard lamenting, and, desirous to know who it was who thus lamented, tried in vain to remove the stone, but Merlin told him that only she who by her enchantments replaced the stone on the tomb could remove it. This adventure is told in "li contes del brait."<sup>1</sup>

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<sup>1</sup> "Et saichies que li brais dont maistre Helies fait son livre fu li daerrains brais que Merlins gieta en la fosse ou il estoit, del grant duel qu'il ot quant il aperchut toutes voies que il estoit livrés a mort par engien de feme et que sens de feme a le sien sens contrebatu. Et del brait dont je vous parole fu la vois oie par tout le roiaume de Logres si grans et si lon[s] coume il estoit, et en avinrent moult de miervelles si coume la branke le devise mot a mot. Mais en cest livre n'en parlerons nous pas pour chou qu'il le devise la, ains vous conterai chou qui nous appartient."

When Nivienne has shut up Merlin in the tomb, she closes the door of the bedroom as well as she can, but "d'enchantement ne fist elle riens," and passes the night with her suite in the first room. In the morning she starts, after closing the outer door, but in such wise that whoever is led thither by adventure can enter. She proceeds to the place where Merlin has told her the combat will take place, and arrives in time. The story returns to Artus.

After Domas has sworn to deliver the prisoners and Artus has engaged to fight, Domas sends to his brother to tell him he has found a knight, and is answered that his brother also has a champion. The combat is fixed for the morrow "sans faillir." Shortly before it takes place, a damsel comes to Artus, hands him a sword like Escalibor, and tells him that his sister Morgain sends him greeting and his sword, that he may be sure of success. Artus, who suspects no treachery, thanks the damsel and his sister.

On the morning, Artus, fully armed, "fors de hyaume et d'escu et de lanche," goes to mass. He then asks Domas to go with him to the meadow. But Domas bids him wait till the knight arrives. At the "eure de prime" a valet, "sour un grant ronchin," announces the arrival of Accalon.

Artus rides a palfrey, and orders his "destrier" to be taken to the meadow. When the two brothers have covenanted before all their knights "que chieus tenra la terre a qui Dieus en donra l'ounour de la bataille," and twelve knights have been selected "qui durent le camp garder," the combat begins.

Bearing in mind the issue of the fight, the two combatants do their utmost, and wound each other most grievously. Artus loses much blood, but Accalon, thanks to the sheath of Escalibor, loses not a drop. Had it not been for Artus' strength and great valour, he would have been overcome and slain. The people looking on are inclined to stop them, for they pity the two valiant fighters, but the two brothers are not to be reconciled.

"Après eure de midi," when, after a short rest, Accalon has called Artus back to fight, the king deals such a violent blow on Accalon's helmet that his sword breaks, and he only keeps the handle in his hand. This unlucky accident saddens Artus greatly, but he preserves his composure of mind, and covers himself as well as he can with his shield. Accalon cannot but admire this valiant conduct. He says to Artus he sees well that he is one of the best knights he ever met, but requests him to yield, as he must see he cannot resist much longer without a sword. But Artus will not hear of surrender. Accalon then essays to strike him dead with a violent stroke; Artus meets it with his shield, but is thrown to the ground and touched by the sword so that the blood bursts in many places out of his body. The people looking on curse the hour in which this mortal combat "fu emprise," for they perceive that the best knight who ever carried arms will meet his death.

In the extreme of peril Nivienne arrives. When she sees Artus in such danger she is frightened, fearing lest he be wounded to death. When Accalon raises Escalibor, she bespells him so that he can strike no blow, but drops the sword. Artus, profiting by the respite, springs up, seizes it, recognises his sword Escalibor, and is aware of his sister's treachery. He then rushes

upon Accalon and tears the sheath from him. Niviene takes off her spell. Accalon's wounds begin to bleed as soon as the sheath is taken from him. Now Artus bids him surrender, but Accalon refuses. Artus seizes him by the helm, throws him to the ground, cuts the straps of his helmet, and beats him on the head with the handle of his sword, so that the blood streams out through the mails of the hauberk; and declares if he does not yield he shall die. But Accalon would rather die than yield. Artus then asks his name, and hears to his great surprise that he is Accalon his knight, his companion in the hunt two days before. He further asks him who gave him the sword. Accalon, who has no idea that it is Artus who asks him, says: "Sire, mal la presisse je l'espee! Car la seurtés de li m'a fait morir." He will tell the truth on condition that all be related to Artus. He then tells how he got the sword from Morgain, and for what purpose.<sup>1</sup> He also mentions that he had received the sword more than a year ago. When he has finished, he asks Artus who he is. When Artus tells him that it is his king against whom he has fought, Accalon implores his pardon, assuring him he did not know him. Artus pardons him; on his return to Camalaoth he will take revenge on Morgain "si grande que onques de feme desloiaus ne fu si grande prise."

Turning to the witnesses of the combat, Artus bids them to make peace as they please; he and his adversary, having recognised one another as friends, will not renew the combat for the world. Accalon then tells the people what has happened—how he nearly slew his liege lord, the noble and valiant King Artus, whom they see before their eyes.

Malory's account of the hunt in chapter vi. agrees, save for considerable abridgment and some few omissions, with the "Suite." The passage: "By thenne it was derke nyghte / and there sodenly were aboute them an C torches sette upon alle the sydes of the shyp bordes and it gaf grete lyghte," is evidently the outcome of Malory's imagination, unwilling that Artus enter the ship in darkness.

In this portion of book iv. Malory alters the sequence of incidents. The "Suite," after mentioning how the three knights awake, one in his wife's arms, one in prison, the third near a well, deals first with Accalon, then with Artus, and lastly with Vriens, whilst Malory tells first of Arthur; had the "Suite" been followed, most of chapter viii. would precede chapter vii.

"Domas" in the "Suite" corresponds to "Damas" in Malory. The second brother, whom Malory calls "Ontzlake," is only referred to in the "Suite" as "li frere."

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<sup>1</sup> "si me fist cest don pour chou que elle m'amoit par amours tant comme pooit feme amer homme. Et pour la grant amour que ele avoit a moi pourcachast elle volentiers la mort de son frere, se elle en eust le loisir, et me fesist couronner dou royaume de Logres, se elle peust en nule guise; mais elle ne le fera ja mais, car je sui venus a ma mort."

The names of "le duc de la More" and "la tour de l'agait," which occur in the "Suite," are not in Malory.

The statement on p. 127, 12-14, "& many good knyghtes haue dyed in this pryson for hongre to the nombre of xvij knyghtes," is not founded on anything in the "Suite." Contrary to the "Suite," where Arthur declares himself ready to fight as soon as his fellow-prisoners have told him about the quarrel between the two brothers, Malory relates how the damsel of Morgan le fay tells him he must either fight or die.

Malory passes over Arthur's humility in presence of Damas to avoid recognition. The paragraph which follows in the "Suite" and describes Morgan le fay's stratagems, having already, as mentioned at pp. 83-84, been anticipated by Malory in book ii. chapter xi., where he confounds some other knight with Accalon, is not repeated here. The account in the "Suite" how the two hostile brothers apply to Morgan for a champion, and the details connected with this episode, are omitted by Malory. Accalon's awakening is on the whole a *résumé* of the account in the "Suite," but his conversation with the dwarf is slightly modified; *e.g.*, there is nothing in the "Suite" answering to the following passages:—"And what damoysel that bryngeth her the knyghtes hede whiche ye shal fyghte with al / she wille make her a quene," nor, "Now I suppose said Accolon she hath made alle these craftes and enchaument for this bataille," &c.

The "chevaliers et dames et damoiseles" who come from the tower to welcome Accalon, telling him they have long expected him as the man whose valour would deliver them from an enemy, are replaced in Malory by "a knyght and a lady with syxe squyers," and it is later on that Accolon offers Ontzlake to take up his quarrel and fight against the knight his brother is going to send.

The "fayre maner by a pryory" to which Accolon is taken is not in the "Suite." Merlin's last days, his crossing the perilous forest with Niviene, the lovers' story, the description of their dwelling and tomb in the rock, and the many details connected with this episode are not in Malory, who refers very briefly to Merlin's death at the end of book iv. chapter i.

Malory's account of the fight between Arthur and Accolon differs from that of the "Suite" in so far that Arthur very soon suspects that Accolon has Escalibor, because "at euery stroke that Accolon stroke he drewe blood on" him.

The appearance of Niviene, the lady of the lake, at the supreme moment, prepared for in the "Suite" by various references in previous chapters, stands entirely by itself, and is thereby unintelligible, in "Le Morte Darthur," Malory having previously omitted Merlin's

warning to Niviane about Arthur's danger, and the fact that Merlin returned with her to Great Britain at her request.

The "Suite" has nothing answering to Malory's words: "But syre Arthur pressed vnto Accolon with his sheld / and gaf hym with the pomel in his hand suche a buffet that he went thre strydes abak," &c.

Arthur's conversation with Accalon, ending with their mutual recognition, is slightly modified by Malory.

XII.-XIX.<sup>1</sup> When the people hear Accalon's words they are dismayed, and, kneeling, implore Artus' mercy. He pardons them if they will keep his name and presence secret until he is back at Camalaoth. The people lead Artus to the two brothers, and tell them: "Entreclamés vous quite de ceste bataille, car ceste bataille ne puet plus estre ferue." For if you continue your war, he who has fought this battle will destroy you and your heirs if God does not help you." The two brothers, surprised at these words, wish to know the names of the two champions, but are told: "'Vous le savrés, plus tost que mestiers ne vous seroit. Mais otroiiés vistement la pais d'une part et d'autre.' Et cil l'otroient, qui ont toute pauour de ceste nouviele, et s'entrebaissent et viennent maintenant au roi et a Accalon," and take them to a nunnery in the neighbourhood, where they have their wounds examined and dressed. Accalon's wounds are so sore that he dies on the fourth day. Artus remains a week, and is then so far recovered that he can ride again. Until Accalon's death nobody knows who Artus is. But on the fourth day, when Accalon has expired, Artus bids them put the body on a horse-litter and send it by four men to Camalaoth; these are bidden to greet Morgain his sister, and tell her that her brother Artus sends her the knight "que elle amoit de tout son cuer." They must further tell her that Artus has got back Escalibor and the sheath, and that on his return he will punish her for her treachery; if she flees, he will follow her whithersoever she goes.

The story now returns to Urien. The same hour Artus awakes in prison and Accalon in the meadow near the well, Urien awakes by his wife's side. He is surprised, but not "esbahi," for Morgain's spells have made him forget what happened on the day before. He soon falls asleep again.

When Morgain sees him sleeping, she calls a damsel, one of her confidants, and tells her they will never have a better opportunity of killing her husband. The damsel is quite ready to do anything for Morgain, but courage fails her to kill the king. Then Morgain determines to do it herself, sends the damsel to an adjoining room, and bids her fetch a sword. The damsel dares not refuse her.

But Yvains, Morgain's son, "qui se gisoit si près d'illuec qu'il n'avoit entr'eus deus fors une courtine," has heard all. He gets up quickly, dons his clothes, and watches his mother. When the damsel brings her the sword with trembling hand, Morgain says it can now be seen she knows how to

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<sup>1</sup> Huth MS., ff. 212<sup>c</sup>-230<sup>b</sup>, ed. vol. ii. pp. 210-254.

strike. Just as Morgain nears her husband's bed, Yvains cries out: "Ha! feme maleuree et plainne de dyable et d'anemi, sueffre toi!" seizes his mother's arm, tears the sword from her hands, and says: "Were you not my mother I would strike you dead; you have well deserved death for planning to slay your lord and husband, the best man I know in Logres. People say you are in alliance with the fiend. I ought to be called 'fieus de dyable' rather than Merlin, 'car nus ne vit onques que li peres de Merlin fust dyables mais je vous ai veut et dyable et anemi droit.'"

When Morgain sees her son's wrath, she kneels and implores his forgiveness, pleading the fiend possessed her and she knew not what she did. "God has sent you to save your father," she continues, "for, had I killed him, I should have been condemned for ever. Therefore I implore you to keep secret what you saw." This Yvain promises.

When Vrien awakes, his memory has come back to him; he thinks of the marvel that befell him, and asks his people how he came hither. They know no more than he does. Morgain, entering the room, asks him what has become of Artus. Urien tells her about the beautiful ship and the damsels, and declares he does not know how all has happened. Morgain then advises him to go back to the wood and find Artus. He does so, comes to the river and finds stag and hound, but no trace of the ship. After searching the wood and the surrounding country without result, Urien and his people return to Camalaoth, where the news fills all with grief. Some believe Artus and Accalon have met an adventure which they wish to achieve, and will then return. On the seventh day after the hunt, Accalon's body arrives. When the four guardians say that King Artus sends the body of this knight, the queen is sent for, but the four declare they have orders to deliver their message to Morgain. Morgain being sent for, they say, so that all hear it: "King Artus, your brother, sends you greeting, and this body of Accalon, the knight whom you loved so much. He also informs you that he has Escalibor again, and that he will punish you for your treachery wherever you go."

Morgain at once recognises what has happened, but, to prevent suspicion, tells the messengers how foolish they are to bring her such news; her brother only bade them to do so "pour gap et pour envoiseure et pour savoir quele chiere je feroie de ceste chose." The others, having no notion of the real facts, believe Morgain. Accalon is buried "ou moustier saint Estevene, qui adont estoit la maistre eglise de Camalaoth." Morgain secretly gives vent to her grief at her lover's death.

She calls the twelve of her damsels most devoted to her, and explains her situation, bidding them make themselves ready to fly with her. She then asks Genevieve's leave to go to her "roiame de Garlot" to settle important affairs which brook no delay. The queen, who likes Morgain little, is glad to be rid of her, and grants her the desired leave. Morgain starts with her twelve damsels and some knights—in all, some thirty people—on horseback. She rides straight to the place where Artus is, as she desires to take away from him Escalibor and the sheath. Near the abbey she leaves her suite behind, and goes thither alone. Arriving "a eure de midi," she inquires how the king

is, and learns that he is asleep. She goes to his chamber and finds him alone, holding Escalibor in his hand, and the sheath at his feet. She takes the sheath, hides it under her cloak, and departs. Returning to her suite, she bids them mount quickly and ride to Garlot.

When Artus awakes and finds the sheath gone, he asks his knights if anybody was in his room while he slept. They tell him that a lady whom they did not know was there. From the description, Artus recognises his sister Morgain. He orders his best horse to be saddled at once, and starts in pursuit with one of his knights. After a while he meets a cowherd, and asks him if he has seen a lady pass on horseback. The cowherd tells him he saw a lady and a damsel join several other damsels and knights at a "bosquel" and then ride off together in the direction of a great tree, which he points out.

Artus rides on eagerly in the direction indicated, and soon perceives, "en une plainne" at the entrance of a wood, a company of knights and ladies, whom he takes for his sister and her suite, and urges his horses to greater speed. Morgain, hearing riders behind her, turns round and recognises Artus. She cries to her suite that her brother follows them, and will kill them all without fail if he reach them. She knows full well that it is "pour cest fuerre que Dieus maudie." But he shall not have it; she will put it in such a place that it can never be of use again to either king or knight. When they come to a deep lake she throws the sheath into it, and, as it is heavy, it sinks immediately.<sup>1</sup> Her people anxiously consult her what to do. She tells them, if her spells had power over him, he should never see Camalaoth again, but, unfortunately, a damsel who came but lately to this country "l'a si garni por paour" of her that her spells are of no avail. But for herself and her suite she will work a marvel that shall be spoken of as long as there are Christians in Great Britain.

Then she works her charms, and transforms herself and all her people—damsels, knights, the valets 'a pied,' and horses—into stone. They can move no limb. When Artus comes to the place, he says to the knight who accompanies him, after making the sign of the cross: "Par foi, c'est Morgue ma serour et toute sa compaignie qui sont mué en pierre." Then he looks at them, and points out his sister and various knights whom he recognises. The knight asks him if he cannot find the sheath. He answers No, and adds that God has punished his sister and her people for all their wickedness by transforming them into stone. Then they return.

When Artus is gone, "Morgue redesfist son encantement," and all instantly recover their true semblance. She asks her people if they saw her brother. They tell her they did, and add, had they had power to move, they

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<sup>1</sup> "Et elle prent le fuerre et le gete dedens le lac tant loing coume elle puet, et il fu pesans, si afondra maintenant a tel eure qu'il ne fist puis bien a houme del monde fors a Gavain le neveu au roi Artus a une seule bataille qu'il fist puis encontre Naborn l'enchanteour pour la biele fee qui Marsique estoit apielee. Et celle Marsique li bailla chelui meisme fuerre, si (se) qu'il le porta en la bataille. Mais après che qu'il ot la bataille finee ne fu il onques saisis de fuerre, ne ne sot puis que il devint, si coume cis contes meismes le devisera apertement quant lius et tans en sera."

would have fled, so much they feared him. After this incident they start for Garlot, and they ride so fast that they reach it within a week. One day they find, at the entrance of a wood, a knight on the point of throwing a man, whom he holds in his arms naked and blindfolded, into a pond "plains de vermine anieuse." Morgain asks him who the naked man is. The knight tells her that he is a traitor who has dishonoured his wife; he means to throw him into the same pond into which he has thrown his wife. The other implores Morgain, for God's sake, not to believe the knight. Asked who he is, he tells her he is a knight of Artus, and his name is Manassés de Gaule. Morgain knows him well; he is a relation of Accalon de Gaule, whom she loved most in her life; she will deliver him for the love of Accalon. Saying this she enchants the knight who holds Manassés, so that he falls like a dead man. Then she cuts Manassés' fetters, and asks him if he recognises her. The knight says Yes; she is Morgain, Artus' sister. Morgain tells him she has delivered him, not for love of Artus, but for that of Accalon, and asks him what he wishes her to do with the other knight. Manassés would do to the knight as the knight intended to do to him. At Morgain's bidding, he undresses the other knight, throws him into the pond, and dons the other's dress. Morgain then asks him, in return for the service done him, to go to Artus, and say what he saw, and add how she transformed herself and her suite into stone, and, had it not been for the lady of the lake's protection, she would have killed him. But this lady of the lake knows most of "nigromanchie et des enchantemens" of all people in the world, for "li souverains des devineurs," whom she put alive into the earth, taught her. Thus they part.

When Morgain comes back to Garlot, she is well received by her people, and settles in a castle "que on apieloit Tugan." In this castle she establishes a custom "moult mauvaise et moult anieuse," but later,<sup>1</sup> not at this time.

Artus, after being deceived by Morgain, returns to the abbey, stays there a day, and then proceeds to Camalaoth with one knight. All are highly pleased to see him back; it was feared he was lost. When he is unarmed, he sends for Vrien, and asks him about the ship, telling him what things happened to him. Vrien tells him that he awoke on the morrow in his bed, by the side of Morgain. When Vrien asks him if he knows anything about Accalon, Artus reveals Morgain's treachery. Then, turning to Ywain, he bids him leave his court: the son of his sister (le dyable) cannot be a worthy knight; Artus will not act in the same way towards his father, who has proved a good and faithful knight up to now.

Yvain, ashamed and deeply grieved, knows not what to reply. Hiding his face in his "mantiel" to conceal his tears, he goes to his "ostel."

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<sup>1</sup> "Car elle mist en mi la maistre sale de laiens une tombe: dedens la tombe mist elle un escrit qui estoit en une boiste d'ivoire, et dedens l'escrit estoit devisee la mort le roi Artu(s) et chelui qui le devoit occire, et s'i estoit la mort de Gavain et le non de chelui qui a mort le devoit metre." Merlin gave her this writing, telling her never woman's eye should look at it, before the adventures came about, without dropping dead instantly. The story will show that this tomb causes much harm, as many a valiant knight has to pay for his curiosity with his life. Lancelos' encounter with Hestor des Marès and Gavains is told in "la vie de Percheval."



Gavains, who loves him, goes with him and comforts him, assuring him that he believes him to be innocent, and a valiant knight. Yvain requests his company, and Gavains consents. They order their squires to make ready at once their horses and arms, and start when all is prepared. Outside the town they pass a newly erected cross. There Yvains dismounts, kneels, and says: "se Dieus li ait et li saint, qu'il n'enterra mais en la court avant deus ans, se forche ne li amainne tele dont il ne se puist escondire." Gavains and the two squires hear this oath. They pass the first night in "une abbeie de moignes," where they are well received.

After hearing mass on the next morning, they start, and ride for two days without adventures. On the fifth day "a eure de tierche," as they are talking to each other, and wondering that they have met with no adventures since their departure from Camalaoth, they find "damoiseies qui karolaient entour un arbre, et pooient bien estre a douze. Et devant elles avoit deus chevaliers tous armés montés seur deus grans chevaus, et estoient ambedui si apresté qu'il n'i failloit fors que del poindre. A l'arbre entour qui les damoiseies karolaient avoit pendu un escu tout blanc sans entresaingne nule, et ensi coume chascune passoit par devant l'escu, elle rakoit et escopissoit desus et disoit: 'Dieus doinst honte a chelui qui te suelt (qui tel set) porter, car il nous a mainte honte porcachie!'" Gavains and Yvains approach. Yvains makes out that they are defying "li Morhous," one of the best knights alive and brother to the queen of Ireland, because he hates the damsels of this country so much "qu'il lour fait toutes les hontes et toutes les laidures qu'il puet." Gavains is surprised that "le Morhout" suffers them to treat his shield thus if he is the good knight Yvains describes. Yvains tells him the damsels are so bold because they are protected by the two knights. Gavains thinks he could not love "le Morhout," who hates the damsels, but wishes he would come and prevent them insulting his shield.

While the two are speaking, a valet on the top of a tree cries out that "le Morhout" is coming. The damsels, hearing that, fly to a tower close at hand, so frightened are they as one never saw women. But the two knights abide and prepare to fight. In the meantime Le Morhout comes at great speed on a noble steed. When Gavains sees him, he says to Yvain: "Here is, certes, an excellent knight, to judge by his bearing; the more the pity is it that he is not courteous to the ladies." As Le Morhout approaches, one of the knights rides against him with such force that his sword breaks in pieces upon Le Morhout's shield. Le Morhout returns the stroke so vehemently that he dashes man and horse to the ground, and, in falling, the man breaks his neck. Without stopping, and passing over the first knight's body, Le Morhout turns against the second one, and with one terrible stroke kills him. Then riding up to his shield, and finding it "lait et vilain," he exclaims: "Ha! Dieus, tant me heent morteument les desloiaus, les larenesses qui ensi ont mon escu avilleni et porvillié, l'escu que je tenoie si chier, pour l'amour de cele qui le me donna, que je ne l'osoie porter pour chou qu'il n'usast!" He throws away the shield he bears, takes down the white one from the tree, and begins to clean it. "Et quant il l'a bien ters, si le coumenche a baisier et sus et jus et a faire la gringnour feste del monde."

Hanging it round his neck, he declares he will kill every damsel he comes across, to avenge the disgrace they have done to the shield.

Noticing Gavains and Yvains, he asks them, without saluting them, where they come from, for he sees at once they are strangers. When they tell him they come from "Orkanie," and have seen, in passing by, how the damsels insulted his shield and how he overcame the two knights, and now intend to continue their way in search of "aventures et joustes et chevaleries," he tells them they need go no farther; he is quite ready to joust with them. Gavains, in reply, acknowledges his valour, but, as he offers them combat, he will not be let go as long as they are sound and well.

Thus saying, Gavains prepares himself for jousting, but Yvains entreats him to let him have the first bout; Gavains, says Yvains, is a stronger and a better knight than himself, and can avenge him if he is overcome, but he is not strong enough to do the same for his cousin Gavain. Yvains and Le Morhout begin to joust. Yvains deals the first stroke, but his sword breaks in pieces on his antagonist's shield. Le Morhout is more successful: he strikes Yvains so fiercely that the sword enters the left side, causing a great wound, though not mortal, and unhorsing him, when Le Morhout rides over him, so that he fears all his bones are crushed. Gavains cannot but admire the strength and valour of Le Morhout, and gives vent to his feelings in terms of surprise, such as: "Dieus, tant a grand chose en un preudomme! Dieus tant est cest homme poissans tant il vaut et tant il puet!" &c.

Having finished his reflections on Le Morhout's prowess, Gavains prepares to encounter him. In the first bout Le Morhout brings him to the ground with a violent stroke, but, fortunately for Gavains, does not wound him seriously. Gavains rises quickly, takes his "espee" in hand, and runs to meet Le Morhout, who spurs against him. Yvain, seeing his cousin on foot, is sad, and says: "Alas! we have ill-luck that one man should bring us both to the ground; we shall never have honour at court." Gavains tells Le Morhout he ought to dismount; it is not courteous for a horseman to fight against a man on foot; if he will not do so, he will kill his horse, and this will be his fault, but Le Morhout's shame. Le Morhout thanks Gavains for reminding him of this, dismounts, ties his horse to the tree where the white shield formerly hung, and, returning, protests he will fight "as brans" to the uttermost with Gavains. The latter says no word.

A long and violent fight follows. Le Morhout gives Gavains such a blow on the steel helmet that the sword enters into it more than a finger deep, but Gavains sustains the stroke bravely and returns it, but Le Morhout, stepping back, avoids the stroke. They fight long and desperately, and about the "eure de midi" are both so tired and exhausted that they must repose "pour recouvrer forche et alainne."

"Quant heure de midi fu venue et il se furent un poi reposé, Gavains, qui estoit de tel maniere que an [tou]tes saisons li doubloit sa force entour heure de midi et croissoit et amendoit plus qu'a nul autre homme." Suddenly he feels light and strong again, and recalls Le Morhout to battle with a fierce blow on the helmet. The fight is renewed, and Le Morhout, who was never overcome by any knight, is highly surprised to see how fresh and lively

Gavains is after such a long and exhausting combat. He has to do his best to cover himself and to parry Gavains' strokes.

The fight lasts "jusques viers nonne," and then Gavains' strength begins to wane "car sans faille cele forche qui li venoit entour miedi acoustumeement ne li duroit pas très bien jusques a nonne." But, nevertheless, this gift had helped him often before, and will help him again, so that he will overcome every knight who fights with him, "fors seulement sis": Lancelos; Hestor de[s] Marès; Booirs li essiliés; Gahariés; Tristrans li amoureux, "li niés le roi March;" and the sixth is Le Morhout. "And may all who read this story know," adds the writer, "que li Morhous dont je parole chi fu cil Morhous que Tristrans li niés le roi March occhist en l'isle saint Sanson pour le treuage qu'il demandoit de Cornuaille."

When Le Morhout perceives Gavains becoming weaker and weaker, he tells him they have fought long enough, and ought to cease. He will not praise either Gavains or himself, but he is sure such a battle as they have fought has not taken place in Great Britain for the last ten years. If they continue, they will kill each other, and that would be great pity.

Gavains accepts this noble offer, and, thanking Le Morhout, says he has done him great honour by asking what he should have asked, being "li plus juvenes" of them. "As you wish," continues Gavains; "our quarrel, too, has no meaning; we are not mortal enemies; let's cease fighting, and I leave you the honour of victory." But Le Morhout declares he will not accept it, as Gavains has deserved it. So they take off their helmets, kiss one another, and swear to be henceforth faithful companions and friends. When Yvain sees this unexpected end of the conflict, he thanks God.

After telling each other their names, Le Morhout praises Gavains highly, saying that he is one of the best knights he ever met. Gavains modestly declares that at the court of his uncle Artus he could find many better knights younger than himself. Le Morhout knows Gavains better than he himself does. He then invites the two cousins to stay with him, and leads them to a valley, where they find "un rechet moult bien fremet assés biel et assés cointe." Valets and squires take their horses, ladies unarm them and see to their wounds, and they are most hospitably received in every respect. Gavains recovers from his wounds after four days, and declares he will start on the morrow after mass. Le Morhout tries in vain to induce him to stay longer, and telling him: "Sire, vous avés fait [tant] pour moi et tant m'avés fait d'ounour que je nel porroie jamais desservir," declares he will accompany him some distance.

On the morrow they ride forth after mass. Le Morhout bids one of his squires accompany him on "le millour ronchin" he can find. After a while he asks Gavains whither he intends going. Gavains tells him he has no fixed destination; he seeks adventures. Then Le Morhout declares he loves Gavains so much for his valour that he will, for his sake, become an errant knight, so that he can have his company and see him oftener.

So these three knights form an alliance, vowing never to separate. The first day they find no adventures. On the second day, while riding towards

"Norgales," they arrive about the "eure de tierche" in the great forest "Aroie." Le Morhout tells the two cousins that he will lead them to a fountain in this wood where one always finds adventures.

Arrived at the fountain, he bids his companions dismount and go to the fountain's head. There they find three damsels of different ages seated beneath the trees; "car l'une ne pooit pas avoir plus de quinze ans, et l'autre en avoit bien trente, et la tierche en avoit bien setante."<sup>1</sup> When these damsels see the three knights, they rise and greet them, and the eldest asks what they seek. When they tell her adventures, the aged damsel rates them as foolish for leaving their own country. She does not think them hardy enough to achieve the adventures of this land; their bodies are too small. Gavains replies that, though not very tall, he undertakes to fight against any knight she will show him. "Well, then," says the aged damsel, "you can try. Each of you may choose one of us, and we will show you the adventures of this country." The three knights, glad to hear this, declare they are ready for any quest. The aged damsel cannot conceal from them that there is one among the three damsels who can only enter a quest when her companion knight engages himself to stay with her a whole year and protect her from all harm. Gavains and Le Morhout remain silent, but Yvains says, as he is the worst knight of the three, and his companions refuse to take this damsel, he will take her. The aged damsel thanks him much, and tells him he will have her for companion; she wished a knight who would remain with her a whole year. Gavains tells his cousin he has undertaken a difficult task; may God help him to achieve it. Le Morhout, says he, must choose one of the two remaining damsels, as he is the older. Le Morhout chooses the damsel of thirty, and thus Gavains gets the youngest, who is fifteen years old, "qui moult estoit plainne de grant biauté."

In answer to the knights' question if they have horses, one of the damsels goes off, and shortly returns with a squire leading the horses. When damsels, knights and their squires are mounted, the eldest damsel says that, as they know not what is to betide them, they should promise one another to be back in a year's time "a eure de miedi" at the fountain where they met; then they can recount their adventures, and depart whither they list, but she hopes they will go to Artus' court. Coming to the cross, where three ways branch off into the wood, they doff their helmets, kiss one another, and part with tears in their eyes. Le Morhout begs Gavains to be sure to come back at the appointed time; he will long for that day, as he loves no knight better than Gavains. Gavains thanks him, and, after giving good advice to his cousin Yvains, the three separate.

The story now returns to Artus. After the king's dismissal of Yvains, the knights, who love him well, are sad, and Artus has to use all his influence

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<sup>1</sup> "Et cele de setante apiele li contes damoisele non mie pour l'aage, mais pour chou que elle chevauchoit tousjours desliiee, ne ja fesist [si] grant yvier que elle euust el chief fors un chapiel d'or; et se vous di que elle astoit toute blanche de chainn(i)es, et pour chou que elle estoit si chanue et aloit toutes voies en guise de damoisele l'apieloit on communament la damoisele chenué."

to induce Vriens to stay after his son's departure. In the evening, Artus inquires after Gavains, as also the next day. Gaharies tells him that Gavains has gone with Yvains, news which saddens Artus much; he is sorry now that he banished Yvains, as through him he has lost Gavains; he would rather have let Yvains stay.

One day, as Artus sits at dinner in Carduel and listens to Lucan the bottler, Manassés, fully armed, enters the hall and takes off his helmet. He is bid welcome, and unarmed. When Manassés has eaten, Artus asks him if he has seen anything of Gavains and Yvains. Manassés answers No, but he has seen the king's sister Morgain, who saved his life. Artus, hearing his sister's name and not liking the others to hear, asks Manassés privately about her. Manassés tells him all he knows, and also mentions that, if "la damoisele cacheresse" had not protected Artus, Morgain would have killed him. Artus tells him that, although he has often seen the damsel huntress, he only knows of her that she is the daughter of the king of Little Britain.

On the morrow, "a eure de prime," the lady of the lake arrives with a large suite, but disguised as a lady of sixty, so that Artus does not recognise her. On her entry into the hall, Artus pays her honours as befits her age. She draws him aside, tells him she loves him well, and warns him that Morgain will again try to injure him. A damsel, "qui est menistre Morgain," will bring him a cloak, most beautiful, but of such a nature that whoever puts it on will fall down dead. When she comes with the cloak, he should bid her try it first herself, and then he will see the result. If this damsel dies, Morgain will be sad, for she loves her much. Artus thanks her greatly, declaring that no lady ever did greater service to a knight than she to him.

After supper, a richly dressed damsel enters the hall, and, going to Artus, says: "Rois Artus salus vous mande la plus vaillans damoisele et la plus biele que je sache orendroit el monde, chou est la damoisele de l'isle faee." Then opening "un eserin d'argent" which she carries, she says her lady has heard Artus praised as the best of all kings, and, to honour him, sends him here "un mantiel de drap de soie si biel et si riche" as there was never another in the world. Remembering the lady of the lake's instructions, Artus bids the damsel try it first. The damsel declares, being "feme et damoisiele," she is not worthy of wearing a king's garment. But Artus orders her to do so, and the damsel, "qui n'entendoit nul mal en cele chose ne ne connoissoit mie de quel forche li mantiaus estoit, si le met a son col et l'affable." No sooner has she done so than she falls dead. All are terrified at the sight of this wonder, and make the sign of the cross. Artus tells them that this mantle was intended to cause his death.

He then orders a great fire to be lit, and the damsel's body and mantle to be burnt. He then thanks the damsel of the lake, who is still disguised, for the great service she has rendered him, and asks her to beg whatever boon she likes, and he will grant it. The damsel declares she wants nothing. She cares for Artus, and therefore protects him. When Artus says he does not know why she is so kind to him, as he has never done anything for her, she replies: "Moi ne chaut, se vous ne me servés, vous servés tant de preudomes que se vous moriés, il n'est pas el monde que s'empresist les fais a soustenir

coume vous faites." She will go to her country the next day, and requests Artus, in return for the service she has rendered him, to always think as highly of honour and chivalry as he has done hitherto. Artus promises this, but declares he would much rather see her stay and become "la dame de cest ostel;" but she cannot do so. On the morrow she starts with her suite, and Artus returns to Carlion.

"Si laisse ore a tant li contes a parler et de l[a] dame et del roi et de toute la vie Merlin, et devisera d'une autre matiere qui parole dou graal, pour chou que c'est li commenchemens de cest livre."

The last eighteen folios of the Huth MS. contain what Malory relates in chapters xii. to xix. and in a small portion of chapter xx. of the fourth book.

In addition to the characteristic features of Malory's work, as compared with the text of the Huth MS., which have been repeatedly noticed, such as abridgment, omissions, slight modifications, and the insertion of proper names where they are missing in the French text, this portion is peculiarly marked by additional incidents absent from the "Suite" as represented by the Huth MS., and by a different order of the events.

In the beginning of the twelfth chapter Malory and the "Suite" agree in stating that the people, on hearing from Accolon that Arthur himself was his antagonist and is at present before them, kneel down and ask his pardon; but whilst in the "Suite" Arthur pardons them on the condition that they keep his name and the fight secret until his return to Camalaoth, Malory simply lets him say, "mercy shalle ye haue," and adds that they can see the sad consequences of his fighting one of his own knights. The arrangement that Damas, for whom Accolon fought, shall yield to Ontzelake (a name not mentioned at all in the "Suite"), for whom Arthur did battle, "alle the hole manoir with the appertenaunce vnder thys fourme," that Ontzelake shall hold the manor from Damas, and yearly give him a palfrey to ride upon, and all the details connected with this episode, occupying p. 134, 11, to p. 135, 10, are not to be found in the "Suite."

The statement: "Syre said syre Ontzelake / here by is a ryche abbey of your elders foundacyon of Nonnes but thre myle thens," corresponds to the passage of the Huth MS.: "si les amainent si comme a une abeie de nonnains qui assés estoit près d'illuec." In spite of the grievous wounds both Arthur and Accolon have received, they ride to the abbey. Both accounts state that Accolon dies on the fourth day, but while in the "Suite" his body is carried to Camalaoth by "four" men, in Malory "six" men have to perform this sad duty.

In the thirteenth chapter Malory says: "on a day she (Morgan) aspyed Vryens lay in his bedde sleeping," &c.; in the "Suite" this is

the day after the hunt, when Arthur awakes in prison, Accolon at the well, and Vriens by the side of his wife, as Malory also mentions at the end of the sixth chapter, but does not repeat it on this occasion, as the "Suite" does, but simply says "on a day," without determining the day of Morgan's attempt on her husband's life. Owing to this alteration, Malory also omits that, when Vriens awakes the first time, he has lost his memory through Morgan's enchantment, is therefore not surprised to find himself in his own bed, and soon falls asleep again.

In the "Suite" the damsel whom Morgan bids fetch the sword does so reluctantly and with great fear, not venturing to contradict her mistress, and Uwayne ("Yvains" in the "Suite"), who sleeps close by, separated only by a curtain, hears all his mother tells the damsel. In Malory the damsel goes to Uwayne's chamber and tells him what his mother intends doing.

The second awakening of Uriens, when he has recovered his memory, wonders at being at home, as he remembers going to bed on board ship the night before, inquires about Arthur and Accolon, and finally goes back to the river, by the advice of Morgan, to seek his companions, &c.—all this is omitted by Malory.

In the beginning of the fourteenth chapter Malory writes: "Thenne came tydynges vnto Morgan le fay that Accolon was dede / and his body brought vnto the chirche," &c., whereas, according to the "Suite," Accolon's body is brought to the court. Guenever comes first and questions the porters, who tell her they can only deliver their message in Morgan's presence. Morgan is only then sent for, and she explains to the assembled court that this must be a "gas" of her brother Arthur. Malory passes this over in silence, thus leaving it unintelligible why the knights and Guenever do not imprison her at once. Malory omits the church of St. Stephen at Camalaoth as Accolon's burial-place, but this probably induced his statement that the body was brought to the church.

In the "Suite," Guenever (who dislikes her) grants Morgan, at once and willingly, the leave of absence she desires; in Malory, only after asking her if she cannot wait until Arthur's return, and being told that her business is urgent.

The company of thirty, viz., twelve damsels and knights and squires, whom Morgan takes with her, are not mentioned by Malory.

In the "Suite," Arthur, when, on awaking, he finds the sheath of Excalibur gone, asks his people if any one was in his room while he was sleeping, and is told that a lady whom they do not know, but whom he at once, from their description, recognises as his sister Morgain, came to his room and probably carried off the sheath.

In Malory, Arthur is told that "his sister Morgan" came and took the sheath away under her cloak (!); no one dared refuse her, being his sister.

According to Malory, Arthur bids Ontzelake accompany him, whilst the "Suite" simply states that he asked a knight to ride with him, but gives no name, nor does it even specify, as already noticed, that this knight is one of the brothers.

In the description of the sheath, the words "for it was heuy of gold and precious stones" have no equivalent in the "Suite."

The marble statues into which, according to the "Suite," Morgan transforms herself and her company by enchantment, correspond to Malory's "grete marbyl stone;" nevertheless, Malory, following the account of the "Suite," relates that when Arthur comes to the place he recognises various knights and his sister.

The passage, "for by his armyuestal contenance he wold haue caused vs to haue fled," corresponds in the "Suite" to the words: "car nous nel doutons pas petit," so that the French text affords no clue to the curious word "armyuestal."

In the "Suite," the knight who would drown Manassès (Manassen in "Le Morte Darthur") has already drowned his wife, whilst in Malory, to judge from the words "and she shalle haue the same dethe anone," he means to drown her after he has killed Manassen; yet Malory, here agreeing with the "Suite," has no mention of the wife's presence.

Malory also omits the enchantment which Morgan throws on the knight to make him release Manassen.

It is evidently through inadvertence that Malory makes Morgan le fay then ride on to the country "of Gorre" instead of to "Garlot," as in the "Suite."

The fact that Morgan bids Manassen tell Arthur, besides some other details, that she would have killed him had not the damsel of the lake, who knows more about enchantments than any being alive, protected him, is not mentioned by Malory. In the "Suite," Morgan adds that this damsel, who came but lately from Little Britain, has learnt her crafts from Merlin, the enchanter of enchanter, whom she has buried alive.

In the following section Malory does not observe the same sequence of incidents as the "Suite." In the latter, Arthur sends for Urien on his return to Camalaoth, tells him of Morgan's treachery, banishes Uwayne (Yvain) from the court, and Gawayne accompanies Uwayne. They meet the damsels who insult Marhaus' shield; after witnessing Marhaus' (in the "Suite," "Le Morhout") strength and chivalry in the fight with the two knights who protect the



damsels, they fight with him, become friends, stay with him, and set out together on adventures. They find the three damsels. Then Manassen's return and the episode of the mantle are related.

Malory states that, after his return, Arthur is welcomed by his people, who declare Morgan ought to be burnt; then follow Manassen's return and the episode of the mantle; and finally Uwayne's banishment, Uwayne's and Gawayne's departure from the court, their encounter with Marhaus, &c., are told.

The episode of the enchanted mantle, as Malory tells it, differs in various points from the account given in the "Suite."

In the French text the lady of the lake comes to Arthur, with a large suite, in the semblance of a lady of sixty years of age, and tells him that a damsel will shortly bring him a royal mantle, warning him at the same time not to put it on before seeing it on the bearer. According to Malory, the lady of the lake is in her right semblance, and the damsel with the mantle is already before Arthur. Malory skips the statement that this damsel pretends to be the messenger of "la damoisele de l'isle faee," but adds a minute description of the mantle not given in the French version.

Malory's statement, "and neuer more spake word after and brente to coles," is either a misunderstanding or an intentional modification of the source. In the "Suite," the damsel drops down dead immediately after putting the mantle on, but the mantle is not the cause of her being burnt to coal, as both her body and the mantle are burnt in a great fire at Arthur's command.

The conversation between Arthur and the damsel of the lake which follows in the "Suite," the reason she gives him for loving him, her refusal to stay at his court and become "dame de cest ostel," and her subsequent departure with all her suite are absent from Malory's account. This version of the episode is peculiar to the Huth MS., for, as will be shown later on, Malory brings the lady again, and repeatedly, on the scene in the rest of the fourth book.

The description of Uwayne's banishment also slightly varies from the account given in the "Suite," in which Arthur does not tell Uriens that Accolon mentioned Morgan's intention to kill him also, whilst various details in the "Suite" are not in "Le Morte Darthur."

In the "Suite," Gawayne and Uwayne learn from the damsels' song that the white shield belongs to Marhaus, and why they dishonour it. According to Malory, Gawayne asks the damsels, and they tell him.

In the "Suite," Gawayne does not reproach the damsels for dishonouring the shield, as he does in Malory's account.

Malory skips the passage in which the "Suite" describes how Marhaus, after cleaning the shield, kisses it, and gives loud vent to his joy.

Uwayne's, and more especially Gawayne's, fight with Marhaus are related by Malory in much the same way as in the "Suite," but it is worth notice that Malory by no means distinguishes exactly between "glaive" and "espee," as does the French text.

Gawayne's question, p. 143, 12-23, why Marhaus hates the damsels, and Marhaus' answer, are absent from the "Suite." The latter makes Gawayne and Uwayne stay four days with Marhaus; Malory, "seven days."

In the description of the damsels whom the three knights meet, Malory deviates from the "Suite" in stating that the eldest has a garland of gold round her head, the second a "serkelet" of gold, and the youngest a garland of flowers.

The reason why Uwayne gets the eldest of the three damsels, Marhaus the one of thirty, and Gawayne the youngest differs in the "Suite" and in Malory. In the "Suite," Uwayne selects the damsel of seventy because his two companions demur to staying a whole year with her; in Malory, because, as the eldest, she has the most experience. In the "Suite," the damsels have horses and the knights are accompanied by their squires; in Malory, "eueryche knyghte sette behynd his lady hym."

The "Suite de Merlin" as represented by the Huth MS. reaches to this point. The adventures of the three knights with the damsels, which form, with some other incidents, the ten last chapters of Malory's fourth book, are not in the Huth MS., and Malory's account is, up to the present day, the only extant version for this portion of the "Suite." The Huth MS. is not only imperfect, but from the remark quoted above in the analysis, that the quest of the Holy Grail now begins, as well as from the statement that the lady took leave of Arthur and returned to her country, we may infer that, for some reason unknown to us, the scribe of the Huth MS. broke off here, and, in order to make his work look complete, quoted a later passage from his original.<sup>1</sup>

Having now completed the critical examination of the "Suite de Merlin," as represented by the Huth MS., in its relation to Malory's "Le Morte Darthur," it is natural to ask if the MS. Malory used was a faithful copy of the Huth MS., and if we can attribute to the compiler all the variants between the English and French versions.

As long as the Huth MS. is the only known French text of this romance, it is obviously impossible to answer this question with abso-

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<sup>1</sup> Compare also M. G. Paris' remarks on the lengths of the three parts of the false Robert de Boron's work in the Introduction to the Huth MS.

lute certainty; but even at present I am disinclined, after considering all the circumstances of the case, to ascribe all the variants to Malory, but rather hold that many were already present in the MS. of the "Suite" which he used, especially the great number of proper names. I would explain the relations between the Huth MS. and Malory's prototype in much the same way as I explained the relationship of the various MSS. of the Vulgate-Merlin (p. 32)—viz., that various MSS. descended from the original MS. of the "Suite de Merlin" as combined with Robert de Boron's "Joseph" and "Merlin." These were copied in their turn, and during this process special features were introduced by different scribes. The Huth MS. and the one Malory used thus belong evidently to different stages in the development of the MSS., the Huth MS. being, I believe, of earlier date than that used by Malory.

Reserving reflections on Malory's workmanship for a later chapter, it only remains for me here to describe briefly the place of the Huth MS. in the history of the Arthurian romances. This has already been done in the most ingenious manner by M. G. Paris in his Introduction to the Huth "Merlin," and I cannot do better than summarily indicate the conclusions at which he has arrived.

After pointing out that the romance of Merlin as contained in the Huth MS. consists, like the Vulgate-Merlin, of a prose-rendering of Robert de Boron's poem, a "Continuation" of the same, and a "Suite," and that in both cases there is nothing in the French MSS. to indicate where the work of the genuine Robert ends and that of the continuator begins, M. Gaston Paris conclusively shows, by internal evidence, that the author of the "Suite" cannot possibly be Robert de Boron. Further, the writer of the "Suite" must have been acquainted with various romances which we can safely affirm were unknown to Robert de Boron. Thirdly, the "messire Helie," repeatedly mentioned by the false Robert de Boron as his "companion of arms," was in reality a man who lived before him, and the author of a "Conte du brait" now lost.

The "Suite," like the Vulgate-Merlin, was intended to form a link between Robert de Boron's "Merlin" and the "Lancelot" and other romances. Various passages and references in the "Suite" prove that its writer was acquainted with the "Conte du brait," the "Lancelot," "La Mort au roi Artus," and the "Tristan."

As far as the contents of the "Suite" are concerned, it consists of two groups of elements—viz., developments of indications contained in the romances known to the writer, and stories either borrowed from elsewhere or invented by the writer.<sup>1</sup>

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<sup>1</sup> Compare Introduction to the Huth MS., vol. i. pp. xi-1.

The writer of the "Suite" mentions, on fol. 125<sup>d</sup> (ed. p. 212), that his book was to consist of three parts—the first from an undetermined point to where Balaain finds the damsel (fol. 125<sup>d</sup>), the second from fol. 125<sup>d</sup> to the beginning of the quest of the Holy Grail, and the third from the beginning of this quest to the death of Lancelot and King Mark.

The writer does not state where his first part, which terminates on fol. 125<sup>d</sup>, begins, but we can safely say at the beginning of the Huth MS. It thus comprised:—(1) the "Joseph of Arimathea;" (2) the "Merlin" by Robert de Boron; and (3) the writer's own work, occupying 125 folios. Bearing in mind that the second and third parts equalled the first in length, the second would have finished on fol. 250 and the third on fol. 375. As the Huth MS. finishes on fol. 230, we may conclude that part ii. wants about twenty folios, which probably contained the events related in the last ten chapters of Malory's fourth book. The Huth MS. is thus abridged as well as imperfect, and the paragraph relating to the beginning of the Grail quest is anticipated from a later folio (probably fol. 225) of the original MS.

Bearing in mind the indications contained in parts i. and ii. as we have them, M. Gaston Paris concludes that this third part, which likewise comprised some 125 folios, contained a Grail quest, which probably served as a basis to the quest we now possess, and which is incorporated in the "Lancelot," and attributed to "Gautier Map," and also other adventures of Arthur, Lancelot, and Tristan. It by no means necessarily follows that this third part is due to the writer of the first and second parts.<sup>1</sup>

<sup>1</sup> Huth MS., Introd. pp. lxii-lxiii. M. Gaston Paris says: "Voici au contraire comment nous nous représentons les choses: le *Perceval* de Robert de Boron avait été remplacé par une *Queste du saint graal* où le héros privilégié était non plus Perceval, mais Galaad; ce Roman était mis sous le nom de Robert de Boron, par une supercherie qui se comprend sans peine, puisqu'il était destiné à prendre la place du *Perceval* de Robert. D'autre part le *Joseph* et le *Merlin* de Robert, réduits en prose, continuaient à son nom. Notre compilateur a fabriqué avec les éléments que nous avons cherché à sa continuation du *Merlin* pour rattacher le *Joseph* et le *Merlin* à cette *Queste* qui s'est donné tout naturellement lui-même pour Robert de Boron, auteur réel des deux premiers, auteur prétendu du troisième de ces romans. Comme d'autre part il connaissait les romans de *Lancelot*, de la *Mort Arthur*, de *Tristan* et du *Brait Merlin*, il a réuni son œuvre d'annonces et d'allusions relatives à leur récits, et il a complété, par quelques emprunts qu'il leur a faits, la *Queste* qu'il comptait annexer à sa compilation. Il a divisé son œuvre en trois parties dont la troisième seule a un commencement et une fin donnés par le récit lui-même: elle était consacrée presque en entier au *grail*, c'est-à-dire à la *Queste*, sauf des renvois aux autres romans pour la fin des principaux personnages. La longueur de cette troisième partie l'a seule guidée dans la division en deux parties du reste de son œuvre: pour que les trois parties eussent une dimension égale, il a mis dans la première le *Joseph*, le *Merlin* et un fragment de sa

The author of the "Suite" evidently knew still less of England than did Robert de Boron, and the whole bears the unmistakable stamp of French workmanship. According to all probability, it was composed between 1225 and 1230. In comparison with other romances of the same kind, the "Suite" is certainly inferior, from the author's undue tendency to introduce mystical and supernatural elements.

#### D. "LA MORTE ARTHURE": THORNTON MS.

##### BOOK V.

**F**OR the fifth book of "Le Morte Darthur" in Caxton's edition Malory principally used the "La Morte Arthure" by the Scotch poet Huchown as we possess it in the MS. of Robert Thornton in the Lincoln Cathedral Library.<sup>1</sup> Now and then, however, Malory embodies facts into his narrative, in contradiction to Huchown, which he can only have found either in Wace's Brut, in Robert of Gloucester's Chronicle, in Layamon's Brut, or in the "Suite

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continuation coupée à l'endroit voulu, dans la seconde le reste de sa continuation. Aussi s'est formée la compilation que nous ne possédons plus telle quelle, et qui a dû d'ailleurs comme nous le verrons, être réduite de bonne heure à une forme à peu de chose près aussi imparfaite que celle où elle nous est parvenue. La troisième partie a été négligée du moment où la *Queste* qu'elle contenait, remaniée en plusieurs points, a été incorporée au *Lancelot*. Quant à la seconde, celle qui nous est arrivée dans le seul manuscrit Huth, elle fut plus tard également délaissée par suite de la concurrence victorieuse qui lui fit l'autre continuation du *Merlin*, celle que nous avons appelée la vulgate," &c.

I cannot help thinking that the attribution of the authorship of the *Prose-Perceval* to Robert de Boron, and the substitution of Galahad for Perceval in the "Queste," are rather problematical arguments. On what grounds can we affirm that Robert, of whom we only possess poetry, has also written prose? And how very unlikely is it that a writer or scribe of a "Queste" should substitute Galahad for Perceval without most serious reasons. I think it is more probable that there existed from the outset two versions of the "Queste del Saint Graal," and that these two versions were late, unfounded and mixed up in the "Queste" when it was embodied into the "Lal."  
—H.O.S.

<sup>1</sup> The relationship of the "La Morte Arthure" of the Thornton MS. to the *Historia Britonum* of Geoffrey of Monmouth, Wace's Brut, Layamon's Brut, and Robert of Gloucester's and Peter Langtoft's Chronicles has been investigated by P. Branscheid, *Anglia*, pp. 179-236, 1885 (Hallens. dissert. 1885). In order to facilitate the com-

pari-  
so ths  
erstand by:  
" Thomas Malory's Le Morte Darthur.  
" ( Ifredi Monumetensis *Historia Britonum*. Nunc primum in Anglia novem  
codd. collatis edidit J. A. Giles; Londini 1844. 8vo. Translated by the same in  
"Six C glish Chronicles." London, 1848. 8vo.  
"W Wace's Le Roman de Brut (xii<sup>e</sup> siècle), publié pour la première fois d'après

de Merlin.” Malory has suppressed Huchown’s ending, as it did not suit his purpose.

MA. begins with the poet’s invocation of God’s grace, praying that he may be enabled to write words

“Plesande and profitabile to the popule that theme heres.”

Hereafter the readers are requested to listen attentively to the adventures

“Off the ryealle renkys of the Rownde Table.”

These knights are noble, wise, “doughty in theire doynge,” courteous, and worshipful; they have achieved many marvellous feats of arms; they have overcome the Roman Emperor Lucius. Their expedition against Lucius forms the subject of the romance.

When King Arthur had finished his glorious wars, and conquered many kingdoms and countries, and regained all that King Vther once had in his possession, as “Orgayle,” “Orkenay,” “alle this owte-ises,” “Irelande,” “Occyane,” “Scottlande,” “Wales,” “Flaundrez,” “Fraunce,” “Holaund,” “Henawde,” “Burgoyne,” “Brabane,” “Bretayne the lesse,” “Gyane,” “Gothelande,” “Grece,” “Bayone,” “Burdeux,” “Turoyne,” “Tholus,” “Peyters,” “Prouynce,” “Valence,” “Vyenne,” “Eruge,” “Anyone,” “Nauerne,” “Norwaye,” “Normaundye,” “Almayne,” “Estriche,” “Danmarke,” “Swynne,” and “Swetherwyke,” he dubs his knights and richly rewards them. He appoints his cousins kings of various conquered countries. He then rests, and holds in all royal splendour his Round Table. After spending some time in Britain he goes to Wales “for to hunt at the hartes;” by the consent of his lords he founds “Caerlyone,”

“On the riche reuare that rynnys so faire,”

*i.e.*, the Usk.

At “Carlelele” he gathers all his knights at Christmas for a great

les Manuscrits des Bibliothèques de Paris, avec un commentaire et des notes par Le Roux de Lincy. Rouen, 1836-38. 3 vols. 8vo.

“L.”—Layamon’s Brut or Chronicle of Britain; a poetical semi-Saxon paraphrase of the Brut of Wace. Now first published from the Cottonian MSS. in the British Museum, accompanied by a literal translation, notes, and a Grammatical Glossary by Sir Frederic Madden. London, 1847. 3 vols. 8vo.

“R.”—The Metrical Chronicle of Robert of Gloucester, edited by W. Aldis Wrigley. London, 1887. 2 vols. 8vo.

“P.”—The Chronicle of Pierre de Langtoft in French Verse. From the earliest period to the death of King Edward I. By Th. Wright. London, 1866-68. 2 vols. 8vo.

“MA.”—Morte Arthure or The Death of Arthur. Ed. from R. Thornton’s MS., Lincoln Cathedral Library, by E. Brock. London, 1871. 8vo. E.-E.T.S.

I have also looked through “The Cronycles of England,” by Douglas, a monk of Glastonbury, and continued by W. Caxton, London, 1480, fol., and afterwards several times reprinted, also once in 1497 at “Andewarpe,” by Gerard de leew, but they follow the versions of the earlier Chronicles, and differ in the main points from MA. and M.

festival. A stately assembly of dukes, peers, earls, bishops, &c., surrounds the great conqueror; indeed, there was never so noble a feast seen. Nobody is allowed to depart till ten days have expired. On New Year's Day, when all are feasting, there suddenly appears a senator from Rome with sixteen knights.

M. condenses into three the contents of the first eighty lines of MA. MA. places the great festival at Christmas and the following New Year's Day; W., L., R., and P. at Arthur's coronation at Whitsuntide; in all four it takes place at Carleon; M. specifies neither time nor place. M. also omits the catalogue of the various countries conquered by Arthur, simply stating: "after longe werre" Arthur "rested and helde a Ryal feeste." As against MA., but in accordance with W., L., R., and P., M. speaks of twelve "auncyen men berynge eche of them a braunche of Olyue in token that they cam as Embassatours," &c. G.: "ecce duodecim viri maturæ ætatis reverendi vultus, ramos, olivæ in signum legationis in dextris ferentes."

- Compare W. "Es vous douse homes blans, quenus  
D'olive portent en lor mains."  
R. "þer come in twelf olde men. wiþ euene pas þere.  
Of oliue as in signe. þat hii azen pays nere."  
L. "þar comen twealf cnihtes,  
ohte men and wihte."  
P. "U xij. gentils chivalers venent de meure age."

It is, however, more probable that Malory derived this information from the "Suite de Merlin," as I have pointed out in a former chapter (*supra*, p. 66). The passage in the Huth MS., fol. 85<sup>a</sup>, runs thus: "Et en che que li rois mengoit, es vous par laiens entrer douze hommes qui tout estoient vestu de blanc samit. Et estoient tout li honme viel et auchien et tout blanc de kenissure(s), et portoit chascuns en sa main un rain d'olive par senefiance."

When the ambassadors have come into the king's presence they greet him from Sir Lucius Iberius, Emperor of Rome, who considers Arthur as his vassal, and desires him to appear at Lammas next before him at Rome with all his knights of the Round Table, in order to explain why, instead of doing him homage and recognising him as sovereign lord, Arthur rebels against him, and withholds the tribute due from him. In case Arthur disobeys this order, Lucius will invade England and imprison the king. Moreover, the rolls and register of Rome state that Arthur's father paid tribute:

"That Iulius Cesar wane wyth his ientille knyghttes."

Hearing these bold words, Arthur becomes very angry, and looks so fierce that the messengers are frightened, and one of them cries for

mercy, declaring that it was not their fault: they had but to fulfil the orders of him who had sent them.

“Haa! crauaunde knyghte! a cowarde *the* semez!”

is Arthur's reply. The senator excuses himself, saying Arthur's face is too dreadful to look at: he resembles a furious lion.

M., following MA., as against G., W., L., R., and P., makes the Roman ambassadors deliver an oral message instead of a letter. The contents of the letter or speech are nearly the same in all versions, only more or less detailed. M. speaks of “Emperour Lucius,” with the anomalous addition “whiche was called at that tyme Dictatour or procurour of the publyke wele of Rome.” G. calls him at first only “Lucius Tiberius,” and in the letter to Arthur “Reipublicæ procurator” (p. 174), and later on “imperator” (p. 196), but evidently in the sense of “chief of the army,” as he speaks of the Emperor Leo in other passages. In W. the name is here “Luces,” later on “Licius Yber,” once describing his dignity as:

“Luces qui Rome em baillie  
Et de Rome la signorie,”

but he generally calls him “emperere.” In L., “Luces” alone occurs, with the title “kaysere.” M. evidently noticed the contradiction in the sources, and tried to avoid it by giving to his “Lucius” all three titles.

In M. and MA., Arthur bids the ambassadors wait for an answer till he has consulted with his dukes, barons, doctors, peers, and knights. M., as well as W. and L., as against MA. and G., relates that several of the knights are so indignant at the Roman message that they start up and wish to punish the ambassadors. But Arthur prevents this, and commands them to conduct the ambassadors to their chambers and provide them with all necessaries. He wishes them to be treated as well as possible.

In MA. follows an elaborate description of the gorgeous entertainment of the Romans (ll. 176-242) not to be found in the other sources, including M.

Compare M. 161, 5. “and that noo deyntee be spared /” and MA. 162. “Spare for no spycerye.”

M. 161, 5. “/ For the Romayns ben grete lordes /” MA. 175. “As of *the* realste blode *that* reynede in erthe.”

With line 7, p. 161, M. takes up the account as given in MA., but considerably condenses it. The remainder of chapter i. relates how Arthur takes counsel with his lords and barons as to what answer he should give to Lucius. MA. and G. describe the council as taking place in the “geauntes toure,” “in giganteam turrim;” W. speaks of



"tor perrine, Que lon apeloit Gingantine;" L. only mentions a tower of stone; M. does not give any specification of the place at all.<sup>1</sup> According to all the versions, Cador speaks first, and much to the same effect. M. (161, 10-14) agrees as closely as his conciseness permits with MA. 247-257. Compare especially the following lines of MA. with M. :—

MA. "The letters of sir Lucius lyghttys myne herte!"

M. "Syre this message lykys me wel."

MA. "We hafe as losels liffyde many longe daye."

M. "for we haue many dayes rested vs and haue ben ydle." &c.

Arthur's reply in M. follows G., W., L., and R. more closely than MA. and P. The names Bellinus and Brenius occur in G.; Constantyn is called the son of "Heleyne" by G., W., L., and R., but not by MA. Bawdewyne as one of the kings of Britain occurs only in MA. G., W., L., and R. also mention "Maximian," omitted by M. and MA.

The second and third chapters of the fourth book of M. correspond to ll. 288-750 of MA. MA., M., and P. omit Howel as the second speaker, as against G., W., L., and R. M., which previously has always styled "Anguysshe" King of Ireland, makes him here King of Scotland, in accordance with the other versions. For this speech M. follows MA. very closely, repeating to a great extent the very terms and phrases, as is seen in the following passages:—

	MA. p. 10.	M. chap. ii. p. 161.
288	<i>Than</i> answarde kyng Aungers to Arthure hym seluyne, "Thow aughte to be ouerlynge ouer alle <i>other</i> kynges,	Thenne ansuerd kyngye Anguysshe of Scot- land / Syr ye oughte of right to be above al other kynges /
290	fore wyseste, and worthyeste, and wyghteste of haundes, The knyghtlyeste of counsaile <i>that</i> euer corone bare;	for vnto yow is none lyke ne pareylle in Crystendome/ofkny; hode ne of dygnyte / & I counceylle you neuer to obey the Ro- mayns / for whan they regned on vs / they destressyd oure elders / and putte this land to grete extorcions & taylles / wherfore I make here myn auowe to auenge me on them / and for to strengthe youre quarel I shal furnyssh xx M good
	I dare saye fore Scottlande, <i>that</i> we theme schathe lympyde, Whene <i>the</i> Romaynes regnede, <i>that</i> ay raunsounde oure eldyrs, And rade in theire ryotte, and rauyschett oure wyfes,	
295	<i>With</i> -owttynne resone or ryghte refte vs oure gudes; And I salle make myne avowe deuotly to Criste, And to <i>the</i> haly vernacle, vertuus and noble, Of this grett velany I salle be venged ones On <i>þone</i> venemus mene, wyth valiant knyghtes!	
300	I salle the forthire of defence fosterde ynewe, fifty thowsande mene, wyth-in two eldes,	

<sup>1</sup> R. has: "E se mette al chastel de geaunterye."

Of my wage for to wende, whare so the lykes,  
To fyghte wyth thy ffaamene, *that vs unfaire ledes.*”

men of warre and wage  
them on my costes /  
whiche shal awayte on  
yow with myself whan  
it shal please yow /

In MA. follow speeches by the King of Little Britain, “the Walsche kynge,” “syr Ewayne,” and “Launcelot” which do not occur in any of the other versions. M. and MA. alone speak of “the kyng of lytil Brytayne;” in G. and W. he is named “Hoel,” in R. “Howel.” The further names in M. of the kings and lords who promise Arthur their assistance are drawn from MA., but the number of soldiers which each pledges himself to send are probably invented by M., as they do not occur in any other version.

M. 162, 2. “the lord of westwalis.” MA. 319. “‘A! A!’ sais the Walsche kynge,” &c. 322. “In West Walys i-wysse,” &c.

M. 162, 3. “syr Vwayne.” MA. 337. “Syre Ewayne fytz Vryence.”

“Syre Ider his sone,” *i.e.*, Vwayne’s, M. 162, 3, is not mentioned in MA. at the place in question, but later on, l. 1490: “Sir Idrus fitz Ewayne thane ‘Arthure!’ ascryez.”

M. 162, 4. “syre launcelot.” MA. 368-381. “‘By oure Lorde,’ quod sir Launcelot,” &c.

M. 162, 5-7, represent ll. 395-406 of MA., Arthur’s speech, in which he thanks his knights for their readiness and courage, winding up with the words:

“I acounte no kynge *that vndyr* Criste lyffes  
Whilles I see ȝowe alle sounde, I sette be no more.”

MA. 407-418 tells how, after the council, all are merry: music, dancing, and feasting follow each other. On the seventh day the senator asks for the reply, and receives it from Arthur, “after the Epiphanye,” surrounded by all his dignitaries. M. suppresses this passage entirely. The reply given to the ambassadors, M. 162, 9-23, corresponds briefly to MA. 419-482, but is more like W. and L. M. and all other versions omit Arthur’s order to the Romans to leave the country within seven days, reaching “Sandwyche” on the seventh day, and passing by “Watling Street.” He adds that if one of them is found on the eighth day in England, he shall be torn by horses or hanged up for the dogs to gnaw. Differing from MA. 476-478, but agreeing with W. and L., M. relates that Arthur gives large presents to the ambassadors.

M. 162, 25, and MA. 481 agree in stating that Sir Cador is selected by the king to convey the Romans safely to Sandwich; no other version mentions this incident.

According to M. 162, 27 and 28, the ambassadors pass by “Sandwyche,” “flaundes,” “Almayn,” “the montayns,” and “all ytalye”; in

MA. 490-91, "Sandwyche"; 493-94, "Flaundrez"; 496, "Almayne"; 497, "Mount Godarde"; 498-99, "Lumbardy" and "Tuskayne."

Upon their return to Lucius they tell him all they heard and saw at Arthur's court: MA. 504-53; M. 162, 29, to 163, 12. The detailed account given in MA. is considerably shortened by M., and again is more like the corresponding passage in W. and L. Here M., forgetting the previous deviation from MA., suddenly speaks of "one of the senatours," and mentions that he and his companions were frightened when they "beholde his countenaunce," *i.e.*, Arthur's, evidently alluding to the incident already mentioned as occurring in MA., but omitted in M.

Compare, more particularly, M. 163, 4-8, with MA. 522-24:

"Thy nedes this new zere, I notifiede my selfene  
Be-fore *that* noble of name *and* neynsome of kynges;  
In the moste reale place of *the* Rounde Table," &c.

Further, M. 163, 9-12, with MA. 534-36:

"The knyghtlyeste creatowre in Cristyndome haldene,  
Of kyng or of conquerour, crownde in erthe,  
Of countenaunce, of corage, of crewelle lates," &c.

The reply of Lucius on hearing Arthur's message, MA. 554-569, corresponds in part only to M. 163, 14-17, but is not to be found in any of the other versions. "Ianeweyes"<sup>1</sup> and "myghty warryours of Tuskane and lombardy" must be M.'s invention.

MA. 570-613 is closely followed by M. 163, 16-32, though much compressed:—

570	Thane <i>sir</i> Lucius lordlyche <i>lettres</i> he sendys Onone in-to <i>the</i> Oryente, with austeryne knyghtez, Tille Ambygane and Orcage, and Alysaundyre eke, To Inde and to Ermonyne, as Ewfrates rynnys, To Asye, and to Affrike, and Ewrope <i>the</i> large,	and forthwith sente old wyse knyghtes vnto these countrayes folowyng / fyrste to ambage and arrage / to Alysaundyre / to ynde . to hermonyne / where as the ryuer of Eufrates renneth in to Asye / to Auffryke / and Europe the large / to ertayne and Elamyne to Arabye / Egypte
575	To Irritayne, and Elamet, and alle <i>thase</i> owte ilez ; To Arraby and Egipt, tille erles and <i>other</i> , That any erthe occupyes in <i>thase</i> este marches Of Damaske and Damyat, and dukes and erles ;	and to damaske / to damyete

<sup>1</sup> The form "Ianeweyes" occurs, I think, in MA. 374: "Emange alle his geantez genyuers and other." E. Brock quotes in his Glossary, p. 163, "genyuers" as a form unknown to him. I do not know it either, but I think it is a mis-spelling of "genyuees." This is very probable when we read l. 559, "Many geante of geene"; 2890, "Iolyan of Iene, a geante."

for drede of his daungere they dresside *theme* sone;  
 580 Of Crete and of Capados the honourable kyngys

Come at his *commaundment*e, clenly at ones ;  
 To Tartary *and* Turky, whene tythynngez es comene,  
 They *turne* in by Thebay, terauntez fulle hugge,  
 The *flour* of *the faire* folke, of Amazonnes landes ;  
 585 Alle thate *ffaillez* on *the felde* be forfette fore euere !  
 Of Babyloyne and Baldake the burlyche knyghtes,  
 Bayous *with theire* baronage bydez no langere ;  
 Of *Perce*, and of Pamphile, and Preter Iohne landes,

Iche prynce *with* his powere appertlyche graythede ;  
 590 The Sowdane of Surrye assemblez his knyghtes,  
 fra Nylus to Nazareth, nommers fulle huge ;  
 To Garyere *and* Galelé *they* gedyre alle at ones ;  
 The Sowdanes that ware sekyre sowdeours to Rome

They gadyrede ouere *the Grekkes* See *with* greuous wapyns,  
 595 In theire grete galays, wyth gleterande scheldez ;  
 The kyng of Cyprys *one the* see *the* Sowdane habydes,  
 With alle *the* realles of Roodes, arayed *with* hyme one ;  
 They sailede *with* a syde wynde oure *the salte* strandez :  
 Sodanly *the* Sarezenes, as *theme* selfe lykede,  
 600 Craftyly at Cornett the kynges are aryefede,  
 fra *the* ceté of Rome sexti myle large.

Be that the Grekes ware graythede, a fulle gret nombyre,  
 The myghtyeste of Macedone, *with* mene of *tha* marches,  
 Pulle and Pruysslande presses *with* other,  
 605 The lege-mene of Lettow *with* legyons ynewe :

Thus they semble in sortes, summes fulle huge,  
 Sowdanes and Sarazenes, owt of sere landes,  
 The Sowdane of Surry and sextene kynges,  
 At the cetee of Rome assemblede at ones.

610 Thane yschewes *the* emperour armede at ryghtys,  
 Arayed *with* his Romaynes appone ryche stedys ;

Sexty geauntes be-fore, engenderide *with* fendez,

and Cayer (?) / to  
 Capadoce /

to tarce / Turkye

pounce (?) / and pam-  
 poyle /

to Surrye

and gallacye / And  
 alle these were sub-  
 gette to Rome and  
 many moo /  
 as Grece /

Cypres /

Macydone/(Calabre/  
 Cateland / portyngale  
 with many thousandes  
 of spaynyardys)  
 Thus alle these kynges  
 / dukes / and admyrals  
 assembled aboute  
 Rome with xvj kynges  
 attones with grete  
 multytude of peple /  
 whan themperour vn-  
 derstood their comyng  
 / he made redy his  
 Romayns / and alle  
 the people bytwene  
 him & Flaundes /  
 Also he hadde gotten  
 wyth hym fyfty Ge-  
 aunts whiche had ben  
 engendered of fendys  
 / And they were or-  
 deyned to garde his  
 persone / and to breke  
 the fronte of the  
 bataylle of kyngde  
 Arthur /

A comparison of these two passages with one another and with the account given in the other versions shows beyond doubt that M. follows or copies MA. Certain variations are, however, noticeable, which it is difficult to explain.

Did M. intentionally alter MA., or did the copy of MA. he saw differ from the Thornton MS.? The sequence of the names of countries, with the exception of a few omissions, being the same in both versions, how can it be explained that M. writes "Cayer" for "Crete," "Turce" for "Tartary," "Pounce" for "Perce," "Gallacye" for "Garyere" or "Galele"? M. omits several places, and adds Calabre, Cateland, portyn-gale. All other versions vary in this account considerably; if MA. had no other source, unknown to us, Branscheid is right in attributing this enumeration of various countries to Huchown.

The remaining nine lines of the second chapter of book iv. in M. only very slightly resemble the corresponding lines in MA., 613-24. As none of the other versions contains any facts like those in M., I am inclined to ascribe this conclusion to M. There is one line which, to a certain extent, suggests that here also M. had MA. before him, if it be admissible to suppose his copy of MA. read "Colone" for "Colome," viz.:

MA. "In the contré of Colome castelles ensegegez"

M. "vnto Coleyne / and byseged a castel there by."

M. inserts the names of "Burgoyne" and "the Royame of lytyl Bretayne" from a later portion of the narrative.

The third chapter of book iv. of M. varies considerably from MA. and from all other versions, but MA. has certainly furnished many details.

Compare MA. 624. "At the vtas of Hillary"  
 636. "In the palez of ȝorke a parlement he haldez"  
 633-635. "He sendez furthe sodaynly *sergeantes* of armes,  
 To alle hys mariners on rawe, to areste hym schippys;  
 At Sandwyche on *the* see, saile whene hym lykes."  
 640-643. "I am in *purpos* to passe perilous wayes,  
 To kaire *with* my kene mene, to conquere ȝone landes,  
 To owtraye myne enmy, ȝif auenture it schewe,  
 That occupyes myne heritage, *the* empyre of Rome,"

with M. 164, 7-12: "kynge Arthur / that commaunded all them of his retenue to to be redy atte vtas of hyllary for to holde a parlement at yorke / And at that parlement was concluded to areste alle the nauye of the lond and to be redy within xv dayes at sandwyche," &c.

M. then goes on to state that Arthur leaves his kingdom and his wife, Gueneuer, to the care of "Syre Bawdewyn of Bretayne" and "syr Constantyn sone to syre Cadour of Cornewaylle," "wherfore syre

launcelot was wrothe"; but the reason M. adduces, "for he lefte syre Trystram with kynge Marke for the loue of beal Isoulde," is unintelligible. The incident of Gueneuer's fainting, upon taking leave of Arthur, is again drawn from MA., as well as the words, "I wyl that syre Constantyn be myn heyer and kyng crowned of this royame as next to my blood," though in MA. they occur only when Arthur is dying.

ll. 4316-17. "Constantyne my cosyne he salle the corowne bere,  
Ahs be-commys hym of kynde, ȝife Criste wille hym thole!"

It is remarkable that MA. and M. mention "Sandwich" as the place where Arthur's armies gather and set out to sea. The other versions name: G., "Hamo"; W., L., and R., Suthantone, Southamptone, and Suhamptoun. Considering that Arthur planned to, and really did, cross over to Normandy, it is more natural that Southampton should be the port chosen than Sandwich in Kent, a fact which, as Branscheid justly remarks, misled M., whose geographical knowledge is not his strong point, to suppose (166, 4) that Barflete, *i.e.*, Barfleur, was in Flaundes, whereas it is in Normandy.

The fourth chapter of book iv. in M. is, throughout, a prose-rendering of MA. 756-839. None of the other versions contains such a detailed description of the dream and its interpretation. In order to show as clearly as possible to what extent M. follows MA., I have printed the two texts side by side. The passages in brackets are M.'s additions. M., ignoring perhaps the northern dialect, reads, in line 775 of MA., "bore" for "bere."

MA. 756-839.

The kynge was in a gret cogge, *with knyghtez fulle many,*  
In a cabane enclosede, clenlyche arayede;  
*With-in* on a ryche bedde rystys a littyll,  
And *with the swoghe of the see* in swefnyng he felle.  
760 Hym dremyd of a dragone, dredfulle to be-holde,  
Come dryfande ouer *the depe* to dreuschene hys peple,  
Ewene walkande owte of the weste landez,

Wanderande vnworthy ouere the wale ythez;  
Bothe his hede and hys hals ware halely alle ouer  
765 Oundyde of azure, enamelde fulle faire:  
His scoulders ware schalyde alle in clene syluere  
Schreede ouer alle *the schrympe with* schrinkande poyntez;

Hys wombe and hys wenges of wondyrfullé hewes,  
In *meruaylous* maylys he mounstede fulle hye

M. v. chap. iv.

And as the kynge laye  
in his caban in the  
shyp / he fyll in a slom-  
erynge and dremed a  
meruayllous dreme /  
hym semed that a  
dredeful dragon dyd  
drowne moche of his  
peple / and he cam  
fleyng oute of the  
west /

and his hede  
was enameled with  
asure / and his shoul-  
ders shone as gold /  
(his taylle ful of tat-  
ters)  
his bely lyke  
maylles of a merueyl-  
lous hewe /

- 770 Whayme *that* he towchede he was tynt for euer!  
 Hys feete ware floreschede alle in fyne sabylle,  
 And syche a vennymous flayre flowe fro his lyppes;  
 That the flode of *the* flawez alle one fyre semyde!
- 775 Thane come of *the* Oryente ewyne hyme agaynez,  
 A blake bustous bere abwene in the clowdes,  
 With yche a pawe as a poste, and paumes fulle huge,  
 With pykes fulle perilous, alle plyande *thame* semyde,
- Lothene and lothely, lokkes and *other*,  
 Alle with lutterde legges, lokerde vnfaire,  
 780 filtyrde vnfrelly, wyth fomannde lyppes,  
 The fouleste of fegure that *four*mede was euer!  
 He baltyrde, he bleryde, he braundyschte *ther*-after;  
 To bataile he bounnez hym with bustous clowez:  
 He romede, he rarede, that roggede alle the erthe!
- 785 So ruydly he rappyd at to ryot hym seluene!  
 Thane the dragone on dreghe dressede hyme-a-zayne  
 And with hys duttez hym drafe one dreghe by *the* walkyne:
- He fares as a fawcone, frekly he strykez;  
 Bothe with feete and with fyre he feghttys at ones!
- 790 The bere in the bataile *the* bygger hym semyde,  
 And byttes hyme boldlye wyth balefulle tuskez;
- Syche buffetez he hym rechez with hys brode klokas  
 Hys brest and his brathelle whas blodye alle ouer!  
 He rawmpyde so ruydly that alle *the* erthe ryfez,  
 795 Rynnande one reede blode as rayne of the heuene!
- He hade weryede the worme by wyghtnesse of strengthe,  
 Ne ware it fore *the* wylde fyre that he hyme wyth defendez.  
 Thane wandrys *the* worme awaye to hys heghttez,  
 800 Commes glydande fro *the* clowddez, and cowpez fulle euene;  
 Towchez hym wyth his talounez, and terez hys rigge,  
 Betwyx *the* taile and the toppe tene fote large!  
 Thus he brittenyde the bere, and broghte hyme olyfe,  
 Lette hyme falle in the flode, fleete whare hyme lykes:  
 So they brynge *the* bolde kyng bynne *the* schippe-burde,  
 805 That nere he bristez for bale, one bede whare he lyggez.

his feet ful of fyne  
 sable / (and his clawes  
 lyke fyne gold) And  
 an hydous flamme of  
 fyre flewe oute of  
 his mouthe / lyke as  
 the lande and water  
 had flammed all of  
 fyre /

After hym semed there  
 came oute of thor-  
 yent / a grymly bore  
 al blak in a clowde /  
 and his pawes as bygge  
 as a post  
 he was rugged lokyng  
 roughly /

he was the foulest  
 beest that euer man  
 sawe / he rored and  
 romed so hydously  
 that it were merueill  
 to here /

Then the dredeful dra-  
 gon auanced hym  
 and cam in the wynde  
 lykea fawcon gyuynge  
 grete strokes on the  
 bore /  
 and the bore hytte  
 hym ageyne with his  
 grysly tuskes /

that his brest was al  
 bloody / and that the  
 hote blood made alle  
 the see reed of his  
 blood /

Thenne the dragon  
 flewe away al on a  
 heyzte / and come  
 doune with suche a  
 swough and smote the  
 bore on the rydge  
 whiche was x foote  
 large fro the hede to  
 the taylle / and smote  
 the bore all to powdre  
 bothe flesshe and  
 bonys / that it flut-  
 teryd al abrode on  
 the see

Thane waknez *the wyese kynge*, wery fore-trauaillede,  
 Takes hym two phylozophirs, that folowede hym euer,  
 In the seynz scyence the suteleste fondene,  
 The cony[n]geste of cleryge vndyre Criste knowene ;  
 810 He tolde *theme* of hys tourmente, *that tyme that* he slepede,

“Drechede *with* a dragone, and syche a derfe beste,  
 Has mad me fulle wery ; 3e telle me my swefene,  
 Ore I mone swelte as swythe, as wysse me oure Lorde !”

“Sir,” saide *they* sone thane, thies sagge philosoperse,  
 815 “The dragone *that thow* dremyde of, so dredfulle to schewe,

That come dryfande ouer *the* deepe, to drynchene thy pople,  
 Sothely and certayne thy seluene it es,  
 That thus saillez ouer *the* see with thy sekyre knyghtez :  
 The colurez *that* ware castyne appone his clere wengez  
 820 May be thy kyngrykez alle, that thow has ryghte wonnyne ;  
 And the tachesesede taile, *with* tonges so huge,  
 Be-takyns *this* faire folke, that in thy fleet wendez.  
 The bere that bryttenede was abowene in *the* clowdez,  
 Be-takyns the tyrauntez *that* tourmentez thy pople ;  
 825 Or elles *with* somme gyaunt some journee salle happyne,  
 In singulere batelle by 3oure selfe one ;  
 And *thow* salle hafe *the* victorye thurghe helpe of oure Lorde,  
 As *thow* in thy visione was opynly schewede !  
 Of this dredfulle dreme ne drede the no more,  
 830 Ne kare noghte, *sir* conquerour, bot comforth thy seluene ;

And thise *that* saillez ouer the see, *with* thy sekyre knyghtez.”

*With* trumppez thene trustly, they trisene vpe *thaire* saillez,  
 And rowes ouer the ryche see, this rowtte alle at onez ;  
 The comely coste of Normandye they cachene fulle euene,  
 835 And blythely at Barlete theis bolde are arryfede,  
 And fyndys a flete there of frendez ynewe,  
 The floure and *the* faire folke of fyftene rewmez ;  
 ffore kynggez and capytaynez keypde hym fayre,  
 839 As he at Carelele commaundyde at Cristymesse hym seluene.

And therwith the  
 kynge awoke anone /  
 and was sore abasshed  
 of this dreme / And  
 senteanone for a wyse  
 philosopher / com-  
 maundyng to telle  
 hym the sygnyfyca-  
 cion of his dreme /

Syre sayd the philoso-  
 pher / the dragon that  
 thow dremedest of /

betokeneth thyn owne  
 persone that sayllest  
 here / & the colours of  
 his wynges ben thy  
 Royames that thow  
 haste wonne / And his  
 taylle whiche is al to  
 tattered sygnefyeth  
 the noble knyghtes of  
 the round table / And  
 the bore that the  
 dragon slough comyng  
 fro the clowdes / be-  
 tokeneth some tyraunt  
 that tormenteth the  
 peple / or else thow  
 arte lyke to fyghte  
 with somme Geaunt  
 thy self / (beynge  
 horryble and abhom-  
 ynable whoos pere ye  
 sawe neuer in your  
 dayes) wherfore of  
 this dredeful dreme  
 doubte the no thyng  
 / but as a Conquerour  
 come forth thy self /

Thenne after this  
 soone they had syghte  
 of londe and saylled  
 tyl they arryued atte  
 Barlete in Flaundes /  
 and whanne they were  
 there he fond many of  
 his grete lordes redy /  
 as they had ben com-  
 maunded to awayte  
 vpon hym.



The fifth chapter in M. follows still more servilely, if that be possible, the contents of MA. ll. 841-1262; indeed, almost every word of M. can be traced in MA. It is of course impossible for me to print side by side the whole of the two versions; I therefore give here only the corresponding passages of MA. in the same sequence as they occur in M.

841. Comez a templere tyte, and towchide to the kynge. 842. Here es . . . . besyde. 848. In the contree of Constantyne. 843. A grett geaunte. 844. has fretyne of folke mo thane fyfe hondrethe. 846. This has bene his sustynaunce alle this seuene wyntteres. 845. And als fele fawntekyns of freeborne chilyre.

Why M. makes a "husband man" of the "templere" is not quite clear. The translation of "freeborne" by "of the comyns" can hardly be considered satisfactory.

852-56. The duche of Bretayne to daye has he takyne,— . . . as scho rade with hire ryche knyghttes.—Ledd hyre to the mountayne, thare that lede lengez.—To lye by that lady, aye whyls hir lyfe lastez.—We folowede o ferrorme moo thene fyfe hundrethe.

M. 166, 17-20, correspond to ll. 858-865, but not so literally as the preceding; M. suppresses the eulogy of the duchess in MA.

866-67. As thow arte ryghtwise kynge rewe on thy pople, And fande for to venge theme.—868. "Allas!" sais sir Arthure,—872-73. "I had leuere thane alle Fraunce,—I hade bene be-fore thate freke, a furlange of waye, Whene he that ladye had laghte and ledde to the montez: 876. Bot walde thow kene me to the crage, thare that kene lengez," 880-81. "Sire, see 3e 3one farlande, with 3one two fyrez, Thar filsnez that fende, 886. And more tresour 887. Thane in Troye was, as I trowe," 888-89. Thane romyez the ryche kynge for rewthe of the pople, Raykez ryghte to a tente, 892-93. He calles sir Cayous . . . . And sir Bedvere . . . . 894. "Luke 3e aftyre euensange be armyde at ryghttez, 896-97. ffore I wille passe in pilgremage preuely here-aftyre, In the tyme of suppere . . . . 899. In seynt Mighelle mount, . . . ."

Lines 900-920 of MA. are devoted to an elaborate description of Arthur's accoutrements. After having mounted his steed, he rides to the place where the two knights wait for him. With them he then proceeds to the foot of the mountain. The ride to it suggests to MA. 921-932 a description of the grove through which they pass; it is covered with many a flower, game and birds are plentiful in it, nightingales sing sweetly. M. skips this paragraph, rendering its contents by ll. 1-4 of p. 167.

From l. 5, p. 167, M. follows MA. again.

933. . . . . and one fotte lyghttez 935-37. And thenne the kynge kenely comandyde hys knyghtez ffor to hyde with theirre blonkez, and bowne no forthyre,—“ffore I wille seke this seynte by my selfe one,”—

941-42. The kyng coueris the cragge wyth cloughes fulle hye, To the creste of the clyffe he clymbez one lofte; 949. . . . and euene there he fyndez 950. A wery wafulle wedowe, wryngande hire handez, 953. He saluzede that sorowfulle with sittande wordez, 957-58. thow carpez to lowde! May 3one warlawe wyt, he worows vs alle! 962. Whedyre buskes thou berne? vnblysside thow semes! 972-73. Ware syche fyfty one a felde, . . . . The freke walde with hys fyste felle 3ow at ones! 974-75. . . here the duchez dere . . . . . Depe doluene and dede. 861. And one of the fayreste that was fourmede euer. 976. He hade morthirede . . . . 978. He has forseide hir . . . . 979. and slitt hir to the nauylle! 987. I am comyne fra the conquerour, curtaise and gentille, 991. To trete with this tyraunt . . . . 989. for mendemente of the pople, 993-94. "3a, thire wordis are bot waste" quod this wif thane, "ffor bothe landes and lythes ffulle lyttille he settes.

M. then adds ll. 23 and 24 of p. 167 on his own account. Lines 998-1042 of MA. are rendered briefly, and partly misinterpreted, by M. in ll. 25-31. MA. describes how the giant possesses a kirtle, all covered with hair and bordered with the beards of mighty kings. Each Easter Eve he receives the tribute of fifteen realms. He has long since desired to have Arthur's beard. He has many more treasures than Arthur or any of his ancestors possessed. If Arthur has brought the beard, he may find the monster reasonable; he has, however, to be careful in approaching him. The giant sups at this season on seven male children, &c. Arthur then declares that he has indeed brought the beard, and is directed to the place where the giant dwells.

1046. The thee of a manns lymme . . . . 1047-48. and his brode lendez. He bekesz by the bale-fyre and breklesse hyme semede; 1049-52. Thare ware rostez fulle ruyde, and rewfulle bredez, Beerynes and bestaile brochede to-geders; Cowlefulle cramede of crysmede chilydre, Sum as brede brochede, and bierdez thame tournede. 1054. His herte bledez for bale, 1058-59. And hyely hailsez that hulke with hawtayne wordez—"Now, alle-weldand Gode . . . . 1060. Giff the sorowe and syte . . . . 1062. . . . the fende haue thi saule!—1065. Be-cause that thow killide has thise cresmede chilydre, 1070. And for this faire ladye. . . . 1072-73. Dresse the now, dogge-sonne, . . . . ffor thow salle dye this day, thurgh dynt of my handez!"

Lines 1074-1103 of MA. describe the terrible giant: Smoke arises from his mouth, his forehead is like the skin of a frog, his nose like a hawk's beak, his face is covered with hair, his skin hard as that of a "hundefisch," his eyes dreadful and like fire, &c. M. omits this description.

1104-5. Thane stertez he vp . . . . And sone he caughte hyme a clubb . . . . 1108. The creest and the coronalle . . . . 1109. . . . he

crasschede doune at onez! 1122-23. Ewyne in-to jumette the gyaunt he hyttez, Iust to the genitales, . . . . 1129. Bothe the guttez and the gorre guschez owte at ones, 1132-34. Thane he castez the clubb . . . he caughte hyme in armez, . . . . to cruschene hys rybbez; 1136-38. Thane the balefulle bierdez bownez to the erthe, Kneland and cryande . . . . "Criste comforte zone knyghte, and kepe hym fro sorowe. 1142. Welters and walowes, . . . ." 1145-46. Whilome Arthure ouer and other-while vndyre, ffro the heghe of the hulle vn-to the harde roche; 1148-49. But Arthur with ane anlace egerly smyttez, And hittez euer in the hulke vp to the hiltez.

In MA., l. 1152, Kay then rushes to the king's assistance; in M., Arthur and the giant roll together to the very spot where the knights wait for the king.

1178. Onone stryke of his heuede, and stake it there-aftyre, 1180-81. Bere it to sir Howelle . . . . And byd hyme herte hym wele, his enmy es destruede! 1183. And sett it on the barbycane, biernes to schewe. 1184-86. My brande and my brode schelde apone the bent lyggez, On the creeste of the cragge, . . . . And the clubb thar-by, alle of clene irene, 1190-91. If thow wylle any tresour, take whate the lykez! Hauē I the kyrtylle and the clubb, I coueite noghte elles! 1174-76. I faghte noghte wyth syche a freke . . . . Bot in the montez of Araby, I mett syche another; He was the forcyere be ferre . . . . 1192-94. Now they caire to the cragge, . . . . And broghte hyme the brade schelde, and his bryghte wapene, The clubb and the cotte afts . . . . 1198-99. Be that to courte was comene clamour fulle huge, . . . . they knelyd alle at ones, . . . .

Lines 1200-7 express the people's welcome to, and admiration of, the noble king and conqueror.

1209. "Thankes Gode" quod he, . . . . 1212-13. He somond than the schippemene scharpely ther-aftyre, To schake furthe with the schyre mene to schifte the gudez; 1218-21. He comande hys cosyne with knyghtlyche wordez, To make a kyrke on the cragg . . . . And a couent there-in, . . . . In mynde of that martyre, that in the monte rystez. 1223-24. Than blythely fro Bareflete he buskes on the morne, With his batelle one brede . . . . 1226. Thurghe a faire champayne.

M. omits "Barflete" and misunderstands "champayne" (field, meadow) for "Champagne," a late province of France, thus again exhibiting his geographical ignorance.

1229. and strekez his tentes 1231-33. Onone aftyre myddaye, . . . . Thare comez two messangers . . . . ffra the marschalle of Fraunce.

M. states that one of the messengers was marshal of France.

1239. I witter the the emperour es entirde in-to Fraunce, 1241. Brynnez in Burgoyne thy burghes so ryche;

MA. then continues, to line 1262, the description of the damage done by Lucius and his army: castles are seized, forests felled, goods taken, dukes and douze-peers killed; Arthur's help is urgently needed.

The sixth chapter of M. represents the contents of MA. ll. 1263-1616, with some changes, especially in the proper names. M. reads "Borce" for "Boice;" "Lyonell" for "Berille;" and omits "sir Gryme."

1263-65. The kynge biddis sir Boice, "buske the be-lyfe! Take with the sir Berille, and Bedwere . . . . Sir Gawayne and sir Gryme . . . . 1267. Saise to syr Lucius . . . . 1272-74. Cayre owte of my kynngryke. . . . , In caase that he wille noghte . . . . Come for his curtaisie, and countere me ones!" 1279-80. Now thei gray the theme to goo . . . . appone grete stedes, Towarde the grene wode. 1284. Behelde . . . . 1287. Palaisez proudliche pyghte. 1291-94. . . . arayedede their tentez, On rawe by the ryuere, . . . . The emperour for honour ewyne in the myddes, Wyth egles al ouer ennelled so faire:

In MA. the emperor and the sultan are going to banquet with sixteen kings, when Gawayne and his companions arrive. M. omits these details, but states "they ordeyned" Gawayne and Bors "to doo the message," and left Lionel and Bedwere in an ambush to wait for them. In MA. all the four knights go to the emperor, where he sits at table; Gawayne is the speaker. Gawayne's speech occupies ll. 1305-1325 in MA., whereas M. condenses it into two lines: 1319-20. "Comandez the kenely to kaire of his landes, Or elles for thy knyght-hede encontre hyme ones." The emperor's reply to Gawayne, MA. ll. 1343-44, is represented in M. by ll. 26-27 of p. 161. Gawayne is indignant at the emperor's insolent words. MA. 1344-45. "I had leuer thene alle Fraunce . . . . ffyghte with the" . . . . The remark of Borce, "leuer than alle Bretayne or burgoyne," is M.'s addition.

MA. 1346-47, "sir Gayous . . . . eme to the emperour," . . . . becomes in M., "Gaynus nyghe cosyn to the emperor." 1348-51. Euere ware thes Bretouns braggers of olde, &c. 1352. Thane greuede sir Gawayne at his grett wordes. 1354. With his stelyne brande he strykes of hys heuede.—In M. the messengers then ride off as quick as possible to the ambush where Lionel and Bedwere wait for them. The ambush is, as above stated, not mentioned in MA. on this occasion, but later on.

1361-63. And of the Romayns . . . . Chasedede thurghe a cham-payne oure cheualrous knyghtez, Tille a cheefe forest.—In MA. 1364 to 1370 Gawayne kills the foremost of the pursuers; in M. this deed is attributed to Borce. In MA. and in M., Borce is then said to kill another knight, described in MA. as "a paynyne of Perse," by M. as "Callyburne." King Arthur's sword is thus styled in MA. 4193, 4230,

4242; M. utilised the name, as he generally calls Arthur's sword "Excalybor."

1382. Thanne sir Feltemour. . . . . 1384. . . graythes to sir Gawayne . . . . 1385. ffor grefe of Sir Gayous, . . . . 1386-88. Thane sir Gawayne was glade; agayne hyme he rydez, Wyth Galuth his gude swerde graythely hyme hyttez;

M. reads "Feldenak" for "Feltemour," and does not mention Gawayne's good sword, which he afterwards calls, l. 26, "galatyn."

The Romans then resolve to retreat, continues MA. 1399. Bot thare chalez one oure mene . . . . 1400. ffyfe thosande folke appone faire stedes. But, says MA. 1403. Thare ware Bretons enbuschide . . . . This statement has evidently misled M. into supposing that the ambassadors left the ambush when going to the Roman camp. 1407. Thane the enbuschement of Bretons brake owte at ones, 1417-18. The Romaynes owte of araye remouede at ones, And rydes awaye in a rowtte, for reddoure it semys! In MA. the "senatour Petyr" stops them and sends them ten thousand men. 1427-28. The Romaynes redyes thane, arrayez thame better, And al to-ruscheez oure mene . . . . 1433. Sir Berylle es borne downe and sir Boice takene.—In M. both Berel and Borce are captured. M., evidently forgetting that he has replaced "Berylle" by Lionel, here follows MA.

1439. Than commez sir Idrus . . . . 1443. . . . . sir Gawayne . . . . 1447. I luke neuer one my lorde the dayes of my lyfe; 1470. Wyth Galuth . . . . . 1483. . . he broghte forthe sir Borce . . . .

Encouraged by this success, MA. continues, the British knights grow bolder. Lines 1490-1516 record the fight of sir Idrus with the senator Peter, how he takes him prisoner, and gives him into the charge of Lionel and Lowell, but not, as M. states, that he "in lyke wyse rescowed syre Berel."

In the remainder of the sixth chapter M. deviates considerably from MA. He does not tell how the knights send a message to Arthur informing him that they have slain 50,000 Romans and taken the senator Peter prisoner. Arthur may ask sixty cart-loads of silver for this distinguished prisoner, &c. Arthur is highly pleased with his knights, and declares that the senator shall not be set free before Ewayne, the only one of the British knights who is wounded, has recovered. In MA. this wounded knight is "Gawayne." M. mentions that the number of Romans slain in that fight is "ten thousand."

MA. 1602-8. Bot in the clere daweyng, the dere kynge hym selfene Comaundyd sir Cadore with his dere knyghttes, Sir Cleremus, sir Clere-monde, . . . . Sir Clowdmur, sir Clegis, to conuaye theis lordez; Sir Boyce, . . . . sir Berelle . . . . Sir Bawdwyne, sir Bryane, and sir

Bedwere the ryche, Sir Raynalde, . . . . sir Richee, Rawlaunde chilydyre, To ryde with the Romaynes in rowtte wyth theire feres.

M. states, “vnder the garde of syre launcelot with many knyghtes & of syr Cador.” In MA., as I shall show below, Lancelot is on this occasion with Arthur.

The seventh chapter, consisting of 40 lines, corresponds to MA. ll. 1621-1945—*i.e.*, 325 lines. These figures at once show to what extent M. has cut down MA.

MA. and M. state that the emperor wishes to prevent the British conducting their prisoners to Paris. In MA. he sends Vtolfe, Ewanydyre, Sextynour of Lyby, and the kyng of Surrye, with many knights and Sarazens, into a wood, on the way which the British have to pass with the prisoners. M. omits the names, and puts instead “certayne knyghtes and prynces;” on his own account he adds with “syxty thousand men.” In MA., Cador, the leader of the detachment conducting the prisoners, despatches Clegis, Cleremus, and Cleremownde to examine the country in advance. M. says, “Launcelot sente certayne knyghtes,” &c. In MA., Clegis and his companions soon discover the Roman ambush, and see the enemies, l. 1648:

“Houande in the hye by the holte hemmes.”

Clegis cries out to them; they answer. A sort of dialogue ensues (1649-1703) between the two parties. The leaders defy and challenge each other. M. omits this incident entirely. Lancelot is told of the ambush, and resolves, with his ten thousand men, to attack the Romans. In MA., Clegis returns to Cador, tells him what he has seen, and advises him not to attack the Romans, but to retreat, as they are too numerous. Cador scorns the idea, and says, among other things, ll. 1719-1723:

“Sir Launcelott salle neuer laughe, that with the kyng lengez,  
That I sulde lette my waye for lede appone erthe,  
I salle be dede and vndone ar I here dreche,  
ffor drede of any doggesone in 3one dyme schawes!”

MA. thus expressly declares that Lancelot is not with Cador. Cador addresses his men, exhorts them, and bids them to take noble Arthur as their example. He dubs Ioneke, Askanere, Aladuke, Howelle, Hardelfe, Herylle, and Herygalle knights, and orders Wawayne, Vryelle, Bedwere, Raynalde, Richeere, and Rowlandez chilydyre to wait at a place, which he indicates to them, till their assistance is needed. The British then make themselves ready for battle. The signal is given, and a hard and long combat follows (ll. 1756-1880). The British knights are finally victorious; the Romans are utterly defeated and driven back. M. omits most of these incidents, declaring that Lancelot attacks the Romans, fights manfully with them, and kills “many knyghtes and

admyrals of the party of the Romans and sarasyns;" "there was slayne," he continues, "the kynge of lylve," "Aladuke," "herawde," and "heryngdale." It is not quite clear from his statement whether these knights are British or Roman. He evidently formed the names from those above quoted as dubbed by Cador before the battle—*i.e.*, Aladuke, Howelle or Hardelfe (?), and Herygalle.

According to MA., Cador gives orders after the battle to look for the dead knights, and send them to Arthur. He himself leads his prisoners to Paris without further obstacles, and quickly returns to Arthur. He tells the king what has happened. Arthur is very sad, and reproaches him, at first, that he has recklessly endangered the lives of his valiant knights, for many of them are killed, as Berelle, Alidoyske of Towelle, Mawrelle of Mauncez and Mawrene, and Meneduke of Menttoche. Cador, however, convinces the king that he could not do otherwise, as the prisoners could not well have been led to Paris without a fight. Arthur, at the end, entertains his victorious knights most splendidly in his own tent.

M. modifies this account. Arthur, on receiving news of the battle, hastens to the spot, and, seeing his knights so bravely fighting, embraces them, and declares that there was never any king who possessed such noble knights as he. Sir Cador then explains how the engagement came about, and mentions that several of his knights, as Beriel, Morys, and Maurel, have been slain. These names are variations of the above-mentioned ones in MA. King Arthur, on hearing this doleful news, weeps, and declares they would not have lost their worship if they had avoided this battle—a fact which "Launcelot and the other" deny, declaring, "For ones shamed maye neuer be recouered."

The 110 lines of which chapter viii. consists correspond to ll. 1950-2360 of MA.—*i.e.*, 411 lines. It is obvious that here also M. had MA. before him, though he treats his subject very freely, and alters greatly.

The "senator whiche escaped fro the bataille" in M. is not mentioned in MA., where, ll. 1949-50, the senators of Rome, when they hear what has happened, communicate the bad news to the emperor and express their fear lest, l. 1956,

"That schalle turne the to tene and torfere for euer;"

but they do not, as M. states, try to dissuade the emperor from any further operations. P. 171, 20-23, are Malory's own invention. Whereas, in M., Lucius calls "the senator" a great coward, in MA. he gets very angry and "With kynge and with kaysere to consayle they wende, Souerayngez of Sarazenez, and senatours manye;" this council of war is omitted in M., who proceeds, "and anone he sende forth a kynge

whiche hyghte syr leomye.” This name “leomye” can only refer to MA. 1971, “To sir Leo be comene,” &c. Branscheid<sup>1</sup> plausibly conjectures that when the romance was dictated to the scribe, he misunderstood “to sir Leomie come” for “Leo be comene.”

Further traces of M.’s account in MA. are ll. 1973-74, Bot owre wyese kyng es warre to wayttene his renkes, And wysely by the woddez voydez his oste. M. omits ll. 1976-2001 of MA. entirely, where the arrangements of Arthur are fully described. In MA. the command of the rearguard is not entrusted, as in M., to Cador. The combination of the names Lancelot, Bors, Kay, Marrok, and Marhaus must be attributed to M., as well as the remark “shalle wayte on our persone.”

MA. 2006-8. Bot the emperor onone . . . . enters the vale . . . . And fyndez sir Arthure with hostez arayede 2011. . . . and baners displayede. 2014-15. The mosse and the marrasse, the mounttez so hye, With gret multytude of mene, to marre hym in the wayes. 2020-21. Here es no waye i-wys, ne no wytt elles, Bot feghte with oure foo-mene, for flee may we neuer! The address of Lucius to his soldiers, MA. 2032-43, is considerably modified in M. 173, 5-10. The battle which is then fully described in MA. is shortly dismissed by M. 173, 11-19, “For they shold conteyne an hole volume.” Branscheid describes MA. ll. 2044-94 as an intercalation not to be found in the Chronicles, but adapted from some French “gas” by Huchown. M. omits this paragraph entirely, though whether the copy of MA. he had did not contain these lines, or whether he acted intentionally, is impossible to say.

With l. 17 of p. 173 the agreement of M. with MA. again becomes close.

MA. 2119-29. Tille the conquerour come . . . . he cryede fulle lowde, “I wende no Bretones walde bee basschede for so lytille, . . . .” He clekys owtte Collbrande . . . . Graythes hyme to Golapas, that greuyde moste; Kutttes hyme euene by the knees clenly in sondyre. “Come downe,” quod the kyng, “and karpe to thy ferys! Thowe arte to hye by the halfe, I hete the in trouthe! Thow salle be handsomere in hye, with the helpe of my Lorde!” With that stelene brande he strake ofe his hede.

P. 173, ll. 27-34, are M.’s own version of the battle between the British and the Romans described in MA. ll. 2130-2241. The fight between Lucius and Arthur is related in ll. 2242-2256 of MA., where Arthur rushes to the assistance of his hard-pressed knights.

MA. 2257-58. Now they ferke to the fyrthe . . . . ffor ferdnesse

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<sup>1</sup> Anglia, viii. p. 198. Compare, *ibidem*, the occurrence of the name of the emperor “Leo” in the Chronicles, &c.



of oure folke . . . . 2259. The floure of oure ferse mene one fferant stedez followes frekly on the frekes, . . . . 2268-69. Thare myghte mene see chiftaynes, on chalke whitte stedez, Choppe doune in the chaas cheualrye noble; 2273-74. They hewede doune haythene mene with hiltede swerdez, Be hole hundrethez on hye, . . . .

P. 174, ll. 9-15, of M. are again M.'s own version (compare MA. 2377-2385), by which he replaces the account given in MA. of the conquest of the Roman camp, with rich stores and treasure, by Arthur's knights.

MA. 2290-91. Bot sir Arthure onone ayeres ther-aftyre Ewyne to the emperour . . . . 2296. The Sowdane of Surry, and certayne kynges. M. expands the "certayne kynges" by stating "the kyng of Egypte and of Etyhope / whiche were two noble kynges with xvij other kynges of dyuerse regyons."

MA. 2297-2305. Sixty of the cheefe senatours of Rome. Thane they bussches and bawmede thaire honourliche kyngis, Sewed theme in sendelle sexti-faulde affire Lappede them in lede, lesse that they schulde Chawngge or chawffe, 3if thay myghte escheffe; Closed in kystys clene vn-to Rome, With their baners a-bowne, their bagis there-vndyre, In whate countre thay kaire that knyghttes myghte knawe Iche kyng be his colours, . . . .

MA. then tells, l. 2306, &c., how on the second day two senators and certain knights come barefoot to the king and deliver themselves to his mercy. In M. "two" senators "are found."

MA. 2321. I giffe 3owe lyffe and lyme, and leue for to passe, So 3e doo my message menskefully at Rome. 2342. "Here are the kystis" quod the kyng "kaire ouer the mownttez; 2344. The taxe and the trebute . . . . 2348-51. Bott byde theme neuere be so bolde, whylles my blode regnes, Efte for to brawlle theme for my brode landez, Ne to aske trybut ne taxe be nakyne tyle, Bott syche tresoure as this, whilles my tyme lastez." 2359. Of Englande, of Irelande and alle thir owtt iles;

The remainder of the eighth chapter, p. 175, ll. 5-17, in M. is made up from ll. 2336-39 and 2352-70 of MA. with considerable modifications.

Chapters ix. and x. of M. represent ll. 2387-2751 of MA. Branscheid pronounces ll. 2385-3205 an intercalation by Huchown from other sources than the Chronicles, a statement in harmony with Professor Trautmann's observation (*Anglia*, i. 146) that Huchown's poem, *Morte Arthure*, contains, ll. 2371-3083, a section which might appropriately be called "Awyntyre of Gawayne." This part of MA., which almost exclusively treats of Gawayne's adventures, is worked by M. into his *rifacimento*. The first eight lines of chapter ix. are supposed to give the

matter of MA. 2387-2482, but, except some of the names, it is difficult to find in MA. what M. tells, except the account of a siege. From l. 26 of p. 175 M. again begins to copy MA. faithfully.

MA. 2483. The kynge calles one Florente . . . . 2486-88. ffor theme wantes the flesche and fude that theme lykes. Here are fforestez faire appone fele halues, And thedyre feemene are flede with freliche bestes! Thow salle foonde to the felle, and forraye the mountes; 2493. Thare salle weende to this viage sir Gawayne hymselfene, 2495. Sir Wecharde 2497. Sir Clegis, (sir Clarybalde) sir Clarymownde.

2498-99. The capytayne of Cardyfe . . . . and other. 2501. Now ferkes to the fyrthe thees fresche mene of armes, 2503. hillys . . . . 2504. Holtis and hare woddes. 2506. on a mede. 2508-10. fulle of swete floures. Thare vnbrydilles theis blode, and baytes theire horses, To the grygyng of the daye, that byrdez gane synge, 2513-16. Thane weendes owtt the wardayne, sir Gawayne hyme selfene . . . . wondrys to seke, Thane was he warre of a wye, wondyre wele armyde, Baytand one a wattire banke by the woode eynis, 2518-20. Enbrassedede a brode schelde on a blonke ryche, With birenne ony borne, bot a boye one, Houes by hym on a blonke, and his spere holdes.

M. somewhat modifies ll. 2520-23 of MA.: He bare gessenande in golde, thre grayhondes (M., “gryffons”) of sable, With chapas a cheynes of chalke whytte syluer, A charebocle in the cheefe, chawngawnde of hewes, 2525-28. Sir Gawayne glyftes on the gome with a glade wille! A grete spere fro his grome he grypes in hondes, Gyrdes ewene ouere the streme one a stede ryche, To that steryne in stour, one strenghe thare he houys! 2529-40, the conversation between the two knights, is shortened by M. MA. has “Lorrayne” for “Tuskane.”

The fight between Gawayne and Priamus, MA. ll. 2541-80, is almost literally reproduced by M.

MA. 2541-46. Thane theire launces they lachene . . . . Laggene with longe speres one lyarde stedes; Cowpene at awntere be kraftes of armes, Tille bothe the crowelle speres broustene att ones! Thorowe scheldys they shotte, and scherde thorowe mailles, Bothe schere thorowe schoulders a schaft-monde large! 2550-51. . . . . rusches owtte swerde, Hittes one hellmes fulle hertelyche dynttys, 2556-64. Tille the flawses of fyre flawmes one theire helmes. Thane sir Gawayne was greuede, and grychgide fulle sore; With Galuthe his gude swerde grymlye he strykes! Clefe the knyghttes schelde clenliche in sondre! Who lukes to the lefte syde . . . . myghte see his lyuere! Thane granes the gome fore greefe of his wondys, And gyrdis at sir Gawayne, as he by glentis And awkewarde egerly sore he hym smyttes; 2570. With the venymous swerde a vayne has he towchede! 2575-85. . . . . “thow arte towchede! Vs bus haue a blode-bande, or thi ble change,

ffor all the barbouris of Bretayne salle noghte thy blode stawnche! ffor he that es blemeste with this brade brande, blyne schalle he neuer." "3a," quod sir Gawayne, "thow greues me bot lyttille! Thowe wenys to glopynne me with thy gret wordez! Thow trowes with thy talkynge that my harte talmes! Thow be-tydes tourfere or thowe hyene turne, Bot thow telle me tytte, and tarye no lengere, What may staunche this blode that thus faste rynnnes." "3ise, I say the sothely, and sekire the my trowthe, 2587-95. With-ty that thowe suffre me, for sake of thy Cryste, To schewe schortly my schrifte," . . . "3is," quod sir Gawayne, ". . . . I gyfe the grace and graunt, thofe thou hafe grefe seruede, With-ty thowe say me sothe what thowe here sekis, Thus sengilly and sulayne alle thi selfe one; And whate laye thow leues one, layne noghte the sothe, And whate legyaunce, and whare thow arte lorde." "My name es sir Priamus; a prynce es my fadyre 2598-99. He has bene rebelle to Rome, and redene theire landes, Werreyand . . . . 2602-7. He es of Alexandire blode, ouerlynge of kynges, The vncler of his ayele, sir Ector of Troye; And here es the kynredene that I of come; And Iudas (M. has "Machabeus") and Iosue, . . . . I ame apparaunt his ayere, . . . . Of Alexandere (MA. evidently means Alexandria, the city; M. has Alysaunder) and Aufrike, and alle tha owte landes;" Lines 2608-10 are not exactly rendered by M., who evidently misunderstood them.

2612-22. "I was so hawtayne of herte . . . . I helde nane my hippe heghte vndire heuene ryche; ffor-ty was I sente hedire with seuene score knyghttez, To a-saye of this werre . . . . And I am . . . . schamely supprisede, And be awntire of armes owtreyde for euere! Wille thow for knyghthede kene me thy name?" . . . . quod sir Gawayne, "knyghte was I neuer! With the kydde conquerour a knafe of his chambyre Has wroghte in his wardrope wynters and zeres, One his longe armour . . . . 2628-32. He made me zomane at zole, and gafe me gret gyftes, And c. pounde, and a horse, and harnayse fulle ryche; Gife I happe to my hele that hende for to serue, I be holpene in haste, I hette the for-sothe!" "Giffe his knafes be syche, his knyghttez are noble! 2636-42. Now fore the krisome that thou kaghte that day thou was crystenede, Whethire thowe be knyghte or knaffe, knawe now the sothe." "My name es sir Gawayne, I graunt the for sothe, Cosyne to the conquerour, he knawes it hym selfene; Kydd in his kalander a knyghte of his chambyre, And rollede the richeste of all the Rounde Table! I ame the dussepere and duke he dubbede with his hondes, 2644-55. Gruche noghte, gude sir, thofe me this grace happene; It es the gifte of Gode, the gree es hys awene!" "Petire!" sais Priamus, "now payes me bettire Thane I of Prouynce warre prynce, and of Paresche ryche! ffore me ware leuer preuely be prykyd to the harte

(M. alters: “I had leuer to haue ben torn with wylde horses”) Thane euer any prikkere, had siche a pryse wonnyne! Bot here es herberde at hande, . . . . Halle bataile one heyghe, take hede 3if the lyke! The duke of Lorraine, . . . . The doughtyest of Dolfinede, . . . . The lordes of Lumbardy . . . . The garnysone of Godarde . . . . 2657-59. Of Sessoyne and Surylande Sarazenes (M. reads “of Southland”) They are nowmerde fulle neghe, . . . . Sixty thowsande and tene for-sothe of sekryre mene of armez; 2660-71. Bot 3if thow hye fro this hethe, it harmes vs bothe, And bot my hurtes be sone holpene, hole be I neuer! Tak heede to this hansemane, that he no horne blawe, Are thowe heyly in haste, beese hewene al to peces; ffor they are my retenuz to ryde whare I wylle, Es none redyare renkes regnande in erthe; Be thow raghte with that rowtt, thow rydes no forther, Ne thow bees neuer rawnsonede for reches in erthe!” Sir Gawayne wente or the wathe come, . . . . With this wortheliche wye, that wondyd was sore; Merkes to the mountayne there oure mene lenges, Baytaynde theire blonkes ther on the brode mede; 2678-79. Thane sir Whycher whas warre thaire wardayne was wondyde, And went to hym wepand, and wryngande his handes; (M. omits Wychard’s reflections, and modifies Gawayne’s reply.) 2691. “Sais that he has saluez salle softene vs bothene.” M. states that both alighted from their horses; in MA. they are gently taken down by Gawayne’s companions. 2704-9. A ffoyle of fyne golde they fand at his gyrdille, That es fulle of the flour of the four welle, That flowes owte of Paradice . . . . Bet it frette on his flesche, thare synues are entamede, The freke schalle be fische halle with-in fowre howres. (M. reads “within an houre after.”) 2710-16. Then their wounds are cleaned and dressed, and they refresh themselves with wine and provisions, and afterwards put on their armour again. 2717-19. Thane tha awntrende men “*as armes!*” askryes, With a claryoune clere, thire knyghtez to-gedyre, Callys to concelle, and of this case tellys:

The remainder of chapter x. in M. varies considerably from MA. ll. 2720-51. A great number of “clene men of armes” is near at hand concealed in an oak wood. Gawayne advises fighting them, and refers to Florent, the leader of the expedition. Florent on his part thinks them too many, and advises a careful retreat. Gawayne insists, and his advice is carried out. 2751. “We salle proue to-daye who salle the prys wyne.”

The eleventh and twelfth chapters of M., except the twenty last lines of chapter xii., represent what is related in ll. 2755-3215 of MA. In this last part of his account of Arthur’s war against Lucius, M., though still following MA., condenses more than before, modifies the narrative, and repeatedly intercalates episodes of his own devising.

M. chapter xi. corresponds to MA. 2755-57: fflorent and Floridas, with

fyve score knyghttez, ffolowede in the foreste, and on the way fowndys, ffyngande a faste trott, and on the folke dryffes. M. mentions here a "herde of beestes" which these knights drove before them. He probably did not understand the dialect. 2758-60. Than felewes fast to oure folke wele a fyve hundreth, Of freke mene to the fyrthe, appone fresche horses; One sir Feraunt be-fore, apone a fayre stede. M. calls him "syr Feraunt of spayne." As he is never thus called in MA., M. must have added this on his own account, perhaps induced by "Famacoste" (MA. 2761) in Cyprus, which, as he thought, belonged to Spain.

2762-65. He flenges to sir Florent, and pristly he kryes,—“Why flees thow, falls knyghte?” . . . Thane sir fflorent was fayne, and in fewter castys; . . . to fferaut he rydys, 2768. ffulle butt in the frounte he flysches hyme euene, 2771. And Brustene his neke-bone . . . 2772-2810 are condensed by M. into four lines, p. 179, 18-21. 2811. When sir Priamous, that prince, persayuede theire gamene, 2813. He wente to sir Gawayne, and sais hym these wordes, 2815. “They are with Sarazenes ouer-sette, mo thane seuene hundreth, 2818. With a soppe of thi mene suppwelle theym ones.” 2819. “I grouche noghte,” quod Gawayne, “the gree es thaire awene! 2823-24. I wille noghte stire with my stale halfe a stede lenghe, Bot they be stedde with more stuffe thane one zone stede houys.” 2825. Thane sir Gawayne was warre, with-owttyn the wode . . . 2829. The erle Antele the olde . . . M. has here “Ethelwold;” it is probable that he, or the scribe of his copy of Huchown’s poem before him, read “Antele the olde” as “Ethelwolde.” 2833. Than the duke of Lorryne . . . With dowbille of the Duchemene . . . M. contracts these two proper names into one, and writes, “the duk of duchemen.” 2836. Come prekkande be-fore with Priamous knyghttez. 2837-2850 are omitted by M. 2851. Thane gud Gawayne, . . . Alle with glorious gle he gladdis his knyghtes; 2856. Bees noghte baiste of zone boyes. . . . 2859. . . . the felde schalle be owrs. 2860-82 are condensed by M. into five lines. 2883. “Peter!” sais Gawayne, “this gladdez myne herte! 2887-88. They are fewere one ffelde than thay were fyrste nombirde, Be fourtty thousande in faythe, for alle theyre faire hostes.” M.’s statement about “Iubaunce the geaunt” and “syre Gherard a knyght of walys” is not to be traced in MA. There is, 2890, a “Iolyan of Iene, a geante fulle howge” mentioned, who is said to be killed by “one sir Ierante,<sup>1</sup> a justis of Walis.” Also the name of “Gerarde” occurs, but under other circumstances—2896. “And Gerarde es jocunde, and joyes hym the more.” 2897-2915 are related by M. in one line, p. 180, 9.—2915-19. Thane

<sup>1</sup> Branscheid’s remark, Append. III., that Ierante, l. 2890, and Gerarde, l. 2896, are the same person, seems to me very doubtful.

sir Priamous . . . presez to his penowne, . . . Reuertede it redily, and a-waye rydys To the ryalle rowte of the Rownde Table. 2920-47 are omitted in M. 2948. Thane sir Gawayne was grefede, and grypys his spere, 2950. Metes the maches of Mees, and melles hym thorowe. M. makes out of “maches of Mees” the “Marquys of Moyses land,” killed, according to him, by Priamus. 2952-53. Bot on Chastelayne, a childe . . . warde to sir Wawayne . . . (is slain). The remaining nine lines of chapter xi. and the first line of chapter xii. represent, with considerable alterations and contractions, ll. 2962-3031 of MA. The episode of the christening of Priamus and his enrolment among the knights of the Round Table, p. 180, 27-35, is Malory’s own invention, and is not recorded in MA.

3032. The kynge than to assawte he sembles his knyghtez. 3034. . . . and skayles the wallis. 3044-46. Thane the ducheze hire dyghte with damesels ryche, The cowntas of Crasyne with hire clere maydyns (M. writes “Clarysyn the countesse”) Knelis downe . . . thare the kyng houede, 3050-58. “We be-seke yow . . . That 3e safe vs to-daye, for sake of 3oure Criste! Send vs some socoure, and saughte with the pople, Or the cete be sodaynly with assawte wonnene!” He weres his vesere with vowt noble; With vesage vertouous, . . . Meles to hir myldly with fulle meke wordes,—“Salle no mysse do 3ow, ma dame, that to me lenges; I gyf 3ow chartire of pes, and 3oure cheefe maydens, 3060-65. The duke is in dawngere . . . He salle idene the fulle wele, dout 3ow noghte elles.” Thane sent he one iche a syde to certayne lordez, ffor to leue the assawte, the cete was 3oldene; With the erle (M. has “duke”) eldeste sone he sent hym the kayes, And seside the same nyghte, be sent of the lordes. 3066-67. The duke to Douere es dyghte, . . . To duelle in dawngere and dole the dayes of hys lyue. 3068-3083 are told later on by M. 3088-91. He deuysede and delte to dyuerse lordez, A dowere for the ducheze and hir dere childire. Wroghte wardaynes by wytte to welde alle the londez, That he had wonnene of werre, thorowe his wise knyghtez; Thus in Lorayne he lenges as lordes in his awene, Settes lawes in the lande, as hym leefte thoghte. 3094-3111 are compressed by M. into one sentence: “& after he took his iourney toward Rome.” 3112-14. Sir ffloridas than fowndes before, With ffreke mene of ffrance welle a fyve hundreth; To the cete vn-sene thay soghte the gayneste. M. writes “to the cyte of vrbyne;” the proper name is most probably a misreading of “vn-sene,” as no name of that description occurs in MA., but it is just as likely that the scribe of MA. misread “unseene” for Vrbine, as Vrbino is a city in central Italy, capital of Pesaro and Urbino. 3115-17. And sett an enbuschement, als theme selfe lykys. Thane ischewis owt of that cete, fulle sone be the morne Slale discourours, skyftes there

horses. 3124-25. Thane brekes oure bushement, and the brigge wynnes, Brayedez in-to the burghe with baners displayede.—M. hereafter relates the contents of MA. ll. 3067-83, which in his copy of MA. very likely followed here.—3074-75. The knyghte houys on a hylle, be-helde to the wallys, And saide, "I see be zome syngne the cyte es oures!" M., confounding l. 3125 with these two lines, misunderstands them entirely. The "syngne" is a banner hoisted by the inhabitants as a token of their readiness to surrender the town, and Florent, not Arthur, notices it from a hill. (Comp. also ll. 3072-73.) 3076-83. Sir Arthure enters anone with hostes arayede, Euene at the vndrone etles to lenge. In iche leuere on lowde the kynge did crye, Of payne of lyf and lym and lesynge of londes, That no lele ligemane, that to hym lonngede, Sulde lye be no ladysse, ne be no lele maydyns, Ne be no burgesse, wyffe, better ne werse; Ne no biernez myse-bide, that to the burghe longede.—3128-29. Now es the conquerour in Combe, and his courte holdes With-in the kyde castelle, . . . . (M. omits "Combe" = Como.) 3131-32. Comfourthes the carefulle with knyghtly wordez; Made a captayne kene a knyghte of hys awene; 3134-3141. The syre of Melane herde saye the cete was wonnene, And send to Arthure sertayne lordes, Grete sommes of golde, . . . . Be-soghte hyme as souerayne to socoure the pople, And saide he wolde sothely be sugette for euer, And make hyme seruece and suytte for his sere londes, ffor plesaunce of Pawnce, and of Pawnte Tremble,<sup>1</sup> ffor Pyse, and for Pauy he profers fulle large; M. omits Pyse, writes (here and ll. 327, 352, MA. has the same spelling) "port of tremble;" and finally reads for "of Pawnce"<sup>2</sup> petersaynt. Comp. l. 352: "Bathe of Petyrsande,<sup>3</sup> and of Pys, and of the Pounte Tremble."<sup>1</sup>

3144. And ilke a zere for Melane a melione of golde 3147. . . . whilles his lyffe lastis. 3150-51. In-to Tuskane he tourne . . . . akes townnes fulle tyte . . . . 3161. . . . Spolett. . . . 3164. . . . Viterbe . . . . 3165. Avissely in that vale he vetailles his biernez 3167. And one the vicounte londez he visez louge. M. makes of "the vale of Viterbe" the vale of "vyceconte;" it is, however, also possible that l. 3169, "In the Vertennone vale, the vines i-mangez," of which he uses the latter half, "among the vynes," suggested to him "vycecounte." MA. does not state, as does M., that Arthur sent to the senators "to wete whether they wold knowe hym for their lord." 3176-77. Bot one

<sup>1</sup> M. reads "Porte Tremble," MA. "Pawnte Tremble." The latter spelling is the more likely; the town in question is Pontremoli, in the province of Massa e Carrara, on the slope of the Apennines.

<sup>2</sup> Pawnce may probably be written for "Ponte," a town in Italy near Turin, at the confluence of the rivers Orca and Saona.

<sup>3</sup> MA. reads "Petyrsande"; M., more correctly, "petersaynt." Pietrasanta, a town in Tuscany, is meant.

a Seterdaye at none, as seuenyghte thare-aftyre, The konyngeste cardynalle . . . 3179. Prayes hym for the pes, and profyrs fulle large, 3181-85. Be-soghte hym of surrawns . . . Bot a seuenyghte daye to thay ware alle assemblede, And they schulde sekerly hym see the Sonodaye ther-aftyre, In the cete of Rome, as soueraynge and lorde; And crowne hyme kyndly with krysomede hondes,—M. then profits by Arthur's statement, ll. 3213-15, And at the Crystynmesse daye be crowned ther-aftyre; . . . and holde my Rownde Table . . . as me beste lykes.

The end of the fifth book (M. p. 182, ll. 10-38) is Malory's own invention. He states that the “Romaunce telleth” that King Arthur was on a certain day crowned at Rome, but the romance tells nothing of the sort,<sup>1</sup> nor does it record the fact that “the duchye of Lorryne” is given to Pryamous as reward for his assistance. M. suppresses the last part of MA., ll. 3216-4346, in order to replace it in his twenty-first book by the version of Harl. MS. 2252, “Le Mort Arthur.”

Having thus discussed at full length the relationship of the five first books of “Le Morte Darthur” (*i.e.*, that portion of the compilation which is drawn from various stages of the romance of Merlin) to their French and English sources, I think I have shown with sufficient clearness the style of Sir Thomas Malory's workmanship. I have worked through the remaining books of “Le Morte Darthur” in the same minute manner, but, in view of the necessity of placing some limit upon my work, which already exceeds, by the whole of this present volume, the size originally estimated, I shall only state the result of my investigations in the sections which deal with the “Lancelot,” the “Tristan,” and the “Prophecies of Merlin.”

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<sup>1</sup> Unless we assume that Malory, besides a copy of “La Morte Arthure,” had a French source, which is by no means impossible.



## II. THE "LANCELOT" OR THE LATER HISTORY OF KING ARTHUR.



THE second branch of Arthurian romance represented in Sir Thomas Malory's "Le Morte Darthur" is the "Lancelot." This romance in its vulgate form is generally, though most probably wrongly, attributed to Gautier Map, and consists of four various parts united in a whole—namely, (1) The "Lancelot" proper, dealing not only with the life and adventures of Sir Lancelot, but embodying the adventures of Gawayne, Agravayne, and various other knights of the Round Table, and forming the first and second parts; (2) The Quest of the Holy Grail; and (3) La Mort au roi Artus. The whole is sometimes also called "Le livre d'Artus."

As I have already mentioned in the Introduction (p. 8), there are no less than twelve MSS. and three printed editions of this romance at the British Museum, and at least as many in the Bibliothèque Nationale.

In the MSS. the whole matter is generally divided into the four above-mentioned parts; sometimes only into three, which unite the first and second parts, as, *e.g.*, MS. Add. 10293. The text of these MSS., which belong partly to the thirteenth, partly to the fourteenth centuries, varies considerably in details of style and phraseology, but all relate the same adventures.

The text of the three editions printed at Rouen and Paris 1488, at Paris 1494 and 1513, is, save for orthographical differences, identical, and varies from the text of the MSS., though relating the same adventures, in the same way as the MSS. vary from one other.

As the MSS. are not all complete—in fact, only two, Royal 19 C xiii. (thirteenth century) and Add. 10293-94 (fourteenth century), contain the whole of the four parts, whereas all the rest only give portions—it is difficult to find in any of them a decisive passage for collation. I

# **Oversized Foldout**

have overcome this difficulty by constructing the table<sup>1</sup> facing this page, which at a glance informs the reader of everything he needs to know.

The edition of 1513 in three volumes is the basis. As these three volumes contain together 592 folios, the ground-line of the large rectangle forming the frame of the table is divided into 592 equal parts, each representing one folio, and indicated through the numbers 50, 100, 150, &c.

The first volume contains 208 folios, the second 162, and the third 202, a division indicated by the dotted perpendiculars, which reach from bottom to top of the rectangle. If now we compare with the printed edition the earliest complete MS., Royal 19 C xiii., we see that in it the first part of the "Lancelot" occupies 275 folios of the edition of 1513, the first and second 450, the three first parts 520, and all four the 592 folios. These divisions of the Royal are indicated by the solid perpendiculars which reach from top to bottom of the rectangle. The large rectangle itself comprises 17 smaller horizontal ones. The first shows the folios of the edition of 1513, the second the parts of the "Lancelot," and the third the titles of these parts. The fourth one indicates the size in folios of the edition of 1513. Rectangles 5-16 show the portions of the "Lancelot" contained in the twelve MSS. of the British Museum, marked by rectangles with thicker lines, the position of which is regulated by the edition of 1513. The perpendicular lines crossing the large rectangle thus indicate in each case, not only what portion of the edition of 1513 is represented by each of the MSS., but also what portion of the four parts of the "Lancelot," and, as the whole is exactly proportionate to the size, gives an exact idea of the size of each MS. as compared with the whole of the "Lancelot;" for convenience' sake, the numbers of each column on the left-hand side are repeated on the right.

The seventeenth or uppermost column shows, by four rectangles of very different size, such portions of the "Lancelot" as are found in Malory. Though it is almost certain that Malory did not make actual use of the Vulgate-Lancelot, save where, in his thirteenth to seventeenth chapters, he relates the Quest of the Holy Grail, the shaded portions contain incidents common to the "Lancelot" and "Le Morte Darthur."

After having satisfied myself, by carefully collating many passages, chosen at random, with the text of the edition of 1513, that the adventures are the same in all the MSS., I based my critical examination, except for the thirteenth to the seventeenth books, on this edition, as

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<sup>1</sup> The table is set up in type from the original drawn up by myself.

being the handiest and most accessible. The portions of "Le Morte Darthur" to be compared with the 1513 edition are these:—

A. Malory, Book vi.: (a) chapters i.-vii.; Lancelot, ed. 1513, vol. ii. ff. 98-ca. 103;—(β) chapters vii.-xi.;<sup>1</sup> ed. vol. ii. ff. 146-ca. 150;—(γ) chapters xi.-xvii. ? .

B. Book xi.: (a) chapters i.-iii.; ed. vol. ii. ff. 105-107;—(β) chapters iv.-vi.; ed. vol. iii. ff. 24-35;—(γ) chapters vii.-xiii.; ed. ff. 67-80.

C. Book xii.: ed. vol. iii. ff. 80.

D. Books xiii.-xvii.: ed. vol. iii. ff. 81-143.

E. Books xviii.-xxi.—a. Book xviii.: (a) chapters i.-viii.; ed. vol. iii. ff. 143-59;—(β) chapters ix.-xx.; ed. vol. iii. 159-64;—(γ) chapters xxi.-xxv.; ? b. Book xix.: (a) chapters i.-v.; ed. vol. ii. ff. 1-16;—(β) chapters vi.-ix.; *ibid.*, ff. 17-23;—(γ) chapters x.-xii.; ? c. *Le Mort Arthur*, Harl. MS. 2252: (a) book xx.; ed. vol. iii. ff. 164-189;—(β) Book xxi.; ed. vol. iii. ff. 190-202.

## A. THE "LANCELOT" PROPER.

### a. THE SIXTH BOOK.

#### a. CHAPTERS I.-VII.<sup>2</sup>



AFTER mentioning (book iv. chapter i.), in accordance with the "Suite de Merlin," that, when Merlin and Nivienne visit Benoyc, Queen Elayne, the wife of King Ban, showed them the young Lancelot, whose "fyrst name was Galahad," and after the reference to him, in accordance with the English metrical romance "La Morte Arthure," in chapter vii. of book v., Malory entirely skips his early life, and, without even mentioning his coming to Arthur's court, introduces him in the beginning of the sixth book with a few phrases of a very general character, not only as a knight of the Round Table, but as the knight who—

"in al turnementys and Iustes and dedes of armes for lyf and deth passed al other knyghtes / and at no tyme he was neuer ouercome / but yf it were by treson or enchaument / so syr Launcelot encreaced soo merueyllously in worship and in honour / therfor is he the fyrst knyght that the frensse book maketh mencyon of after kynge Arthur come fro rome / wherfore quene

<sup>1</sup> In order to avoid any misunderstanding, I might point out that Caxton misprints, on p. 199, chapter "xii." for "xi."

<sup>2</sup> Lancelot, ed. 1513, vol. ii. ff. 98-ca. 103.

gweneuer had hym in grete favour aboue al other knyghtes . and in certayne he loued the quene ageyne aboue al other ladyes & damoysels of his lyf /"

Though it cannot be denied that these few lines remind the reader versed in the early part of Lancelot's life of much therein, they convey hardly anything to the reader unacquainted with the events they hint at; and the supposition that Malory possessed no source for the early life of this most famous of all Arthur's knights can alone account for his not giving, at least summarily, some indications about him, and relating his arrival at Arthur's court.

I fail to see what Malory means by the French book which mentions Lancelot first after Arthur's return from his Roman expedition; it cannot be the "Lancelot," nor is it the "Merlin," in which Lancelot only plays a secondary part; the phrase seems introduced in order to make the abrupt introduction less noticeable.

I shall now proceed to compare the adventures as told in "Le Morte Darthur" with the corresponding portions in the Prose-Lancelot. For reasons already stated at the end of the Merlin section, I abstain from an abstract of the contents, and refer the reader to the detailed analysis of this romance by M. Paulin Paris in his work on the romances of the Round Table.<sup>1</sup>

I.<sup>2</sup> After these general remarks, Malory relates how Lancelot, after having "rested hym longe with play and game," decides upon starting in search of adventures, and requests his "neuewe" (!) Lionel to accompany him. The portion of the Prose-Lancelot<sup>4</sup> in which these incidents are told differs much, and appears in quite another connection; it forms part of the second part of the "Lancelot" proper, and occurs on fol. 98, &c., of the edition of 1513.

In the P.L., Lancelot and Lionel do not start from Arthur's court after a period of repose, nor does Lancelot request his cousin to go with him in search of adventures. Lancelot has just overcome "le duc Karles" and after having passed a pleasant day with the duke's five sons, and induced them to set free their prisoners, Gaheriet, Gueresches, and Agrauan, he continues his way with Lionel. After riding several days without finding any adventures, they at last come to a great wood. P.L. and M.<sup>3</sup> agree in stating that one day, when the heat is very great and they are exhausted, they resolve to rest—in P.L. "desoubz l'ombre dung perron,"<sup>4</sup> in M. in the shadow of "a grete Appyl tree." The apple-tree is evidently the older of the two versions, for, later on, in

<sup>1</sup> Paulin Paris, "Les Romans de la Table ronde," Paris, 1868-77, 5 vols.

<sup>2</sup> Lancelot, ed. 1513, vol. ii. ff. 98, &c.

<sup>3</sup> M. is henceforth substituted for Malory.

<sup>4</sup> MS. Royal 19 C xiii. f. 187<sup>d</sup>: "sur lumbre dun pomer"; MSS. Add. 10293, f. 280<sup>c</sup>: "desoz lombre dun pomier."

reference to this fact, P.L. gives Lancelot's words "ie me couchay soubz lombre dung pommier." Evidently the source from which were derived P.L. and the MS. from which M. drew had "pommier," which was altered by the scribe or printer into "perron."

In P.L., when Lancelot is asleep, Lionel sees two knights pass at great speed with a damsel; in M., three knights. In both versions a very strong knight follows in pursuit. In P.L. he overcomes the two knights and carries off the damsel; in M. he overcomes the three knights, ties them, with their bridles, to their horses, and thus carries them off with him. In P.L. the damsel cries for help, and thus induces Lionel to follow the strong knight, without awaking Lancelot; in M., the shameful treatment of the three knights is his motive. M. simply states: "& thoughte not to awake syr launcelot;" P.L. reads: "si ne ose lancelet esueillir pour ce quil ne tenist pour couard & riens ne doubtoit autant comme luy."

When the strong knight has overcome Lionel, in P.L. he mounts the damsel on Lionel's horse, throwing Lionel before him over the neck of his own horse; in M., Lionel is tied to his own horse in the same manner as the three knights, and all four are led away by the strong knight to his castle, where, according to M., they are undressed and beaten with thorns, an incident only told later on in P.L.

II. The second chapter in M. and the following paragraph in P.L. speak of Ector de marys (ed. 1513: hector des mares); whilst in P.L., in continuation of events previously told, Ector sets out from the castle "de radigel," where he has overcome "marigart le roux," and delivered a cousin-german (damsel) from some lions, and comes into the forest "que len appelloit terriquen;" in M., in accordance with the modifications of chapter i., Ector, on hearing that Lancelot has started in search of adventures, is angry, and, resolving to follow him, starts from Arthur's court. In M., Ector meets "a man was lyke a foster," of whom he asks if any adventures are to be found in the neighbourhood. The man tells him there is near by a strong castle near a ford. Before the castle stands a fine tree, on which hang many shields and a "bacyn of copper and latoen." He has but to strike the basin and he will hear wonderful tidings. In P.L., Lancelot meets a damsel crying, who tells him, on being asked the reason of her lament, that she saw a little while before a good knight, Lionel, tied under his horse's belly and led away by a most disloyal and felon knight, Terriquen, who is lord of the strong castle close by. Terriquen had Lionel stripped at his castle and beaten with "espines poingnans." In spite of the damsel's warning, Ector determines to fight Terriquen. He soon comes to a strong and lofty tower, before which is a fountain, consisting of a basin of red marble and a vessel "de plombs," into which a silver pipe throws water.

Three pine-trees almost overshadow the fountain with their branches. On them hang forty "glaives," forty-five shields, and five spears. Ector recognises the shields of "aggraul, Sagremors, Keux, gossentin d'estrangort, and brandelis." Behind the fountain he sees a little table with the names of the bearers of these shields, and the mention that Terriquen conquered them in the twenty-fourth year of Arthur's reign. All these details are either omitted by, or strongly modified in, M. Common to both M. and P.L. is the incident that Ector waters his horse—in the former at the river, in the latter at the fountain. In M., in order to see Terriquen, he strikes the basin; in P.L. this incident is not mentioned, but I am inclined to see some connection between the vessel "de plombs" at the fountain and the "bacyn of coper and latoen." Both versions, then, agree that Terriquen, whose name as "Turquyne" is mentioned in M. for the first time on this occasion, overcomes Ector, carries him off to his castle, and only consents to spare his life if he vow to remain his life-long prisoner. Ector refuses, and here M. has the incident, mentioned on a former occasion by P.L., of Terriquen's ordering his people to strip Ector and beat him with thorns. The conversation of Ector with his fellow-prisoners differs save in two points—the inquiry after Lancelot, and the knight's declaration that Lancelot alone can deliver them—in the two versions, being much more detailed in P.L.

III. In the next chapter in M., and in the following paragraph in P.L., Lancelot is spoken of after Lionel had left him sleeping under the apple-tree. (In P.L. neither "pommier" nor "perron" is mentioned.) In P.L. "une belle dame qui estoyt royne de la terre de sorestan" passes by him on her way to "norgales" through "sorelois." Four knights carry "vng drap dessus elle sur quatre lances pour le chault que mal ne luy fist." Seeing a horse grazing, this queen conjectures the presence of some errant knight, and calls her "deux dames morgain la fee et sibil le enchanteresse." (The three ladies are said to be, after "la dame du lac," the greatest sorceresses alive, and therefore always keep company together.) In M. four queens pass by, whose names are disclosed later on. The canopy carried by four knights to protect the ladies from the scorching sun is also mentioned, but their attention is attracted by the "neighing" of a great horse. In P.L. the queen and her ladies, seeing the sleeping Lancelot, whom they evidently do not recognise, are so much struck by his beauty that they think he is no earthly being, "mais chose fee," and each wishes to obtain him as "peramour." In M. the four queens recognise Lancelot at once, and each of them declares she must have his love. The contest which follows between the queen and her ladies in P.L., between the four queens in M., is somewhat different, but in both versions Morgain's advice at last

prevails, to enchant Lancelot, and carry him on a horse-litter to the castle "de la charette" (M., du charyot).<sup>1</sup>

On arriving at the castle Lancelot is put, according to P.L., "en vne belle chambre et forte," and there the enchantment is taken off him. In M. he is put into a cold chamber, where after some time the spell passes of itself; on awaking, Lancelot remembers in P.L. that he slept under a tree, and exclaims: "Sainte marie ou suis ie / ie me couchay soubz lombre dung pommier."

Both in P.L. and M. a damsel brings him some food, specified in the latter as "souper." The reflections which Lancelot makes in P.L. on awaking from his spell occur in M., though somewhat modified, during the conversation with the damsel.

On the next morning the queen and her two ladies according to P.L., according to M. the four queens (who are named on this occasion, Morgan le fay of the land of Gorre, the quene of Northgalys, the quene of Eestland, and the quene of the oute yles), come to Lancelot, telling him where he is, and that he will remain their prisoner unless he makes up his mind to select one of them as his paramour. In M., as above mentioned, Lancelot is known, and his love to Queen Gueneuer is referred to, but not so in P.L. The answer of Lancelot to the women's proposal, though negative in both versions, differs with the circumstances.

IV.-VI. The fourth and following chapters afford one of the most instructive examples of the way in which the text of these romances was modified in the course of reproduction.

In P.L. the damsel who daily supplies Lancelot with food finds that he grows sadder and sadder, and hardly touches anything. On the fourth day some knights return to the castle from a tournament, and speak about it so loud that Lancelot can hear their conversation from his prison; this increases his sadness still further. The damsel, finding him in this state, is overcome by compassion, and asks his name. He tells her his name, and adds that he is the most unfortunate knight living; misfortune had followed him since he was in his cradle. When the damsel hears that the prisoner is Lancelot, she is highly pleased, and declares, if he will do her a service, she will deliver him out of prison.

In M. the damsel comes to him "at the noone" of the same day on which Lancelot refused the four queens, and, as in accord with former events she knows who he is, at once offers to release him, on condition he is ready to do her a service. The knights returning from the tournament and some other details are not mentioned.

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<sup>1</sup> In P.L. the "chasteau de la charrette" is specified by the sentence "qui fut ainsi appele pource qui Lancelot y passa en la charrette celluy iour que melegat emmenoit la roine genieure au Royaulme de gorre," for the incidents which in M. are only told in the nineteenth book occur in P.L. at a much earlier period.



In both versions Lancelot is ready to do the service the damsel requires, but service and damsel are different in the two versions.

In P.L. the damsel tells Lancelot that her father, "le duc de rochedon," many years ago made war against the king of "sorestan," the husband of the queen in whose castle they are at present. After a long struggle peace was at last arranged between the two antagonists on condition that the damsel, who was then fifteen, should marry a grandson of the "duc" (evidently a mistake for "king"), six years old. Her parents died soon after this treaty, and the king of "sorestan" seized all her land. Her intended husband, who had gone a week before Christmas to Arthur's court, was slain in a forest. She then asked the queen to restore her her land, but was refused. The day before yesterday a brother of the queen asked for her hand, and obtained it and all her lands from the queen against her will. The wedding is to take place next Sunday week. The damsel detests the queen's brother, and refuses to marry him. The favour she asks from Lancelot is to appear on the wedding day, and prevent the ceremony from taking place.<sup>1</sup> At night, when all are asleep, the damsel gives him a horse and arms and lets him out of the castle. When departing, he asks her if she knows about what tournament the knights were talking. She tells him it is one between King Baudemagus and the King of "norgalles," which took place near by in a meadow. King Baudemagus had the worst at the last meeting, having too few knights; but they re-assemble on Thursday "et il ny auoyt que vng iour entre deux," from which remark it is evident that the first meeting took place on a "Tewesday," a fact, though in itself of little importance, of some significance in the present case, as we shall soon see.

In M., the damsel, who is the daughter of King Baudemagus, tells Lancelot that "the last tewesdaye past" (compare P.L.) her father was defeated at a tournament against the King of Northgales, owing to the presence of the knights of Arthur's court; the fight is to be renewed on "tewesday next coming," and the service the damsel requires from Lancelot is to help her father on this occasion against the King of Northgales. They agree to meet at an "Abbey of whyte monkes" ten miles distant.

In P.L., King Baudemagus' daughter plays a part in the episode (referred to in the note at p. 182) of Gueneuer's abduction by Meleagant, for she it is who delivers Lancelot out of the prison in the strong tower where her brother Meleagant has put him. M. on this occasion, in the nineteenth book, as I shall point out, does not state that the damsel who then delivers Lancelot out of Meleagant's prison is the latter's sister; but here he omits the daughter of the "duc de rochedon,"

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<sup>1</sup> The end of this episode is told in P.L. at a very much later part of the romance.

giving her part to the daughter of Baudemagus, mentioned a little farther on in P.L., as we shall see directly.

When, according to P.L., Lancelot has left the damsel, he rides for some time, until he comes to a pavilion. Finding nobody in it, he pastures his horse, enters, blows out the candles, and goes to bed. After a while the owner of the pavilion returns. Finding his pavilion dark, he thinks his sweetheart has returned in his absence, and goes to bed without more ado. Under the impression that his sweetheart is in the bed, he begins to embrace and kiss Lancelot, but soon perceiving his mistake, and thinking that Lancelot has dishonoured his sweetheart, he throws him out of bed and bitterly reproaches him. When Lancelot realises his situation, he seizes the knight by the throat and shakes him off, gets up, and takes hold of his sword. The knight, seeing this, flees out of the pavilion; Lancelot follows him, overtakes and kills him, and then returns to the pavilion, and sleeps until the birds awake him on the next morning. He rides away without knowing what knight he has slain.

The same incident occurs in M., but the *dénouement* is different. Lancelot does not kill the knight, who surrenders himself, seriously wounded, to Lancelot's mercy, tells him that the pavilion belonged to him, and that he was wont to await his sweetheart there. Lancelot then takes him back to the pavilion, stanches his blood, and dresses his wounds. While this is going on a lady arrives, who begins to lament on seeing "her lord Belleus" grievously wounded. All is explained to her; she asks who Lancelot is, and, on being told, declares she has often seen him, and requests him, in atonement of the wrong he has done to her love, to "cause hym to be made knyght of the round table" on his return to King Arthur. Lancelot consents, and bids them come "vnto the courte the next hye feest."

In P.L., Lancelot after riding some time meets four squires leading four white coursers, whilst others follow with a knight's accoutrements. On being asked whose outfit they carry, the squires tell him that all belongs to "gallehodin filz gallehault le seigneur des loingtaines isles," who is going on the morrow to help his "ayeul," the King of "norgalles," in a tournament. When Lancelot has left the squires, he hears a bell ring, follows its sound, and comes to an "abbaye de moynes blancz." He dismounts, enters, and finds there the sister of Meleagant, the same who delivered him out of "la douloureuse prison." Both are highly pleased. The damsel tells Lancelot she has come to this abbey because she wishes to see a tournament which is going to take place on the next day between her father King Baudemagus and the King of Northgales. When Lancelot tells her that he also came for this tournament, she requests him to help her father. M., as I have already mentioned, having attributed the part of the daughter of the duke "de rochedon"

to Meleagant's sister, and having substituted, for the service the former damsel required from him, that of Baudemagus' daughter, now makes Lancelot arrive at the Abbey of White Monks, not by chance, but by appointment.

In P.L. the damsel then invites Lancelot to stay with her, and sends a valet to her father, who stays at some distance "au chasteau de la herpe." When Baudemagus hears that Lancelot has come to his daughter he is delighted. With a view of hiding Lancelot's presence as much as possible, he resolves to go secretly to the abbey, and chooses only four of his best knights to accompany him. When Baudemagus and Lancelot meet, they are greatly pleased, and try to outdo each other in courtesy. Baudemagus repeats his daughter's request that Lancelot should help him in the morrow's tournament, and Lancelot is ready, provided his name be disclosed to nobody. The next afternoon Baudemagus returns to his quarters, leaving three of his knights with Lancelot, to be his companions at the tournament.

The three knights are also mentioned in M., but many details told in P.L. are altered—*e.g.*, Lancelot tells Baudemagus of his imprisonment by the four queens, his deliverance by the king's daughter, his setting out with Lionel; Baudemagus tells Lancelot he had the worst at the last tournament, thanks to Mador de la porte, Mordred, and Gahalan-tyne. The meeting of the daughter of Baudemagus with the daughter of the King of Northgalis and their conversation in P.L. do not occur in M. Both P.L. and M. state that Lancelot and his three knights have white shields, and go to a wood. The number of knights present at the tournament differ widely in the two versions: in P.L., "Si estoient assemblez que dune part que d'aultre plus de dix mille;" in M., "eyght score helmes" of the King of Northgales and "four score" of Baudemagus.

The three knights of King Arthur previously mentioned by M. are now also named in P.L.; but while M. says twelve knights of Baudemagus and six of the other party are killed in the first attack, P.L. only states that Baudemagus' party is driven back. The conversation between the daughters of the two kings who witness the tournament from "scaffoldis" as it occurs in P.L. is not mentioned in M.

VII. pp. 191-192, 25. The doings of Lancelot at the tournament are the same in both versions, save for slight modifications, the most prominent feature being the overcoming of Mordred [Mordrec], Gahalan-tyne [Gallehodin], and Mador de la porte by Lancelot. But while in P.L. the King of Northgales, utterly defeated, takes to flight, and the fight has apparently a serious character, in M. the jousting is at last abandoned, and the "gree" given to Baudemagus. In P.L., Lancelot does not go with Baudemagus to his castle, but rides straight away

from the tournament in the pursuit of adventures. In M. he goes to Baudemagus' castle, stays the night there, is well entertained, and starts in the morning with the object of finding his "broder" Lyonel. M. is not very particular as to the different degrees of parentage: Lionel is sometimes Lancelot's nephew, sometimes his cousin, and sometimes his brother. Before starting, Lancelot assures the king's daughter that he will be always at her service as a true knight should.

### β. CHAPTERS VII.-XI.<sup>1</sup>

In P.L., after Lancelot's departure from the tournament, which occurs in the edition of 1513 on fol. 103 verso, there follow over forty folios before M. takes up the narrative again on fol. 146 verso. It is by no means impossible that Lancelot's passing the night with Baudemagus is a simple addition either by M. or by the compiler of the source whence he drew his information, intended to link together the two sets of adventures, which belong to quite different portions of the original.

VII. p. 192, 26-IX. p. 195, 19. In P.L., Lancelot, in search of Hector and Lionel, has met with Boors and Ywain and four other knights at the "chastel du trespas." Lancelot proposes that each of the six knights should ride forth by himself, and all should be back to the castle "a la feste de toussainz." His proposal is accepted, and the knights depart in different directions. Lancelot rides many days "sans nulle aduventure trouuer qui a compter face," arrives on the fifteenth day in the forest where he had lost Lionel, and there meets a damsel.

At this point M. takes the narrative up again, and adds that the damsel's palfrey is white; whereas, in P.L., Lancelot at once asks the damsel if she knows anything about Lionel, according to M., he asks her if she knows of any adventures. The answer the damsel gives is in both cases in accordance with the question: in P.L. she has heard of Lionel, and knows him to be prisoner of a knight in the forest; in M., Lionel's name is mentioned neither by Lancelot nor by the damsel, but the latter, after hearing Lancelot's name, tells him of a very strong knight near by in the forest. In both versions this knight is Turquyne or Terriquant,<sup>2</sup> and P.L. adds (what in M. occurs only on a later occasion) that he is the brother of "karados le grant le seigneur de la douloureuse tour," whom Lancelot has killed for the sake of Gawayne. The damsel leads Lancelot to the seat of Turquyne.

The descriptions of this place, being a repetition of the former ones,

<sup>1</sup> Lancelot, ed. 1513, vol. ii. ff. 146-ca. 150.

<sup>2</sup> On the previous occasion the name is spelled "terriquen" in P.L.

deviate again in M. and P.L. in the points mentioned at p. 180, save that P.L. on this occasion, instead of three pine-trees, only mentions one—viz., "Car moult lui sembloit belle pour ce quelle estoit couuerte de branches / & de feuilles de vng pin verdoyant." P.L. also adds the names of several knights whose shields hang on the tree, and some remarks are made upon Lionel's shield.

While Lancelot and the damsel are talking, Turquyne arrives, leading, according to P.L., a grievously wounded knight on a horse with him. "There," says the damsel to Lancelot, "you can see 'quel dyable il est,' and how he puts the knights into his prison."

In M., Lancelot first waters his horse, as Ector had done previously, then strikes the basin furiously, and rides for some time to and fro before the manor gates. At length Turquyne arrives, also with a fettered and wounded knight, who is at once described as Gaheryse, the brother of Gawayn. The words Lancelot and Turquyne interchange and the details of the battle between them agree closely in the two versions, and end in both with the defeat and death of Turquyne.

IX. p. 195, 20, to XII. p. 199, 35. In P.L. the damsel says to Lancelot: "Sire cheuallier suyuez moy si comme vous mauez promys;" in M., Lancelot says to the damsel: "damoyssel I am redy to goo with yow where ye wylle haue me." In both versions Lancelot has no horse, and wishes first to deliver the prisoners, but the damsel bids him take Gaheryse's horse and tell him to set the knights free. The dialogue between Lancelot and Gaheryse in P.L. is omitted by M., nor are the names of the various knights quoted by M. mentioned in P.L. The remainder of the ninth chapter agrees in both versions, save that in P.L. "trois varletz amenoient trois sommiers chargez de venoison," whereas in M. there comes "a foster with foure horses lade with fatte veneson." The long discussion between Gaheryse and the other knights in P.L. is not in M. In the former version the delivered knights stay one week; in the latter, only one day. M. does not mention, as does P.L., that at length, when Gaheryse is healed, the knights exchange Terriquen's castle for horses, though not very good ones. In P.L., Gaheryse tells them, on parting, they shall find Lancelot at All Saints at the "chastel de trespas," whereas in M. he bids them await Lancelot at the court of King Arthur. In the tenth chapter M., in accordance with P.L., describes Lancelot's adventures when he follows the damsel who had led him to the castle of Turquyne. M. and P.L., whilst both telling how Lancelot kills a knight to whom he is shown, and who steals horses, vary considerably in details. In M. the knight, whose name is disclosed later on (p. 197, 27) as "Perys de foreyst saueage," is not only a thief, but also a "ravyssher of women." In P.L. his name is not mentioned at all, and, though he

is expressly called a horse thief, the other quality attributed to him is only indicated by the sentence: "Et puis si me voulut faire grant villonie pource que ien parloye." In both versions Lancelot bids the damsel ride some distance in front of him. She does so, the knight attacks her, throws her off her palfrey, and, on the damsel's cries for help, Lancelot appears and kills the knight.

From p. 197, 27, to p. 198, 14, M. has nothing in common with P.L. This passage, in which the damsel advises Lancelot to marry, and Lancelot endeavours to explain to her the reasons why he can and will not do so, are probably Malory's invention, an hypothesis strengthened by the moralising tendency exhibited in other similar intercalations. In M., Lancelot and the damsel part after this dialogue. In P.L., Lancelot, at the damsel's request, goes with her and stays at her castle for a whole week, leaving it only, when his wounds are healed, for the purpose of seeking Ector, for he "ne cuydoit point quil (Ector) fust en forteresse terriquant." After wandering for nearly a month, he comes one day to a house in a meadow. Hard by he meets a man clad in white. Lancelot asks this man about Ector, and is told that on the preceding day Ector killed a knight near the house, but afterwards disappeared, leaving no trace, and that he had "vnes armes blanches et vng cheual noir."

"A heure de vespres" Lancelot reaches a hill, where he meets a damsel riding on a white palfrey and carrying "vng espreuier sur son poing;" on hearing that Lancelot wishes to go to the castle, this damsel tries to dissuade him, but fails. Lancelot continues his way until he comes to a bridge.

At this point M. again takes up the narrative. Both in P.L. and M., Lancelot is stopped by a fellow watching on the bridge, whom he kills, but the details attached to this incident vary slightly in the two accounts.

In P.L., Lancelot now enters the castle, hears the noise of a horn, and meets an old man, who tells him that he has done a great wrong in killing the castle porter, and that he will have to pay dearly for it. As he passes on, Lancelot is told by people standing at the roadside that he is approaching his death. Arriving at the principal tower, Lancelot dismounts, ties his horse to a tree, opens "le guichet," and enters. No sooner has he done this than "vne porte coulice" descends between him and the guichet, but Lancelot is not in the least frightened. A valet now steps forth and asks why he has killed the porter; Lancelot gives no answer. At this moment two terrible giants, the lords of the castle, appear, and wish to slay Lancelot, but he overcomes and slays them both after a short combat. An aged lady now brings him the keys of the castle. He opens it, and many

knights, ladies, and damsels advance and do him homage as their new liege, because he has overcome their former lords, the two giants, who had received the castle of Tintaguel three years before from "le duc Corains." When Lancelot tells them who he is, they are highly pleased, and applaud him greatly. He stays at the castle until the next morning.

M.'s account of this last adventure, though it has the same basis, varies in many points from P.L. The damsel who warns Lancelot before going into the castle, and the old man who reproaches him with the death of the porter when he has passed the bridge, are not mentioned by M., their *rôle* being attributed to "al the peple men and wymmen." In M., Lancelot ties his horse "to a ryng on the walle," whereas in P.L. he ties it to a tree. The "moche peple in dores and wyndowes" are not mentioned in P.L. In M., Lancelot cleaves the second knight to his "nauel;" in P.L., only to the "teeth."

The old lady who brings Lancelot the keys of the castle in P.L. is not mentioned in M. The "thre score ladyes and damoyseles" and their story, how they have been prisoners at the castle for seven years and had to do "al maner of sylke werkes for" their "mete," are not in P.L. While adding such details, M., on the other hand, skips various others in P.L.

The "duc de corain" is evidently replaced in M. by "a duke oughite it somtyme that had wedded fair Igrayn / and after wedded Vtherpendragon / & gate on her Arthur." While in P.L. Lancelot stays until the next morning at the castle of Tintaguel, in M. he leaves it immediately.

The adventures which follow after this in M. are not to be found anywhere in P.L., even in a modified form.

#### γ. CHAPTERS XI.-XVIII.

Two-thirds of the eleventh chapter—*i.e.*, from p. 199, 35, to p. 201, 35—and chapters xii.-xviii., or the whole of the remainder of the sixth book of M. relating Lancelot's adventures, such as the rescue of Kay, his riding off in Kay's armour and leaving his own behind, his fight against the three brothers, Gauntere, Gylmere, and Raynold, who mistake him for Kay; his overthrow of Sagramour le desyrus, Ector de marys, Gawayn, and Uwayne; his following the brachet and going to the perilous chapel, his dangerous position on the tree after assisting a lady in regaining a falcon and his being attacked by her husband; his meeting with Pedyuere, his return to Arthur's court, and at last the rehearsal of all his valiant deeds and feats of arms, must have been derived by Malory from another source

than the Prose-Lancelot, in common, as I shall attempt later on to show, with all that relates to Lancelot in "Le Morte Darthur."

On p. 199, l. 35, a paragraph mark and the general character of the contents of the then following lines—"And thenne he mounted vpon his hors & rode in to many straunge & wyld countreyes and thorou many waters and valeyes and euyl was he lodged / And at laste by fortune hym happend," &c.—clearly indicate that the events which follow do not immediately join on to those told before the paragraph mark, but that either Malory, or the writer of the source whence he drew his information, broke away here from the thread of the Prose-Lancelot, and either inserted adventures from another source or invented them himself in imitation of the many similar episodes in other romances. Here I will only mention that I incline to think that, beside the Vulgate-Lancelot, there existed another version of the Lancelot, modified and enlarged, in the same manner as beside the Vulgate-Merlin there exists a "Suite de Merlin," or an enlarged Tristan by the side of the original Tristan, and that Malory knew this version, which we no longer possess. I reserve my conjectures as to the structure of this "Suite de Lancelot," as I might call it, until the end of the section on the Lancelot or the later history of King Arthur.

## b. THE ELEVENTH BOOK.

### a. CHAPTERS I-III.<sup>1</sup>

M. departs from the narrative of P.L. in book vi. chapter vii. (p. 192, 12), and takes it up again at the beginning of the eleventh book, connecting what is to come with the preceding adventures of Tristram by the lines: "Now leue we syr Trystram de lyones / & speke we of syr Galahalt . . . as the Frensshe booke reherceth;" he then narrates Lancelot's adventure with fair Elayne, the daughter of King Pelles, and the subsequent birth of Galahad.

I. In P.L., as we have seen at p. 185, Lancelot rides off into the forest after the tournament, in which he fought for Baudemagus against the King of Northgales, whereas in M. he stays for some time with Baudemagus. In P.L., Lancelot meets, while riding through the forest, a most beautiful lady and a knight. The lady invites Lancelot to come and stay at her castle, and promises him, if he accepts her invitation, to show him on the morrow "la plus belle chose" which he ever saw in his life. Lancelot accepts, is led to the castle, and received with great honour. Whilst he is at table, the lord of the

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<sup>1</sup> Lancelot, ed. 1513, vol. ii. ff. 105-107.



castle returns from the tournament with his knights, and cannot praise highly enough the knight who fought so valiantly for King Baudemagus (*i.e.*, Lancelot). The lady then tells him that the very knight is staying under his roof. When the lord of the castle has satisfied himself that this is so by examining Lancelot's shield, he is highly pleased, and pays great honour to his guest.<sup>1</sup>

On the morrow Lancelot reminds the lady of her promise. They have their horses saddled, and ride off. After a long while they meet a damsel, who asks the lady whither she leads the knight. When the lady tells her to the castle of Corbenic, the damsel declares she cannot possibly love that knight, for otherwise she would not take him to such a dangerous place.

The lady and Lancelot go on nevertheless, and enter the castle. As they are passing through the principal street, some people say to Lancelot: "sire cheuallier la charrette vous attend: & il leur respondit tout bas que se il luy conuenoit entrer en charrette ce ne seroit pas la premiere fois." When they arrive before the chief tower, Lancelot declares he has never seen a more beautiful one. Whilst he is still admiring the structure, he hears a woman's voice. He approaches, and finds that she is the "pucelle que messire gauvain voulut getter hors de la cuue," but failed to do so. The damsel implores him to throw her "hors de ceste cuue qui me brusle." Lancelot complies with her request, seizes her by the arms, and lifts her out of the "cuue." The damsel, seeing herself delivered from her pains, kneels to Lancelot and kisses his feet. "Cela fait," continues P.L., "toute la salle fut remplie de dames, damoyselles et cheualiers," though this "salle" is not previously mentioned. They clothe the damsel, though there is no previous mention of her being undressed, lead her to a chapel, and render thanks to God for her salvation. Then they take Lancelot to "vng cymetiere lequel estoit dessoubz la tour," and show him a tomb, on which the following inscription is visible:—" *Ia ceste tumbre ne sera leuee deuant que celluy y mettra la main duquel le lyon royal doit yssir / & celluy leuera legierement / et dicelluy sera engendre le grant lyon royal en la belle fille au roy de la terre foraine.*" Lancelot does not grasp the meaning of these words. The people tell him that, as he has delivered the damsel, he is evidently the man who will also bring to an end the adventure of the tomb; he should therefore open it and see what it contains. Lancelot does what he is bid. When the tomb is opened, a terrible fire-spitting "serpent" comes out. The heat becomes intolerable; all the people flee, and look on from the windows. Lancelot alone stays, covers himself with his shield, and succeeds in

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<sup>1</sup> Here occurs a sort of paragraph mark in the printed edition of 1513.

killing the "serpent" after a long combat. This causes great joy; the people cheer him loudly, the bells are rung, he is taken to the palace and unarmed, King Pelles comes to salute and thank him, and tells him that his arrival is a long-awaited-for blessing to his country. He then asks Lancelot's name.

M.'s account varies often. Firstly, the incident of a hermit's coming on a Whitsunday to Arthur, and telling him about the knight, yet "vnborne and vngoten," who is to occupy the void seat, is not in P.L. I believe it was added, either by M. or by the writer of his source, in imitation of the incident on Galahad's arrival at the court (compare book xiii. chapter iv.). Without any connection with former incidents, M. then states that after this feast Lancelot came by chance to the "pounte of Corbyn." Whether there was any river and a bridge near Corbyn I am unable to say; I think the "pounte" means, in the original text, the bridge of the castle of Corbenic. M. omits what is told of the damsel who warns Lancelot against the lady who leads him thither, and of the people who tell him that a cart is ready for him. M. then relates the deliverance of the lady out of the boiling water, and the adventure of the tomb, and is here more detailed than P.L.; *e.g.*, the latter does not mention that Morgan and the Queen of Northgales put the damsel to such torture because they were jealous of her beauty. In M. the damsel, in P.L. the people, lead Lancelot to the tomb. Inconsistencies in both M. and P.L. indicate that both descend from a common source, P.L. directly, M. indirectly; *e.g.*, in P.L., in the first instance it seems that the damsel is outside the tower in the boiling water, whereas afterwards she is clearly stated to be in the tower; in M., in both cases in the tower. Further: M. speaks first, in accordance with P.L., of a "serpent" coming out of the tomb, and afterwards he calls it a "dragon."

II.—III. p. 575, 23. The incidents told in M.'s second and in the greater part of his third chapter are the same as in P.L. with some modifications, additions, and omissions. In M., when Pelles tells Lancelot his name, he adds, "and cosyn nyghe vnto Ioseph of Armathe;" this is not in P.L. Some passages agree almost literally in the French and English texts, such as:

M.: "such a sauour as alle the spycery of the world had ben there."

P.L.: "de si bonnes odeurs comme se toutes les espices dy monde y eussent este respandues."

In P.L., Brisanne, the maid of King Pelles' daughter, is already introduced before the appearance of the Holy Grail; in M., only afterwards. In P.L., Galahad's name is not mentioned on this occasion, as in M.

In P.L. twenty knights lead Elayne to the "chastel de la quase," in M. "xxv" to the castle "of Case."

In M., Brisen gives the magic drink personally to Lancelot; in P.L. she bids a maiden do so.

The description of Lancelot's deception with regard to Elayne, whom he takes for Gueneuer, is related at greater detail in P.L., and some reflections are added on the motives of Elayne and Lancelot in desiring carnal intercourse—Elayne to fulfil a divine calling and that she may conceive the best knight of the world, who is to achieve the Holy Grail; Lancelot, because he loves Gueneuer.

P.L. does not mention, as does M., that, after sparing Elayne, Lancelot declares he will be revenged on Brisen, nor that Elayne entreats Lancelot to come and see her as soon as possible. The remark in M.: "for I haue obeyed me vnto the prophecy that my fader told me / And by his commaundement to fulfille this prophecy I haue gyuen the grettest rychesse and the fayrest floure that euer I had / and that is my maydenhode that I shalle neuer haue ageyne," are probably suggested by the above-mentioned reflections. The events which follow Lancelot's departure from the castle of Case in the last portion of the third and in the following chapters are derived from a much later portion of P.L.

### β. CHAPTERS III.-VI.<sup>1</sup>

III. p. 575, 25, to IV. p. 576, 24. The birth and christening of Galahad, as told by M., p. 575, ll. 25-30, are not to be met with anywhere in P.L.; these incidents are most likely the conclusion of what is told and the anticipation of what follows. On the occasion of Boors' first visit to Corbenic, when he fights for "la dame de galuoye" and is heartily welcomed by King Pelles as the cousin of Lancelot, one reference is made to Galahad, though an indirect one—viz., Boors sits at table between Pelles and his beautiful daughter, "car elle ne portoit plus le saint graal par deuant les tables / parce quelle estoit defflouree de sa virginite."

Omitting eighty folios of the edition of 1513, M. again takes up the narrative of P.L. in vol. iii. fol. 24.

All M. relates concerning "Bromel de la pleche," who is no other than the "Brunet du plaissis" of P.L., is strongly modified, and the sequence of incidents is altered. In his search for Lancelot, Boors again comes by chance to the "chastel de Corbenic." At the gate he finds a knight, who forbids his entry, declaring that he has allowed

<sup>1</sup> Lancelot, ed. 1513, vol. iii. ff. 24-35.

no one to enter for the last six months, from his dislike to all who love Lancelot, whom he hates most of all men. When Boors tells him that he is cousin and friend of Lancelot, a long and hard fight ensues. At last Boors gets the better of his antagonist and brings him to the ground, so that he gives up his sword and asks for mercy. In the description of the combat two passages deserve attention—why, I shall state later on: "Et celluy (the adversary of Boors) alla reculant iusques au *pont*" and "et tant lauoit mene quil estoit sur le bort du *pont*." The knight tells Boors that his name is Brunet du plaissis, and that he hates Lancelot because a beautiful damsel in the castle still loves him. Some time before, he (Brunet) asked this damsel for her love, but she refused, declaring that she loved the best knight of the world, Lancelot du lac. He then resolved to convince her that he was as good or even a better knight than Lancelot, of whom he went in search to Arthur's court. Being told there that Lancelot had been absent from court for the last six months, he returned to Corbenic and took up his station at the gate in order to fight Arthur's knights. Boors grants Brunet his life on condition that he go next Whitsuntide to court, and yield himself to Lancelot's mercy. When Brunet has promised this, "boort remonta sur son cheual, puis sen alla au chastel par dessus le *pont*."

M. begins with the statement that Bromel de la pleche is in love with fair Helayne, and vows to keep the "pounte de Corbyn" for twelve months.

In the fourth chapter M. then simply goes on to say that one day, by chance, Boors came to the "pounte de Corbyn" and found there Bromel, who prevented him from passing. Here, as on the occasion of Lancelot's coming to Corbyn, told in chapter i. of this book, where P.L. generally has "chastel de Corbenic," except in the three passages which I have above quoted, M. uses the term "pounte." A comparison of these passages with M. at once furnishes the key to this anomaly. The archetype of P.L. always had "pont de Corbenic;" the scribe of the MS. from which the printed text descends changed "pont" into "chastel" in the first instance, but afterwards forgot this alteration and wrote "pont" in the three I have cited. The fight between Boors and Bromel is told by M. much as in P.L.; in both versions Bromel is overcome, and receives mercy on condition that he goes to King Arthur's court and yields himself to Lancelot.

IV. p. 576, 25-VI. In the remainder of the fourth chapter and in the two following ones M. follows, with but slight differences, the thread of the narrative in P.L., and, though he condenses greatly, he omits hardly anything of importance. Whilst, in M., Galahad's name is already mentioned in chapter iii., in P.L. it first appears in this place.



P.L. contains no passage to the effect of M. p. 576, 30-32: "Meruelle not said sir bors / for this half yere he hath ben in pryson with Morgan le fay kyng Arthurs syster."

The son of Boors and the daughter of King Brangore, called "Elayne" in M., is called "Helyas" in P.L.

The name of "Pedyuere of the strayte marches," which M. gives in the fifth chapter as that of the knight whom Boors overcame and sent to Arthur's court, is not mentioned in P.L., where, indeed, this knight is not named at all.

In P.L. the old man who comes to Boors, besides referring to Joseph of Arimathea, mentions also a certain "orpeus lenchanteur qui a fondu le chastean des enchanteurs en la marche descosse."

Instead of twelve damsels as in P.L., M. only speaks of four in chapter vi.

The last fourteen lines of chapter vi. are a sort of *résumé* of some twenty-eight folios in the edition of 1513, which relate, *inter alia*, the war between Arthur and Claudas.

#### γ. CHAPTERS VII.-XIV.<sup>1</sup>

The eight last chapters of book xi. follow, with such differences as I shall point out, the thread of the narrative of P.L.

Upon his return from "Gaulle" (relates P.L. vol. ii. fol. 67) King Arthur resolves to hold a more splendid court on the next Whitsunday at Cameloth than ever took place before, in celebration of his victorious expedition. The news spreads over "escosse," "irlande," and "toutes les isles de mer qui pres dillec estoient," and from all parts of the country knights and ladies come in throngs; it also reaches fair Elayne, the daughter of King Pelles, at Corbenic. At this point M. again takes up the narrative of P.L.

VII. M. says that Elayne took with her to Arthur's court, "xx" knights and "x" ladies and gentlewomen, "to the nombre of an hondred horses" (!), where P.L. states that she took ladies and damsels with her to the number of eighty.

M. does not mention Elayne's taking with her her child, little Galahad, "dessus le col de son palefroy qui estoit for et puissant."

M. states that Trystram, Bleoberys, and Gawayne greet Elayne on her arrival, which is not in P.L.; on the other hand, P.L. states later that three cousins, Boort, Lionel, and Hector, honour Elayne much, for they know her relation to Lancelot "ne ilz ne veoient nulle chose

<sup>1</sup> Lancelot, ed. 1513, vol. iii. ff. 67-72.

si volentiers comme ilz faisoient leur cousin le petit enfant que len appelloit galaad," which M. omits.

P.L. specifies, contrary to M., that the queen bids Lancelot come to her chamber "le mardy apres la pentecoste."

Some slight, though utterly insignificant, differences are noticeable in all that relates to "dame Brysen" and her machinations.

VIII. The eighth chapter is as nearly as possible, save for considerable condensation, a faithful reproduction of the corresponding portion of P.L.

IX. The beginning of chapter ix. is slightly different in M. from P.L. The statement in M. that Gueneuer banishes Elayne from her court is not in P.L., where she leaves the court of her own free will.

In P.L. and in M., Arthur, with a suite, personally accompanies Elayne for some distance on her way home. In P.L., Elayne speaks privily to Boors after Arthur has taken leave of her; in M., before Arthur is gone far, Boors expressly says to Elayne: "and hold my lord Arthur with a tale as longe as you can / for I wyllle torne ageyne to Quene Gueneuer and geue her a hete," &c.

X.-XI. The knight whom Boors encounters, after riding for a long time without finding any adventures or trace of Lancelot, is called in M. "Melyon de Tartare," in P.L. "mellic du tertre;" in the latter, a fact omitted by M., he is accompanied by a damsel and two squires.

The knights of the Round Table who, on Mellic's arrival at the court with Boors' message, declare themselves ready, and afterwards set out in search of Lancelot, are, in P.L., twenty-two, of whom the following are named:—Sagremors, Ywain, Agrual, Gaheriet, Guereschés, and Mordrec. M. mentions the names of Gawayne, Uwayne, Sagremors, Aglouale, and *Percyuale*, and adds that with them "rode eyghten knyghtes . . . and soo were they thre and twenty knyghtes." Insignificant as this passage may appear to the general reader, it is most important for the critic. If we look at P.L., we find that Percyuale is introduced and taken away from his mother by his brother Agrual to become one of the knights of King Arthur after this event. In M., on the contrary, Percyual, in accordance with the Roman de Tristan,<sup>1</sup> is already a knight of King Arthur (comp. book x. chapter xxiii.); therefore, by adding Percyual, the number of knights, instead of twenty-two, as in P.L., becomes twenty-three, as in M. And the lesson is, that the original versions whence M.'s source and the P.L. were derived stood in a certain relation to each other.

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<sup>1</sup> This is one of the few passages which the "Lancelot" and "Tristan" have in common; see my remarks farther on at p. 199.

The short paragraph of three lines concerning Lancelot, p. 586, 22-24, in M. occurs much earlier in P.L., and is evidently misplaced in M. From p. 586, 24, on we must examine M.'s relation to P.L. more minutely to show how M. has met the difficulty that Percival's arrival with Agrual at Arthur's court has already been related in the tenth book. P.L.'s account runs thus:—

When the twenty-two knights who start in search of Lancelot have gone off in various directions, Agrual rides long without finding any adventures, and comes at last by chance to the house of his mother, who is mourning the death of her husband [*i.e.*, Pellinor, whose name, however, is not mentioned] and of her eldest son [*i.e.*, Lamorak, not mentioned in P.L.]. She is pleased to see her son Agrual, whom she has not seen for five years. She introduces to Agrual a youth, handsome, well built, and strong, fifteen years old, and tells him he is her youngest child, and his brother Perceval. The youth pleases Agrual immensely, and he at once declares he will take him to Arthur's court and have him knighted. This grieves the mother, who urges that, as she has already lost *four* of her *six* sons, he ought to leave her Perceval, the only joy she has in the world. At supper Agrual continually looks at the beautiful youth, and thinks what a pity it would be to let him pass away his life in inactivity with his mother. Later on he retires into a garden behind the house. His mother sends Perceval to keep him company. Perceval finds Agrual pensive under an apple-tree. The two brothers talk together. Agrual asks Perceval if he would like to become one of King Arthur's knights. With all his heart, says the youth. Agrual promises him to take him to Arthur's court as soon as he leaves home, bids him tell no one about it, and most carefully to conceal it from their mother. On the fifteenth day Agrual announces his intention of starting on the next morning. He secretly arranges that Perceval shall ask their mother's permission to accompany him for some distance. On the morrow, after mass, Agrual takes leave of his mother, and starts. Perceval, as agreed, asks if he may go some distance with Agrual. The mother consents, but, to his displeasure, sends a squire with him. At a "bosquet" Perceval joins Agrual. They ride together for a long time pleasantly conversing. The squire, who has several times reminded Perceval that they have to return, is at last told the truth. He is very sad, but asks to remain Perceval's servant as a knight, as he was when the latter was "damoiseau." Perceval grants this, provided the squire first go to his mother, tell her about him, and then join him at Arthur's court. When the squire returns to Perceval's mother, "qui tant aymoît perceual que nul plus si manda le chappelain & se fist confesser / si receut le corpus domini & trespassa le soir / & lendemain elle fut enterree." The squire starts for Arthur's court. On the way he comes to a castle, and begs quarters for the night. When he says that he is a squire of Agrual, the lord of the castle kills him, and has his body thrown into a ditch. The day after, Agrual and Perceval, who have stayed at an abbey for two days, pass by the castle, and find the squire's body in the ditch. On asking a damsel and a varlet, who come out of the castle, who has killed the squire, they

learn it is the lord of the castle, in hate of Agrual. Agrual at once makes himself ready to fight, enters the castle, and asks the knight why he has killed *his* squire. The knight, understanding he has before him Agrual, who slew his brother, defies him. They fight. Agrual slays the knight and throws his body into the same ditch as his squire's, which latter he takes, with Perceval's help, to a neighbouring abbey, and buries it.

In M., Percyual, who is already a knight of Arthur's, as stated in book x. in accordance with "le Roman de Tristan," starts with his brother Agloulal in the search of Lancelot. The two brothers come to their mother's house. The words in M., "who was in the dayes a quene," may well correspond to those in P.L., "qui moult estoit de grant lignaige." As in P.L., the mother tells her sons of their father, Pellinor's, death, and of that of two brothers, but of these only Lamorak's name is mentioned. In M. the mother, in accordance with the passage in book x. chapter xxiii., states that she has four sons—viz., Agloulal, Lamorak, Dornar, and Percyual (Tor being an illegitimate child of King Pellinor); it is evidently by mistake that in P.L. she states she has had six sons, four of whom are slain. According to M., Agloulal, according to P.L., Lamorak, is the first-born. The mother implores her two sons to stay with her, but they declare they cannot. When the sons take leave of her, she falls down in a swoon. Coming to herself, she sends a squire after them "with spendynge ynough." I am much inclined to ascribe the alterations in this portion to Malory, and not to his source.

The remainder of chapter xi. agrees with the corresponding portion of P.L., save that exceptionally M. has more detail than P.L.—*e.g.*, the name of the knight who slew Agloulal's squire is given as "Goodewyn," that of his brother as "Gawdelyn"—a circumstance which seems to indicate that the original source of P.L. and of the MS. Malory used contained more detail than P.L., as I have already mentioned on former occasions.

After this there follows in P.L. the passage which the "Lancelot" and the "Tristan" have in common, and which occurs in M., book x. chapter xxiii., with very slight variations.

Agrual and Perceval continue their way, and arrive at Carduel, at Arthur's court. Arthur and all his knights are very sad; twenty-five knights are in search of Lancelot, yet nobody has heard aught about him. Most depressed of all is queen Gueneuer, "car elle scauoit bien que tout le mal estoit venu par elle." On the next day Arthur notices Perceval, and thinks him a fine fellow. After dinner Agrual asks the king to dub his brother Perceval on the next morning; to this Arthur agrees. Perceval watches all night in the principal church of Carduel, and is made knight on the morrow.



Whilst Perceval sits at dinner among the "moins renommez" knights, one of the queen's maids, "de son aage le plus subtile ouuriere du monde," who has never said a word, and for this reason was called "the damsel who has never told a lie," suddenly begins to cry out, and says to Perceval: "sergent de notre seigneur ihesucrist vierge et net viens te seoir au siege de la table ronde empres le siege perilleux." All are "esbahys;" the maid leads Perceval to the seat, and tells him that the perilous seat will be occupied by the good knight whom Perceval will resemble "de virginite," and to the left of the good knight Galahad, Boors will be seated. After asking Perceval to think of her in the quest of the Holy Grail, the damsel retires to the queen's chamber and lies down on a bed. On the fourth day she receives the Lord's body, dies, and is buried with great honours in the principal church of "Cardueil."

M. relates this episode with some slight variations necessitated by the different circumstances of the "Tristan" version, in which, *e.g.*, Lamorak is still alive, and Agrual and Perceval are not, as in the "Lancelot," in search of their cousin Lancelot. M. also mentions the incident of the dumb maiden, and, as this is absent from the "Tristan," he must have drawn it from the "Lancelot."<sup>1</sup>

XII.—XIV. At the beginning of the twelfth chapter M., or rather the writer of the source he used, returns to the narrative of P.L., but adapts it boldly to his needs. P.L. relates:

One day in winter King Arthur sits in his castle "caradigant" at dinner, surrounded by knights of various ages. Among the youngest knights is Perceval. Keux, who is Mordrec's table neighbour, after looking for some time at Perceval, says, in his cynical manner, he does not think that Perceval will ever do much; he seems to prefer peace and rest to feats of arms. A fool of the court, who hears this remark, tells Perceval about it, and, without naming them, points out Keux and Mordrec as those who have said it. Perceval is so deeply offended that he resolves to leave the court secretly.

At night, when his brother Agrual and all the other knights are asleep, he gets up and bids one of his [own] squires, in whom he has confidence, get him a horse and arms ready at once. The squire is reluctant, fearing lest Agrual should kill him, but at last does as he is bid when Perceval promises to take him with him. So they ride off. After a time they come to some old ruins. Perceval is tired, and wishes to rest. The squire offers to hold the horses and watch, but Perceval persuades him to tie them to a tree, and to sleep. When the squire has yielded at last and is asleep, Perceval, who wishes to be rid of him, takes his horse and rides off. After wandering about for a long time, he gets out of the forest, and comes to a castle by the side of a great river.

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<sup>1</sup> If M. had anywhere drawn from the "Perceval," we might suppose that he got this incident from that romance, for it occurs in Chrétien de Troyes and in all the Perceval stories.

In M. this narrative, though strongly modified, is recognisable. Agrual and Perceval, immediately after burying the squire in the abbey, come, in search of Lancelot, to the castle "Cardycan," evidently the "caradigant" of P.L., and stay there. At night Perceval comes to a squire of Agrual<sup>1</sup> (not of his own) and asks him to ride away with him. The squire's reply is the same as in P.L., and only when Perceval warrants his safety does he obey. As M. does not state that Perceval wishes to get rid of the squire, he omits their stay at the ruins.

In both M. and P.L. Perceval then comes to a bridge near a castle, and finds a knight chained to a stone pillar. This knight, Percydes in M., is called Patrides in P.L. The whole episode is, save some alterations in the sequence of incidents, the same in both versions. At the end P.L. does not mention, as M. does, that Perceval rides with Percydes to the castle and bids the lady give up the servants of the latter, nor that Perceval afterwards stays at Percydes' castle.

The contents of M. p. 590, 18-35, and 591, 1-5, are one of the strongest proofs I can adduce in support of my hypothesis that P.L. and the MS. used by M. go back to a common source. These lines are not intelligible in M. without P.L. Why does Perceval wish Percydes to tell Mordrec and Kay that "or euer he come to the courte ageyne to be of as grete noblesse as euer were ye bothe and mo men to speke of his noblesse than euer they did yow." From P.L. we know the reason—viz., that Keux had, in his conversation with Mordrec, said he did not think much of Perceval, and, through this remark, had caused Perceval's departure from the court. The writer of M.'s source, who altered the narrative in the beginning, forgot to alter it in the second place, and has thus furnished us a clue to his workmanship.

From p. 591, 5, to p. 593, 3, or in the remainder of book xi., M., whilst abridging, follows P.L. closely in describing the mortal fight of Boors and Perceval and their being healed by the Holy Grail.

### c. THE TWELFTH BOOK.<sup>2</sup>

#### CHAPTERS I.-X.

With comparatively few and slight differences the twelfth book is a reproduction of the contents of the next seven folios of P.L. save for considerable condensation; all variations between the two versions are enumerated in the following pages.

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<sup>1</sup> Evidently the writer was led to think, by the squire's being afraid of Agrual, that he was Agrual's squire.

<sup>2</sup> Lancelot, ed. 1513, vol. iii. ff. 74-80.

I. In M., Lancelot is said to strike the shield hanging at the pavilion "as if x knyghtes" did it; in P.L. the passage runs: "puis commença a frapper sur lescu & fist aussi grant noise comme se . xii . cheualiers se combatissent ensemble." The passage in P.L., "et elle saillit incontinent hors du liect tout en chemise et yssit hors du pauillion," was evidently too realistic for M., as he adds: "and she gat her smock / and ranne oute of the pauillion;" in P.L. the knight fetches it later on out of the pavilion. In P.L. the dwarf does not state, as in M., that he had formerly seen Lancelot at the tournament of Lonezep. The knight whom Lancelot stuns by the violence of his stroke is called "blians" in P.L., "Blyaunt" in M.; his brother, "celinans" in P.L., "Selynaunt" in M. Probably M. did not recognise that, in "blanc chasteau," "blanc" is an adjective meaning white, perhaps owing to the difference of the masculine and feminine genders, for he renders it by "the Castel blank," whereas on other occasions, when the adjective is used in connection with a feminine noun, he correctly renders it by "white"—*e.g.*, "abbaye blanche" = white abbey.

II. It would seem to be inadvertence or misunderstanding on M.'s part that Lancelot was fettered when they wanted to give him food at the castle of Blyaunt. In P.L. he was chained and corded to his bed before being carried thither, and loosened when he got his food. In describing Lancelot's treatment at the castle P.L. adds: "& le laisserent aller entreulx en telle maniere quil nestoit empesche sinon de vngs petis aneletz quilz luy misrent es poings et es piedz / affin quil nallast pas trop loing." M. omits this, but afterwards refers to Lancelot's breaking his chain. The names of the two knights in M., "Breuse saunce pyte" and his brother "Bertolet," who follow Blyaunt, are not mentioned in P.L. Whilst, in M., Lancelot sees Blyaunt's need from a window, and runs out "at a posterne" to his assistance after hurting his wrists and ankles in breaking his chains, P.L. states that the two knights follow Blyaunt right into his castle, and, pursuing him from chamber to chamber, they come by chance into the room "ou lancelot estoit gisant tout vestu / et les aultres vont apres en frappant sur luy [*i.e.*, blians] et quant il vit," &c.; then Lancelot "se leua pour luy aller ayder mais les aneaulx quil auoit es piedz blessoient et il se arresta tout quoy si print les aneaulx aux deux mains & les tira de telle force quil les rompit / mais il en eut les mains toutes sanglantes et le cuyr des doys tout derompu."

III. The adventure with the boar, which happens during Lancelot's madness, is told alike in both versions; also his arrival at the castle of Corbenic. P.L. does not state, as does M., that Lancelot, when on entering the town and being molested by children, to frighten them away, "he brake the legges and armes" of some of them, nor that he is at

last saved from the children's attacks by some knights from the castle.

IV. Castor, the name of King Pelles' cousin in M., is not found in P.L. M.'s fourth chapter only differs from P.L. in so far as it states that "dame Brysen" accompanies King Pelles and fair Elayne into the garden where Lancelot sleeps, recognises him at once, and, casting a spell upon him, enables the people to carry him into the tower; in P.L., dame Brysen is not mentioned on this occasion.

V.-VI. These two chapters likewise correspond fairly well, on the whole, to the account in P.L., but some slight confusion seems to have arisen. While, in M., Pelles and his daughter come to Lancelot when he awakes after being healed by the Holy Grail, Elayne is not even present on this occasion in P.L., and only learns Lancelot's recovery through her father. Here again M. mentions dame Brysen in contradiction to P.L. According to P.L., the contents of M. p. 600, ll. 25-37, ought to precede ll. 1-24 of the same page. In P.L., Lancelot only speaks with King Pelles, and arranges with regard to his future with him. Pelles afterwards goes to his daughter and tells her about Lancelot's intentions, and she then proposes to take him to the "chateau que len appelle bliant," "en une ysle." To this castle Lancelot goes secretly, accompanied only by Pelles, and only upon his arrival at the castle does he see Elayne and have a conversation with her to nearly the same effect as in M. All this is upset in M., where Pelles decides upon castle Blyaunt as Lancelot's abode, when Elayne, having spoken with Lancelot, comes to her father, and communicates to him Lancelot's wish to stay in one of his castles so that nobody may recognise him. In M., Elayne offers to stay with Lancelot; in P.L., Lancelot asks her as a favour to stay with him. To this modification, or rather confusion, it is also evidently due that M. says: "And thenne after this kynge Pelles with x knyghtes / and dame Elayne / and twenty ladyes rode vnto the castel of Blyaunt," &c. The ten knights and the twenty damsels are actually mentioned in P.L., but under very different circumstances. When Lancelot, after his arrival, has spoken to Elayne and requested her to stay with him, she tells her father, and, by his advice, consents to comply with Lancelot's desire. "Et le roy luy dist quil manderoit parmy son royaulme vingt des plus belles damoiselles pour luy faire compaignie . . . . lancelot eut avec luy dix cheualiers qui tous estoient preux & hardis."

The early part of M.'s chapter vi., p. 600, 22-37, corresponds fairly accurately to P.L., which is, however, more detailed, and in which Lancelot tells the knight Castor (whose name is again not mentioned in P.L.) his name straightforwardly, whereas in M. he only says: "I put caas my name were syr launcelot."

The later portion of chapter vi., p. 601, 1-20, is a much abridged and considerably modified reproduction of P.L. M. makes Lancelot call the island "the Ioyous yle." P.L. has no remark to this effect, but speaks several times of "lisle de ioye" without commentary, and later on says that the island was called thus from the joyous damsels whom Pelles sent thither.<sup>1</sup>

In accordance with M., Lancelot is said to call himself "le cheualier mesfait" in P.L.

In P.L., Lancelot asks King Pelles to get him a shield such as he describes to him. When the shield is brought, it is such a strange one that all are surprised, no one having ever seen such a shield: "et sans faulte il estoit le plus diuers que on sceut pour lors en tout le monde car au meillieu estoit plus noir que meure / et de coste la bouche auoit paincte vne royne d'argent / et deuant elle vng cheualier a genoulx comme sil cryast mercy." Only Pelles and his daughter understand the meaning of this picture. Lancelot hangs this shield on a pine-tree, and goes every day to lament before it.

The passage in M., "and euery day ones for ony myrthes . . . he wold ones euery day loke toward the realm of Logrys," occurs in P.L. a little earlier in a but slightly different form. In P.L., Lancelot one day asks a dwarf if he knows of any tournament about to take place near the castle of Blyaunt. When the dwarf informs him there will be one in four days' time at a castle only half a mile distant, he bids him go thither and cry out:

"Le cheualier mesfait mande a tous ceulx qui vont querant los et pris de cheualerie que ia nul ne viendra en lisle de ioye pour querre iouste que il ne la trouue tant comme le cheualier mesfait y soit. Et se il y a nul qui bataille vueille viengne hardyement, car il ny faudra ia."

Many knights come to the island in consequence of this challenge, but Lancelot overcomes them all. The "fayr mayde and a Ierfaucon" which M. mentions as the price to be given to any knight defeating Lancelot is not in P.L.

VII.-VIII. P.L. does not state, as does M., that Lancelot overcomes five hundred knights. M., forgetting that, in accordance with P.L., he has just said that the castle in the "Ioyous yle" is called "Blyaunt," now says: "vnder that Castel / that was called the Ioyous yle." The remainder of chapters vii. and viii. are a *résumé* of P.L., with very small and insignificant variations.

IX. The first part of the ninth chapter, p. 604, ll. 1-27, offers a

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"En telle maniere demoura lancelot en lisle de ioye mais lisle nestoit pas ainsi appelle fors seulement pour les damoyelles qui estoient avec la fille au rois perles qui faisoient la plus grande ioyeuse que jamais homme voit faire a damoyelle," &c.

fresh point of interest. In none of the MSS. of P.L. is there anything to the effect of these twenty lines, unless in the remark, later on, that when Lancelot and Ector and Perceval return to the court, "Si y trouuerent le roy artus lyon et boort qui eurent amene avec eulx Elayn le blanc qui estoit dune des plus nobles lignes."<sup>1</sup>

This incident requires explanation. If we examine P.L., we find that in the second part (ff. 37-38 of the ed. Paris, 1513) is told, in imitation of Lancelot's deception by Brysen, how Boors, staying at King Brangore's court, and deceived by the duenna of the princess, is induced, by means of an enchanted ring, to have carnal connection with the latter. As both are absolutely innocent in this, continues P.L., the fruit of their intercourse is chosen by God as a being of special goodness, is called Elayn le blanc, and becomes afterwards Emperor of Constantinople.

Save in the Quest of the Holy Grail, when Boors confesses to the hermit, and on the occasion I have just cited, P.L. makes no mention of Boors' son. This the writer of M.'s source evidently wished to remedy, by adding how Boors returned to the court of Brangore, and took his son to King Arthur in order to make him a knight of the Round Table.

The last portion of the twelfth chapter is an imperfect and much curtailed account of the matter found in P.L. As some of the incidents of the Quest of the Holy Grail are not intelligible in M. as they stand, I here give a brief account of the last folio of this portion in P.L.:

After Lancelot and Perceval have given up fighting, and Lancelot has embraced his brother Ector, all three go into the castle, where they are received by fair Elayne. Boors at once asks for Galahad, and is told that the child is staying at Corbyn with King Pelles. He further asks Elayne for the details of Lancelot's coming to this place, and is told by her all about his madness and his being healed by the Holy Grail. All pass the evening together in great pleasantness.

On the morrow, Hector asks Lancelot to return with him to Arthur's court. Lancelot at first most emphatically refuses to do so, but when Hector mentions that Gueneuer is longing to see him, he soon declares his readiness to go. He sends to King Pelles, and informs him of his intention to return on the third day to Arthur's court. When Pelles tells young Galahad of his father's intention, the child replies: "My father can do as he pleases, but I wish to be always near him, that he may see me often." An old knight suggests to Pelles that he could well send the child to his (Pelles') sister, who is the abbess of a nunnery in the forest of Camalaoth; and his advice is followed.

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<sup>1</sup> Compare MS. Royal 19 C xiii. fol. 280<sup>a</sup>, and MS. Add. 10293, fol. 383<sup>b</sup>.

Elayne is sad when she hears that both Lancelot and Galahad are going to leave her, but she resigns herself to her father's will. On the third day, when Lancelot rides off with Ector and Perceval, Pelles reminds him that Galahad is his son. The three knights ride straight to Carlyon, where Arthur is residing at the time, and meet there Lionel and Boors with Elayne le blank. All three, more especially Lancelot, are received with great joy, and of all the people Gueneuer is the happiest, in that she has Lancelot again.

In the meantime Pelles has sent Galahad to the abbey of nuns, where he remains "tant quil fut grant damoyseau de laage de quinze ans. Lors deuint tant beau et tant grant que ie ne croy pas que on trouuast son pareil au monde." Not far from the abbey dwells a hermit, who knows through God's grace "la bonte de lenfant." He comes a day after Easter to Galahad, and tells him the time is now come for him to be made knight, and he should enter this high order shruven and clean of all sin. "Long temps parlerent celluy iour ensemble et lendemain a leure de prime aduint que le roy artus qui chassoit au bois vint illec cuyr messe," &c.

The old romance writers were apparently not very particular as regards time. According to "Le Roman de Lancelot" as a whole, it seems as if the knights set out on the quest of the Holy Grail on the Whitsunday after Lancelot's return from the joyous island. According to the account, reproduced above, how Galahad remained at the abbey of nuns until his fifteenth year, we have to suppose that several years elapsed between Lancelot's return and the Whitsunday on which Galahad comes to Arthur's court.

The hermit tells Arthur that on the next feast of Whitsun the knight will come to his court who is to sit in the perilous seat, and who will bring to an end the Quest of the Holy Grail; therefore Arthur should be sure to assemble all his knights at that feast. On his return to court, Arthur at once takes the necessary measures to ensure the next feast of Whitsun being one of the finest, in every respect, ever held.

M. omits most of these details—*e.g.*, Galahad's being taken to the nunnery—so that, at the opening of his thirteenth book, one cannot understand how Galahad came to the abbey.

A point which is also contradictory in P.L. is that when Lancelot is taken on the eve of Pentecost to the abbey, he there finds Boort and Lionel. How these two came thither, and for what purpose, is not quite clear, for in P.L., as already stated, Lancelot is said to find these two knights with Elayne le blank at Carlyon when he returns from the joyous island.

B. THE QUEST OF THE HOLY GRAIL.<sup>1</sup>

## BOOKS XIII.-XVII.



HE thirteenth to the seventeenth books of "Le Morte Darthur" are devoted to the adventures of the knights of the Round Table in the search of the Holy Grail, and it may not be uninteresting to remark that Sir Thomas Malory's is the only known English prose account. As Dr. F. J. Furnivall's edition—"La Queste del Saint Graal,"<sup>2</sup> from the Royal MS. 14 E iii. in the British Museum, with occasional reference to MS. Add. 10294, to which is prefixed a detailed abstract, page by page, of the contents—is within the reach of every scholar, and as I have convinced myself, by a collation of various portions of his text with the MSS. Royal 19 C xiii., Add. 17443, Royal 20 C vi., and Add. 10294,<sup>3</sup> which also contain the Quest, that they only vary in details of style, but not in the adventures told, I have based my critical examination on this edition, having by my side the Rev. R. Williams' edition of the Welsh "Y Seint Greal,"<sup>4</sup> which possibly represents an earlier stage of the French romance than that represented by any existing French MS.

Malory has shortened his original in this portion of his *rifacimento* less than in any other, and has in many cases limited himself to translating it.

a. BOOK XIII.<sup>5</sup>

In order to show how closely the French text and Malory occasionally agree, I print a portion of the first chapter of the thirteenth book by the side of the French text.

<sup>1</sup> For the history of the various theories concerning the origin of the legend of the Holy Grail, see Alfred Nutt's "Studies," &c. London, 1888. 8vo.

<sup>2</sup> La Queste del Saint Graal: In the French Prose of (as is supposed) Maistres Gautiers Map, or Walter Map. Written by him for the love of King Henry his lord. Edited by F. J. Furnivall, M.A., for the Roxburghe Club. London, 1864. 4to.—The "Hystoire du saint greaal . . . ensemble la queste dudict saint graal" was twice printed at Paris, in 1516 and 1523, folio.

<sup>3</sup> The twelve MSS. of the Bibliothèque Nationale, from which the beginnings of the Quest were supplied to Dr. Furnivall by M. B. Michelant, also vary only in details of style.

<sup>4</sup> Y Seint Greal, &c. Edited, with a translation and Glossary, by the Rev. Robert Williams, M.A. London, 1876. 8vo.

<sup>5</sup> La Queste, &c., ed. F. J. Furnivall, pp. 1-62.



A la ueille de la pentecouste, quant tout li compaignon de la table reonde furent uenu a camelot, et il orent oi le seruice il fisent mettre les tables.

a eure de nonne entra en la sale a cheual une damoisiele . et fu uenue si grant oirre que bien le pooit on ueoir. Car ses cheuaus en fu encore tressuans. Elle descent, et uient deuant le roy, et le salue.

Et il li dist "que dieus te beneie."

"Sire" fait elle, "dites moi se lancelet du lac est chaiens."

"Oil, uoir" fait li rois, "en celle sale" si li moustre.

Et ele ala ou il estoit, si lui dist. "Lancelot, ie vous di de par le roy pelles, que uous o moi ueignies en chele forest."

et lancelet li demande "a qui ele est." "ie sui," fait elle, "a celui dont ie uous parole."

"et quel besoingne," fait il, "aues uous de moi."

"Che uerres vous bien," fait ele. "che soit de par dieu," fail il, "iou yrai uolenters."

Lors dist a un escuier "qu'il li meche la sele de son cheual . et qu'il li aporche ses armes." Et il si fait maintenant.

et quant li rois et li autre baron qui estoient ou palais uoient chou . si leur empoise mout. Mais nepourquant il uoient quil ne peut remanoir, si le laissent est[re].

Et la roine dist, "que esse lancelet, nous laires uous a chest iour qui si haus est."

"Dame," fait la damoisele, "sachies que uous le rares ains demain eure de disner."

"Ore y uoist dont," fait la roine, "que se demain ne deuist reuenir . il n'i alast huy par mon congiet."

At the vygyl of Pentecost whan alle the felauship of the round table were comen vnto Camelot /

and there herd their seruyse

And the tables were set redy to the mete /

Ry3te so entryd in to the halle a ful fayre gentlywoman on horsbak that had ryden ful fast / for her hors was all besuette /

Thenne she there alyght / and came before the kynge & salewed hym /

and he said damoyzel god the blysse / Sire said she for goddes sake saye me where syr launcelot is /

yonder ye may see hym said the kynge /

Thenne she wente vnto Launcelot and said syr launcelot I salewe yow on kyng Pelles be/and half I requyre yow come with me here by into a forest

thenne syr launcelot asked her with whome she dwelled / I dwelle said she with kynge Pelles /

what wille ye with me said Launcelot /

ye shal knowe said she whanne ye come thyder / wel sayd he I wille gladly goo with yow /

So syr launcelot badde his squyer sadel his hors / and brynge his armes / and in all hast he dyd his commaundement /

Thenne came the quene vnto launcelot / and said wille ye leue vs at this hyhe feest /

Madame said the gentlywoman wete ye wel he shal be with yow to morn by dyner tyme

Yf I wyst said the Quene that he shold not be with vs to morne he shold not goo with you by my good wyll

M. omits the squire who, according to R.,<sup>1</sup> came with the damsel, and who also accompanies her and Lancelot back to the abbey. M. often adds epithets to words; *e.g.*, "grete" to "valey" (p. 612, 25) where R. only has "une ualee." The squire who, according to M., is ready to open the door is not mentioned in R., where the passage runs thus: "Et quant il sont uenu a la porte, si a parle li escuiers, et on li ouure." R. does not, as does M., state that Lancelot is taken into the chamber of the abbess, but only "en une cambre." In R. "boorth et lionel" lie, not on "a," but on ".ij. beds." The twelve nuns who bring Galahad are only three in R. The conversation between the abbess as to the knight-*ing* of Galahad in M. is slightly different and shorter than in R. Nothing equivalent to the words "for of a more worthyer mans hande may he not receive the ordre of knyghthode" occurs in R. In M., Lancelot declares he will dub Galahad "as to morne atte reverence of the hyghe feeste;" in R. the nuns say: "nous uoulous que che soit a nuit ou demain." M. neither mentions, as does R., that Lancelot "fist toute la nuit ueillir l'enfant en l'eglize," nor the details of the dubbing on the next day—*e.g.*, that Lancelot puts on one of his spurs, Bohors the other.

II. When Galahad has refused to go with Lancelot to Arthur's court, the latter applies in R. to the abbess, and receives the answer: "il n'ira pas ore, mais si tost que nous quiderons qu'il en soit points et lieux et mestiers, nous li enuoierons." In M., Lancelot and his cousins return to Camaloth "by the heure of vndorn," in R. "a eure de terche." M. omits that Lancelot and his cousins go up "en la sale" and talk about Galahad. Bors declares the young knight must be Galahad, whom Lancelot begot on King Pelles' daughter. Lyonel (R. has "lyoniaus") thinks this very probable. Lancelot does not say a word; try as they may, they get no information from him. In R. the three knights are welcomed by Arthur and Guenever after they have found the inscription on the perilous seat. M. writes "wynters" for "ans." M. omits that Gawayn asks Bors and Lionel how they got on since they left the court. To show the close relation of M. to R., I print the inscription on the handle of the sword:

R. "ia nus ne m'ostera, fors chieux a qui coste iou penderai, et chieux sera le mieudres chialers del monde."

M. "Neuer shalle man take me hens / but only he by whos syde I ought to hange / and he shalle be the best knyght of the world."

The words "et il respont tous courechies" are translated in M. by "ansuerd ful soberly."

III. In R., Arthur, the moment Gawayn offers to him obey and touch the sword, says, "biaus nies laissies ester," so that Gawayn does not

<sup>1</sup> R. = Royal MS. 14 E iii. as represented by Dr. F. J. Furnivall's edition.

actually make the trial as M. relates. M.'s "a good old man and an auncyent" is in R. "uns anciens homs uiex." R. and M. have the form "*abarimathie*." M. does not state, as does R., that the old man declares he brings "le chiualer desire," nor does he add "*du haut lignage le roi dauid*."

IV. R. has only "li sieges galaad," and not, as M., the epithet "the haute prynce." M. translates literally "chil s'asiet tout seurement" by "he sett hym doune *surely*." M. has, instead of "mon oncle le roi Pelles," "my graunt sir kynge P.," and instead of "mon aioul le riche pescheoure," "my lord Petchere," evidently taking "pescheoure" for a proper name, and not for the word "fisher." In R. the old man is met by "xv" squires, not by "xx," as in M.

The contents of M. p. 617, ll. 1-5, are slightly different from R. In the latter Bors declares Galahad to be Lancelot's son and "*la fille le roy pescheoure*." A few lines later on, when the queen's ladies have said that Galahad, having achieved the adventure of the perilous seat, may well be supposed to be "chil qui mettra les meruelles de la grant bertaigne a fin, et par qui li rois mehaignies recheuera garison," the queen herself asks a valet about Galahad's features, and declares, on hearing that they resemble those of the "parentei au roy ban," that he is very likely the child "que lancelet auoit engenrei en la fille au roi pelles." Comparing these two latter allusions to Galahad's mother, one would suppose "Pescheoure" and "Pelles" to be one and the same person, a fact in contradiction to the passage in which Galahad asks the old man to greet "mon oncle le roy Pelles" and "mon aioul le riche pescheoure."<sup>1</sup>

V.-VI. These two chapters, except a few additions, agree almost literally in M. and R. In M.'s fifth chapter Galahad adds, after saying he was sure of finding a sword, and therefore brought none with him: "For here by my syde hangeth the scauberd." Farther on occurs a passage relating to the sword attributed to Galahad:

"that somtyme was the good knyghtes Balyn le saueage / and he was a passynge good man of his handes / And with this suerd he slewe his broder Balan and that was grete pyte for he was a good knyghte / and eyther slewe other thorou a dolorous stroke that Balyn gaf vnto my graute fader / kynge Pelles / the whiche is not yet hole / nor not shal be tyl I hele hym"

It is impossible to say whether M. added this passage on his own account, as recapitulating Merlin's prophecy in the "*Suite de Merlin*," or whether the MS. he possessed contained it. The latter seems to me the more probable; I think it will be found one day that the Balyn story and the "*Queste*," in which Galahad is the hero, hang together.

<sup>1</sup> Compare Alfred Nutt's "*Studies*," &c., pp. 83-86.

The words which the lady of the lake addresses to Lancelot, "yesterday" and "to-day," form an antithesis: "yesterday you were the best knight, to-day you are no longer so." In the sixth chapter, where M. has Gawayne and other knights, R. has "Gauain, yuwains et behors de gamies." In R. the queen looks on the tournament from the "murs;" in M., from a tower.

VII. M. omits "et le fist porter par mi la maistre rue dela uile . le uisaige descouuert" that all might see him, whereas M. says that the queen might see him, but then M. again agrees literally with R. The passage,

"for sir launcelot is come but of the / viij / degre from our lord Ihesu Cryst / and syre Galahalt is of the nynthe degre from oure lord Ihesu Cryst / therfor I dar saye they be the grettest gentilmen in the world"

has no corresponding passage in R.

M. translates the passage in R., "plus clers a chent doubles qu'il n'i ait deuant," "clerer by seven tymes than euer they sawe daye."

When the odours are mentioned which fill the hall on the appearance of the Holy Grail, R. has the passage, which occurs in M. on an earlier occasion (comp. book xi. chapter ii., p. 573, 6) in accordance with the Prose-Lancelot: "que se toutes les espices del monde i fussent entrees et repandues."<sup>1</sup> M. omits some lines referring to Arthur and to his knights when they speak about the wonderful appearance of the holy vessel. In the passage where Gawayne says, if he cannot get sight of the Holy Grail, he will return again, M. adds: "as he that maye not be ageynst the wil of our lord Ihesu Cryste." In M., Arthur declares that he loves his knights as his "life;" in R., as "mi fil ou mi frere."

VIII. In the eighth chapter M. follows R. very closely, and, save some slight differences towards the end, his account is a faithful rendering of his source. On p. 622, 36, M. says, as Arthur wishes to know how many of his knights set out in the quest, he orders them to be counted. In R., Baudemagus suggests that each of the questing knights shall swear to follow it. Arthur accepts this proposal. Baudemagus swears first, then Galahad, Lancelot, Gawayne, Perceval, &c., and thus they find out that they are 150 "et preudomme, que ou n'i sauoit nul couart." M. further omits that Arthur tries in vain to persuade Galahad to take a shield with him, and that he accompanies the questers for a long distance. The old knight whose castle they make their first resting-point is called "Vagan" in R.

IX. In R., Galahad, Baudemagus, and Uwayne go after supper into a "vergier," and under a tree Galahad asks them how they came to this place.

<sup>1</sup> Compare *supra*, p. 192.

In R., Galahad at once declares that his two fellows cannot achieve the adventure of the shield, for it belongs to him, as he has no shield, but, that they may convince themselves, they may essay it.

In R., Uwayne says, "Certes ie ne sui mie si vaillans ne si disnes que iou li doie prendre," and these words are attributed in M. to Baudemagus in the form: "I wote wel I am not the lest<sup>1</sup> knyghte of the world," and Uwayne is not mentioned at all. While in M. the white knight strikes Baudemagus on the right shoulder, R. states on the "senestre" shoulder. M. omits what the white knight says to Baudemagus in R.: "Et pour le pechiet que vous y aues, m'enuoia chi nostres sires / pour prendre eut la venianche selonc le mesfait." M. makes the white knight tell the squire at once that the shield belongs to Galahad; in R. he promises to tell him when he brings Galahad to him. R. does not mention at all that Baudemagus "laye there longe / & escaped hard with the lyf."

X.-XIIII. In the tenth and in the three following chapters M. relates with fair accuracy, though greatly abridging them, the contents of pp. 27-40 of the printed "Queste." In M. the squire does not, as in R., tell Galahad that the white knight wishes to see him; M., however, in harmony with a later passage of R., states that Galahad, after refusing Uwayne's offer to go with him, says the squire shall accompany him. For "il auint apres la passion nostre signour . xlii . ans" in R., M. has "xxxii" years; and for "li rois euelac gerroia . i . sien *voisin* riche homme . Tholomes ot non," M. has "the whyche was king Euelaks cosyn / a ryche kynge and a myghty . . . . Tolleme la feyntes."

The "mordains" in R. is "Mondrames" in M. The "fayr lodge of bowes," and "the clothes couerd upon the erthe," in M., are not mentioned in R. While, in R., Galahad strikes off the knight's "poing senestre," in M. he shears off the whole left arm. The passage in M., "and sire Galahad had sewed fast after him," corresponds in R. to the words: "Et Galaad ne l'encauche plus, comme chil qui plus ne li a talent de faire mal."

In R., Melians is said to recover in ". i . mois;" in M. it takes him "seven weeks."

The greater part of the fourteenth chapter, in which one of the monks expounds Melians' adventure to Galahad, is much shortened. The place or castle "the whiche was named Abblasoure" in M. is not mentioned in R., which only has: ". i . iour auint qu'il se parti de chies . i . vauasseure;" it is, however, not impossible that, by some extraordinary misreading (as, indeed, is not uncommon with Malory),

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<sup>1</sup> Caxton has "lest," but it seems to me more probable that Malory's MS. had "best."

"Abblasoure" is a corruption of "vauassoure," a form which frequently occurs in the French MSS.

XV. The river "Syuarne" in M. is "seuerne" in R. The words which the old man says to Galahad, in R., concerning the "castiaus as puceles," are in M. attributed to Galahad himself by inadvertence. While, in R., Galahad meets but one damsel, M. speaks of seven. The description of Galahad's approaching the castle of maidens reminds one of the very similar description of Balyn's approaching the castle where he fights against his own brother. He also meets several people who warn him, and an old man says to him almost the very words which on this occasion the damsel says to Galahad.

R., speaking of Galahad after he has put the knights to flight, says: "Et quant il voit chou, si ne les encaucha point, ains vont al pont la ou par eut passoit." The "moche peple," which are numberless in M., are in R. "puceles." In R., Galahad does not blow the horn himself, but asks a knight to do so; nor does he sit down afterwards, as M. states, "on a bedde." The "preest" who in M. comes to Galahad is in R. the same old man who delivered the keys of the castle to him. While in M. "hit is past a seuen yere," it is only ". ii . ans passes" in R.

The "Duke Lyanowre" in M. is "duch linoy" in R.

The passages in M., "Thus she prophecied seuen yeres agone" and "for they haue deuoured many maidens," have no equivalents in R.

It is interesting to observe that the name of Gareth, which is generally spelled Guereshes in French texts, occurs in R. in the form "gheroit," and soon afterwards "Gheheries."

XVI. The sixteenth chapter is a summary of pp. 45-48, with slight insignificant modifications. R. has "Agleual," M. "Agloual."

XVII. In R., Lancelot asks Perceval, when they have in vain endeavoured to overtake Galahad, what is to be done. Perceval advises returning to the high road; Lancelot objects to this, and continues his way by himself through the wood until he comes to a chapel. What M. says about Perceval's return to the recluse is anticipated from a later portion of R., which, on this occasion, does not mention what becomes of Perceval. M. forgets to state that Lancelot cannot enter the chapel, but only sees what it contains through the grilled door. In R. the candelabrum has seven candles, in M. only six.

XVIII. Here M. again speaks of "kynge Pescheours" as if he is identical with King Pelles; but he seemingly does not realise that "Pescheours" means "fisher," and treats it as a proper name. Farther on, at the end of this chapter, M. entirely omits the following passage in R. when the knight rides away from the cross: "si tent sa main vers le chiel, et iure que se diex donne, et tout li saint, il ne finera mais

d'esrer deuant che qu'il sache comment ch'est que li sains graaus s'apart en tout [en tant de] lieus el roiaume de Logres. Et par qui il fu aportes en engleterre, et, pour quel besoigne, autres de lui n'en seit vraies nouueles," &c.

XIX. In the nineteenth chapter M., besides several other unimportant points, omits the hermit's comparison of Lancelot to the bad servant in the parable of the talents.

XX. The twentieth chapter is a much condensed abstract of pp. 56-62 of the printed "Queste," &c.

### β. BOOK XIV.<sup>1</sup>

I. According to R., Perceval does not kneel down before the window of the recluse but, "il hurta a la petite fenestre a la recluse."

In the vulgate version of the "Quest of the Holy Grail," Perceval is the son of king Pellehem, as is clear by the remark at p. 182, where his sister is styled "la fille au roi pellehem." M., in accordance with the "Suite de Merlin," calls Perceval the son of King Pellinor, and, wherever he mentions him, either makes no reference to his descent or speaks in the sense indicated (comp., *e.g.*, pp. 232, 451, 692 of M.). Premising this, we understand why the passage in R.: "aues uous talent de morir ausi coume votre frere qui sont mort et ochis par lour outrage . chertes si vous mores en tel maniere, che sera damaiges grans, et votres parentes en abaissera mult," is rendered by M.: "I see wel ye haue grete wyll to be slayne as your fader was thorough oultrageousnes."

While the reference in M. to King Pellinor is quite clear, I do not understand that in R. to Perceval's brothers, and consequently to Pellehem's sons.

M. omits that the recluse tells Perceval that he will have greater honour in abstaining from fighting with Galahad, for the latter, Boors, and he himself are the three knights destined to achieve the quest of Holy Grail. While in R. the recluse asks Perceval about "sa mere et ses parens," M. states the contrary, but both versions agree in so far as the recluse tells Perceval that his mother is dead.

II. M. omits the long description in R. of the three chief tables which were to come after Christ's birth—first, the table at which Christ often had his meals with the disciples; secondly, the table of the Holy Grail which Joseph brought to England; and, thirdly, the Round Table, which Merlin constructed in imitation of the second table. All this is related with great detail in R., M. only mentions the Round Table, and of this also he omits many particulars.

<sup>1</sup> Queste de Saint Graal, ed. Furnivall, pp. 63-101.

The castle of "Goothe," where, in M., Perceval is to find a cousin german (man), is in R. ". i . chastel que leu apiele *gher* v il a vne siewe cousine germaine." The castle where he is to find the maimed king is, in M., Carbonek (*also* Carboneck), in R., "Corbenic." From the accompanying circumstances we can glean that this is the same castle which M. calls on former occasions (pp. 571, 575-76, 597, and 603) "Corbyn," and which in the corresponding passages of the Prose-Lancelot is called "corbenyc." When I compiled my List of Names and Places I had not noticed this, and Malory himself was evidently unaware of this identity. But this simple fact clearly shows that for books xiii.-xvii. M. had another MS. than for books xi.-xii., a fact we shall find useful later on.

III.-IV. M. omits that Perceval, wishing to start at once, is persuaded by his aunt to stay until the morning; further, that she exhorts him to lead a sober life, and not to imitate Lancelot, that he may approach the holy vessel a clean and blameless virgin. In R., Perceval also asks his aunt why she became a recluse, and what has become of her son.

All that relates to King Euclac is told with far greater detail in R. than by M., who entirely omits several points.

While M. states, at the end of chapter iv., that Perceval "sette hym down," in R. he is nearly out of his senses, "ains chiet sous . i . arbre, et li cuers lui faut." M. further omits that Perceval asks a valet to kill him, and that he abuses himself as a miserable wretch when the valet refuses to carry out his wish.

V.-X. The remainder of book xiv., devoted to the adventures of Perceval, is summarily reproduced by M. Now and then passages show that the MS. M. used must have been related to Royal 14 E iii.: *e.g.*, in the eighth chapter R. has "che est vns drois enchanteres vns multeplieres de paroles;" M., "an enchanter and multiplier of wordes."

The water called "mortayse" in M. is "apiele marcoise" in R.

#### γ. BOOK XV.<sup>1</sup>

In the fifteenth book the adventures of Lancelot are continued. M. here attains his purpose of "reducing" his source more by omission than by condensation, as is shown by the fact that eight pages and a half of the Caxton correspond to twenty-eight pages of the printed "Queste."

I.-II. In R., Lancelot leaves the hermit only on the fifth day, after

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<sup>1</sup> *Queste del Saint Graal*, ed. Furnivall, pp. 102-130.



the latter has exhorted him to lead a pious life. He tells Lancelot his chivalry will not help him in the pursuit of the Holy Grail. Merlin was right when he prophesied that only the best knight of the world, he who occupied the perilous seat and surpassed all other knights in goodness, would achieve the Holy Grail and acquire heavenly knight-hood. As the quest is devoted to heavenly and not to earthly matters, any knight who wishes to be in it must be free from sin. On the fourth day the hermit gets, from a brother of his, a horse and armour for Lancelot. Requesting the hermit to pray for him, Lancelot leaves him on the fifth day. After a while Lancelot meets a valet who, on hearing Lancelot's name, declares him to be one of the most wretched people alive, for while the holy vessel was by his side, he did not leave his place to take it; therefore he will have nothing but shame and disgrace in the quest. Lancelot answers nothing, but is greatly down-cast, weeps, and prays to God to help him return to the right path.

At noon he arrives at a hermitage. Here M. again takes up the narrative of R., but while in R. he finds at the hermitage an old man who laments his sufferings, M. says nothing about this, nor that Lancelot pities the old man.

The story of Agraus (M. reads "Aguarus") and "le conte del val" (M., "erle de Vale") is told with far more detail in R. than in M. In R. the hermit asks Lancelot to watch the body with him until they bury it. When the hermit learns that his guest is Lancelot, he talks to him long, saying that he was once the best knight of the world, possessing virginity, humility, long-suffering, justice, and charity; but he could not resist the fiend, and fell a victim to him through entering into sinful relation with Guenever. As long as he remains in this condition and does not cry, "God, mercy," with a truly repentant heart, he can only have disgrace and shame. Then the hermit tells him the parable of the wedding. In this quest, likewise, only the virtuous shall eat; the haughty and sinful shall be cast out to destruction. All this M. entirely omits.

III. M. omits in this portion that the old man whom Lancelot in his vision sees descending from heaven, and blessing the knights, gives to the youngest of them the shape of a lion with wings, so that he rises up and flies away towards the clouds, wherein he disappears; further, that Lancelot starts in the morning, after ardently praying for God's guidance.

M. declares that Lancelot meets the knight who took his horse away; in R. the horse is not mentioned, but the knight is said to have taken away Lancelot's arms. Farther on, Lancelot's exchange of the horse on which he then rides for the one the knight had taken from him is not in R.

IV. The hermit's speech to Lancelot in R. is only outlined in M. The name "Nappus" in M. is "Warpus" in R. The second knight, whom M. calls "Nasciens," is called "Chrestiens" in R.;<sup>1</sup> both M. and R. add "en remembrance de son aioul." M.'s "Hellyas le grose" is in R. "Alain li gros," and, finally, M.'s "Lysays" is in R. "Elias." "Ionas" in M. is "Ionaas" in R., and "Manuel's daughter" is "la fille au roi moreneus." M. also omits the hermit's likening the seven kings to seven streams from the lake "Celidoyne."

V. M. only just mentions the tournament between the black and the white knights. The passage, p. 662, 6-8: "Thenne they sayd alle vnto syr launcelot blessid be god / that ye be now of oure felaushyp / for we shalle holde yow in oure pryson / and so they lefte hym with fewe wordes /" is not intelligible; in R. it runs thus: "'lancelot, nous avons tant fait que vous estes des notres, et que vous estes en notre prison. Se vous en uoles issir, il couient ke vous fachies notre volentei,' et il lor creante, si s'en part maintenant, et les laisse en la forest." In R., Lancelot laments that through his sinful life he has lost his eyesight and his strength. The apple-tree under which Lancelot reposes in M. is a "grant poupelier" in R. M. omits that Lancelot finds at the chapel an old man serving mass.

VI. The sixth chapter in M. is a brief abstract of the contents of pp. 126-130 of the printed text of R. The names occurring are, in M., Clyazar, Argustus, Harlon; in R., "eliezer, Argustes, helain."

#### 8. BOOK XVI.<sup>2</sup>

M.'s sixteenth book is a very faithful reproduction of the corresponding part of R.; though a little "reduced," no incident of importance is omitted, nor are modifications noticeable.

The first five chapters tell the adventures of Gawayne and Ector, the remainder of the book, or chapters vi.-xvii., being entirely devoted to Boors.

The names which occur in this section in M. chapter xii., "Prydam le noyre" and "Anyause," correspond to "Priadan le noir" and "Amans" of R. In chapter xiv. M. omits the name of the castle ("Cubele" in R.) to which Boors is shown by the yeoman.

<sup>1</sup> I thought at first that M. wrote "Nasciens" by inadvertence for the second knight "Chrestiens" in R., but, on investigating the matter, I found that the "Grand St. Graal"—*i.e.*, the history of the Holy Grail as it is to be found in the French MSS. in connection with the "Merlin"—agrees with M., and gives the list of Nasciens' descendants thus: Celidoine, Marpus, *Nasciens*, Alain li Gros, Ysaies, Ionaas, Lancelot, Bans, Lancelot, and Galahad.

<sup>2</sup> *Queste del Saint Graal*, ed. Furnivall, pp. 131-175

An interesting passage occurs in the same chapter. When Boors asks the people who is going to fight on the two sides at the tournament, he is told, according to R., "del conte des plains et de la veue dame de chaieans." The corresponding passage in M. runs thus: "The erle of playns shal be in the one party / & the ladyes neuwe of Heruyn on the other party." I collated this passage with various other MSS. of the "Queste," and found in the earliest MS., Royal 19 C xiii., "le conte de pleins & de la vedue dame de leanz," and very similar passages in the others. I am inclined to think that M.'s "ladyes neuwe of Heruyn" is some extraordinary corruption of "de la veue dame."

The name "Calogreuance," which occurs in chapters xv. and xvi. of M., corresponds to "calogreuant" in R.

#### e. BOOK XVII.<sup>1</sup>

In the seventeenth book M.'s account of the incidents of the quest presents more variants from R. than in the preceding one, and the process of abridging the source is carried to a greater extent. This book shows clearly how little consistent is the division of the matter in "Le Morte Darthur" which Caxton<sup>2</sup> in his Preface owns to having introduced. If the same principle were observed in this book as in the former ones which relate the Grail quest, it ought to have been divided into at least three sub-divisions, which are, to a certain extent, marked in the Caxton—viz., (1) chapters i.—xii., (2) chapters xiii.—xvii., and (3) chapters xviii.—xxiii. As my space becomes more and more limited, I must be satisfied to notice only the most important variants between M. and R. which occur in this portion.

I. The epithet "the haute prynce" which is frequently given to Galahad by M. is found in R. neither here nor on any other occasion, as far as I remember.

While Ector says to Gawayne in M. "your" quest is now ended, the passage in R. runs, "ore m'est il auis que *notre* queste soit remese, puis que vous estes si durement blechies."

The name in M. of the hermit, "Vlfyn," to whom Galahad comes does not occur in R. Whether M. added this name on his own account, remembering that Ulfyn figures in the "Merlin" as a brave knight and councillor of Utherpendragon, and that knights often turned hermits towards the close of their lives, or whether his source contained it, we cannot ascertain. It is, however, by no means impossible that

<sup>1</sup> Queste del Saint Graal, ed. Furnivall, pp. 176-247.

<sup>2</sup> I do not believe that Caxton actually introduced the division, but that the various paragraphs where he inserted the titles of "books" were already marked in Malory's MS.

the name occurred in a version of the "Queste" older than the one represented by MS. Royal 14 E iii.

II. While M. says, "she came to the see / the whiche was called *Collybe*," R. reads, "si entrent en vne forest qui duroit iusc' a la mer, et estoit chele forest apielee *chelibe*."

The passage in M., p. 691, 1-3: "And whan the mayde was horsed and he bothe the lady took Galahad a fayr child and ryche / and so they departed from the Castel tyl they came to the see syde /" is not at all clear. There is no difference in R. between the "lady" and her "mayde;" the lady who leads Galahad to the castle is the owner of it. Then R. does not mention a child at all, but a "coffre," and the whole passage runs thus: "il monte en son cheual . et la dame prent . i . coffre trop biele, et le met deuant li . et quant ele fu montee, si s'empart del chastiel, et s'en vont mult grant aleure, et cheuauchent chele nuit mult grant oirre, et errerent tant qu'il vinrent a la mer."

M. omits that they come, as R. states, on the fourteenth day after they have left the realm of Logrys, "en une ille sauuaige" between two rocks.

The passage in R., "car la nef ot toute iour tourne," corresponds apparently to M.'s "for there was a swalowe of the see."

In M. the lady says to Perceval: "Wete you wel that I am thy syster / whiche am daughter of kynge *Pellenore*;" in R., however, "que ie sui uotre seur, et fille au roi *pellehem*." Whether M., in order to be consistent with his previous statements in the "Merlin" and in the "Tristan," changed "Pellehem" to "Pellenore," or whether his source already contained this alteration, it is impossible to say.

III. The "crowne of sylke" in M. is in R. "vne couronne d'or," M. being evidently led to this mistake by the "mult riche drap en guise de courtine."

In M. the description of the sword is much curtailed. Where, *e.g.*, M. says: "the one was a serpent whiche was conuersaunt in Calydone," R. reads: "La premiere estoit d'une maniere de serpent qui converse en calidoine plus ke en autre terre, si est apieles chis serpens papagastes." M.'s "Ertanax" is in R. "orteniaus."—The remainder of chapter iii. is very much abridged in M. The "kynge Harlame" and the "kynge Labor" correspond to the "roi vrlain" and the "roi lambar" in R.

IV. Where M. has "oughte to be more harder," R. reads "doit estre plus preus;" the adjective "hard" is therefore used in the sense of the French "hardi." While on p. 626 M. reads "Mondrames," he has in this chapter the more correct form, "Mordrayns." The "yle of Turnaunce" in M. is "l'ille tournoiant" in R.; and the "fende in the porte of peryllous roche" is in R. the "anemi en la roche del port perilleus."

V. The fifth chapter in M. is marked by more omissions than any other, for the contents of about ten pages in the printed edition of R. (pp. 188-197) are condensed to two pages in M. (pp. 695-697).

VI.-XI. Though still "reducing" considerably, M. follows the thread of R.'s narrative more closely in these chapters. The passage in M. chapter vi., "she made them fastned upon the selar of the bedde," corresponds in R. to "et soit uns d'en coste de chest lit, et li autres del autre part . et li tiers si vait par desous."

Whether, in M. p. 699, "a ryche purse by semynge" is a better translation of "vne aumousniere mult riche par semblant" than the editor's "chest" (marginal note) I shall leave the reader to judge.

Through some extraordinary mistake, M. has, on p. 700, "the shethe" was called "meuer of blood," where R. reads "et li fuerres a a non *memoire de sens*."

The castle "that men calle Carteloyse / that was in the marches of Scotland" is, in R., ". i . chastel que on apeloit carchelois et si estoit en la marche d'escoche."

The "erle Hernox" occurring on p. 707 in M. is, in R., "li quens ernous."

An example of M.'s way of occasionally strangely translating the French text is afforded in the opening lines of chapter xi., p. 705: "Ther is in this Castel a gentywoman whiche we and this castel is hers and many other /"; in R. the passage runs: "Voirs fu, et est, qu'il a chaiens vne dame a qui nous sommes et tint chil de chest pais, et chis chaistiaus est siens, et maint autre."

XII.-XVII. The "water of Mortoyse" occurring in M. on p. 707 is, in R., "l'euue de marcoise."

On p. 712 M. has: "and at the xxv daye befelle hym after myddaye," where R. reads: "et au quinsime iour, entour midi, ouri les iex."

The contents of the concluding lines of chapter xvii., p. 715\*, 5-16, are not so detailed in R., where the corresponding passage runs: "puis erra tant par ses iournees qu'il vint a la court le roi artu, v li un et li autre li fisent mult grant feste . car mout desiroient sa venue, et la venue des autres compaignons, dont il auoit mout pau reuenus . et chil ki reuenu estoient, n'auoient nule riens fait en la queste, dont il ont mult grant honte." As M. adds nothing which he might not have gleaned from former incidents, I think we may safely attribute the last lines of chapter xvii. to him.

XVIII.-XXIII. "Symeu" in R. is "Symyan" in M.

On p. 717 M. writes "fyue days" where R. reads ". v . ans." M.'s reading in this case is evidently the correct one.


The passage in M., p. 720, 28-29, is not very clear: "But the thre

knyghtes of Gaule one of them hyghte Claudyne kynge Claudas sone / and the other two were grete gentylmen /" &c. In R. it runs thus: "et tant qu'il trouuerent estrois de gariles, que claudins [MS. Add. reads: "ortois de gaule, et claudin"], li fieus le roi claudas, en ert li vns, et li autre, de quel terre qu'il fuissent, erent asses gentile homme et de haut lignage." The "kynge of the Cyte whiche was cleped Estorause" is, in R., "li rois de la chite, qui auoit a non escorant."

The "almeryes at Salysbury" in M. are not mentioned in R., the passage running thus: "si furent mises en escrit et gardees en l'abeie de salebieres" and continues: "dont maistres gautiers map traist faire son luire del saint graal pour l'amour del roi henri son seigneur, qui fist l'estoire translater de latin en franchois."

The concluding twelve lines of the twenty-third and last chapter of this book, and of the "Quest of the Holy Grail," are M.'s own composition.

### C. "LA MORT AU ROI ARTUS."

HE last books of "Le Morte Darthur," excepting the nineteenth book, relate the events which take place after the return of the knights of the Round Table from the quest of the Holy Grail until the deaths of King Arthur, Queen Guenever, and Lancelot, and correspond to the fourth part of the Prose-Lancelot, entitled "La Mort au roi Artus," a name very inappropriately given either by Malory himself or by Caxton to the whole compilation. The nineteenth book relates an episode which forms the subject of Chrétien de Troyes' "Roman de la Charrette," and is told in the first part of the Prose-Lancelot (in the second volume of the edition of 1513).

A close examination of the last portion of Malory's compilation shows that he cannot have derived his account from the Prose-Lancelot, to which, however, it is equally certain that his source was intimately related. Malory's source is thus either derived from the Prose-Lancelot, or both come from a common original. In the English metrical romance "Le Mort Arthur," as preserved in the unique Harl. MS. 2252, we possess a version which stands in the same relation to Malory's source as that does to the Prose-Lancelot; and of this Malory was aware, for, in his last two books, he often makes free use of the very words of the English poem. But Malory, or rather the author of his source, has altered the sequence of events in this section; whilst, in the Prose-Lancelot and in the English poem, the tournament at Winchester and

Lancelot's meeting the fair maiden of Astolat precede the queen's dinner, the incident of the poisoned apple, Mador's accusation of Guenever, and Lancelot's fighting for the queen, Malory in his eighteenth book observes the reversed order. Owing to this alteration of the sequence of incidents, many modifications became necessary; and there are, besides, feats described in Malory's account which are entirely absent from the Prose-Lancelot. The twentieth and twenty-first books follow the "Lancelot" on the whole; but, whilst many incidents are added, others are omitted. I have treated the nineteenth book in this section on account of its relation to the eighteenth and twentieth books, though I should have treated it more properly in the beginning of the section entitled "Lancelot, or the Later History of King Arthur," as its contents are told in a portion of the "Lancelot" which precedes all that Malory relates of him. In order to give the reader at a glance an idea what portions of Malory (M.) correspond to portions of the Prose-Lancelot (P.L.) and to the English metrical romance, "Le Mort Arthur," Harl. MS. 2252 (MH.), I subjoin the following table:—

M.	P.L.	MH.
Book xviii.	{ chaps. i.-viii. chaps. ix.-xx. chaps. xxi.-xxv.	} vol. iii. ff. 143 <sup>v</sup> ; 144 <sup>r</sup> ; 160-66 <sup>r</sup> vol. iii. ff. 144 <sup>v</sup> -160 <sup>r</sup> ?
[Book xix.]	[vol. ii. ff. 1-23]	—
Book xx.	vol. iii. ff. 166-190 <sup>r</sup>	ll. 1672-2951
Book xxi.	vol. iii. ff. 190 <sup>v</sup> -202	ll. 2952-3969

a. THE EIGHTEENTH BOOK.

Of all the books of "Le Morte Darthur," book xviii. is at once the most interesting and the most difficult for a critical examination, as the alteration in the sequence of incidents has caused many complicated modifications. To thread the labyrinth, I think it absolutely necessary to give a short abstract of the contents of ff. 143-160 of P.L.; at the head of each section of this abstract I place the number of the chapter of M. to which it corresponds.

I. [P.L. ff. 143<sup>v</sup> and 144<sup>r</sup>]. On his return to Artus' court from his pilgrimage to Iherusalem, Boors is received with great joy. His story of Galahad's last adventures and death, and all he knows of the "quest of the Holy Grail," Artus orders to be written down. Twenty-two knights of the Round Table are missing, of whom one only is not slain in combat. Gawayn

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<sup>1</sup> Compare the emendations I propose as to the arrangement of ll. 1-1671 of "Le Mort Arthur," Introduction, p. 11.

owns to Artus that he alone killed eighteen, and among them Baudemagus. As the adventures of Logres are achieved, Artus, in order to keep up the spirit of his knights, announces a great tournament at Winchester. Lancelot, who led a pious life for some time in obedience to the hermit, again returns to his sin when he comes in contact with Guenever; but, whilst formerly he cautiously concealed his relations with her, he now recklessly neglects all precaution. Agravayn, who greatly dislikes Lancelot because he is a better knight than himself, soon notices the love of Lancelot and Guenever, watches them, and resolves to revenge the wrong which Lancelot does to Artus. Lancelot, wishing to assist, unknown, at the tournament of Winchester, pretends indisposition, and declares he will not go at all. When Boors and Lionel hear this, they offer to stay at home also, but Lancelot insists on their going, assuring them he will be well by their return. Boors and his companions start on the morrow for Winchester. Agravayn, ignorant of Lancelot's intentions, and suspecting he only stays at home for Guenever's sake, goes to Artus and tells him all. Artus does not believe him, but, when Agravayn proposes to watch Lancelot, tells him to do what he likes. He cannot, however, help thinking over the matter, and for this reason refuses the queen's wish to accompany him to Winchester "pour approuuer le dit de aggavain."

VIII. p. 738, 12, to XX. [P.L. ff. 144<sup>r</sup>-160<sup>r</sup>]. When Artus has left for Winchester, Lancelot goes to the queen and tells her his intent; he will go to the tournament in disguise unless she wishes him to do otherwise. Guenever consents. He then leaves Kamalot at night, so that nobody sees him starting. On the next day he comes to a castle where Artus has passed the night. Artus at once recognises, from a window, Lancelot's horse, which he formerly gave him, and a little later, "au saillir dune rue," Lancelot also, and, pointing him out to Girflet, asks him if he recognises Lancelot, who feigned to be ill. Girflet explains Lancelot's reasons for so doing. Both agree to keep their discovery secret.

Lancelot is lodged near the castle at the house of a rich man who has two sons. When Lancelot notices the shields of the two sons—which, according to the custom of the time, were, like those belonging to new-made knights, of one colour (red) without any mark—he asks his host for the loan of one. The host the more willingly grants his request as one of his sons is prevented, by a recent wound, from attending the tournament. When the other son of the host sees Lancelot, he wishes to know who he is, but cannot find out. He offers Lancelot his company to the tournament; Lancelot accepts, if he will wait until dark.

The host has also a beautiful daughter. This young lady asks Lancelot's squire concerning his master, and the squire, who cannot resist her beauty, tells her that his master is the best knight of the world. When the damsel hears this, she goes to Lancelot, kneels to him, and requests him to grant her a boon. When Lancelot has lifted her up, she prays him to bear her right sleeve at the tournament. Thinking nobody will know him, and that Guenever will not hear of it, Lancelot grants the damsel's request. He then attaches the sleeve to *his lance*. At nightfall Lancelot and the son of his host start.



They stay near Winchester at the house of an aunt of the young knight, as Lancelot wishes to be as far as possible from the other knights. They are hospitably received. On the morrow after mass they make themselves ready. Lancelot sends his squire to find out to what party Boors, Lionel, and Hector belong, and learns that they fight for the Winchester party against the kings of Ireland, Scotland, and Wales. The squire is told to stay at home whilst Lancelot and his companion go to the field. Artus with many knights looks on from a high tower. Lancelot joins the party which fights against Winchester, and fights valiantly. His companion breaks his lance against Hector's shield, and Hector in return strikes him so fiercely that he overthrows him and his horse. The people think the two knights cannot be the sons of the lord of the castle of “escalot” (by this name they were known), especially not the one who has the red sleeve at *his helmet*, for neither of the brothers can strike as Lancelot struck Hector before Gallegantius le gallois and Gawayn. Lancelot then mounts his companion again. Boors unhorses Lancelot, wounding him seriously, but the latter rises and strikes Boors to the ground with a fierce blow.

Gawayn, who is with Artus, seeing all this, says to the king, if Lancelot were there, matters would be different. Artus only smiles. Boors and Hector are mounted again and give Lancelot a deal of trouble, but at last the party to which Lancelot belongs is victorious, and Lancelot carries off the prize. Gawayn expresses his wish to know who the knight in red is. Gaheriet declares he never saw a better knight after Lancelot.

Meanwhile, Lancelot rides off with his companion right across the wood, to find a place where he can heal his wound. They return to the young knight's aunt. There Lancelot's wound is examined; an old knight of the neighbourhood, who knows much about surgery, is sent for, and declares Lancelot must remain there seven weeks. The story then returns to Artus and Gawayn.

Gawayn and Gaheriet follow Lancelot. They soon meet two squires carrying a wounded knight. They hear that a boar has wounded the knight; but the squires have seen no knight with a lady's sleeve at his helmet. They tell Gawayn that the wood is of great extent. When Gawayn and his brother return to Artus, the king smiles again, and says to Gawayn it was not the first time he took trouble without result, nor will it be the last. Gawayn now suspects that Artus knows who the knight is, but Artus tells him nothing. Gallegantin le gallois says, whoever the knight was, he left the tournament severely wounded by Boors. Artus then says, if that be so, Boors will never be sorrier for a wound in all his life than for this one, for he fears it may be mortal. On the morrow the king leaves Winchester, after announcing another tournament “a tanebor du lundi dapres en vng moys.”

When Artus is again at the castle of Escalot, Gawayn comes by chance to the house where Lancelot had been quartered, and into the room where hangs Lancelot's shield. Gawayn does not go to the king in the evening, but passes the night with his host and his brothers. After supper the host's daughter asks Gawayn about the tournament. The damsel is greatly pleased to hear that the knight who wore her sleeve on his helmet was the best.

While the damsel, according to the custom of that time, serves at table, Gawayn looks at her and is struck by her beauty, so that he envies the knight with the red sleeve. In the evening Gaheriet speaks to the father, and Gawayn to the daughter. He tells her his name, and offers her his service. But she refuses, as she loves a knight, and has never loved but him. Gawayn offers to fight her knight and to convince her that he is as good as he. The damsel rejects this proposal, as she will not cause the death of two of the best knights of the world. On Gawayn's inquiry after the knight's name, the damsel tells him she does not know it, but she shows him a shield he left with her. This shield Gawayn at once recognises for Lancelot's, and now requests the damsel not to say a word of their conversation to Lancelot. The damsel then tells Gawayn that Lancelot had red armour at the tournament of Winchester, and this dissipates Gawayn's last doubt as to the identity of the victor in the tournament.

Gawayn sleeps but little that night. On the morrow he takes leave of his host and his daughter, the latter requesting him to greet Lancelot. On the road Gawayn tells Artus that Lancelot was the knight in the red armour. "You are right," replies Artus, "and I am glad that I did not trust Agrawayn's statements; now you may clearly see they were wrong, for Lancelot is too good a knight to deceive me." Gawayn agrees, and tells Artus that Lancelot, as he once loved Pelles' daughter, now loves a beautiful maiden. Gawayn praises Lancelot much, and advises Artus to retain his good opinion of him, and not to believe anything against him. When Gawayn tells Guenever that the knight with the red sleeve was Lancelot, she refuses to believe it, but Girflet tells her he saw Lancelot's face. Then Guenever urges Gawayn to tell her all, after which she retires to her room in great sadness, and resolves to take revenge on Lancelot and on the damsel.

On the following day Hector, Boors, and Lionel return to court. They inquire at once for Lancelot, but in vain. The queen sends for Boors, and tells him what she has heard, adding that she wished Boors had killed Lancelot. Boors refuses to believe it, and tries to appease Guenever, but without result, as she banishes Lancelot from her court. Boors and his companions stop a week at Kamalot.

One day Artus wonders that Lancelot does not return. Gawayn replies, smilingly, that he thinks Lancelot feels very comfortable where he is. This remark excites Artus' curiosity, and he insists on Gawayn's telling him all he knows about the maiden of Escalot.

This apparent confirmation of Lancelot's disloyalty increases Guenever's anger. She again sends for Boors. The result of their interview is that Boors and his companions leave the court. Guenever had not expected this, and endeavours to dissuade Boors, but in vain. Boors, Hector, and Lionel start with Artus' leave in search of Lancelot; they go to Escalot, but can get no information there about him. After fifteen days' fruitless search, they stop at the castle of "athean," a mile from "tanebor," where a tournament is to take place in three days. The King of Northgales, who is staying at a castle of "plaisance" in the neighbourhood, is glad to hear of the arrival of "la parente au roy ban." He induces the knights to take his side in the

tournament. While all this is going on, Lancelot lies in the house of his young companion's aunt. The young knight loves Lancelot well. After a month, his sister comes and asks him about Lancelot. When she hears of his dangerous wound, she goes nearly out of her mind, and tells her brother who Lancelot is. She stays with Lancelot until he gets better, and her love for him grows from day to day. One day she comes to him in her best apparel, and avows her love. Lancelot is kind to her, but explains that he cannot dispose of his heart. This saddens the damsel greatly; she tells her brother, who endeavours to console her, but without result, as she at once declares her love will cause her death. From a squire of the King of Northumberland who comes to the castle Lancelot hears of the tournament of Tanebor, and that Artus and Guenever will be there. The mention of Guenever's name, and the idea that he cannot be present, excite Lancelot so much that his wound bursts and the blood streams forth. The "maistre chirurgien" tells the squire he has almost killed Lancelot. Lancelot is put to bed, and he does not open his eyes all day long. On the morrow, however, he feigns to be quite well, and announces his intention of going to the tournament of Tanebor. The physician only dissuades him with difficulty from such a foolish and dangerous plan. Lancelot then bids the squire go alone to Tanebor, and remember to Gawayn and Guenever the knight with the red armour and the sleeve, but on no account tell them about his condition.

When the squire comes to the hostel of the King of Northgales, Gawayn also comes to see Boors and his companions. At table, the squire, seeing Gawayn, and remembering Lancelot's folly in desiring to go to the tournament, begins to smile. Gawayn notices this, and asks the reason. When the squire tells him of the foolish knight whom he found at a castle, Gawayn is convinced that the squire has seen Lancelot, and promises him, should he happen to see the queen first, to give her the love of the knight who wore the sleeve on his helmet. Boors and his companions, on hearing this news, are greatly alarmed, and try to learn from the squire where he saw Lancelot. To get rid of them, the squire directs them to a wrong place.

The tournament takes place on the morrow. The knights of four kingdoms fight against the knights of the Round Table. Gawayn and the kindred of Ban gain the victory. Artus is much grieved at Lancelot's absence, and, in order to give him another chance, at once announces another tournament in a month's time in the meadow of Kamalot. Boors refuses to comply with Artus' request to return with him to court. When Gawayn gives Lancelot's message to Guenever, she does not believe it, and declares that not illness, but the fair maiden holds him back, wherefore she hates him. She also tries in vain to induce Boors to return to Kamalot.

On the next day Artus and his suite leave Tanebor. Gawayn, Boors, and his companions go to seek Lancelot. They first go to where the squire directed them, and find that he deceived them, then, by Gawayn's advice, to Escalot. There they still find Lancelot's shield, which Boors at once recognises, but no Lancelot. They ask the old knight where he is. He at first refuses to tell them, but at last, when they assure him they are his

friends and anxious to know how he is, promises to send them on the next day where Lancelot is, and keeps his word. His son who was ill when Lancelot came to the house leads them on the morrow to the aunt's house, where they find Lancelot and their guide's brother in the garden. They are as pleased to see Lancelot as Lancelot is to see them. He tells how sorely he was wounded, but that now he is better and hopes to return to Kamalot shortly. At dinner Gawayn asks Lancelot if he knows who wounded him. Lancelot does not know, but declares, wherever he meets him, he will pay him out. On hearing this Gawayn claps his hands, and tells Boors he will not have a bad antagonist. Boors dares not reply a word. When Lancelot understands, from Gawayn's remark and from Boors' silence, that the latter gave him the wound, he pardons him, as he knew not who he was. All stay together for a week. Boors says nothing he knows about Guenever.

[Then follows a visit of King Artus to his sister Morgain, where he sees pictures which Lancelot painted during his imprisonment there, and also hears about Lancelot's relation to Guenever.]

When Lancelot's wound is healed, the physician tells him he can return to Kamalot. He resolves to do so on the following day. The two sons of his host request Lancelot to allow them to be his knights. He consents. The damsel makes a fresh, but unsuccessful, attempt to gain his love by telling him that she loves him above all the knights of the world and that she will die for him. Indeed, soon after Lancelot is gone she retires to her bed, never leaves it again, and dies. Boors sends the knight who healed Lancelot to the King of Northgales with a recommendation. After a short time Lancelot and his companions reach Kamalot. When Guenever sees him from a window she retires to her chamber. Gawayn goes to see her, but she refuses to hear of Lancelot, feigning indisposition. Artus is absent from the court.

At night Boors goes to Guenever and tries to persuade her to come to the hall, but she persists in refusing. He tells her how often women have caused great mischief, mentioning Daud, Absalon, Salomon, Sanson, Hector, Achilles, Paris, and Tristan. But all is in vain. When Lancelot hears that Guenever hates him, he decides on leaving the court before Artus' return, and commissions Gawayn to remember him to the king. When they are in the wood, Boors tells Lancelot how angry the queen is with him on account of his wearing the damsel's sleeve. Lancelot is greatly disheartened; Boors endeavours to console him, saying he may be sure that Guenever will soon recall him when she finds out her mistake. He would therefore advise Lancelot to keep with his company in the country, going from one tournament to the other. Lancelot accepts this advice, but will have no company, save one squire. Boors dislikes this idea at first, but gives in when Lancelot remains firm. So they return to their companions, and Lancelot, telling them he has some private affairs to settle, leaves them, allowing but his squire Hagius to accompany him. Before leaving Boors, Lancelot mentions that, in case he comes to the next tournament, he will be in white armour.

II.-VIII., p. 738, 11 [P.L. ff. 160-166<sup>r</sup>]. When Artus returns from his visit to Morgain and hears that Lancelot only stopped one day at the court, he thinks all Morgain has told him cannot be true, for if such love as she described really existed between Lancelot and Guenever, the former would not have left the court so quickly.

On the following day, when the queen dines with Gawayn and other knights, a strange incident happens. A certain knight "auarlons," who hates Gawayn mortally, resolves to kill him through poisoned *fruit*. At table the queen presents the fruit to a knight named "gaheris de Karehan," who, feeling greatly honoured, at once eats of it. But after a few seconds he falls dead. All rise in great amazement. Artus is told of the fatal incident, and Guenever is accused of murder. Artus acknowledges that, if the queen did the deed, she deserves severe punishment. The knight is sumptuously buried, and an inscription put on his tomb: "Cy gist le vaillant gaheris le blanc de kaherin le frere de mador de la porte que royne genieure fist mourir par venin." On the third day after the burial the brother of the dead knight, Mador de la porte, returns; nobody dares tell him. On the following day he finds his brother's tomb in the "eglise Saint estienne," and accuses the queen of murder. Artus tells Guenever of the accusation. She asks a respite of forty days, to find a champion to prove her innocence. To this Mador agrees.

When Lancelot has left Boors and his company, he goes to a hermit and passes the night there. He sends his squire to Kamalot for an "escu blanc a troyes bendes de bellif vermeilles et couertures toutes blanches," which he intends to wear at the tournament so that Boors may recognise him. Lancelot goes, armed with a spear only, into the forest. When it becomes very hot, he dismounts and lays himself down to rest by a fountain. While he is asleep a stag whom Artus' hunters follow comes by chance to the fountain to quench his thirst. An archer, profiting by this moment, shoots at the stag, but misses, and, instead, wounds Lancelot in the thigh. Lancelot starts up to punish the archer, but the latter flees, and, telling his companions what has happened, bids them not to go near the place, as he has hit Lancelot with an arrow. Lancelot tears off a piece of his shirt to stanch the flow of blood, and returns to the hermit, sorry only that for a second time he is prevented by a wound from going to a tournament. He has to remain fifteen days with the hermit. About a month after the incident of the poisoned fruit, the tournament of Kamalot takes place. Many knights take part in it. Artus is sad at Lancelot's absence. So is Boors. After the tournament Artus again asks Boors to return with him to Kamalot and there wait for Lancelot, but Boors refuses, as he wishes to go to the King of North-gales. When Artus returns to Kamalot, Gawayn tells him Lancelot must be either ill or in prison.

On the morrow a richly decorated boat arrives at Kamalot before the tower where Artus is staying. Artus sees it first, and points it out to Gawayn. They go down, enter the ship, and find therein the body of a beautiful maiden; in her hand she holds a letter addressed to the knights of the Round Table, in which it is said that she is the maiden of Escalot, who died

for love of Lancelot, because he refused to return her love. Artus is grieved for this. Gawayn acknowledges his mistake in thinking that Lancelot loved the damsel. Artus tells Ywain and Gaheriet, and the news comes to Guenever. Gawayn explains to her his mistake in stating that Lancelot loved the maiden. Guenever is the more wretched; she feels she has done wrong to her best friend, whom she misses the more as the day for the appointment with Mador draws nearer. The maiden is buried with great honours in the principal church of Kamalot, and her tomb is inscribed: "Cy gist la damoysele descalot qui pour lamour de Lancelot mourut."

Lancelot, while still convalescent at the hermit's, meets one day in the wood a knight from Kamalot, and learns from him the accusation against Guenever. Greatly surprised to hear that none of his friends had taken up the queen's cause, he resolves to rescue her himself. He asks the knight the exact date of Mador's return to court, declaring he knows a knight who would not wish to see Guenever disgraced. The knight says no one will win honour, as the queen is guilty. A day after this conversation Lancelot meets Hector by chance, and reveals his intention of going to Kamalot. Both meet Boors a few days after, and he at once asks Lancelot if he knows of the accusation against the queen. Lancelot tells him also of his purpose. They go together to a castle called "alfain." Lancelot requests Ector and Boors to return to Kamalot, inquire Guenever's disposition towards him, and let him know when he has overcome Mador; that they may recognise him, he will wear the shield with four "bendes de belif."

Artus and all knights are pleased to see Boors and Ector back, but Guenever is the most delighted, as she hopes that one of them will fight for her. Boors goes to her, and reproaches her bitterly for her bad treatment of Lancelot, who was innocent, as she saw by the arrival of the maiden's body and her letter.

The day appointed with Mador approaches. Artus no less than Guenever feels uneasy, as no knight has declared his intention of fighting for the queen. Artus in vain asks his nephew Gawayn to defend Guenever. The queen kneels to Boors and Ector, imploring them to be her champions. Boors, touched at last, promises her that, in case no better knight takes up her cause on the appointed day, he will do so to the best of his power.

When Mador arrives, the king tells him that, if at the hour "de viespre" nobody has decided to fight for the queen, she will have to suffer the due punishment for her crime. At the "eure de tierce" Lancelot arrives. Except Boors and Ector, nobody knows him. He dismounts, goes straight to King Artus, and tells him he has heard of the charge against the queen, and wishes to save her honour. The fight takes place. Mador, overcome, asks Lancelot's pardon, and receives mercy. Artus and Guenever receive Lancelot with open arms and thanks.

Before comparing in detail the various episodes of book xviii. in M. with the corresponding ones in P.L., it will be necessary to look at the whole structure of the section. The first question which naturally

offers itself, is: Why has the writer of M.'s source not preserved the same sequence of incidents as in P.L.? The eighteenth book in itself contains no clue to this enigma, but, if we consider books xviii. and xix. together, I think it is not difficult to find an answer. The subject of book xix., though different in many points, agrees with the episode of Guenever and Mador de la porte in two characteristic points: Guenever's danger, and her rescue by Lancelot as her champion. Had the writer of M.'s source—who intercalated the contents of book xix. from a much earlier portion of P.L.—preserved the sequence of incidents in P.L., the two episodes would have immediately followed one another, and the one would have thus weakened the effect of the other.

In M., London and its neighbourhood, in P.L., Kamalot and the surrounding places, are the scenes of books xviii. and xx.

Though M. and P.L. vary in numberless points, the critic's eye cannot fail to distinctly recognise in P.L. the basis of M.'s account. The following points are common to both versions:—

1. Lancelot's relapse into his sinful life after his return from the quest.

2. Lancelot's riding, disguised, to Winchester, and his being wounded there by Boors.

3. The episode of the fair maiden of Astolat.

4. The episode of the dinner and Mador's accusation of Guenever.

5. Three tournaments. The first is placed at Winchester in both M. and P.L., and Lancelot is present and seriously wounded by Boors. The second is at Tanebor in P.L., in M. “besyde wynchester;” Lancelot is unable to be present, owing to the bursting of his wound. The third, finally, is in the meadow of Kamalot in P.L., in M. “besyde westmestre,” and Lancelot is kept away by the arrow wound. M. omits Artus' visit to Morgain, which would contradict what he told in the fourth book, where he follows the “Suite de Merlin.”

Whether chapter xxv. was part of M.'s source, or whether he added it himself, is difficult to say; it is not in P.L. I incline to believe the reflections on love are Malory's own.

We may now begin with chapter i. Only a few things are noticeable which agree with P.L. One is the welcome of the knights on their return from the quest, but M. omits that twenty-two are dead, eighteen of whom, including Baudemagus, were killed by Gawayn. As M. had already mentioned, at the end of book xvii., that Arthur had the adventures written down, he does not repeat this statement here. M. and P.L. agree, as I have stated, that Lancelot returns to his sinful life and his relations to Guenever, but while P.L. says that, instead of hiding it, as formerly, he now takes no precaution, M. states just the contrary—that Lancelot is careful to avoid slander. This modification of the facts was

necessary to furnish a motive for Lancelot's banishment from the court, which, in P.L., where the episode of the poisoned apple, &c., follows later on, is owing to his wearing the sleeve of the fair maiden at the tournament. According to P.L., the contents of chapters viii.—xx. would precede those of chapters ii.—viii. When Lancelot has left the court, M. and P.L. agree in stating that Boors consoles him, and tells him that, as women are very changeable, he should remain in the country, as probably Guenever would soon see that she had wronged him, and recall him. Brasias, who lives in a hermitage near Windsor, to whom Lancelot goes in M., is not mentioned in P.L., though there also he comes eventually to a hermit's. The remainder of chapter ii. is not in P.L.; it contains such changes as were rendered necessary by the altered sequence of incidents.

We now come to the episode of Guenever and Mador de la porte: M. speaks of a "preuy dyner" Guenever gives to twenty-four knights. Neither the private character of the occasion nor the number of knights is mentioned in P.L., but only the *dramatis personæ*. In M. several names, such as Persaunt and Ironsyde, occur in this list which I feel sure M. added on his own account, indulging his taste for such catalogues of names.

Owing to Mador de la porte's presence, several points of P.L.'s narrative drop out in M.—*e.g.*, Mador's return three days after the death of the knight, and his finding the tomb in the church. The knight who dislikes Gawayn so much that he resolves to poison him is named "auarlons" in P.L., Pyonel or Pynel in M. Gawayn's fondness for fruit, which is so much emphasised in M., and which causes people to think the queen wished to kill *him*, is not mentioned in P.L., nor is the suspicion of the people. M. does not mention, as does P.L., that Guenever herself handed the fruit to the knight, who felt himself greatly honoured thereby. In P.L. only "fruit" is mentioned; in M., "an apple." The knight who dies through the poisoned fruit is, in M., Patryce, a *cousin* of Mador; in P.L., "gaheris de kaheran," a *brother* of Mador.

In M., Mador accuses the queen at once; in P.L., only three days after the incident, when he finds the tomb in the church.

While in P.L. the respite accorded to Guenever is "forty days," it is only "xv" in M. The fifth chapter, though considerably modified in accordance with the altered circumstances, contains several points in common with P.L. The queen, when no knight has declared his intention to fight for her, implores and kneels to Boors, but while in P.L. this humiliation is sufficient to touch Boors' heart, M. makes Arthur join his wife before Boors declares his readiness to fight unless a better knight than himself comes forward. The *dénouement* of the episode agrees in the two versions in some points only. In both, Lancelot arrives at the place from a hermitage. But while, in M.,



Boors makes himself ready to fight, and Lancelot only comes at the supreme moment; in P.L., Boors does not prepare himself at all, but waits, trusting to Lancelot's arrival. In both versions the fight ends with the defeat and surrender of Mador. But the details respecting the queen's name on the tomb, and the disclosure of the real murderer by the lady of the lake, are not in P.L.<sup>1</sup> M. relates the tournament of Winchester, in continuation of this episode, at p. 738, 12. There is, of course, nothing in P.L. that justifies M.'s remark that Winchester is Kamalot; on the contrary, as Arthur goes from Kamalot to Winchester, the two are distinctly differentiated. In this, as in the two following tournaments, M.'s account is marked by a profusion of knights' names and details not found in P.L. While, in M., Arthur wishes the queen to accompany him, and is much disappointed when she declares herself unable to comply with his wish, in P.L., in order to test her, he expressly forbids her to go to the tournament.

Whilst, in P.L., Lancelot goes to the queen and tells her of his intention to go to the tournament disguised, in M. he makes up his mind to go only when Guenever tells him how unwise of him it is to stay at home. P.L. does not mention that Lancelot reveals at once to Guenever his intention to fight at the tournament against Arthur, though also in P.L. that is, later on, the case.

M. and P.L. agree in stating that Arthur recognises Lancelot when passing the castle of Ascalot, and that Lancelot is lodged near the castle with an old knight, but P.L. does not mention that the knight is also a hermit, nor his name, Bernar or Barnard, nor the names of his two sons, Tyrre and Lauayne, nor that of his daughter, “Elayne le blank.”

M. omits that the damsel asks Lancelot's squire for information about his master. Whilst, in P.L., Lancelot and his companion are armed in red and the colour of the sleeve is not mentioned, in M. the sleeve is red and the colour of the armour is not mentioned. The “perlys” with which the sleeve is embroidered in M. do not appear in P.L. The aunt of Lancelot's companion, at whose house, in P.L., Lancelot stays near Winchester, is “a ryche burgeis” in M.

The description of the tournament, which occupies pp. 742-45, has only one principal point in common with P.L.—namely, the wounding of Lancelot by Boors, but while, in P.L., Lancelot does not know who has wounded him, he knows it in M. P.L. does not state that the truncheon

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<sup>1</sup> The English metrical romance “Le Mort Arthur,” Harl. MS. 2252, ll. 1648-1664, relates that, after Lancelot has overcome Mador de la porte, the “squeers” who have served at table when the knight died are cross-examined, and at last one of them confesses that he has poisoned an apple to kill Gawayne. The squire is then “drawen and hongyd, and for-brende, Be-fore syr mador the noble knyghte.”

of the spear remains in the wound and is afterwards pulled out by Lauayne.

The statement that the King of the Hundred Knights, the King of Northgales, the King of Northumberland, and Galahaut the haute prynce try to induce Lancelot to stay with them is also absent from P.L.

Whilst, in P.L., Lancelot and his companion return to the latter's aunt, and a physician is summoned thither, in M. they at once go to a hermit, Baudewyn of Bretayne, the same mysterious personage whose name occurs several times in the first books in harmony with the "Merlin." The long conversation between Lancelot and the hermit, and the remark that it was a custom of the time for knights to often become hermits in their old age, are not in P.L.

M. and P.L. state that Gawayn tries in vain to find Lancelot, and is afterwards lodged, by chance, in the place where Lancelot left his shield. M. omits Gawayn's proffer of his love to the fair maiden, and greatly modifies the remainder of this episode by adding some details and omitting others.

Whilst, in M., Lancelot's wound bursts open afresh when he recklessly attempts to ride, in P.L. his emotion on hearing that Guenever will be at the tournament, while he must stay away, causes the accident.

The commission to go to the tournament and greet Guenever which Lancelot gives to Boors in M., is not in P.L.

The parting of Lancelot and the maiden, her death, and the arrival of her body at London are much spun out in M. by many details absent from P.L.

The fact that Lancelot is to wear a golden sleeve in honour of Guenever at the third tournament is not in P.L.

In M. the wound which prevents Lancelot from going to this tournament is inflicted by a lady huntress; in P.L., by one of Arthur's huntsmen.

The details respecting the last tournament mentioned by M. are not all to be found in P.L.

## b. BOOK XIX.: "LE ROMAN DE LA CHARRETTE" AND THE PROSE-LANCELOT.

### a. CHAPTERS I.-VI.

The nineteenth book of "Le Morte Darthur" consists, as one cannot help noticing at once, of three distinct parts, drawn from at least two different sources: the first part comprises chapters i. to v.; the second, chapters vi. to ix.; and the third, chapters x. to xiii.

The adventure of the carrying away of Queen Guenever by Meleagaunt

also forms the subject of the poem “Le Conte de la Charete,” by Chrétien de Troyes and Godefroi de Lagni,<sup>1</sup> and is likewise told in the second part of the Prose-Lancelot, though very differently. The relationship of these two versions to one another is a point of great interest and importance in the study of the Round Table Romances, this being, with the possible exception of the “Tristan” and the poems of Robert de Boron, the only case in which “original and imitation can be compared.” The satisfactory determination of this point cannot but greatly facilitate the solution of the problem of the priority in date of the prose or the metrical versions.

The Abbé de la Rue and MM. Paulin Paris, Hoffmann, and others held that the prose account existed before Chrétien’s poem.<sup>2</sup> MM. V. Schmidt, Fauriel, Wolf, Grimm, Gervinus, and H. de La Villemarqué are in favour of the contrary theory. M. P. Maertens finally rejects both theories, and holds the two forms to be independent of each other. M. Gaston Paris, in his learned treatise “Le Conte de la Charrette,” *Romania*, xii. pp. 459–534, has conclusively shown that Chrétien’s poem is the direct source of the episode corresponding to it in the Prose-Lancelot. The source which Malory (or the writer of his source) used for the five first chapters of book xix. must have been independent from either Chrétien’s poem or the Prose-Lancelot. M. G. Paris has also treated this question, and thrown upon it as much light as is possible with the present Welsh sources at the disposal of scholars who are not “celtsants.” I have carefully gone through his account, and, instead of giving a *résumé* of it, I have, in honour of the great French scholar, translated the portion of his article on “Le Conte de la Charrette” entitled “Le sujet du poème de Chrétien,” *Romania*, xii. pp. 498–508.

“Besides *Chrétien’s* poem, which is, as we have seen, the direct source of the episode corresponding to it in the Prose-Lancelot, we possess an entirely independent account of the carrying off and the deliverance of *Guenièvre* in a well-known English compilation, which has been hitherto too little utilised for studies of this kind, the *Book of Arthur*, inappropriately styled *Le Morte Darthur*, composed by Sir Thomas Malory (or Malorye, or Maleore) in 1469 or 1470, and printed for the

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<sup>1</sup> *Le Roman du Chevalier de la Charrette*, par Chrétien de Troyes et Godefroy de Laigny. With an Introduction by P. Tardé. Reims, 1849. 8vo.—See also: G. Ellis, *Specimens of English Metrical Romances*, &c. London, 1805. 3 vols. Vol. i. pp. 311–327; and *Bibliothèque Universelle des Romans*, Avril 1777, i. pp. 67–94.—*Roman van Lancelot* door W. J. A. Jonckbloet. 2 vols. 4to. The Hague, 1846. “Li Romans de la Charrete,” printed from MS. Cangé 73, occupies in this edition pp. 1–49 of vol. ii.

<sup>2</sup> I may add that Prof. W. Foerster, in his Introduction to “*Erec und Enide*” (Christian von Troyes, *Sämtliche Werke* III., Halle, 1890, 8vo), pp. xxxvii, &c., pronounces himself in favour of the theory that the prose-romances represent an earlier stage of the Arthur-saga than Chrétien’s poems.—H. O. S.

first time by Caxton in 1485, and often afterwards.<sup>1</sup> In Malory's book, which requires a special study, two elements can at once be distinguished: incidents more or less identical with those found in the known French romances, and others not to be found in these. It would be premature to look upon these latter as the outcome of the English compiler's imagination; many stories, formerly attributed to this origin, can now be identified with French episodes, unknown at the time, and it is highly probable that Malory has throughout confined himself to translating, abridging, and now and then modifying his source, or sources. Such is also the case with the nine first chapters of the nineteenth<sup>2</sup> book, where he relates with considerable variations the adventure forming the subject of the *Conte de la Charete*. Here follows a *résumé* of these chapters.<sup>3</sup>

. . . . .

"The author himself seems to divide his story into two distinct parts when he tells us, after having mentioned the surname of Lancelot, Chevalier du Chariot: 'and so leve we of this tale le Chevalier du charyot and torne we to this tale.'<sup>4</sup> It seems, indeed, to me that he has drawn from two distinct sources: the second part, in despite of the differences which separate it from the second part of *Chrétien's* poem, may, after all, derive its origin more or less directly from it,<sup>5</sup> and I shall not occupy myself with it any longer. But such is by no means the case with the first part. Here we find particular facts, drawn most probably from a source independent from *Chrétien's*.

"Certain, indeed, of these traits are authenticated by various Welsh texts as having belonged to old Celtic stories. It requires no long argumentation to establish that Méléaguant, who carries off Guenièvre in the two French poems, *Chrétien's* and the one Malory followed in his

<sup>1</sup> "I use the edition of Macmillan, 1868, though it is 'revised for modern use;' this is of no importance here."

<sup>2</sup> "The division into books and chapters is made by Caxton."

<sup>3</sup> I have not thought it necessary to give a translation of this synopsis.—H. O. S.

<sup>4</sup> *Le Morte Darthur*, p. 780, ll. 21-22, book xix. chap. v.—H. O. S.

<sup>5</sup> "The differences are great, but may nevertheless be the work of a skillful abbreviator and arranger. Thus the trap which Méléaguant uses is happily substituted for the obscure story of the dwarf; the stake on which Guenièvre is to be burnt, which makes the conclusion more tragical, is met with in several analogous stories; Lancelot's generosity towards Méléaguant in the final combat (no less than Guenièvre's nodding to him) is already in the *Prose-Charete*, though without the strange addition of the English romance, a fact which proves that this portion of Malory's story has passed through the *Prose-Lancelot*; moreover, this generosity is an imitation of that which he shows in *Chrétien* towards the knight who has insulted him, and which the prose-writer has repeated. But it is not quite clear why Méléaguant, once delivered from Lancelot, sends Guenièvre back. The compiler, not having at his disposal Bademagu, who was unknown to the poem which furnished his first part, did not know how to overcome the difficulty.'

first part, is no other than the Maelwas or Melwas<sup>1</sup> of the Breton<sup>2</sup> tradition, to which I have already alluded in my first article on Lancelot,<sup>3</sup> who also carries off Arthur's wife. This carrying off is celebrated in Welsh poesy, and the allusions to it there show that in its primitive form it resembled Malory's much more than Chrétien's account of it.

“A note to a curious fragment, the Dialogue of Arthur and his wife, states, in speaking of Gwenhwyvar, that she was Arthur's second wife, and the one whom Melwas, prince of Albany (Scotland), carried off.<sup>4</sup>—A poet of the fourteenth century, David ab Gwilym,<sup>5</sup> has thrice alluded to this story. But none of these allusions is very clear. The first (p. 220, 153) consists of but one word, and opinions differ as to the sense of this word: the poet, speaking of a sweet sleep which he has had, says that it was sweeter than that of Paul the apostle, sweeter than that of the Seven Sleepers, sweeter than that of Melwas *y glas glog*. ‘Sous la grotte verte,’ translates M. de La Villemarqué in a letter which he kindly wrote to me on this subject; <sup>6</sup> Williams, in his *Eminent Welshmen*, translates ‘under the green cloak,’ and sees in this an allusion to the history of the carrying off. The ordinary sense of *clog* is ‘stone;’ now, there is an undoubted reference here to some legendary trait unknown to us.—The second passage (p. 106, 73) is longer and more interesting; but its interpretation is difficult. Two English Celtic scholars, Mr. Jenner, of the British Museum, and Mr. Cowell, professor of Sanscrit in the University of Cambridge,<sup>7</sup> consulted by my learned friend Mr. Ward, have translated the eight lines of which this passage consists in almost the same terms. I give here in French the sense of these lines by the side of the Welsh text.

Och ! nad gwiw-uchenaïd gwas,      Hélas !<sup>8</sup> il ne sert de rien de pousser  
un soupir d'amant malheureux,

<sup>1</sup> “The *w* had to pass through *gu* to arrive at *g*; that is why I have preferred the spelling *Meleaguant*.”

<sup>2</sup> “Breton” means here *Welsh*, M. G. Paris using “Breton” indifferently of Wales and modern Brittany, a usage to which exception is taken by Prof. H. Zimmer. See Introduction, p. 6, note.—H. O. S.

<sup>3</sup> M. G. Paris refers to his article “Lancelot,” in *Romania*, vol. x. pp. 465–96.—H. O. S.

<sup>4</sup> “Myvyrian Archæology, i. 175; *cf.* La Villemarqué, *les Romans de la Table Ronde*, p. 10, 59.”

<sup>5</sup> “This poetry has twice been published—in 1759, London, by Jones and Owen, and recently at Liverpool. I owe to Mr. Ward the information which follows.” (The first edition appeared, London, 1789, not “1759.”—H. O. S.)

<sup>6</sup> “M. de La Villemarqué, who was the first to refer to this passage of David, did not point out the two others.”

<sup>7</sup> M. G. Paris writes “d'Oxford” by mistake.—H. O. S.

<sup>8</sup> In order to retain the essence of M. G. Paris' discussion, I have reprinted the French translation. The first passage runs in English thus: Alas! It boots not to give up the sigh of an unhappy lover,—And in vain I would crave for Melwas' cunning:—The thief

I mi alw am grefft Melwas ;	Et je souhaiterais en vain la ruse de Melwas :
Y lleidr, drwy hud a lledryd,	Le voleur, par illusion et jonglerie,
Aeth a bun i eitha' byd ;	Emporta la belle au bout du monde.
I'r coed fr ai 'r hocedydd,	Au vert bois alla le trompeur,
I furiau cainge o frig gwydd :	Aux murailles de branches des cimes des arbres.
A dringo heno, fal hwn,	Et cette nuit, comme lui,
Yn uchel a chwenychwn.	Je voudrais bien grimper en haut.

by illusion and jugglery,—Carried off the fair one to the end of the world.—To the green wood went the deceiver,—To the walls of branches on the top of the trees,—And to climb this night—Up high I would desire. The translation of the second passage is : The window devouring the life, was a cause of torment,—There, where she was placed to bring the light of the sun : Can I not become old ! but there was by sorcery—A window of the same shape as mine ;—That was a strange journey, a marvellous adventure,—When once upon a time from Caerléon,—Melwas, by excessive passion went,—Through it (the window) without any fears of love,—In the anxiety of the sufferings of his great love,—Once upon a time, near the dwelling of the daughter of Gogfran Gawr.—H. O. S.

This portion of the present volume was already in the printers' hands when I received a copy of Prof. J. Rhys' "Studies in the Arthurian Legend," Oxford, 1891, 8vo.—In the third chapter of his volume, Prof. Rhys speaks of Melwas referring to Malory and Chrestien de Troyes, without, however, throwing more light on the question. But his translation of the passages from David ab Gwilym differs considerably from the one furnished to Prof. Gaston Paris. Of the first passage two readings are given—viz. :

"Him Melwas 'dan' or 'yn' y glas glog."

"The sleep of Melwas 'beneath' or 'in' the green cloak."

The Welsh text shows in the second passage the variants : "gwiw ochenaid" in l. 1 and "cainc" in l. 6. The translation runs thus :

*"Alas that a bachelor's sigh avails not  
For me to invoke the art of Melwas!  
The thief that, by magic and illusion,  
Took a fair one to the world's end :  
To the green wood that juggler went,  
To the leafy rampart of a bough—  
And to climb to-night aloft like him,  
That is what I could wish to do."*

The third passage has the following variants in the Welsh text : l. 1, "Astrus, oesdraul ;" l. 6, "Gaerlleon ;" and is thus translated :

*"Troublesome has been the life-wasting window  
Where it was placed to let the sunlight in.  
May I die! if it was not of magic make,  
A window of this the very counterpart—  
Except the course of the wondrous adventure—  
That was the one at Caerleon of yore,  
Which entrance gave of old to Melwas—  
Driven by over-love without love's fears,  
The dire plague and pain of mighty passion—  
At the house of Giant Ogurvan's daughter."*

These words, *hud a lledryd*, translated here by ‘illusion et jonglerie,’ may, as Mr. Ward remarks, have a somewhat different sense. If one admits with Stephens that *hud a lledryd*<sup>1</sup> means ‘masque, divertissement, jeu théâtral,’ one may believe that Melwas disguised himself to carry off the queen. The sixth line at any rate, though by no means clear, indicates that the scene happened in a wood.—The third passage (p. 326, 229) pointed out and translated by Mr. Cowell runs thus:—

Astrur fu 'r ffenestr oeddraul,	La <sup>2</sup> fenêtre dévorant la vie a été une cause de tourment,
Lle rhoed ; ddwyn lleufer haul :	Là où elle était placée pour amener la lumière du soleil :
Na bwy' hen a bu o hud	Puissé-je ne pas vieillir ! mais il y a peu par magie. <sup>3</sup>
Ffenestr a hon unffunud ;	Une fenêtre de même façon que la mienne ; <sup>4</sup>
Dieithr hwyl, da uthyr helynt,	Ce fut un étrange voyage, une mer- veilleuse aventure,
Yr hon o Galleon gynt, Y doe Felwas a draserch	Quand jadis, de Caerléon, Melwas alla, par une passion ex- cessive
Drwyddi, heb arswydi serch,	Au travers [de cette fenêtre], sans aucunes craintes d'amour,
Cur trymhaint cariad tramawr	Dans l'angoisse de la souffrance de son grand amour,
Gynt ger ty ferch Gogfran Gawr.	Jadis, près de la demeure de la fille de Gogfran Gawr.

This daughter of Gogyrfan or Gogfran Gawr is, indeed, the wife of Arthur according to Welsh records, but instead of being the second, Gwenhwyvar, as stated by the annotator of the Dialogue [of Arthur and his wife], she would be the third.—Finally, William Owen, in his *Cambrian Biography* (London, 1803 (not 1813)), says in the article *Melwas*,<sup>5</sup> ‘He arrayed himself in leaves, to lie in wait for Gwenhwyvar and her attendants, who, according to custom, were out on May morning

<sup>1</sup> “I make use of the German translation by Schulz, *Geschichte der welschen Literatur*, p. 62 ff.”

<sup>2</sup> See *ante*, note 8, pp. 235–236.

<sup>3</sup> “This is the word *hud*, already mentioned, which properly means ‘illusion.’”

<sup>4</sup> “The piece from which these lines are quoted is entitled : *On an oaken window.*”

<sup>5</sup> “M. de La Villemarqué (p. 59) mistakenly attributed this little story to David ab Gwilym ; he himself, replying to a question I had asked him, pointed out this confusion in his notes, and directed me to the passage in the *Cambrian Biography*. I have moreover to remark, that the translation he gives of this little story contains several additions, suppressions, and modifications.”

to gather birch for garlands to welcome the summer, and by means of that disguise he carried her away.<sup>1</sup>

"It is difficult to decide the exact value of this passage. Owen does not indicate his authorities; he may well have guessed, without saying it, the identity of Melwas and Méléaguant, and simply taken from Malory the incident of the maying. But the passages of David ab Gwilym, however obscure they may be, leave no doubt upon one point: Melwas, according to the old Welsh stories, carried the wife of Arthur away into a wood, disguised, as it would appear, in a garment of leaves. The lost French poem followed by Malory represents the carrying off in the same way; Méléaguant's disguise is not mentioned, but this trait seems to have disappeared by inadvertence, as the reader is prepared for it by the queen's order that all her companions should be arrayed in green; on their return they are completely covered with herbs and leaves, as is also the ravisher, doubtless in order that he might be taken for one of the maidens, and thus more easily carry off the queen. The fight which in Malory replaces this stratagem does not, therefore, belong to the primitive story, and was perhaps only inserted by the compiler to join (by the story of the wounds) the second part of the episode to the first.

"The French poem of which I postulate the existence as the source of the first part of this episode has perhaps left traces elsewhere than in Malory. The *Crone* of Heinrich von dem Türlin alludes to an adventure of Guenièvre with Méléaguant which I had at first, without more closely examining it, connected with Chrétien's poem, but which now seems to me to have relations with a story differing in some respects from and similar in others to that of Malory. Mr. Warnatsch, in the interesting work<sup>2</sup> of which I spoke in the beginning of this article, was the first to point out the peculiar features of these allusions in the German poet.

"The first occurs ll. 2098 ff. There is question of a cup out of which only knights without blame may drink:<sup>3</sup> Lanzelet does not stand this test because, 'contrary to what is becoming a knight, he had entered into a cart,<sup>4</sup> in pursuance of his vengeance, when Milianz carried the queen off against her will; he had lost his horse, and could not for this reason cross on foot the wood full of thickets and briars, nor was he

<sup>1</sup> "It is strange that the author of this short notice does not state how the queen was taken away from Melwas."

<sup>2</sup> Otto Warnatsch, *Der Mantel*, Bruchstück eines Lanzelet-romans des Heinrich von dem Türlin, nebst einer Abhandlung über die Sage vom Trinkhorn und Mantel und die Quelle der Krone in part ii of Germanistische Abhandlungen ed. M. K. Weinhold, Breslau, 1883.—H. O. S.

<sup>3</sup> "Heinrich has invented this to match the chastity test imposed upon the ladies; see Warnatsch, p. 114."

<sup>4</sup> "Uf einen karren: charette or chariot"—(cart—H. O. S.).



willing to turn back before he had found out in what situation<sup>1</sup> the queen was.’—Farther on (l. 5990) the poet, speaking of the vicissitudes of fate, after having quoted different cases, says: ‘And thus it was with Milianz, when, through his presumption, he fought Lanzelet for Ginover, near the river, after he had carried her off into his country.’—Finally, after telling us about the test of the enchanted glove (see *Romania*, x. 486), Heinrich (ll. 24496 ff.) again mentions Lanzelet’s failure; Keü says to him: ‘Sir Lanzelet, you were not pleased when Milianz killed your horse and mine, what time we pursued him, and you had needs enter a cart,<sup>2</sup> forced thereto by weariness, and I was carried away<sup>3</sup> with the queen.’<sup>4</sup>

“The story to which these allusions seem to refer differs both from Malory’s and from Chrétien’s—from the former, in so far as it mentions, as does Chrétien, a fight near the river between Lancelot and Méléaguant,<sup>5</sup> and in representing Ké alone as carried off with the queen; from the latter, in so far as it represents, as does Malory, Lancelot

<sup>1</sup> “*In welhem urkünde* : I do not understand this usage of the word.”

I have read “*Diu Crône*” by Heinrich von dem Türlin, edited (for the first time) by G. H. F. Scholl from MS. No. 2779, ff. 131<sup>a</sup>-170<sup>b</sup>, of the “Wiener Hof-Bibliothek” (V), with variants from Cod. pal. 374 (paper), 495 leaves, Heidelberg (P), vol. xxvii. of the “Bibliothek des Literarischen Vereins,” Stuttgart, 1852, 8vo. The passage M. G. Paris alludes to runs, according to V ll. 107-110, thus :

<sup>2107</sup> “*Ouch wolt er wider wichen  
Nicht, unz er erwände,*

<sup>2109</sup> *In welhem urkünde  
Diu kânegin bestände.”*

I understand this passage: “Nor did he like to give it up, until he had found out in which state [*urkünde* in Middle High German means, originally, “document,” “token,” “sign,” “mark”] the queen was.”—H. O. S.

<sup>2</sup> “*Uf einen wagen* : chariot or charrette.”

<sup>3</sup> “*Und ich wunders wart hin gevüeret* : I do not understand what *wunders* can mean here; one would rather expect *gewunt*, ‘wounded.’”

The passage in question, ll. 1505-1513 according to V, runs thus :

“ <i>Keü sprach : Mit sorgen</i>	<i>Muostet sitzen durch die nôt,</i>
<i>Her Lanzelet, vuoret ir,</i>	<i>Die in diu müede gebôt,</i>
<i>Dê Milianz in unde mir</i>	<i>Und ich wunders wart hin</i>
<i>Diu ors an dem nâchjagen</i>	<i>Gevüeret mit der künigin.”</i>
<i>Sluoc, und ir âf einen wagen</i>	

P has (as the “Anmerkung” to l. 24512, p. 482, states) *wonder* for *wunders*.—As I cannot remember to have come across *wunders* in the sense of “by a wonder,” “wonderfully,” in connection with a verb in any Middle High German text, I am inclined to think the passage is corrupted. Ké was sorely wounded in the combat; one would thus expect a word like *rêwunt* or *totwunt*—“wounded to death,” if this did not interfere with the metre. *Wunder* in Middle High German means “the man who wounds.”—H. O. S.

<sup>4</sup> “Keü adds that Lanzelet’s error is but a slight one—there must be some other reason for his failure to stand the test, doubtless because he disdained the love of the goddess (gotinne) who reared him. ‘I could say more on this point; you know full well the meaning of my speech.’”

<sup>5</sup> “The form *Milianz* differs greatly from the French, but probably Heinrich had before him another form of the name than that of Méléaguant.”

mounting on a cart through fatigue,<sup>1</sup> and not, as in Chrétien, in order to get information as to the way the queen was taken. A trait strange to both known versions is the killing of Ké's horse: in Chrétien he flees after his master is unhorsed, in Malory he is not mentioned. What is said about Milianz might make us believe that the poem known to Heinrich finished with the fight between Méléagant and Lancelot, in which the former was definitively overcome;<sup>2</sup> such may have been the original *dénouement* of the poem followed by Malory, altered by the compiler because he wished to weld to this poem the second part of Chrétien's poem.

"Mr. Warnatsch makes an ingenious observation to establish the fact that Chrétien's poem is not the one to which Heinrich von dem Türlin goes back.<sup>3</sup> He says: 'Nirgends berührt Heinrich das Liebesverhältniss zwischen Ginover und Lanzelet. In der Becher und Handschuhprobe sucht er (oft mit grosser Mühe) als Grund des Misslingens meist ein sittliches Vergehen der beteiligten Personen ausfindig zu machen. Das sträfliche Verhältniss Ginovers zu Lanzelet hätte sich Heinrich bei dieser Gelegenheit gewiss nicht entgehen lassen, um bei beiden, wenigstens bei Ginover, dem Seneschal Stoff zu seinen alle Schuld unbarmherzig enthüllenden Spottreden zu leihen. Statt dessen sehen wir, von Lanzelet zu schweigen, in der Becherprobe der Königin überhaupt kein bestimmtes Vergehen vorgeworfen (1282 ff.) und in der Handschuhprobe (ll. 23645 ff.) das Attentat des Gawein ohne eigentlichen Grund als Schuld angerechnet. Heinrich war offenbar in Verlegenheit das Misslingen der Probe bei Ginover (das übrigens, wie schon Romania x. p. 486 gezeigt ist, so gering als möglich dargestellt wird) zu erklären ein sicheres Zeichen, dass ihm von dem Liebesverhältniss mit Lanzelet, welches doch (wenigstens in den Augen des bei den Proben anwesenden Artus) als die grösste Schuld erscheinen musste, nichts bekannt war.

" 'Es ergiebt sich somit, das Heinrich zwar die Abenteuer Lanzelets zur Befreiung der Königin, die Fahrt auf dem Karren und anderes,

<sup>1</sup> "In the same way as in Heinrich a wood full of thickets and briars (*gedrenge*) is mentioned which Lancelot cannot cross; so in Malory, when his horse is slain, he cannot get at the archers on account of the hedges and ditches which detain him."

<sup>2</sup> "In Chrétien, thanks to the intervention of Bademagu and Guenièvre, the combat between Lancelot and Méléagant does indeed remain undecided; so that as an instance in Méléagant's case of adverse fortune, like that of other warriors really overthrown by their adversaries, the example is ill chosen."

<sup>3</sup> "Pp. 131-32. On the other hand, I do not understand why Mr. Warnatsch will have it (p. 108, n. 3) that Wolfram of Eschenbach alludes in the *Parzival* to the same poem which Heinrich knew. Wolfram's allusions accord perfectly with Chrétien's. The names are *Lanzilot* and *Meljakanz*. As to the latter's father, Wolfram gives him the strange name of *Poydiconjumz*, which should come from the *Badegamus* one occasionally finds in the MSS. for *Bademagus*."

beinahe der Erzählung Chrestien's und des Prosaromans entsprechend kannte, doch ohne dass mit dieser Unternehmung die sträfliche Liebe beider in Verbindung war. Erst durch Chrestien oder den Prosaroman oder deren gemeinsame Quelle<sup>1</sup> ist dieses Motiv hineingetragen worden.<sup>2</sup>

“The poem which Heinrich von dem Türlin knew narrates, according to this, the carrying away of Guenièvre by Méléaguant. Lancelot, doubtless informed in the same way as in Malory, followed her; his horse was killed, and he advanced with great difficulty among the bushes and thickets surrounding the ravisher's castle. Disabled by fatigue, he resigned himself to entering a cart in order to continue his way. He crossed a river to enter Méléaguant's land, and found him without doubt at the river-side; he gave him battle, and overcame him, took back the queen and Ké the seneschal, who also intended to deliver her, but was thrown out of the saddle, wounded, and carried off as prisoner. Lancelot accomplished this feat in his quality of faithful servant to Arthur and of valiant knight; there existed no intimate relation between him and Guenièvre.

“Such too, I hold, was Lancelot's part in the poem which served Malory as source for the first part of his account. This compiler<sup>3</sup> has suppressed the combat of Lancelot with Méléaguant, thinking it enough to bring them face to face once; and this took place in the second part; he also suppressed the river crossed by Lancelot, and did away with Ké's special part, joining to Lancelot nine other knights; we may well believe that, in his source, prowess and fidelity were the sole motives of Lancelot's<sup>4</sup> enterprise, and that, in representing the facts otherwise, he was influenced by the Prose-Lancelot, from which he borrowed so much of his compilation.”

### β. CHAPTERS VI.-IX.

The second part of Malory's account of this episode, *i. e.*, chapters vi. to ix., is not to be found, as it here stands, in any French or English romance known up to the present time. M. Gaston Paris suggests, as we have

<sup>1</sup> “Mr. Warnatsch, when writing his dissertation, had no fixed opinion as to the relation of the two texts.”

<sup>2</sup> “Mr. Warnatsch concludes, from this, that these allusions refer to the supposed *Lanzelet* of *Heinrich*, in which he would have told this story. I have pointed out above how improbable it is that this *Lanzelet* ever existed.”

<sup>3</sup> “In thus expressing myself, I do not intend to especially refer to Malory; we do not know what is his own in his work, and what that of his original or of his French originals.”

<sup>4</sup> “It is thus, as we have already remarked, that in the poem of Ulrich of Zatzikhoven he aids in the deliverance of Guenièvre, carried off by Falerin; it is thus that Durmart, in the poem devoted to him, takes her from Brun de Morois, and that Gauvain, in the *Crone*, releases her out of the hands of Gasozein.”

seen, that, though Malory's account differs considerably from the version of the Prose-Lancelot, it is not impossible that he adapted the corresponding portion of the latter to his purposes. But, be this as it may, we can fairly assert that the source he really used, if not the Prose-Lancelot itself, must stand in some relation to it, and therefore to the poem of Chrétien as well. I shall endeavour here to compare the two versions. The portion of the Lancelot concerned here occupies vol. ii. feuillets 16-23 of the Paris edition of 1513.<sup>1</sup> I give a short *résumé*, quoting such passages of the French text as are either interesting as examples of style, or from their correspondence with Malory's account. I subjoin the summaries of contents of feuillets 1-15<sup>2</sup> to enable the reader to follow the narrative.

Feuillets 16-23 :—

Lancelot leaves king Baudemagus with the intention of going to "le pont sur ene." He is, however, captured by some knights of B. and taken back to the court. Before he arrives there again, the news of his death has been

<sup>1</sup> I have explained, at the beginning of the sections concerning book vi. pp. 177-78, why I have availed myself of this edition, and also that I consulted the MSS. of the "Lancelot" at the same time.

<sup>2</sup> Feuillets 1-15 :—1. Comment tous ceulx de la maison du roi artus furent troublez pour Lancelot cuydans que il fust mort. Et comment la dame du lac le alla querir en cornouaille et lemmena en son pays & le guarit dune forcennerie dont il estoit malade.— Comment lancelot par le conseil de sa dame sen alla embuscher en la forest de kamalot. Et comment meleagant filz du roy de Gorre vint a la court du roy artus pour combatre lācelot ou vng aultre cheualier. 2. Cōment keux le seneschal sen alla en la forest de kamalot pour combatre contre meleagant & mena la royne avec luy . et commēt meleagant le vainquit & gaigna la royne. 3. Comment lancelot se combatit contre meleagant / et comment son cheual luy fut occis. Et comment meleagant emmena la royne et keux le seneschal.—Commēt lancelot alla apres meleagant & monta en la charrette dont il fut laidange de plusieurs / et comment le charretier luy monstra la royne & meleagant. 5. Comment lancelot & messire yuain se partirent du chasteau ou le nayn luy auoit monstre la royne. Et comment lancelot coucha avec son hostesse. 7. Cōment lancelot conquist ung chevalier q̄ gardoit la chaussee q̄ nul ny passast sās payer tribut Et comment il mist a fin laduventure de la tūbe de galehault de galles. 8. Comment lancelot descendit en la caue ou estoit la tūbe ardant. Et comment par vne voix luy fut dit qu'il ne mettroit point celle aduventure a fin. 9. Comment lancelot occist les deux cheualiers qui gardoyent le pas de la forest. Et comment il occist les sergens & le cheualier qui gardoyent le maupas. 11. Comment Lancelot secourut les exillez que ceulx du pays combatoyent au pas de la petite forest pour les garder quilz nallassent au deuant de lācelot. Et comment il occist vng cheualier qui le redarquoit de couardise. Et de ce que il auoit este en la charrette. 12. Comment lancelot vainquit quarante cheualiers qui lassaillirent au pas de la forest du plessis dont il en occist sept & les autres sen fouyrent. 13. Comment lancelot passa le pont de lespee et combatit les lyons / et comment le roy baudemagus luy donna vng cheual et le mena loger en son chasteau ouquel la royne genieure estoit en prison. 14. Comment lancelot & meleagāt se combattirent longuement en la presence du Roy baudemagus et de la royne genieure. 15. Comment le roy baudemagus par le conge de la royne departit la bataille de lancelot & de meleagant . Et comment la royne ne tint pas grant compte de lancelot & sen entra en sa chambre sans parler a luy.

spread. Gueneuer is nearly out of her mind ; firmly believing that her indifference has driven Lancelot to his death, she declines all food. B. tries in vain to console her. The counterpart of this soon happens, as Lancelot hears on the road that Gueneuer is dead. He is greatly distressed, and wishes to do away with himself. He is closely watched by the knights. One night, imagining that all are asleep, he tries to strangle himself, but is at the last moment prevented. From “Gabion,” about ten miles distant from the court, the knights send messengers to Baudemagus, informing him of L.’s capture. Baudemagus is sorry that, without his authority and against his will, his knights have treated Lancelot so badly. He goes to meet him. The knights are all put into prison ; Lancelot intercedes for them. On his return, L. goes to Gueneuer and has a long conversation with her ; they are reconciled. “Beau doulx amy fait elle ie le vous pardonne tout. Et il luy demande se il pourroyt ennuyt parler a elle / car mōlt a grāt piece quil ny parla priueement / et elle dit quelle en est plus desirante que il nest / mais allōs veoir keux le seneschal : si verrons vne fenestre pres de ma chambre par ou vous pourrez bien parler a moy. Car dedans ne serez vo’ pas. Mais vous entrez en ce iardin par ca derriere et ie vous monstreray vng mur par ou vo’ entrez mieulx.” When all are asleep, Lancelot rises and goes to the window. They talk a long while together ; at last L. asks if he may come in. When the queen declares “Ie le vueil bien,” he endeavours to overcome the obstacles : “Et il tire hors les fers de la fenestre qui estoient attachez au mur. Il les osta si doucement que nul nen brisa ne nulle noyse ny eut.” He at once enters the queen’s bed ; “si sent le sang qui de luy descendoyt et cestoyt de ses mains dont il auoyt le cuyr rompu au trenchant des fers / mais elle cuyde que ce soit sueur ne nul deulx ne sē prêt garde.” At dawn they separate. Lancelot returns through the window, puts the bars back as well as he can, and goes to sleep in his own room.

In the morning, Meleagant, who generally calls on the queen every day, finds her still in bed. He notices that her sheets are covered with blood. Suspecting that Keux has been there, he goes to his bed to see “sil estoit ainsi aduenu que ses playes feussent acreuees a saigner si auoient assez rendu sang / car ce luy aduenoit le plus souuēt des nuyctz.” After that he returns to G. and accuses her of adultery. His father has prevented him from doing what she herself allowed Keux to do. Keux, on hearing this terrible charge, is deeply grieved ; he is ready to prove by his hands that he is innocent. The queen declares Keux is not guilty, nor in fact is anybody, as her nose bled during the night, as it often does. M. then tells his father about it. Baudemagus awakes Lancelot and asks him to go with him. Getting up, L. sees that he has cut his hands. B. reproaches the queen bitterly. Gueneuer appeals to Lancelot, who is ready to prove her innocence. In vain Baudemagus endeavours to dissuade Meleagant from fighting with Lancelot. The fight takes place and Meleagant is thoroughly defeated ; at the queen’s desire, his life is spared.

Meleagant is not yet satisfied ; he tells his father that he will kill L. before he leaves the country. B. declares if he does anything felonious he will disinherit him. M. leaves the town in the evening. L. starts the next

morning to meet Gawayn. Near the "pont sur ene," a dwarf on a big white horse comes to salute him, and ask him to come to Gawayn, who has bid him say: "quil est au lieu du monde qui plus luy plaist et a tout ce quil desire." He must come alone. L. trusts the dwarf, leaves his companions behind, and goes with the dwarf. They soon come to a small but strong castle. They enter. Lancelot, led into a hall covered all over the floor with rushes and leaves, is impatient to see Gawayn. He advances quickly, but the floor gives away "et il cheut en vne fosse qui auoyt pl' de troys toyses de profond / mais il ne se blessa point / Car len luy auoyt assez mys dherbes." After a while, knights disarm him, draw him out of the trap, and put him as prisoner into a strong tower.

When his companions find that L. does not return by nightfall, they go to a castle near by, and pass the night there.

There they hear that Gawayn has crossed "le pont sur ene;" he has fought against the knight who watches the bridge, and received many grievous wounds. In the morning they meet him. Told that L. has been led away by a dwarf, he goes to Baudemagus' court. All are deeply concerned with Lancelot's disappearance. Baudemagus orders his country to be searched in all directions, but in vain. To deceive his father, Meleagant sends him a forged letter with Arthur's seal, in which he asks him to send Gueneuer back with Gawayn.

Gueneuer and Gawayn return and discover the forgery. All mourn, thinking L. is dead. The court is removed to Kamalot; the queen grieves greatly.

At Pentecost, after mass, the king stands by a window and "il veit venir vng cheualier sur une charrette et auoit aux lymons vng cheual lequel auoit la queue coupee et les deux oreilles: et dessus seoit vng nayn gros & court. Sy auoit la teste grosse & entremeslee de chaines. si estoit le cheualier en la charrette les mains lyees derriere le dos en vne chemise salle & despiecee: & auoit les deux piedz lyez es lymons de la charrette: et son escu pendoit etc." The dwarf, asked by the king what the knight has done, answers twice: "Autant cōme les aultres." The knight, on being asked how he might be delivered, declares: "se aucun cheualier vouloit monter la ou ie suis ien seroie deliure." Arthur declares none of his knights would do that. Soon after comes Gawayn, and, hearing what has happened, begins to weep, remembering how Lancelot had been on a cart. When they sit down to dinner, the dwarf returns with the cart, the knight descends and advances towards the table. All are indignant at such conduct. He must have his meals with the knaves. When Gawayn sees this, he goes to the knight and eats with him. Arthur is angry with this, but Gawayn says, if that knight is dishonoured through riding on the cart, Lancelot must equally have lost his worship.

After dinner the knight of the "charrette" thanks Gawayn, retires to a little thicket near the town, and returns from there soon, splendidly arrayed and armed, with a squire. He seizes some of Arthur's best horses, and declares that he would fight against any knight who would dishonour Gawayn. He again thanks Gawayn and departs. Arthur is deeply offended. "Sagremor," "lucan," "bediger," "girflet," and "keux" follow the knight, but

he overcomes them all. When the king speaks to Gawayn, the cart arrives again, containing a lady, who tells Arthur that he did wrong to ill-treat the knight, who had voluntarily entered the cart for love of Lancelot “*du bon cheualier qui y monta;*” he is a brave knight, knighted just after Easter, his name is “*boort lexille,*” and he is “*cousin germain a lancelot et frere a lyonel.*” The lady then disappears. When the knight returns, Arthur expresses his regret at having ill-judged him. The knight tells him that the lady of the lake had come in the cart. The queen now wishes to get news about Lancelot. She follows the lady of the lake with Gawayn and others. They find her in a wood. The lady of the lake tells her that L. is in prison, but in good health. She will see him at the first tournament which takes place in the “*royaulme de logres.*” Highly pleased, Guenever returns to Arthur, tells him that L. is alive, but does not mention that he will come to the next tournament. A tournament is soon announced.

In the meantime L. passes a pleasant time in the prison of the “*seneschal de gorre.*” The seneschal is rarely there; his wife honours L. greatly, and soon loves him for all that she has heard about him.

When the time fixed for the tournament approaches, L. becomes pensive and sorrowful. The lady, noticing it, asks him the cause, and is ready, if he promise to love her, to let him go to the meeting. Lancelot goes to the tournament in the seneschal’s armour, and does great feats of arms. The queen, who looks on from a scaffold, is highly pleased. At the end he departs suddenly. Nobody can explain this strange behaviour. He comes a second time to the tournament and returns to his prison. It soon becomes known that Lancelot has been at the tournament; and Meleagant, to prevent further attempts of this kind, puts him into a strong tower. After that he goes to Arthur’s court and declares: “*Roy artus il est vray que ie cōquis celle dame la vers keux le seneschal & lancelot la vint conquerre / mais la bataille fut telle entre nous en la fin que ie luy laissay emmener la royne par tel conuenāt que dedans lan se combatroit a moy quant ie len viendroye semondre.*” Arthur replies to him: “*Vous debuez ceans attendre .xl. cours et .xl. nuytz et sil ne reuient ce terme si retournez en vostre pays & au chief de lan reuenez & ce lors a vous ne se combat ou aultre pour luy la royne en emmenerez tout quittement.*”

In the meanwhile Lancelot is in prison. Melegant’s sister takes care of him; but she hates her brother, and wishes to deliver Lancelot. She contrives to do so by means of a strong cord. They both flee together to the country of the lady’s mother. From thence they send to Arthur’s court to inquire about Melegant, and hear that he is waiting for L.’s return.

The day fixed for the combat arrives; Lancelot does not appear, and Gawayn offers to fight for the queen against Meleagant. Then of a sudden Lancelot arrives. He fights with Meleagant, is soon victorious, and M. cries for mercy “*mais lācelot ne le veult ouyr Lors vint le roy auant et luy prie et requiert quil ne loccye pas / mais la royne luy fait semblant quil luy coupe la teste / si que lancelot sen appercoyt bien.*” Lancelot then kills Meleagant, the queen welcomes him, and he is more honoured and thought of at the court than he ever was before.

Comparing Malory's version of the same episode with this one, we cannot help noticing how many points they have in common. Both the Prose-Lancelot and Malory relate that :

1. Lancelot and Gueneuer have a long conversation, and resolve to see one another at night at an iron barred window of the queen's chamber looking out into the garden.

2. When Lancelot arrives before the window, they converse first a while through it; then Lancelot expresses his wish to enter the queen's room, whereupon she declares that she wishes it as much as he; he breaks the iron bars, cuts his hands, enters the room, and shares the queen's bed.

3. Lancelot leaves the queen at dawn by the window through which he came, replaces the bars as well as he can, and returns to his own chamber.

4. In the morning the queen sleeps later than usual. Meleagant enters her room to inquire after her. He finds her still in bed, and notices the soiled sheets. He accuses the queen of adultery.

5. Lancelot is sent for, comes, declares the queen innocent, and is ready to prove it by his hands.

6. Lancelot is caught by Meleagant in a trap, and imprisoned.

7. A lady who attends on him daily in prison helps him out of it and enables him to be at the right moment on the spot where the battle is to take place for the queen.

8. Lancelot fights with Meleagant, overcomes him, and, noticing the queen nodding her head, cuts off his head.

9. Lancelot is welcomed by the queen, and more thought of at Arthur's court than ever before.

Malory's account differs from that of the prose-Lancelot in the following points :—

1. Malory introduces Lauayne. Lancelot communicates to Lauayne his intention of going at night to the window of the queen's chamber. Lauayne tries to dissuade him from so doing, or to allow him to be his companion.—Upon his return in the morning Lancelot is received by Lauayne, who staunches his blood and dresses his wounds.—Lauayne finally declares himself ready to fight for the queen when Lancelot does not appear.

2. In Malory, Lancelot finds a ladder and carries it through the garden to the queen's window.

3. To conceal his wounds he puts a glove on the hurt hand.

4. Malory does not state that the lady who delivers him out of prison is Meleagant's sister.

5. The queen is to be burnt, unless a knight proves by his valour that she is innocent. Malory omits the following incidents :—

1. Sir Kay, and the bleeding of his wounds.



2. The queen's excuse, that the sheets are soiled through the bleeding of her nose.
3. The intercession of king Bagdemagus.
4. The first battle between Lancelot and Meleagant.
5. Lancelot's imprisonment at the castle of Meleagant's seneschal, and presence at the tournament by help of the seneschal's wife.
6. The story of the dwarf with the knight on the chariot, and the appearance of the lady of the lake.

Are these differences and changes made by Malory or the writer of his source in the version of the Prose-Lancelot?

The introduction of Lauayne need not surprise; he replaces Gawayne, who was not mentioned in the source whence Malory (or the writer of his source) drew the first part of his account. Lauayne's part, in so far as he tries to dissuade Lancelot from going to the queen's window, or to allow his company, Lancelot's refusal, and finally Lauayne's reception of him upon his return, may well be an imitation of Bors' rôle in the second chapter of book xx.; the two incidents are exactly alike.

The introduction of the ladder and the putting on of the glove may easily be explained as Malory's additions.

The stake at which Gueneuer is to be burnt may be in imitation of the similar incident in the eighteenth and twentieth books.

Malory had to omit Kay, his place being taken, in the source whence he derived his first part, by the twelve knights, including himself.

The bleeding of the queen's nose may have been omitted intentionally or by inadvertence.

Bagdemagus could not be introduced here, as he did not figure in the first part.

For the same reason, and because Bagdemagus' daughter has already, in the sixth book, delivered Lancelot out of the castle "du charyot," Malory here does not state who the damsel delivering Lancelot is.

The first battle was unnecessary, and its omission increases the importance of the second.

The imprisonment at the castle of Meleagant's seneschal, and the going to the tournament, as well as the episode of the dwarf with the knight on the chariot and the appearance of the lady of the lake, lengthen the story unnecessarily, and may well have been regarded by Malory as superfluous.

I thus think M. Gaston Paris' suggestion, that Malory, or, rather, the writer of the source he used, may well have adapted the Prose-Lancelot version for his account, more than probable; the only point which is unintelligible in Malory's account, Meleagant's sending Guenever back after having got rid of Lancelot, indicates, as M. G. Paris remarks, "that the compiler, not having at his disposal Bagdemagus, who was unknown to the poem which

furnished his first part, did not know how otherwise to overcome the difficulty." I hold the opinion that Malory found the account he sets forth in his xix<sup>th</sup> book ready made in a French source, which was derived from the Prose-Lancelot + a lost French or Welsh poem.

#### γ. CHAPTERS X.-XII.

The incidents related in the third part of book xix., *i.e.*, chapters x.-xii., which relate the arrival of a wounded knight, syr Vrre of Hongry, at Arthur's court, the handling of his wounds by all the knights of the court, his final healing by Lancelot, and the festival given in celebration of it, are not to be met with in any known French or English romance. I incline to believe that Malory adapted to his purpose some lost poem, most likely a French one.

The catalogue of names in chapter xi. is evidently Malory's own ; one can trace almost all the groups of names in previous chapters. Thus, on page 52, one finds in the same order: Claryaunce of Northumberland, the kyng of the hondred knyghtes ; Vryence that was Vwayns fader of the lond of gore, Agwysaunce of Ireland ; Carados of Scotland. On pages 491-92, Challeyne of Claraunce, Vlbaws, Lambaile, Arysclaunce. Page 728, Agrawayn, Gaherys, Gareth, Mordred, Lyonel, Ector de marys, Bors, Blamor and Bleoberis de ganys, Galyhodyn. 804, Gahalantyne, Menadeuke, Vyllyars le valyaunt, Hebes le renoumes ; 742 and 799, Sagramor le desyrus, Dodgaas le saueage, Melyot de logrys, Petyypase of wynchelsea, Galleron of Galway, Melyan de la mantayne, Astamore ; 256-57, Uwayne, Aglouale, Tor, Percyuale ; 287, Gawayn, Gaherys, Agrauayn, Bagdemagus, Kay, Dodyus le saueage, Sagramor le desyrus, Gumret le petyte, Gryflet le fyse dieu ; 767, Lucan the butteler, Bedeuer ; 172, Marok ; 451, Tor, Aglouale, Lamorak, Dornar, Percyuale sons of king Pellinore. 810-11, Bellyas le orgulous, Segwarydes, Gryflet, Brandyles, Agloual, Tor, Gauter, Gyllymer, Reynolds, Damas, Pyramus, Kay the straunger, Dryaunt, Lambegus, Hermynyde, Pertylope, Perymones. 196, Bryan de lystynoyse ; 202-3, Gaunter, Raynold, Gylmere ; 534, Eward of Orkeney, Epynogrys, Pelleas ; 270-71, Ironsyde, Pertylope, Perymones, Persaut of Inde ; 804, Bors, Lyonel, Ector de marys, Bleoberis de ganys, Gahalantyne, Galyhodyn, Galyhud, Menadeuke, Vyllyers the valyaunt, Hebes le renoumes (Lauayne, Vrre of Hongry), Nerouens, Plenorius ; Harre le fyse du lake, Selyses of the dolorous Toure, Melyas de lyle, Bellangere le beuse, son of Alysander le orphelyn.

A few names occur in this catalogue for the first time, such as: Crosselme, Cloddrus, Seruause le beuse, Hectymere and Edward of Carnaruan. Three knights are twice mentioned, *viz.*, Constantyn syr Cadors son, 790, 29 ; 792, 8 ; Dynas, 792, 10 and 13 ; Hebes, 791, 12 ;

792, 34. Pryamus is said to have been christened by Trystram, whereas we read, in the fifth book, that Gawayne caused him to be baptized.

c. "LE MORT ARTHUR": HARL. MS. 2252  
AND THE PROSE-LANCELOT.

The English metrical romance "Le Mort Arthur"<sup>1</sup> is of greater importance for the critic of the Arthurian romance than has hitherto been supposed, based, as it is, on two French sources, which in some points contradict each other. On p. 11 of this volume I have repeated some emendations which, in a letter to *The Academy* (November 15, 1890), I proposed for the Harl. MS. 2252 as it stands at present. There I had already noticed that ll. 1467-1503<sup>2</sup> were apparently in contradiction to ll. 928-951, and that several other lines before the gap were repeated after it. I then explained these contradictions by assuming that the poet, while transcribing the French prose into English verse, had so far abandoned his source that, being unable to connect his narrative with the ensuing events of his source, he rewrote a certain portion of his poem, &c. I am now able to substantiate this conjecture; the contradictions are due to the fact that the poet used two different sources for his poem. The Vulgate-Lancelot (P.L.) is the source for the first part, ll. 1-1181, up to the gap, whereas for the remainder of the poem, ll. 1318-3969, from the gap to the end, the poet used the same source as did M. for the two last books of his *rifacimento*. It would far exceed the limits of my present work were I to adduce here all the reasons<sup>3</sup> upon which I base this statement, but I may mention a few important points. The first part, ll. 1-1181, of MH. agrees with P.L. against M.

1. The sequence of incidents, different in M., is the same in P.L. and MH.

2. When Arthur has left for Winchester, Lancelot comes, in P.L. and in MH., to Guenever with the intention of taking leave and going to the tournament, whereas, in M., Guenever suggests to him to go.

3. The armour of Lancelot and of his host's son is red and the

<sup>1</sup> An analysis of this romance is to be found in G. Ellis' *Specimens of Early English Metrical Romances*. London, 1805. 8vo. Vol. iii. pp. 308-387.

<sup>2</sup> I have for convenience' sake adopted the numbers Dr. Furnivall has given to the lines in his edition, though, according to the emendations I have proposed, these numbers would be different for the second part, there being only three lines lacking instead of 135.

<sup>3</sup> I hope to publish the materials I have collected, as soon as my time permits, in the form of an essay, "On the Relation of the Metrical Romance 'Le Mort Arthur' to the Prose-Lancelot," in "*Englische Studien*," edited by Prof. Koelbing.

colour of the sleeve is not mentioned in P.L. and MH., whereas in M. the sleeve is red and the colour of the armour is not specified.

4. Lancelot stays, before and after the tournament, at the house of his host's sister in P.L. and MH., whereas in M. he stays, before the tournament, at the house of a rich "burgeis," and, after it, at a hermitage.

5. When Lancelot hears of the new tournament, to which he cannot go, his wound breaks open through emotion in P.L. and MH.; in M. he overstrains himself by attempting to ride.

6. The maiden's letter, which, in P.L. and MH., reproaches Lancelot with cruelty, does not do so in M.

7. Whilst, in P.L. and MH., Lancelot is absent from court when the maiden's body arrives, he is present in M., &c.

I may now add some of the contradictions between the first and second parts of MH., ll. 944-948. MH. (in harmony with P.L.) tells how the news of the queen's misfortune comes to Lancelot where he is ill; later on, ll. 1484-1495, MH. (in harmony with M.) says that Boors tells Lancelot of the queen's dangerous position. Line 844, MH. (like P.L.) speaks of "frute;" later on, l. 1653, the fruit is specified as an "appele" (as in M.).

A minute examination of the first part of MH. discloses several points which do not agree with P.L., but they are of very secondary importance, and can be explained, without exception, as the poet's modifications of the source<sup>1</sup> in order to adapt his material to the exigences of his metre; thus, in his tendency to avoid proper names, he gives no names for the localities where the events he relates take place.

The second part of MH., ll. 1318-3969, has now to be compared with M.; both M. and MH. vary from P.L. in the same points, but M. has more detail than MH.<sup>2</sup>

#### a. THE TWENTIETH BOOK.<sup>3</sup>

The source which M. used, and which also forms the basis of the English metrical romance "Le Mort Arthur" (Harl. MS. 2252), stands

<sup>1</sup> Such, *e.g.*, as the statement, in ll. 408-419, that the second tournament does not take place when Arthur finds that Lancelot has not come.

<sup>2</sup> Folios 54-84<sup>a</sup> of the Harl. MS. are occupied by a metrical life of "Ipomedon" (edited by Professor Koelbing, together with two other English versions of the life of Ipomedon; Breslau, 1889). Considering that in the Harl. MS. the "Ipomedon" is written in the same hand as the first part of "Le Mort Arthur" (the handwriting being of the same date as the poem itself), and comparing Prof. Koelbing's remarks on the relationship of the English romance to its French original with the facts disclosed by an examination of "Le Mort Arthur" and the Prose-Lancelot, it is highly probable that both romances are by the same author; at any rate, the subject deserves examination.

<sup>3</sup> Lancelot, ed. 1513, vol. iii. ff. 166-202; Le Mort Arthur, ed. 1864, ll. 1318-2952.

in close relation to P.L., or, rather, was derived from it, with additions and modifications. To get a clear idea of the structure of the common source of M. and ll. 1318-3969 of MH., we must thus compare M., which as a prose-account is richer in details than MH., with P.L., and then state what facts are either common to or different in M. and MH.

I.-II. The opening lines of M.'s book xx. are his own composition. Neither MH. nor P.L. contains anything similar to these few general phrases, which introduce the subsequent events.

In the conversation between Arthur and his five nephews which leads to Lancelot's and Arthur's enmity, P.L. differs greatly from M. Whilst, in M., Arthur only joins Agravayn and Mordred after Gawayne, Gareth, and Gaheris are gone, in P.L. he comes at the beginning of the conversation, all the five nephews being present. When they refuse to tell him what they are talking about, and when Arthur insists, Gawayne and Gueresches<sup>1</sup> go away. Arthur follows and recalls them, but without result. Returning, Arthur summons the other three brothers to a private chamber, locks the door, and again entreats them to tell him. When they still refuse, Arthur gets so angry that he draws his sword and, running against Agravayn, declares he must reveal the truth or die. Then at last Agravayn tells Arthur how Lancelot and Guenever deceive him, and have long done so. Thus P.L. omits the long conversation between the five brothers and Gawayne's enumeration of all the good services Lancelot has rendered them. Whilst in M. two of the brothers, Gareth and Gaheris, hold with Gawayne, in P.L. only one, Gueresches, follows him. In M., Arthur is sorry at what he hears, but wishes to conceal matters as much as possible; in P.L., on the contrary, he is wroth, and eager for revenge upon Lancelot. Both M. and P.L. agree that Agravayn suggests that Arthur should go to the wood on the following day, though in both this suggestion takes place under different circumstances. The twelve knights (and their names) whom Agravayn and Mordred select according to M. are entirely absent from P.L. But, on the other hand, the following circumstances which occur in P.L. are absent from M. When Arthur, after having left the three brothers, appears later on at court, Gawayne and Gueresches notice by his downcast look that he knows what they had tried to hide from him. A messenger brings Arthur the news of Lancelot's victory at the tournament of Caheres over the people of Sorelois and Caheres, but this fails to cheer Arthur; he only thinks what a pity it is such a valiant knight should be a traitor. He then summons the three brothers to council,

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<sup>1</sup> There is some confusion here in P.L. between Gueresches corresponding to Gareth, and Gaheriet corresponding to Gaheris.

asking them what he must do to Lancelot, when he returns, in order to be revenged upon him. On this occasion Agravayn suggests the hunting on the following day. Gawayne and Gueresches, seeing that Arthur is consulting with their brothers, the former warns Arthur again to beware the consequences. Arthur tells Gawayne that he is not to be relied upon, and bids him leave them. Gawayne and Gueresches return to their house, and on the way meet Lancelot, with Boors and Ector, and with a great company, returning from the tournament. Gueresches requests Lancelot as a favour to descend at his house. In the evening, at supper-time, all go together to court. Lancelot is greatly surprised that Arthur does not look at him, but receives him coldly. After supper Arthur goes round and invites the knights for the chase on the following day. Lancelot offers to accompany the king, but is refused. At night Lancelot asks Boors if he noticed how Arthur had treated him. Boors answers Yes, and believes that only Agravayn or Morgan can have told Arthur aught unfavourable about Lancelot; all the others love him too well.

On the morrow Gawayne and Gueresches try to induce Lancelot to go with them, but he refuses, feigning indisposition. When Arthur is gone, Guenever sends a messenger to Lancelot, asking him to come to her chamber. Boors, after in vain attempting to dissuade Lancelot from going, advises him to take a secret path through the garden, and not to forget his "espee."

M. omits Guenever's message to Lancelot, but afterwards makes Lancelot say: "sythen the quene has sente for me."

The passage corresponding in MH. to the two first chapters of M. agrees with the latter, but M. has more detail—*e.g.*, the enumeration of all Lancelot's deeds, and, as I have already mentioned, the names of the twelve knights chosen by Agravayn and Mordred. On the other hand, M. repeats several passages from MH.—*viz.* :

MH.	M.
1695. Than werre and wrake thus to be-gynne.	797, 35. warre and wrake.
1747. For to take <i>wyth</i> the dede?	799, 6. I wold he were taken with the dede.
1753. . . . . to morowe on huntynge.	799, 12. to morne on huntynge.
1754. And sythen send word to the quene	799, 14-15. ye may sende the quene word that ye wil lye oute alle that nyghte.
1755. That ye wille dwelle <i>wyth</i> -oute Alle nyght.	800, 2-3. and neuer gaf my herte ageynst no goynge that euer ye wente to the Quene soo moche as now.
1780. Off Alle that ye haue gonne hyr tulle, Ne greuyd me neuyr yit no wight, Ne neuyr yit gaffe myn herte to ille	
1783. So mykelle as it dothe to nyght.	

III.—VI. In these chapters M. has much more detail than P.L., though the incidents are practically the same in both. In P.L.,

Lancelot, when he passes through the garden, is spied by a boy, who informs Agravayn. The latter and his company watch from a window how Lancelot goes to the queen's chamber. When he has entered, they rush to the door, and, to their disgust, find it locked. The conversation which Lancelot and Guenever have when they find themselves betrayed is essentially the same in M. and P.L., but M. is more detailed—*e.g.*, he introduces, from the eighteenth book, the knights Urre and Lauayne, who are absent from P.L. Both M. and P.L. agree that Lancelot, finding no armour in the queen's chamber, opens the door, strikes down the first knight who comes in his way, pulls his body into the room, and, with Guenever's help, dons his armour. But this knight is called Calogrevaunce in M., Tamagius in P.L. In P.L., Lancelot only kills one other knight, and then returns to his rooms, whereas in M., besides killing Agravayn and twelve knights, he wounds Mordred. The contents of chapter v. differ much from the narrative in P.L. Lancelot, returning to Boors, tells him what has happened, and is advised to save the queen and retire with her and his faithful knights to his own country; Boors suggests concealment in the forest of Kamalot. The latter advice Lancelot accepts, and orders one of his squires to remain and watch all goings on, and to immediately inform them if anything happens to the queen. The names of the knights who hold with Lancelot in M. are not mentioned in P.L., and while the latter states that “*enuiron vingt et huyt*” go with Lancelot, M. has “*a four score.*”

The contents of chapter vi., the allusions to syr Trystram and to his murder by King Mark, are not in P.L.

MH. agrees in this portion with M., except that the former omits the long conversations, first between Guenever and Lancelot, and later on between Lancelot and his companions, as well as the enumeration of knights.

Several passages of MH. are again literally reproduced by M., such as:

MH.	M.
1852. Now, know thou wele, syr Agrawayne, Thow presons me no more to Nyght.	802, 24-25. For wete yow wel sir Agrauayne ye shall not prysonne me this nyghte.
1876. Owre knyghtis haue bedrechyd to nyght,	803, 31-32. . . . were soo dretched that somme of vs lepte oute of oure beddes naked.
1877. That som nakyd oute of bed spronge.	
1890. We shalle be of hertis good Aftyr the wele to take the wo.	804, 5-6. and we haue had moche wele with yow and moche worshyp / and therfor we wille take thewo with yow as we haue taken the wele. <sup>1</sup>

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Compare also p. 805, 32-33, “*ye shalle take the wo with the wele.*”

VII.-X. Whilst in M. all the knights, except Mordred, who brings the news to Arthur, are slain, in P.L. only two knights are slain, and the others, as soon as they, from their hiding-place, have seen Lancelot returning to his room, go to the queen's chamber, and seize her in a very disgraceful manner. The remainder of chapters vii.-x. in M. only agrees with P.L. in so far as the queen, condemned to the stake, is delivered by Lancelot, and finally taken to the castle of Ioyous garde. In P.L., Arthur returns about the "eure de none" from hunting; hearing what has happened, he orders Lancelot's capture at his residence, but the knights sent thither soon return with the news of his absence. Arthur decides to punish Guenever with death. He will have her tried at once. P.L. introduces here, and a little later, a certain "roy yon," who advises moderation. The trial takes place; Arthur, with Gaheriet, Mordred, and Agravayn, dooms the queen to the stake. Guenever is immediately led to the place where a great fire is kindled; she looks more beautiful than ever, and people mourn and lament for her. Arthur bids Agravayn guard the place with forty (!) armed knights. Gueresches (P.L. has Gaheriet) goes to the place at Arthur's request, but declares to Agravayn he will not fight against Lancelot, whom he loves well. About eighty (!) knights are present. Lancelot, informed of the proceedings by a spy, arrives at the decisive moment, rushes first against Agravayn, and strikes him dead with one blow. Boors slays Gaheriet. Gueresches, seeing his brothers dead, kills Meliadus le noir and another knight, but Lancelot, who does not recognise Gueresches, strikes him also dead. Arthur's men are all killed, except three, amongst whom is Mordred. Guenever requests Lancelot to put her where she will be safe from Arthur's wrath. Lancelot leads her into the forest. He has also lost three of his knights. When he hears that he has killed Gueresches, he knows that Gawayne will never forgive him. Boors suggests that the queen should be taken for the moment to a strong castle, called "Scalee," which belongs to Keux. His advice is accepted; they go there, and are well received. Keux gives Lancelot, on the morrow, forty knights, who must swear faithfulness unto death to Lancelot, and with them Lancelot goes to Ioyous garde.

When Mordred has fled to Arthur and told him that Lancelot has rescued the queen and killed all the guard, Arthur orders the wood to be searched; this is done, but without result. Carados advises Arthur to send messengers to all ports, forbidding sailors from shipping Lancelot to Benoyc; this is done forthwith. Going to the place of combat, Arthur finds the dead bodies of Agravayn, Gueresches, and Gaheriet, and orders their removal to Kamalot. All who hear the woful tidings are sorely grieved. Gawayne, coming out, thinks the



mourning is for Guenever until he sees the bodies of his brothers. Grieved beyond measure, he vows to revenge them, and swoons on their bodies. All are buried with great honours. The "roy yon" dissuades Arthur from war against Lancelot, who is clearly the best knight of this world. This counsel displeases many, who hate the "roy yon." Mordred is for attacking Lancelot at once, even in his own country. Mador informs Arthur that Lancelot has gone to Ioyous garde, and adds, he would not advise Arthur to attempt to conquer this castle, which is very strong. But Arthur says so long as he has been crowned king he has been successful in his enterprises, and he will not give up the idea of conquering Ioyous garde. He bids his knights make themselves ready for starting on the next day. Lancelot receives news of Arthur's intentions through a servant of Hector, who has remained at the court. He at once prepares to resist Arthur, and sends messengers to King Ban of Benoyc requesting him to prepare and fortify his castles in case he be compelled by the circumstances to return to his own country. He also sends messengers for the same purpose to Sorelois and to "la terre foraine."

This short summary will show the great difference between this portion of P.L. and M. When Gawayne, after a few days, has recovered from the shock of his brothers' deaths, he advises Arthur, before warring against Lancelot, to complete the number of the knights of the Round Table. Arthur accordingly assembles the knights, and no less than seventy-two are ascertained to be lacking. Their places are speedily filled up. Herliaus of Ireland gets Lancelot's seat; Heliuor, the son of the king "des ysles estranges," Boort's; Oadans le noir replaces Hector; and the nephew of the "roy de norgalles," Gaheriet. When this is done, the knights have a grand feast. On the morrow, at dawn, the king and all his knights start, and ride all day until they come to the castle "lambort" near Ioyous garde.

In MH., ll. 1904-2112 correspond to chapters vii.-x. of M., and both versions tally closely, with the exception of some passages where the poet of MH. has modified his source, and others where he omits and shortens incidents reproduced by M. The catalogues of names which occur in M. on several occasions are not in MH. At the end of chapter viii. M. states that Arthur lay fifteen weeks before Ioyous garde; in MH. we read "Seuentene wokys." In this section M. does not forget himself so far as to copy the very words of MH., though his phraseology often unmistakably suggests his use of that poem.

XI.-XVIII.<sup>1</sup> The long conversation which, according to M., Lancelot has from the wall of Ioyous garde with King Arthur and

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<sup>1</sup> Lancelot, ed. 1513, vol. iii. ff. 173-179; "Le Mort Arthur," ll. 2112-2449.

Gawayne, and which fills almost the whole of chapters xi. and xii., is not in P.L., though something similar occurs there. When Lancelot has heard of Arthur's intention to besiege him, and of his approach, he puts Boors and Hector in ambush with forty chosen knights, who are to attack Arthur's host from behind on a sign, in the shape of a red flag at the chief tower of the castle, being given them. But when Arthur arrives before the castle, Lancelot cannot make up his mind to carry out his plan, and decides upon allowing his enemies a day's rest. In the meantime he secretly sends a damsel to Arthur, asking for peace, and assuring him that what had happened was not Lancelot's fault. Arthur is inclined to yield, but Gawayne objects. The damsel is grieved that Arthur will not be reconciled with Lancelot; he should remember that "les saiges deuineurs" have told him that "la parente de ban" will always have the better of him. To Gawayne the damsel says he is most unwise in preventing an understanding, for he will but gain death in the war. He should remember what the hermit told him when he failed to achieve the adventures of the "serpent" and the "lyepart" in the house of "le roy Pescheur," and he will one day bitterly repent of his obstinacy.

The damsel secretly returns to Lancelot, who is very sad on hearing the result of her errand. Guenever finds him in this dreary mood, and asks him what he intends doing. He declares that, much as he dislikes it, he will fight on the following day, but will spare Arthur himself. On returning to his companions, Lancelot shows a cheerful face, so that they suspect nothing. He tells them they will fight on the morrow. This news is welcome to them; they burn to ride against Arthur's men.

Whilst M., in the thirteenth chapter, only speaks of one battle, P.L. describes two. Some features are common to both versions—*e.g.*, that Boors overthrows Arthur, whom Lancelot remounts; that Lionel is wounded by Gawayne, upon whom Boors endeavours to take revenge. P.L. relates these incidents thus:—When Lancelot has arranged his knights in six "battailles" the next morning, he gives to Boors and Hector the signal of the red flag from the tower top. Arthur is then attacked in front and rear. The battle lasts all day. Gawayne fights like a madman, and with his own hand kills thirty of Lancelot's men, not to mention the many he wounds, among the latter Lionel. On the following day Lancelot sallies afresh out of the castle, and another violent battle ensues, in which Arthur's overthrow by Boors and his being remounted by Lancelot occur. But P.L. mentions that Boors is induced to strike Arthur because the latter had killed Lancelot's horse. The bishop who is employed by the Pope is, in P.L., "leuesque de glouceste" (Gloucester).

In the following chapters (xiv.–xix.) M. and P.L. disagree in many points. Whilst in M. the bishop goes to Lancelot and bids him, in the Pope's name, return Guenever to her husband, according to P.L. the bishop goes to Guenever. When Guenever understands what the Pope and her husband desire, she bids the bishop wait a while, asks Lancelot, Boors, Ector and Lionel into a private chamber, and tells them the bishop's errand. She offers, if Lancelot is willing, to return to Arthur on condition he allow Lancelot to return to Benoyc with all his company, so that Lancelot shall not lose “*la vallue de vng esperon.*” Lancelot's heart is against this arrangement, but the wish to see the queen's honour re-established wrings consent from him. Boors tells Lancelot he does not know what he is doing, and that he will bitterly repent this step. Ector and Lionel share Boors' opinion. The queen tells the bishop she will come back if Arthur lets Lancelot and his comrades return to their country. Arthur agrees, and the return of Guenever is fixed for the morrow. Lancelot and Guenever take leave of each other for ever, and Lancelot gives her back a ring she had given him when she first knew him, requesting her to wear it henceforth in remembrance of him. On the morrow, Lancelot, accompanied by five hundred knights all dressed in silk, restores the queen to Arthur. The latter would have forgiven him had not Gawayne scouted the idea, and declared he would not rest until he had revenged his brothers' deaths. Ector at once offers to fight with Gawayne, to prove him wrong in charging Lancelot with having slain his brothers intentionally, but Arthur prevents the combat. So Lancelot returns to the castle, and makes ready to start for Benoyc. Before doing so he sends his squire Gaudin to Kamalot with rich presents to the clergy, requesting them to hang up his shield in the principal church, in token of his great love for the town where he received knighthood. His wish is readily complied with by the clergy.

On their return to Benoyc they are joyfully received. Lancelot asks Boors and Lionel to grant him a boon; they assent, and he requests Boors to take “*la couronne de benoic,*” Lionel “*celle de gannes,*” he himself takes the crown of “*gaule.*” At All Saints' the coronation is solemnly performed; when they are all assembled, the news arrives that Arthur, at Gawayne's instigation, has planned to cross the channel and attack Lancelot in his own country.

In MH., ll. 2112–2449 correspond to the contents of M.'s chapters xi.–xviii. Both versions tally closely in this part, except that M. is richer in detail than MH., as is also the French source, especially with regard to proper names. The poet of MH. does not mention the names of Lauayne and Vrre, as, in accordance with P.L., he had not introduced these two knights in his first part. On

the whole, he seems to carefully avoid all proper names as inconvenient for his metre, a reason which may account for his omitting to describe the second tournament in part i., as it would have necessitated the insertion of several names. Many passages of M. suggest that, while writing his account, he had a copy of MH. before him. I only mention a few where the evidence is clear:—

MH.	M.
2198. Whan the kyng was horsyd there, launcelot lokys he vppon, How corteisè was in hym more Than euyr was in Any man.	819, 29-35. Thenne whan kyng Arthur was on hors- bak / he loked vpon syr launcelot / & thène the teres brast out of his eyen / thynkyng on the grete cur- tosy that was in syr laūcelot more than in ony other man / & therwith the Kyng rode his wey / & myghte no lenger beholde hym / & sayd Allas that euer this werre began / & thène eyther par- tyes of the batails withdrewe them, &c.
2202. He thought on thynge that had bene ore, The terès from hys y3en Ranne, He Sayde, "Allas," <i>wyth</i> syghynge sore, "That euyr yit thys werre be-gan." The parties arne <i>wyth</i> -drawen A-waye, &c.	
2214. (Bors was) breme as Any bore.	820, 4. (Gawayne as) brym as ony bore.
2254. Then was A bishope at Rome Off Rowchester, <i>wyth</i> -outen lese ;	821, 2-3. the pope called vnto hym a noble Clerke that att that tyme was there pre- sente / the <i>Frenshe book</i> <i>sayth</i> / hit was the Bisshop of Rochestre /
2353. An hundreth knyghtis, for sothe to saye, . . . . .	822, 23-30. . . . . an hon- derd knyghtes / and alle were clothed in grene velowet / and theyr horses trapped to their heles / and euyr knyghte helde a braunche of olyue in his hande . . . . with sarpys of gold round their quarters, &c.
2364. The other knyghtis euerychone In Samyte grene of heythen lande And in there kyrtelles Ryde Allone, And Iche knyght a grene garlande, Sadillis sette <i>wyth</i> Ryche stone, Ichone A braunche of olyffe in hande ;	
2356. Launcelot and the quene were cledde In Robes of a Riche wede Off Samyte white <i>wyth</i> syluer shredde.	822, 33-34. and she and sir Launcelot were clothed in whyte clothe of gold tys- sew /

The long enumeration of the various parts of his kingdom which Lancelot (M.'s chapter xviii.) gives to his faithful knights is not in

MH., but three passages distinctly show that M. and MH. had a common source :

MH.	M.
2484. Bors made he kyng of gawnes,	Bors . . . . kyng of al Claudas landes.
2486. lyonelle made kyng of fraunce,	he crowned syr Lyonelle kyng of Fraunce.
2492. Estor he crownys . . . . . . . . hym kyng of hys fadyr lande, And prynce of All the Ryche prese;	Ector de marys / he crouned hym Kyng of Ben- wyk and kyng of alle Gyan that was sir launcelot owne land / and he made sir Ector prynce of them alle (!).

The other names mentioned by M. make in MH. one line—viz., 2489 :

" And landys gaffe to Iche A knyghte."

XIX.—XXII.<sup>1</sup> The portion of P.L. which corresponds to the last chapters of M.'s book xx. is one of the weakest parts of the whole romance. Dialogue, which plays an important part in all the French prose-romances, and is the cause of their inordinate length, is extremely prevalent; episodes which are absolutely out of place, and only produce a ridiculous effect, such as Arthur's defeat of the Roman emperor after being himself defeated at the siege of Gannes, produce the impression that the writer simply wished to fill a given number of pages.

M. and P.L. have features in common in this portion, which form, as it were, the framework upon which the episodes are built, but they often differ widely. Whilst, in M., Arthur seems to start for France immediately after leaving "Ioyous garde," he is said in P.L. to pass the winter agreeably by going from castle to castle and giving feasts. Gawayne alone cannot forget his brothers' deaths, and continually urges war against Lancelot; at last he wrings from his uncle a promise to cross the channel with an army after Easter. Both versions then agree that Arthur appoints Mordred chief ruler of England during his absence. P.L. adds that Guenever is displeased with this arrangement; she accompanies Arthur to the sea, and, at parting, has a presentiment that they shall never see each other again. The place, "Cardyf" in M., whence Arthur crosses over to France is not mentioned in P.L.

The "thre score thousand" are in P.L. "forty thousand."

According to P.L., Arthur passes the first night in a camp near

<sup>1</sup> Lancelot, ed. 1513, vol. iii. ff. 180-190; "Le Mort Arthur," ed. Furnivall, ll. 2499-2951.

the sea-shore, and only, after counting his forces, on the next morning marches inland, where he finds all castles fortified and on a war footing. Gawayne advises the king to march at once against Gannes, where are Kings Lionel and Boors. Though Ywayne<sup>1</sup> opposes this advice, Arthur marches towards Gannes. Near the town, a damsel comes to Arthur and Gawayne, tells the former he will have no honour at Gannes, and bids Gawayne beware, as the time is fast approaching of which he was told when he left the house of "le roy pescheur" covered with shame. After leaving Arthur, the damsel quickly returns to Boors and Lionel, and informs them of Arthur's approach. They send to Lancelot. A sally against the besiegers is decided upon for early next morning. P.L. does not set forth the different opinions of Lancelot's companions as to the measures to be adopted with regard to their enemies. Lancelot's sending a damsel to Arthur to solicit peace, which occurs in P.L. during Arthur's siege of Ioyous garde, is only mentioned in M. on this occasion.

According to P.L., a battle takes place before Gannes on the next morning, which lasts until the evening; many feats of arms are performed by the knights of both parties, and many are slain. Gawayne fights against Lancelot, and Boors against Ywayne (!).<sup>1</sup> In the following week, the armies of besiegers and besieged fight four times, and many knights are killed.

In P.L., after these events, the story returns to Mordred. Some time after Arthur's departure, Mordred conceives the plan of usurping the royal dignity. Aided by one of his faithful squires, he forges and produces a letter from Arthur in which the latter declares himself wounded to death, and requests his barons to elect Mordred his successor, and to give him Guenever to wife. The news produces great mourning, which lasts a whole week. Several barons believe the story; others are won by Mordred's liberal gifts. After a week, Mordred assembles the barons, and is elected by them King of England. The queen, informed of her late husband's decisions, asks a week's respite for consideration. Having fully realised her position, Guenever summons a faithful knight, Labor, and with him conceives the plan of deceiving Mordred and fortifying the Tower of London. This plan is carried out. Labor provisions the Tower secretly, and wins over many knights for Guenever. When the respite has expired, the bridge is drawn up and Mordred shut out. Guenever sends a squire to Gaule to inquire whether Arthur is really dead, and, if so, to make known her situation to Lancelot.

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<sup>1</sup> In the Quest of the Holy Grail, M. and P.L. relate that Ywayne is killed by Gawayne. M. therefore, does not mention his name on this occasion, but P.L. raises him from the dead.

In the last two chapters of book xx. M. speaks of two battles between Gawayne and Lancelot ; P.L. only mentions one. P.L. presents other features absent from M.

When Arthur has long besieged Gannes in vain, he reproaches Gawayne for persuading him to undertake this hopeless war. Gawayne knows not what to reply, but resolves to ask Lancelot to decide the war by a combat between them. He first bids a squire go to Lancelot and defy him on his behalf, but when the squire, fearing Lancelot's wrath, refuses, he gets him to ask Lancelot why he avoids fighting with Gawayne. Lancelot answers he has spared Gawayne, not for fear, but for love. One day Gawayne asks a boon of Arthur, and, when it is granted, declares he will fight Lancelot, body to body, and bring the war to an end. Arthur tries to dissuade Gawayne, but in vain. A squire is sent to Lancelot, asking him to meet Arthur and Gawayne. Councils are held ; on the one side Arthur, Gawayne, and King Karados,<sup>1</sup> on the other Lancelot, Boors, and Ector, meet. Gawayne then proposes single combat, and requests Arthur, if Lancelot is victorious, to leave the country and return to England. Lancelot replies that, if the matter cannot be otherwise arranged, he will fight, but he would rather have peace, even on humiliating terms. He never slew Gawayne's brothers knowingly. He and Ector offer to become Arthur's subjects, and he personally offers to go into exile on the morrow and remain away for ten years. (M. has a similar incident when Lancelot brings Guenever back to Arthur.) Arthur is moved by these proffers, and inclined to forgive Lancelot, but Gawayne's obstinacy prevents a reconciliation. The combat between Lancelot and Gawayne, being fixed for the next day, Arthur, Gawayne, and King Karados return to their tents ; Lancelot, with his companions, to Gannes. Lancelot passes the night in prayer and shrift in the principal church of Gannes.

On the morrow the fight takes place, and lasts for long. We again learn that Gawayne has received from a holy man the gift of triple increase of strength during a certain portion of the day, and all the circumstances connected with this gift are recapitulated. M. and P.L. agree that Lancelot overcomes Gawayne, who receives a mortal wound in the head, and retreats. Lancelot, too, is grievously wounded, and tells Boors he never feared knight in his life, but this day, when Gawayne's strength increased so much, he trembled lest dishonour should befall him.

When Lancelot has left the battle-field, Gawayne is carried on his shield to Arthur. His wounds are at once examined and dressed ; the

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<sup>1</sup> King Karados, according to former statements of both P.L. and M., had been killed by Lancelot when he rescued Gawayne.

surgeons pronounce none dangerous, save the wound in the head. Gawayne can say no word, and all fear he is going to die. Arthur resolves to abandon the siege. The next day he goes to the city of "meaux," in "gaulle," there to rest until Gawayne's wound be healed.

One day, when Gawayne is already convalescent, Arthur is informed that the Roman emperor has entered Burgundy with a great army, and is advancing against him. Arthur bids the messenger to tell nobody, fearing lest his people depart, when they hear this news. He goes to Gawayne, and, after hearing he is all right again save for the wound in his head, tells him of the impending danger. Gawayne is ready to fight against the Romans, and Arthur declares he would rather die than hold his land of the Roman emperor. By Gawayne's advice, Arthur sends seven knights to the emperor, asking him why he has entered the country. The messengers are told by the emperor that he has come to his own country; there is none in the world that does not belong to him. He has come to revenge the death of the prince "forles dalemaigne," whom Arthur has slain. Arthur must do him homage, and pay tribute, if he wishes to avoid the war.

Arthur then prepares for battle; he arranges his people in ten "batailles." The battle rages furiously, but Arthur's men have a great advantage over the Romans, who are not so well disciplined. Arthur, leading the last "bataille," personally does great deeds of arms, and Gawayne, Keux, and Girflet follow his example. The Roman emperor and a nephew of his distinguish themselves on the hostile side. Gawayne kills the nephew, is violently attacked by the Romans in consequence, receives many wounds, and is injured afresh where Lancelot had wounded him. The emperor, to revenge his nephew, unhorses Girflet, and strikes down Keux, wounding him so grievously that he can live but three days more. At last Arthur kills the Roman emperor, and the Romans are soon after totally defeated. The last hundred are taken prisoners. Arthur bids them carry the emperor's body to Rome, and tell the senate this is Arthur's tribute; other he will not pay.<sup>1</sup>

After the battle, Arthur has tidings, by the queen's messenger, of what has happened in his country during his absence, and exclaims:

"Haa mordrec or me faiz tu congnoistre que tu es le serpent que ie veis iadis yssir de mon ventre qui ma terre ardoit & a moy se prenoit / mais oncques pere ne fist a filz ce que ie feray de toy car ie te occiray a mes deux mains ne ia dieu ne plaise que tu meurs par autres que les miennes."

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<sup>1</sup> Though but very short, this account contains several points also noticeable in the description of Arthur's war against the Roman emperor, as it is given in the fifth book of "Le Morte Darthur," according to the English metrical romance, "La Morte Arthure" (Thornton MS.).



He at once prepares for starting on the morrow. Gawayne is carried by his side in a litter, so that in the event of his death he might be near him. When they are on the sea-shore waiting for the ships, Gawayne asks the knights near him where he is. When they tell him, and also mention that they are going to return to Britain, he prays to God that he may die in the country he loves so well. He tells the knights he will not live another fifteen days, and that he much regrets that death will prevent him from asking Lancelot's forgiveness; Lancelot is the best and kindest man in the world. Arthur, overhearing the last part of the conversation, tells Gawayne his obstinacy has caused all this woe. Gawayne advises Arthur to send for Lancelot, who loves him well, and will help him against his (*i.e.*, Gawayne's) disloyal brother, Mordred; but Arthur says they have done Lancelot too great wrong; he cannot apply to him. Then they take ship and return to Britain.

Having related Arthur's war against the Roman emperor at full length in book vii., M. does not mention it here. Gawayne's repentance is differently told by M. in book xx. It is only there that M. cursorily mentions what has happened in Arthur's absence in England.

In MH., ll. 2500-2951 correspond to M.'s chapters xix.-xxii., and both versions agree, not only in all incidents, but M., on various occasions, incorporates words, phrases, and even whole lines of MH. into his own text, whilst generally, as if to conceal the fact and mislead the reader, adding that the “Frensshe book” says so. The following are the most prominent examples:—

MH.	M.
<p>2556. Lyonelle spekys in that tyde That was of warrè wyse And bolde, “Lordyngis, yit I rede we byde, And oure worthy wallès holde;</p> <p>2560. Le[t] them pryke wyth Alle ther pryde, Tylle they haue Caught bothe hungre and colde Than shalle we oute vpon them Ryde, And shredde them downe as shepe in folde.</p>	<p>831, 7-13. Thenne said sir Lyonel that was ware (!) and wyse My lord syr Launcelot I wyll gyue this counseyle / lete vs kepe our stronge walled Townes vntyl they haue hungre and cold / and blowe on their nayles / and thenne lette vs fresshely sette vpon hym / And shrede hem doune as shepe in a felde (!) / that Alyaunts may take en- sample for euer how they lande upon oure landes /</p>
<p>2564. Syr baundemorgew, that bolde kynge To launcelot spekys in that tyde, “Syr, cortessye And youre sufferynge Has wakend vs wo fulle wyde;</p>	<p>831, 13-17. Thenne spak kynge Bagdemagus to syre Launcelot / syre your curtosity wyll shende vs alle / and thy curtosity waked alle this sorowe / for and they thus ouer our landes ryde they shalle by processe brynge vs alle to noughte whyles we thus in holes vs hyde /</p>
<p>2568. Awise you welle vpon thys thyng, Yiff that they ouer oure landys Ryde, Alle to noght they myght vs brynge Whyle we in holys here vs hyde.”</p>	

2572. Galyhud, that Ay was goode,  
To launcelot he spekys thare,  
"Syr, here ar knyghtis of kynges blode  
That longè wylle not droupe And dare ;  
Gyffe me leue, for crosse on Rode  
Withe my men to them to fare,  
Thoughte they be wers than outlawes wode,  
I shalle them sle and make fulle bare.
2580. Off northe gales were bretherne seuen,  
Ferly mekelle of streng[t]he and pryde,  
Not fulle fele that men coude neuyne  
Better dorste in bataile byde ;  
Alle they sayd wyth one steuen,
2585. "Lordyngis, how longe wolle ye chyde ?  
Launcelot, for goddys loue in heuen,  
Wyth galehud forthe lette vs Ryde."
2767. Suche grace had sir gawayne.
2762. And so more than halfe a yere
2802. Than had syr gawayne suche grace,—  
An holy man had boddyn that bone,—  
Whan he were in any place  
There he shuld batayle done ;  
Hys strength shuld wex in suche A space  
From the vndyr tyme tylle none ;
2817. And he felle downe vpon hys syde ;
2830. Whan I Am hole, And goynge on hye.
2842. But have good day, my lord the kyng,  
And your doughty knyghtis Alle,  
Wendyth home, & leue youre werryeng ;  
ye wyne no worshyp at thys walle.  
And I wold my knyghtis oute brynge, &c.
- 831, 17-22. Thennesaydsyre  
Galihud (!) vnto sir Launce-  
lot / syre here ben knyghtes  
come of kynges blood / that  
wyl not longe droupe / and  
they gyue vs leue lyke as  
we ben knyhtes to mete  
them in the feld and we  
shalle slee them / that they  
shal curse the tyme that  
euer they came in to this  
country /
- 831, 22-28. Thenne spak  
seven bretheren of north-  
walys / and they were seven  
noble knyghtes / a man  
myghte seke in seuen kynges  
landes or he myghte fynde  
suche seven Knyghtes /  
Thenne they all said at  
ones /  
syr launcelot for crystes  
sake lete vs oute ryde with  
sir Galyhud, for we be neuer  
wonte to coure in castels  
nor in noble Townes /  
833, 29. sir Gawayne had  
suche grace / &c.  
833, 33. halfe a yere.  
835, 11-14. Thenne had Syr  
Gawayne suche grace and  
gyfte that an holy man had  
gyuen to hym That euery  
day in the yere from vnderne  
tyl hyhe none hys myght  
encreaced tho three houres  
as moche as thryse hys  
strengthe /  
836, 7. he fyl doun on his  
syde /  
836, 10. thus whan I am  
hole.  
836, 26. haue good day my  
lord the kyng for wyt you  
wel ye wyne no worshyp  
at this wallys / & yf I wold  
my knyghtes oute brynge,  
&c.

β. THE TWENTY-FIRST BOOK.<sup>1</sup>

A minute examination of M.'s twenty-first book compared with the last ten folios of P.L. discloses many and great differences, but also here the ground-plan of the two accounts is the same, and the incidents common to both establish beyond doubt an intimate, though indirect, relation between the two versions; this fact points out either that the sources of both are derived from a common source, or that P.L. itself is the source of the French romance used by M.

I.—VII. The events which happened in England during Arthur's absence in France, told at an earlier period in P.L., as we have seen, are mentioned summarily and with slight modifications by M. in his first chapter. The intervention of the Archbishop of Canterbury, his curse upon Mordred, Mordred's threat to kill him, and finally the archbishop's turning a hermit are absent from P.L. Both versions agree that, on receiving the news of Arthur's return, Mordred gives up the siege of the Tower of London, and collects his forces, to enable him to resist his father. The reflections on the fickleness of Englishmen, p. 840, 27-35, are apparently M.'s own.

The statement in M.'s second chapter that Mordred marches to Dover, waits there until the arrival of Arthur's ships, then endeavours to prevent a landing, and is finally beaten and thrown back by Arthur and his men, is against P.L., where Arthur meets no resistance on landing, as Mordred is not near Dover at all. Gawayne's last moments, death, and burial are differently told in P.L. and M. In M., after Mordred's defeat Gawayne is found in a boat, half dead. In P.L. the account is as follows:—

When Arthur, after crossing the channel, arrives at Dover, the people willingly open the gates to him, and gladly receive him. Towards the evening of that day, Gawayne sends for Arthur, as he feels his last moment has come. When Arthur arrives, he says briefly this to him: "I am dying. Avoid, if possible, fighting with Mordred, for it will cause your death. If you or any one see Lancelot, tell him that I cry him mercy, and pray to God for his prosperity; also that I request him to come and visit my tomb. Let me be buried at Kamalot, in the same tomb where my brother Gaheriet lies, and have written on the grave: '*Cy gisent les deux freres gaheriet et gawuain que lancelot occist par loultraige de gawuain*,' so that all may know the mischief was caused by my obstinacy, for I, too, have died through Lancelot; the wound he gave me was opened again by the Romans." After this Gawayne expires. Arthur, nearly out of his mind for grief, faints several times over

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<sup>1</sup> Lancelot, ed. 1513, vol. iii. ff. 190-202; "Le Mort Arthur," ed. Furnivall, ll. 2952-3969.

the body, and is finally carried away from it. On the next day, agreeably to Gawayne's last wish, he sends his body by a hundred knights to Kamalot.<sup>1</sup>

M. varies this account in several points. First he states [adding "the Frensshe book makes mention "] that Gawayne, shortly before his death, writes a letter to Lancelot asking his pardon, and requesting him to come to Arthur's assistance; and, secondly, that Gawayne is buried at the castle of Dover, "and there yet alle men maye see the sculle of hym / and the same wound is sene that syr Launcelot gaf hym in bataill."

In the following four chapters M. and P.L. have but few incidents in common. M. states that Arthur received news of Mordred's collecting his forces upon "Baramdoune;" this is not mentioned at all in P.L., but "the doune besyde Salysbury" where Arthur and Mordred determine to fight is common to both versions. The appearance of Gawayne's ghost to Arthur and the vision of the wheel also occur in P.L., though under different circumstances; but the truce for "a moneth day" and all the details connected with it in M. are absent from P.L., where the incidents are briefly these:—

The day after the departure of the knights with Gawayne's body for Kamalot, Arthur starts with his host in search of Mordred. He pitches his camp at night in a great forest. There, as he sleeps, Gawayne's ghost appears to him surrounded by many poor people, who tell Arthur they have helped Gawayne to conquer the heavenly kingdom. Gawayne requests Arthur to avoid fighting with Mordred until he has asked and received Lancelot's aid. Arthur says this cannot be. The ghost leaves him mourning. On the morrow Arthur continues his way, and makes halt at night in "la praerie de lonedon." There he has, whilst asleep, another vision. A beautiful lady approaches, who takes him up and carries him to the highest mountain, and sets him down upon a wheel; on this wheel are several seats,

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<sup>1</sup> The conveyance of Gawayne's body to Kamalot by the hundred knights in P.L. presents some features, absent from M., which deserve mentioning. When Arthur, who accompanied the body for some distance, had returned, the knights continue their way, and come by chance to a castle "belloe," the proprietor of which was one of the bitterest enemies of Gawayne, but his wife loved and admired Gawayne. When the lady learns that the body the knights carry is Gawayne's, she bursts out in loud lamentation, declaring she loved Gawayne best of all knights, and his death is the greatest loss to all dames and damsels they ever experienced. While she is kneeling by the side of the body, her husband rushes out and strikes her with his sword. For this shameful deed the knights who conduct the body kill him, and have, in consequence, to fight with his retainers. After a long battle they are victorious, continue their way to Kamalot, taking with them the body of "la dame de belloe," who, previous to her death, had requested them to bury her by the side of Gawayne, and mention on her tomb that she suffered death for his love. The knights reach Kamalot without further adventures, and carry out their instructions. The people of Kamalot mourn deeply the death of the noble knight Gawayne.

and whilst one mounts, the other descends. Arthur sees that his seat is higher and fairer than the others. The lady tells him he is on the wheel of fortune. He has been the most powerful of kings, but it is the course of this world that they who fill the highest seats must fall. This he will soon prove. After this, the lady turns the wheel, and Arthur falls and hurts himself. In the morning Arthur tells his vision to the archbishop, who endeavours to dissuade him from fighting against Mordred without Lancelot's help, but in vain. Arthur has sworn by the body of his father, Utherpendragon, to fight and punish the traitor Mordred. He continues his way, and arrives on the “champs de sallebries,” the place which Merlin and the other “devins” have prophesied will be the scene of a terrible battle. When Arthur, in the company of the archbishop, has a look round after supper, he finds a high rock, and upon it an inscription, which the archbishop reads to him: “*En ceste plaine doit estre la bataille mortelle / par quoy le royaume de logres demourera orphelin.*” The archbishop tries again to dissuade Arthur from fighting with Mordred, but again without result.

Returning to his tent, Arthur finds a messenger from Mordred, who sends him word that, if he will leave the country on the next day, Mordred will spare him; otherwise, he must give battle. Arthur sends word back he is ready for battle, and will punish Mordred's insolence. The battle takes place on the morrow. P.L. describes it with much detail, but very differently from M., the two versions only agreeing in the statement that one hundred thousand (!) people are killed in the battle. “Vn peu apres heure de none” of all the fighters only three hundred knights of both parties remain. But four knights of the Round Table survive, viz., “Artus, Lucans le bouteillier, Girflet and Sagremors le desree,” and yet the fight is not finished. Mordred kills Sagremors, whom Arthur revenges with such a violent blow that Mordred's armour breaks, “et dit lhistoire que apres louverture de la lance passa parmy la plaie vng ray de soleil si cuidamment que girflet le veit bien dont ceux du pays dirent que ce auoit este signe de courroux a nostre seigneur.” When Mordred feels himself thus wounded, he “frappa le roy artus sur le heaulme tellement que nulle chose ne le puet garentir quil ne luy fist lespee sentir iusques au test et du test abbatit il vne piece.” Both Arthur and Mordred fall to the ground. The fight continues until only Lucans and Girflet are left besides Arthur, who is mortally wounded.

In M. the battle comes about quite differently. Whilst Arthur and Mordred, accompanied by their knights, are treating for a month's truce, a knight, stung by an adder, pulls out his sword, and this incident is the signal for the battle. The battle itself and Arthur's and Mordred's wounding each other to death vary considerably. P.L. then continues thus:—

When all his people are killed, Arthur, helped by Lucans and Girflet, mounts his horse again (!). All three ride to “la chappelle noire,” where Arthur dismounts (!), goes into the chapel, and prays there. Lucans kneels

behind him, and expresses his pity. Arthur stretches his arms towards him, embraces him, "et estraingnit si durement encontre soy qui luy creua le cuer au ventre tellement quoncques puis ne parla." Girflet, seeing that Arthur has killed Lucans, reproaches him, and gives vent to his grief. They then take horse again (!) and ride until they come, about the middle of the day, to the sea-shore. There Arthur dismounts, unbuckles his sword, and asks Girflet to go to a hill, which he points out to him, and throw the sword into a lake he will find behind the hill. Girflet would like to have the sword, but Arthur refuses him.

M. deviates from this most extraordinary account in several points. First of all Arthur does not, as in P.L., remount his horse after being mortally wounded, ride a considerable distance, stay a long time in a chapel praying, and then still retain so much force as to kill Lucans in his embrace. In M., Arthur is able to walk no more, and the death of the grievously wounded Lucans is caused by carrying his king. The part of Girflet is taken in M. by Bedwere, the former's name not being even mentioned. Both M. and P.L. agree that Arthur asks Bedwere (Girflet) to throw his sword into a lake, that Bedwere (Girflet) deceives Arthur twice before carrying out this wish, and then sees a hand rise out of the water, receive the sword, brandish and disappear with it. In P.L., Girflet first throws his own sword into the lake, then the sheath<sup>1</sup> of Excalibur. P.L. then continues :—

When Girflet returns to Arthur and tells him what he has seen at the lake, Arthur thanks him and bids him go away. Girflet refuses to do this for a while, but at last yields. No sooner has he gone than heavy rain begins to pour, and he takes shelter beneath a tree. While there, a boat full of ladies arrives; they land, go ashore, put Arthur, his horse, and armour into the boat, and row off. Girflet speeds to the spot as fast as his horse can go, but the boat is already fast disappearing, so that he can only recognise Arthur's sister, Morgan. He stays two days near the place, at a hermit's, and then returns to the "chappelle noire" to bury Lucans. Arriving there, he ties his horse to a tree, and enters. Before the altar he finds two tombs, one far surpassing the other in beauty. On the one is written: "*Cy geist lucans le bouteiller que le roy artus estaignit desoubz luy,*" and on the other: "*Cy gist le roy artus qui par sa valeur mist en sa subiection douze royaumes.*" Girflet, overpowered by emotion, swoons away. When he recovers himself, he asks the hermit if Arthur is really buried here. The hermit tells him yes, for some damsels unknown to him have brought the body to the chapel.

When Mordred's two sons receive the news that their father is slain they take possession of the kingdom. Guenever, learning Arthur's death, and fearing the vengeance of Mordred's sons, cuts her hair and takes the veil.

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<sup>1</sup> M., in accordance with the statement he made in book iv., that Morgan threw the sheath into a lake, does not mention it here at all.

In M., Bedwere carries Arthur to "the water syde," where a little "barge" with "many fayr ladyes" already awaits them. The remarks of "a quene," Arthur's sister, later on described as Morgan, Arthur's desire to go to the "vale of auylon," and some other details are absent from P.L.<sup>1</sup> M. also mentions that Bedwere comes to a chapel, but not a "black chapel;" P.L. does not mention that the hermit of this chapel is the late Bishop of Canterbury. M. omits Lucans' tomb and the inscriptions. The remainder of chapter vi. (from p. 850, 34, to the end) is apparently M.'s composition, the mention of the names of Morgan, the Queen of Northgalys, the Queen of the "waste landes," and "Nynyue" being another example of his repeatedly noticed predilection for such lists. The opening lines of chapter vii. are also M.'s addition; the line: "*Hic iacet Arthurus Rex quondam Rex que futurus,*" occurs at the end of the Thornton MS. "La Morte Arthure." Guenever's entering the convent is differently told in M.; P.L. does not mention "Almesburye."

Comparing M. with MH., we find that both versions agree very closely in this portion, save for such insignificant variations as: The feast which Mordred gives lasts in M. "xv dayes;" in MH., "a Fourtenyght." In M., Guenever is styled his (Mordred's) "vnkyls wyfe;" in MH., "hys faders wyfe." Further, MH. omits the letter which, according to M., Gawayne writes to Lancelot before his death, and states that Gawayne was found dead in the boat. M.'s text suggests throughout that MH. was before him during the compilation of it, but in this part he comparatively rarely forgets himself so far as to reproduce the very words of MH., but passages of the latter sort occur—*e.g.* :

MH.	M.
3216. A monthe day of trowse moste ye take.	844, 34. ye take a treatyce for a moneth day.
3184. he was wondyr ferd to falle A-monge the fendys ther that faught, The whele ouer-tornyd ther wyth Alle, And eueryche by A lymme hym caught.	844, 7-9. and sodenly the kyng thoughte the whele torned vp soo doune / and he felle amonge the serpentys / & euery beest took hym by a lymme /
3515. "I wylle wende A lytelle stownde In to the vale of Avelovne A whyle to hele me of my wounde."	850, 2-3. For I wyl in to the vale of auylon to heles me of my greuous wounde /

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<sup>1</sup> The ballad "Kinge Arthurs Death" in Bishop Percy's Folio MS. (ed. J. W. Hales and F. J. Furnivall, vol. i. pp. 501-7) contains an account of Arthur's death, which seems to go back to the same source as the accounts of Malory and of the poet of "Le Mort Arthur," (Harl. MS. 2252), though some facts are different. The parts of Lucans (called Lukin, the Duke of Gloster) and Bedever (called Arthur's buttler) are interchanged. Lukin throws the sword into the lake and Bedever dies the same death as Lucans in Malory, compare l. 180, "his bowells gushed to his knee."

3525. A chapelle by-twene ij holtes hore. 850, 8-9. betwyxte two holtes hore af a chapel, &c.
3568. A-way she went, wyth ladys fyve, 851, 29-31. Than the quene  
To Avmysbery, A nonne hyr for to make ; stale aweye & v ladyes wyth  
. . . . . hyr / and soo she wente to  
almesburye / & there she  
let make hir self a Nonne /  
3573. There weryd she clothys whyte And blake. & ware whyte clothes and  
blacke

VIII.-XIII. The last six chapters of M. have but few points in common with the last folios of P.L. The former contains many incidents entirely absent from the latter. While, in M., Lancelot is quite naturally informed about the events in Logres through the messenger who brings him Gawayne's letter, it is somewhat surprising that in P.L. also he receives information by "vng messaiger du royaume de logres," though it is not said who sent this messenger. In both versions Lancelot returns with his faithful knights to England. Save some points in the description of Lancelot's death M. and P.L. have nothing more in common after this. P.L. relates briefly as follows :

When Lancelot has landed in England with his knights, he marches against the two sons of Mordred, defeats and kills them in a battle near Winchester, where his cousin Lionel is slain. Full of grief at all his misfortunes, Lancelot forsakes his people, enters the wood, and comes by chance to a hermitage, where he finds staying with the hermit his cousin Bliomberis, and the former archbishop of Canterbury. They tell him of Arthur's death, and how they came to the hermit after the last battle, to lead a religious life. Lancelot resolves to do the same, and remains with them.

After the battle, Boors and Ector enter the city of Winchester and bury Lionel there with great honour. After having long searched the country for Lancelot, without success, Boors returns with his people to France, Ector remains in Logres, and chances one day upon the hermitage where Lancelot, Bliomberis and the archbishop of Canterbury stay. They all live together for some time, serving God day and night. In the fourth year Ector dies. Soon after his death, Lancelot falls ill. He requests his companions to bury him, if he die, in the tomb of Gallehaut at the castle of Ioyous garde. He dies on the "cinquiesme iour doast." At the time, Bliomberis and the archbishop are not with him, but asleep beneath a tree. Bliomberis suddenly notices the archbishop laugh in his sleep, and fearing lest some demon has taken hold of him, awakes him. The archbishop tells him he has seen a most fair sight, Lancelot surrounded by many angels. They seek him, and find him dead. In accordance with his last wish, they both carry him to Ioyous garde. When the people hear of Lancelot's death, they lament loudly. On the day the body is to be buried, Boors arrives. Gallehaut's grave is opened, Lancelot's body is placed therein, and the following inscription is afterwards written on the grave: "*Cy gist Gallehaut qui fut Roy des loingtaines ysles & avec lui*



*repose Lancelot du lac le miel cheualier qui oncques entrat au Royaume de logres fors seulement Galaad son fils.*” After the burial Boors tells them, how a hermit of “Gausle” told him that if he were on this day at Ioyous garde, he would find Lancelot either dead or alive. When Boors has heard how piously Lancelot had spent the end of his life, he resigns his royal estate, and stays with Bliomberis and the archbishop, in imitation of his brother Lancelot.

Comparing this last section of M. with the conclusion of MH. we find many incidents common to both, but also some in M. absent from MH.—*e.g.*, Lancelot’s going to Gawayne’s tomb and the offering he makes there. Further, whilst in M. Lancelot buries Guenever himself at Glastonbury, in MH. she is only buried there after his death. But on the whole both versions tally closely, nay M. in many cases servilely copies the words and phrases of MH. as in the following instances :

MH.	M.
3626. Thyse she swownyd swyftely there,	854, 4. she swouned thyse.
3654. I-sette I am In suche A place, my sowle hele I wylle A-byde Telle god send me som grace,	854, 14-17. I am sette in suche a plyte to gete my soule hele / & yet I truste thorough goddes grace that after my deth to haue a syght of the bless d face of cryst / and at domes day to sytte on his ryght syde
3658. That I may do so in thys place my synnys to A-mende thys ilke tyde, After to haue a syght of hys face At Domys Day on hys Ryght syde ;	
3661. There-fore, syr lancelot du lake, For my loue now I the pray my company thow Aye for-sake,	854, 18-22. Therefore syr Launcelot I requyre the & beseche the hertelye for al the loue that euer was be- twyxt vs that thou neuer see me more in the vysage / & I comande the on goddes behalf that thou forsake my companye & to thy kyngdom thou torne ageyn & kepe wel thy royame from warre and wrake.
And to thy kyngdome thow take thy way, And kepe thy Reme from werre And wrake,	
3667. And take a wyffe . . . .	there take the a wyf.
3671. . . . . Ioye And blysse	. . . . . Ioye & blysse
3687. “The same desteny that yow is dyghte I wille Resseyve in som house bolde To plesse here-After god All-myght ;	854, 31- . but the same deystenye that ye haue taken you to I wyl take me vnto
3690. To please god Alle that I maye I shalle here-After do myne entente, And euyr for yow specyAlly pray, While god wylle me lyffe lente.”	for to plesse Ihesu / & euer for you I cast me specially to praye / &c.

There are more such passages in M. which are hardly anything

else but mere transcripts from MH., but I cannot reproduce them all, and must limit myself to the most important ones :

MH.	M.
3714. "nay," sayd the quene, "that wylle I not."	855*, 13. Nay sayd the quene that shal I neuer do
3853. hyt ys bot hevynesse of yower blode ;	858*, 21. It is but heuy- nesse of your blood.
3879. A-gaynste hym openyd the gatys of hevyn ;	859*, 6. & the yates of heuen opened ayenst hym
3884. Syr lancelot eylythe no thyng but gode.	859*, 8. syr Launcelot ayleth no thyng but good.

The last part of the final chapter of book xxi. contains I think incidents of three different kinds ; those invented by M., as Ector's praise of Lancelot and the enumeration of the knights who return to their own land ; those which M. has in common with the Thornton MS. "La Morte Arthure," such as the succession to the throne of England by "Constantyn that was syr Cadores sone of Cornwayl" ; lastly those M. must have borrowed from some French source we no longer possess, such as the statement, that Bors, Ector, Blamour, and Bleoberis undertake a pilgrimage to the Holy Land.

#### MALORY'S COMPILATION REPRESENTS A LOST "SUITE DE LANCELOT."



F, at the end of the critical examination of all that concerns Lancelot in Malory's *rifacimento*, we cast a retrospective glance at the results arrived at, and bear clearly in mind how Sir Thomas Malory dealt with the English metrical romances, or with the "Quest of the Holy Grail," or with the "Merlin," we can have little or no doubt as to one point : The differences, the altered sequence of incidents, and the additions revealed by a comparison of Malory with the Prose-Lancelot, cannot be attributed to the Englishman, but must have been present in his sources. Malory must thus have derived his information from one or several sources ; these were nearly related to, or perhaps based upon, the Vulgate-Lancelot, and already contained those features noticeable in "Le Morte Darthur" which are at variance with the Vulgate-Lancelot.

What hinders us from assuming only one source for Malory's account of Lancelot ? Contradictions in various portions of the "Lancelot" section would demonstrate the use of several sources, but

none such have been revealed by our close examination of Malory's text. We may thus confidently advance the hypothesis that Malory knew but one source for his "Lancelot" section, and we may explain the existence of this source by analogy from the "Suite de Merlin" and from the so-called enlarged "Tristan." Both these romances, the "Merlin" and the "Tristan," exist in a Vulgate and a modified version; is it not more than likely that such was the case with the most popular of all the Arthurian romances, that of "Lancelot of the Lake"? Just as the modified versions of the "Merlin" and the "Tristan" were intended to replace the infinitely long Vulgate-versions of these two romances, so it was with our hypothetical "Lancelot." Let us call this version, which we assume was used by Malory, the "Suite de Lancelot."

This "Suite de Lancelot" apparently met with no more success than the "Suite de Merlin," though both have the decided advantage over the Vulgate-versions of greater precision and of dealing more exclusively with their heroes. Strange to say, both the "Suite de Merlin" and the "Suite de Lancelot" had well-nigh the same fate, both being rescued from oblivion by Sir Thomas Malory, whose compilation was the only authority for the "Suite de Merlin" until the discovery of the Huth MS. some fifteen years ago, and still continues to occupy this position for the "Suite de Lancelot." We may hope, however, that one of these days, either in France or in England, the confirmation of the hypothesis now urged will turn up.

Assuming, for argument's sake, the existence of such a "Suite de Lancelot," it remains for us to reconstruct its form from the materials furnished us by Sir Thomas Malory's *rifacimento*.

We must first ask ourselves, what portion of the Vulgate-Lancelot this "Suite" was intended to replace. If we glance on the table which faces page 177, and sets forth the relationship of the various MSS. of the "Lancelot" at the British Museum to the printed edition of Paris, 1513, and to "Le Morte Darthur," and if we follow the solid and dotted perpendiculars which traverse the large rectangle forming the frame of the table, we find that all the portions which Malory has in common with the "Lancelot" belong—save a fragment of part i.—to the second, third, and fourth parts. The "Suite de Lancelot" was thus evidently intended to replace a small portion of the first and the three last parts, or, to put the matter more concisely, the contents of vols. ii. and iii. of the edition printed at Paris in 1513.

To get an idea of the structure of the "Suite de Lancelot" we have but to examine the various books of "Le Morte Darthur" dealing with Lancelot. These are:—

1. Book vi. We have seen (*supra*, pp. 178-190) that chapters i.-xi. are derived from the Vulgate-Lancelot, whereas chapters xii.-xviii. contain matter not to be identified therein. These we must, therefore, attribute to the writer of the "Suite."

2. Book xi.

3. Book xii. chapters i.-x.

4. Books xiii.-xvii., or "The Quest of the Holy Grail."

For these five books Malory must have had recourse to the Vulgate-version of the "Queste," &c., which is evident from his contradicting himself several times in the twelfth and thirteenth books, as I have shown, page 214. Whether the "Queste" was originally included in the "Suite de Lancelot," whether it was intercalated therein from the Vulgate, or whether, finally, it occurred there in a condensed form, is of course impossible to say; but I think the latter most likely, and that the writer of the "Suite" arranged the Vulgate-Queste in the same way as he did the remainder of the Vulgate-Lancelot—*i.e.*, he excluded all that did not concern Lancelot or his son Galahad, perhaps even the Boors section. Malory may have substituted the Vulgate-Queste for this curtailed account.

5. Books xviii.-xxi.

It must be left uncertain whether the "Suite de Lancelot" began with the events told at the beginning of Malory's sixth book, or whether other incidents preceded these events; it is, however, very probable, though by no means certain, that the "Suite" began with Arthur's expedition against the Roman emperor Lucius; at least the following facts are suggestive in this connection: Malory remarks, at the opening of book vi., that Lancelot is the first knight whom the "frensshe book" mentions after Arthur's return from Rome. The Roman expedition is found in the Vulgate-Lancelot, briefly told, but resembling Malory's account in its main features—*e.g.*, the imperial embassy to Arthur, the Roman invasion of Burgundy, Gawayne's valour, Arthur's sending the emperor's body to the Senate at Rome, as the tribute claimed from him, &c.—but it occurs in the fourth part, after the fruitless siege of Gannes and Gawayne's being seriously wounded by Lancelot, where it is evidently entirely out of place. Further, by supposing that the "Suite" began with the Roman expedition, we have at once a source for the first part of the English metrical romance "La Morte Arthure" (Thornton MS.)<sup>1</sup> which Malory copies so servilely in his fifth book, and which is devoted to Arthur's Roman war.

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<sup>1</sup> Branscheid has succeeded in pointing out (*Anglia*, viii. pp. 179-236) various points which this romance has in common with the old English Chronicles, but I do not think it at all likely that the poet took the trouble to combine his information from so many sources, but rather that he had only one.

The fact that in the two last books, where Malory, besides his French source, had a doublet in the English metrical romance "Le Mort Arthur" (Harl. MS. 2252) he freely used, as we have seen, its very words and phrases, also points in this direction.

From the beginning of book vi.—leaving aside book vii., which is most probably a prose-rendering of a lost French romance of "Syr Gareth"; books viii.—x., which are devoted to the life and adventures of "Syr Trystram;" and books xiii.—xvii., which faithfully reproduce the Vulgate "Queste del Saint Graal"—to the end of book xxi., what Malory relates of Lancelot may reasonably be looked upon as parts of one complete whole, a "Suite de Lancelot."

The existence of such a "Suite de Lancelot" at once explains the numerous difficulties which Malory's text affords to the critic. The last portion (ll. 1318-3969) of the English metrical romance "Le Mort Arthur" (Harl. MS. 2252) represents the conclusion of the "Suite de Lancelot," and thus we have, besides the Prose-Lancelot, which the writer of this romance used for his first part (ll. 1-1181), a second source, which, as we have seen, contradicts the Prose-Lancelot in various points, and which the poet used for his second part (ll. 1318-3969).

As far as Malory's account of Lancelot is concerned, we attribute all modifications, omissions, and additions to the writer of the "Suite de Lancelot," and we can further explain the following points:

Malory, possessing only a "Suite de Lancelot," lacked, was even perhaps altogether ignorant of, the first part of the Vulgate-Lancelot; hence the extraordinary fact that he says nothing of Lancelot's birth and early life, nor even of his arrival at Arthur's court, but abruptly introduces him with a few vague phrases.

Finding Guenever's abduction by Meleagaunt of interest, the writer of the "Suite" embodied this episode, which occurs in the first part of the Vulgate-Lancelot at a later stage, and using partly the account found in the Vulgate-Lancelot, partly some other French, or perhaps even Welsh, source, gave it the form it assumes in Malory's book xix., and then, to avoid the immediate sequence of two such similar episodes as that of Guenever, Mador, and Lancelot, and that of Guenever, Meleagaunt, and Lancelot, altered the sequence of incidents in book xviii. Thus is confirmed<sup>1</sup> the theory of M. Gaston Paris concerning Malory's

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<sup>1</sup> M. Gaston Paris arrived at the result that *Malory* must have derived his information for his book xix. from two different sources—viz., the first part from some lost French or Welsh poem, the second from the Prose-Lancelot. In the above-named chapter, I have shown the correctness of M. G. Paris' theory, but I have added: The contamination of the two sources may be attributed either to Malory or to *the writer of his source*, and the latter seems to me the more probable. Considering now the nineteenth book

book xix., which I have reproduced and completed in the chapter headed "Le Roman de la Charrette and the Prose-Lancelot" (*supra*, pp. 232-249).

The writer of the "Suite" further added the three last chapters of book xix., in which the superiority of Lancelot over all the other knights of the Round Table is shown by his alone being able to heal the wounds of "Syr Vvre." He here shows great ingenuity in presenting his hero Lancelot at the climax of his fame and glory, previous to his disgrace and distress.

All the additions in the eighteenth, twentieth, and twenty-first books, such as the greater detail in all that concerns Lancelot and the enumeration of the various parts of his kingdom which he distributes among his faithful companions (book xx. chapter xviii.), were added by the writer of the "Suite" with a view to justifying the title of his romance more than in the case of the Vulgate-Lancelot, in which very much of the narrative has nothing whatever to do with Lancelot.

When I expressed the hope in the foregoing pages that some day a French MS. might be discovered confirming my theory respecting the lost "Suite de Lancelot," I little thought that I was myself destined to discover a part at least of such a MS. While studying the romance of "Tristan" for the third section of my "Studies on Syr Thomas Malory's Le Morte Darthur," I was led to pay special attention to the British Museum MS. Add. 5474, which contains the so-called enlarged "Tristan," wrongly attributed to Hélie de Boron. Though Malory has not used this version, but only the Vulgate of the "Tristan," for his account of the life and adventures of Syr Trystram, I undertook the drudgery of reading through the entire MS., in the hope of finding some clue to the three last chapters of Malory's book xii., which are not to be traced in the Vulgate "Tristan." And richly were my endeavours rewarded! Besides other interesting points,<sup>1</sup> I found that this MS. (Add. 5474) contains, from fol. 144 recto, col. i. line 2 from the bottom, to fol. 162 recto, col. ii. line 19

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in its relation to the other books, and Malory's capacities as a writer, I decidedly transfer to the *writer* of the "Suite de Lancelot" the part provisionally attributed by M. G. Paris to Malory, and assume that Malory found his information for book xix. ready in his French source—*i.e.*, the "Suite de Lancelot."

Considering, further, the fact that M. G. Paris evidently proved that the poem of Chrétien, "Le Roman de la Charrette," is the direct source of the corresponding section in the Prose-Lancelot, that Robert de Boron's poem is the source of the Prose-Merlin, and that the same is the case as regards the "Roman de Tristan," I pronounce decidedly in favour of the theory according to which the poetical preceded the prose-versions.

<sup>1</sup> Discussed later on in the section on the "Tristan," p. 284, &c.

from the bottom, eighteen folios relating to adventures of Lancelot, inserted in the romance, though having no apparent connection with either the preceding or the following incidents,<sup>1</sup> unless it be to the latter, in so far as they relate the conception and birth of Galahad. Subjecting these eighteen folios to a minute critical examination, I found, to my great surprise, that their contents are exactly those of Malory's books xi. and xii., and that their relation to the Prose-Lancelot is the same as Malory's. We have seen (*supra*, pp. 190-205) that—

1. Chapters i.—iii. of book xi. correspond to ff. 105-107 of the Paris (1513) edition of the "Lancelot."

2. Between chapters iii. and iv. Malory omits fifty-five folios of vol. ii. and twenty-three folios of vol. iii., or seventy-eight folios of the narrative of the Prose-Lancelot, and relates:

3. In chapters iii.—vi. of book xi., the contents of ff. 24-35 of vol. iii. (ed. 1513).

4. Again omitting thirty-two folios, Malory relates:

5. In chapters vii.—xiv. of book xi., and in chapters i.—x. of book xii., the contents of ff. 67-80 of vol. iii. (ed. 1513).

A comparison of this fragment of a lost "Suite de Lancelot" with Malory shows that they agree in this arrangement, and, besides, in the following points:—

The last sentences of Malory's book x., referring to the people of Lyonas, and the opening lines of book xi., speaking of a holy hermit who comes to Arthur's court and predicts the arrival of Galahad, who is to fill the perilous seat (which, as I have stated, *supra*, p. 192, is absent from the Prose-Lancelot), at the next feast of Whitsun, occur on fol. 142 recto of MS. Add. 5474. But while in that MS. Arthur at once makes preparations that the next feast may be as splendid as possible, Malory avoids this anomaly, remembering that he has still to tell the birth of Galahad, who must naturally first grow up before he can fulfil the prophecy of the hermit.

At the top of fol. 142 verso begins a paragraph occupying two folios, and relating to Trystram and Palomydes, which is out of place

<sup>1</sup> The only other MS. at the British Museum, Royal 20 D iii., of this part of the so-called enlarged "Tristan" does not contain these adventures of Lancelot; compare *infra*, p. 285.

<sup>2</sup> In fol. 142 recto, col. ii., occur two passages which may be useful some day: (1) "et sachent tuit ueralement que le latin de lestoire du s<sup>r</sup> greal nous deuse tout apertement," &c.; (2) "cil sieges auoit este ordenes par le sens merlin si uoie le liure de mon seigneur *robiert de boron*. car il le deuse moult clerement & le moustre tout apertement en si con la haute estoire du saint graal uous fait entendant." The latter passage may well be explained as a reference to the "Suite de Merlin;" compare Messrs. G. Paris and J. Ulrich, vol. i. pp. 65-66.

here, and is repeated later on (compare *infra*, p. 284). It does not interest us here.

On fol. 144 recto, col. i. line 2 from the bottom, the adventures of Lancelot follow exactly in the same succession as in Malory's eleventh and twelfth books.

The eleventh book corresponds to ff. 144 recto to 150 verso, col. ii. line 15 from the bottom. As a characteristic common feature, I may point out that the cursory mention of Arthur's war against King Claudas at the end of chapter vi. of this book occurs under the same circumstances at fol. 149 verso.

Book xii. chapters i.-x. correspond to ff. 150 verso, col. ii. line 15, to 162 verso, col. ii. line 18 from the bottom.

Up to fol. 164 recto, col. ii. line 25 from the top, the incidents above referred to relating to Trystram and Palomydes are repeated, and strongly resemble the contents of Malory's three last chapters of book xii.

The fragment of eighteen folios of the lost "Suite de Lancelot" bears the same relation to Malory's text as we have already found obtaining between the Huth MS. and Malory; whilst there is substantial agreement, the two are not exactly alike. I have hopes that the remainder may some day be discovered.



### III. THE "TRISTAN," OR THE LIFE AND ADVENTURES OF SYR TRYSTRAM.



O less than two hundred and seventy-four pages<sup>1</sup> of Caxton's volume—or almost one-third—are devoted to the life and adventures of Syr Trystram. The romance of "Tristan" exists, besides various metrical versions,<sup>2</sup> in two prose-forms—a Vulgate, consisting of two parts, and the so-called enlarged "Tristan," in reality an enlargement of the second part of the Vulgate.

Whilst the Vulgate is generally attributed in the MSS. to a certain "Luces de Gast," "Hélie de Boron" is named as the writer of the enlarged "Tristan." I have already stated in my Introduction (*supra*, p. 9) that, as M. G. Paris has conclusively shown in his Introduction to the Huth "Merlin" (pp. xxiii-xxvi), these two names are fictitious.

The Vulgate "Tristan" exists at the British Museum in three fragmentary MSS.—viz., Harl. 4398, Add. 23929, and Harl. 49, and in no less than seven printed editions, which I have already enumerated at page 9.

The text of the three MSS., in so far as we possess it, varies greatly in details of phraseology, much in the same way as we have noticed in the MSS. of the "Merlin" and "Lancelot." The text of the printed editions is identical, save for insignificant orthographical and formal differences. Although these editions contain, on the whole, the same adventures as the MSS., there is considerable variation between the texts of the former and the latter. M. Paulin Paris<sup>3</sup> has already stated

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<sup>1</sup> (1) Pp. 273-465, or books viii., ix., and x. chapters i.-xxx. (2) Book x. chapters li.-lxxxvi. (3) Book xii. chapters xi.-xiii.

<sup>2</sup> Compare Prof. Koelbing's Introduction to his edition, "Die Nordische und die Englische Version der Tristan-Sage." 2 parts. Heilbronn, 1878 and 1882.

<sup>3</sup> Paulin Paris, "Les Manuscrits Français." Paris, 1836. Vol. i. p. 135.

that there exists at the Bibliothèque Nationale only one MS.—viz., No. 103 (formerly No. 6776), which agrees fairly, but not exactly, with the printed text—a fact which need excite no wonder. We have already seen that these romances exist originally in an archetype, from which various MSS. are derived, each in turn giving rise to other MSS., and that successive generations of scribes persistently altered their copies, either by inadvertence or from the wish to make them more complete. So it is with the "Tristan" MSS.; they belong to various stages of MS. development, and naturally differ both from one another and from the MS. which was used for the first printed edition. As a rule, when a romance was printed, the MS. itself disappeared, probably owing to the fact that it was generally much soiled and mutilated during the process of printing.

The Vulgate "Tristan" has furnished Malory with the materials for his eighth, ninth, and tenth books. To give the reader, as I have done before, a graphic idea of the extent of the MSS. and their relation to Malory and to the printed text, I have constructed the table facing this page. Let us first consider the lower part of the table. The first column, a long rectangle, represents the 1520 edition of the "Tristan."<sup>1</sup> This edition consists of one volume of two parts: the first containing 154, the second 126 folios; therefore, the long side of the rectangle is divided into 154 + 126, or 280 equal parts, each representing one folio, the division in parts being indicated by the dotted perpendicular after 154. Columns 2, 3, 4 contain smaller rectangles, each representing one MS., the position of each rectangle being determined by the contents of the MS. as compared with the edition of 1520. The fifth column shows what parts of the edition of 1520 correspond to the eighth, ninth, and tenth books of Malory.

The so-called enlarged "Tristan"—*i.e.*, the enlarged second part of the Vulgate "Tristan"—is also represented by three MSS. at the British Museum, viz., Add. 5474, Royal 20 D ii., and Egerton 989,<sup>2</sup> but it was never printed<sup>3</sup> as a whole, though by far the greater part is printed either in the Vulgate "Tristan" or in the "Lancelot." It would seem that hitherto no one had closely examined the enlarged "Tristan;" I have now done so, and the drudgery of reading through the whole of MS. Add. 5474 has been repaid by some very interesting results. First, the enlarged "Tristan" consists of three parts—(a) Adventures

<sup>1</sup> I have selected this edition in preference to those of 1484 and 1505 (?), because in the former the folios are not marked at all, and in the latter there occur many misprints in the numbers indicating the folios.

<sup>2</sup> For all particulars as to age and completeness, &c., of these MSS. compare H. L. D. Ward's "Catalogue of Romances" in the Department of Manuscripts in the British Museum, vol. i. 1883, pp. 359-364.

<sup>3</sup> The account of Trystram's death according to the MS. version was printed by M. Paulin Paris in vol. i. pp. 200-208 of his "Manuscripts Français."



of Syr Trystram forming the subject of the second part of the Vulgate, minus the folios which relate his death and events immediately preceding it. (b) A "Quest of the Holy Grail" considerably modified, but reproducing the main points of the Vulgate "Queste" as joined to the Lancelot, and interspersed with adventures of Syr Trystram and his death. (c) After the death of Trystram follow nine evidently independent sections, the subjects of which are as follows:—The lament of King Mark, burial of Trystram and Iseult, and Sagremor's departure with Trystram's arms towards Camalaoth. Adventures of Galahad and Lancelot. Adventures of Galahad, Bohors, and Perceval before the castle of La Marche, and the knighting of Samaliel. Adventures of Samaliel and Keux the Seneschal. Adventures of Lancelot in a boat, and his arrival at the Palace of the Graal. Palamedes christened and made a knight of the Round Table, followed by adventures of Galahad, Bohors, and Perceval, with an account of the Graal. Encounter of Palamedes and Lancelot, and slaying of Palamedes by Gawayne and Agrawayne. Arrival of Galahad, Bohors, and Perceval at Sarras, and deaths of Galahad and Perceval. News of the deaths of Palamedes, King Baudemagus, and Erec, son of Lac, told to Sagremor; and commencement of his own narrative of the death of Trystram.

The MS. Add. 5474 contains from fol. 1 to 142 recto the adventures told in the second part of the Vulgate "Tristan" [corresponding to ff. 1-176 of MS. Royal 20 D ii.]. Comparing it with the second part of the edition of 1520 we there find, on fol. 29, a complaint of Lamorak de Galles in the verse beginning :

"Sans cueur suis & sans cueur remain  
Je nay membre ne pied ne main  
Sans amours / en amours me main  
Tel que mort et vif men demain" &c.

which occurs in the MS. Add. 5474 on fol. 30.

On fol. 61 verso of the printed text, and on fol. 73 of the MS., is found the lay which the harper Eliot plays before King Mark, beginning thus :

Ed. 1520, fol. 62.

"Tant me suis de dire teu  
Que ie me suis apperceu  
Que mon taire a aulcun neu  
Pour ce mon lay ramentu  
du mauvais roy du non sachant  
Qui tout mal va a luy sachant  
Commence mon lay et faitz mon chant  
Bien luy doit dieu estre trenchant  
Au plus mauvais qui soit en vie  
Est venu talent & enuie  
Que ie compte sa mauuaise vie  
Raison a cestuy fait menuie

Add. MS. fol. 53.

"Tant me sui de dire teu  
Que iou me sui apercheu  
ken mon taire ai amenteu  
pour cai mon lay amenteu.  
Del maluais roi del non sachant  
qui tout mal uait a sot sachant  
Commenc mon lay & fay mon chant  
bien li doit diex estre trenchant.  
Del plus mauuais qui soit en uie  
Mest uenus talent & envie  
ke iou cont sa mauuaise uie  
Raison a cestui fait menvie.

Roy marc vil dolent & chetif  
 Qui a tous biens faire est retif  
 Tu es comme li gous metif  
 Qui contre le lyon prent estrif." &c.

Rois march vif & dolans chetis  
 Ra tous biens faire est arestis  
 tu es com li cupieux mestis  
 Qui contre lion prent estris." &c.

These two passages exhibit the nature of the variants which exist between the MSS. and the printed text of the "Tristan."

On fol. 53 of the printed text, and on fol. 62 of the MS., is found a metrical letter of Guenever to Iseult, beginning :

"Salus vous mande comme len doit faire  
 Royne de mauvais affaire  
 Qui genieure estes appelee  
 Vostre oeure a trop este cellee." &c.

Fol. 142 recto, col. i. of MS. Add. 5474 [or fol. 175 recto of MS. Royal 20 D iii.] would correspond, as far as the events therein related are concerned, to fol. 117 of part ii. of the edition printed at Paris 1520;<sup>1</sup> at this point the quest of the Holy Grail begins in the enlarged "Tristan." The passage in the Vulgate "Tristan" contains a reference to the quest, but not the quest itself, thus clearly indicating the point where the writer of the enlarged "Tristan" began his work; this passage runs thus :

"En ce temps que tristan et yseult estoient en la ioyeuse garde fu entreprinse la queste du Sainct graal. Tristan se mist en la queste & en fut compaignon et par ce eut le roy marc yseult et fist le roy artus la paix & fut le roy marc deliure de prison. A tant laisse le compte a parler de ceste matiere et parle de tristan qui reueni est a karahes en bretagne avec le roy houel & yseult aux blanches mains sa femme et runalem qui filz estoit au roy houel et fut frere de kehedin et de yseult."

But the writer of the enlarged "Tristan" expressly states that Syr Trystram was the only knight who, for the love of fair Iseult, did not take the oath by which the other knights of the Round Table vowed to start on the quest of the Holy Grail, for which he was severely reprimanded by King Arthur, but defended by Syr Lancelot.

Returning now to MS. Add. 5474, I have to state that fol. 142 recto, col. i. to fol. 144 recto, col. i.<sup>2</sup> are occupied by a section which

<sup>1</sup> On this occasion I discovered that in the Museum copy of the 1520 edition (634. k. 8), signature v (ff. 115-118) is wrongly inserted before signature t (ff. 109-114).

<sup>2</sup> The contents of these two folios are briefly these: Tristan and Iseult, having passed the winter at Ioyous garde, are intending to go, towards Easter, for the summer to Leonois, when the news arrives that Arthur wishes all his knights to come to Camalot next Whitsuntide. Tristan resolves to go there, but Iseult declares she will not go. Tristan, hearing this, determines to stay away also, but Iseult convinces him he had better go, as people would blame him for his absence, and would say he only stayed away for her sake. Tristan sees how reasonable Iseult's argument is, and resolves to go, but without other arms than "une espee" and "une glaive"; he will not even

in some points strongly resembles the last three chapters of Malory's book xii.—*e.g.*, whilst Trystram and Iseult are leading a happy life at Ioyous garde, the former happens one day to ride into the wood and meet Palomydes, his mortal enemy; so far both versions agree, but the *dénouement* of this episode is different.

This paragraph begins on fol. 142 recto, col. i. thus:

"Me sire tristram qui en la ioieuse garde demouroit toutes nois auoec la roine yseut estoit auques appareillies entour la pasque auoit grant uolente quil sen alast el roiaume de loenois seiourner tout cest este: & la roine si estoit bien accorde" . . . &c.

It ends on fol. 144 recto, col. i. thus:

"mais a tant laisse ore li contes a parler de mon signour tristram & retourne sour vne autre matiere."

From fol. 144 recto, col. i. to fol. 162 recto, col. ii. line 19 from the bottom, adventures of Syr Lancelot, relating in the same succession the incidents Malory tells in his eleventh and twelfth books, follow in MS. Add. 5474. As I have (*supra*, p. 277) explained the importance of these folios, I need not dwell upon them any longer.

On fol. 162, col. ii. line 20 the same passage noticed on fol. 142 begins again, but is apparently entirely independent from the former. It begins thus:

"Or dist li contes que tristram estoit en la ioieuse garde & demouroit toutes voies auoec sa dame la roine yseut & estoit appareillies el tans paschor pour aler el roiaume de loenoys pour seiourner illeuc tout celui este & la roine meesme si estoit bien accordee" . . . &c.

And it ends on fol. 164 recto, col. ii. in accordance with the different incidents that follow, as compared with the former occasion, thus:

"mais a tant taist ore li contes a parler de tristram & retourne a parler dune autre chose de ceus qui (i) estoient uenu a la feste de pentecouste."

The adventures of Lancelot intercalated into the enlarged "Tristan"

take his squire. All Iseult's remonstrations to persuade him to ride fully armed to Logres are in vain.

On his way to Camelot, Tristan meets Palomydes, who has just slain a knight, and now rides against him, crying, "Tristan, your death has come." Tristan reflects a moment what to do, but then rides fiercely against Palomydes, and deals him a mighty blow. Palomydes neither returns the stroke nor moves. Tristan says to him, "Either you are stunned or you are the greatest coward I ever met." Then Palomydes smiles, and says: "Tristan, you are foolish; do you think I would disgrace myself by attacking my unarmed enemy while I am armed?" He continues he will one day find him when Tristan is also armed, and then they will fight until one of them is dead. When he hears that Tristan intends to ride to Camelot he persuades him to take his horse, which is still fresh, and remember him to King Arthur, Lancelot, and Gaheriet. Thus they part. The christening of Palomydes as Malory relates it is absent from the enlarged "Tristan."

<sup>1</sup> The scribe of the MS. has by mistake put a point under the "e" of "estoient," as a mark of omission, instead of marking the superfluous "i."

are thus preceded and followed by about two folios containing the same matter; how is this to be explained? MS. Add. 5474 by itself furnishes no clue, but if we look at the other MS. of the enlarged "Tristan," Royal 20 D iii., I think the mystery is soon explained. The eighteen folios containing matter relating to Lancelot are absent from this MS., where we find (ff. 174 recto to 176 recto) the contents of the two folios, which are repeated; a clear proof that whilst these folios belong to the enlarged "Tristan" the Lancelot section does not. It may be here stated that MSS. Add. 5474 and Royal 20 D iii., though the one written in France, the other in the Netherlands, relate, save as to this Lancelot section, the same adventures throughout.

We may therefore assume that the scribe of MS. Add. 5474, perhaps with a view of explaining the birth of Galahad, who appears later on in the enlarged "Tristan" without any previous introduction, when he comes at Whitsuntide to Arthur's court in order to occupy the perilous seat, added this section on his own account from another now lost MS. of the "Lancelot." Returning afterwards to the "Tristan," he forgot that he had already told the contents of the two folios, which there precede the "Quest of the Holy Grail," and thus repeated them to a certain extent, but in different words. From the point of view of the modern critic, we have to be exceedingly thankful to the scribe, for, through his addition of the section on Lancelot, he has furnished us the means of substantiating our theory on the existence of a lost "Suite de Lancelot."

The second part of the enlarged "Tristan" contains a "Quest of the Holy Grail," which, though intimately related to the Vulgate-version of the "Quest," yet presents many additional features, which I feel sure will be useful to the critic of this legend;<sup>1</sup> it occupies, up to the death of Trystram, ff. 164-283 in MS. Add. 5474 and ff. 176-291 in MS. Royal 20 D iii. For this section we have a third MS. (written on paper in the year 1475) in Egerton 989, which is only slightly imperfect at the beginning.

The last portion of the enlarged "Tristan" contains, as I have above stated (see *supra*, p. 282), in all the three MSS. nine independent paragraphs.

Comparing the enlarged "Tristan" now with Malory's compilation, we find that both have a considerable portion in common—viz., chapters i.-xxxi. and li.-lxxxvi. of book x.,<sup>2</sup> and, as far as the MS. Add. 5474 is concerned, also the contents of books xi. and xii.

It thoroughly deserves critical examination.

This portion Malory might therefore also have derived from the enlarged "Tristan," but compare *infra*, p. 288, &c.

I have also endeavoured to express graphically the results of these investigations. On the table facing p. 280, *supra*, the upper part treats of the MSS. of the enlarged "Tristan" in their relation to one another and to Malory.

Column 1 represents in a long rectangle the MS. Add. 5474. As this MS. has 305 folios, the long side of the rectangle is divided into 350 parts, each representing one folio, and marked by numbers, 50, 100, 150, &c. The two passages which are a repetition in this MS. are marked (though, for distinctness' sake, on an exaggerated scale) by small shaded rectangles at the two sides of the rectangle representing the eighteen intercalated folios on Lancelot.

Column 2 represents MS. Royal 20 D iii., which is slightly imperfect at the beginning. The shaded portion of the long rectangle denotes the eighteen folios on Lancelot absent from this MS.

Column 3 represents the MS. Egerton 989, which only contains the second and third parts of the enlarged "Tristan," and is slightly imperfect at the beginning.

Column 5 represents Malory's compilation. The first long rectangle is what corresponds to book x. in the MSS., then follows a blank, indicating the superfluous passage in MS. 5474, after which follows the section on the "Lancelot," corresponding to books xi. and xii.; finally, a small shaded rectangle represents the three chapters of book xii., which much resemble in their contents the two folios of the enlarged "Tristan" preceding the quest of the Holy Grail.

#### BOOKS VIII., IX., X.; XII., CHAPTERS XI.-XIII.



AS space fails me to print my detailed comparison of Malory's compilation with the romance of "Tristan,"<sup>1</sup> I must content myself with briefly stating the results. The section devoted by Sir Thomas Malory to the life and the adventures of Syr Trystram is by far the easiest portion of his work for critical examination; here more than anywhere else, save only in the "Quest of the Holy Grail," Malory abstains from "reducing." The result of my investigation is that the Trystram-section in Malory stands to the romance of "Tristan" in the same relation as Malory's Merlin-section does to the Huth MS.

<sup>1</sup> For an analysis of "Le Roman de Tristan," see (1) Bibliothèque Universelle des Romans, Paris, 8vo., vol. i., of April 1779, pp. 53-238; (2) Bibliothèque Universelle des Dames, V<sup>ème</sup> Classe, "Romans," vol. x., Paris 1737, 12mo.



Malory at once begins (book viii. chapter i.) with the marriage of King Meliadus and Elizabeth and the birth of Trystram; in the romance this only takes place on fol. 20 recto of the edition of 1520. The contents of the whole book viii. fill ff. 20-69 of part i. in this edition, while the contents of book ix. correspond to ff. 69-154 of part i. and ff. 1-19 of part ii.

Malory's tenth book consists of three sections: (1) Chapters i.-xxxi., relating what forms the subject of part ii. ff. 19-61 of the "Tristan;" (2) Chapters xxxii.-l., not to be found in the "Tristan," but relating adventures told in the "Prophecies de Merlin" by "rychart dyrlande;" and (3) Chapters li.-lxxxvi., corresponding to part ii. ff. 62-91 of the "Tristan."

Besides these three books, the last three chapters of Malory's book xii. relate to Trystram, and contain similar incidents to those related in the so-called enlarged "Tristan" on the two folios preceding the beginning of the "Quest of the Holy Grail."

Further, Malory alludes twice to Trystram's death—viz.,

1. Page 768, 30, "for and syr Tristram de lyones / outhur syr lamorak de galys had ben alyue," &c.

2. Page 807, 12-19, "That is hard to doo sayd sir launcelot / for by sir Tristram I maye haue a warnynge / for whanne by meanes of treatyce syr Tristram brought ageyne la Beale Isoud vnto kynge Mark from Ioyous gard loke what befelle on the ende / how shamefully that fals traitour kyng marke slewe hym / as he sat harpyng afore his lady la beale Isoud / With a groundyn glayue he threst hym in behynde to the herte."

The death<sup>1</sup> of Trystram is differently told in the printed editions and in the MSS. In the former the account runs thus:—Trystram assists his brother-in-law, Ruvalen, son of the King of Brittany and brother to "Iseult aux blanches mains," in penetrating into a castle where Bedalis, jealous of his wife Gargeolain (a friend of Ruvalen), keeps her in close custody. They succeed in entering, but on their leaving the castle are noticed and followed by Bedalis. Ruvalen is killed, and Trystram seriously wounded with a poisoned lance. The physicians all declare the wound incurable. Trystram, seeing death nigh, remembers that Iseult of Cornwall inherited from her mother a means of healing wounds, by which he had already once been cured after his fight with Le Morhoulte. He sends one of his faithful knights to Cornwall, requesting Iseult to come. On his return the

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<sup>1</sup> Compare Romania, xv. pp. 481-510, "La Mort de Tristan et d'Iseult, d'après le Manuscrit Fr. 103 de la Bibliothèque Nationale comparée au poème allemand d'Eilhardt D'Oberg," par M. J. Bédier.

knight is told, in case he brings Iseult with him, to hoist a white sail as soon as he nears the coast of Brittany; if not, a black one. Iseult of Cornwall, in her infinite love for Trystram, succeeds in escaping from Mark. As they near land the knight hoists the white sail, but "Iseult aux blanches mains," when Trystram asks what sail she sees, tells him a black one, hearing which he expires. When Iseult of Cornwall arrives, she finds only the dead body of her love, and she, too, dies for grief upon it.

In the MSS. the account, in accord with the passage in Malory, is as follows:—

One day, as Trystram plays the harp before Iseult, Mark, informed by a spy, secretly approaches and stabs Trystram from behind with a poisoned lance. Trystram, mortally wounded, goes to the castle of the seneschal Dynas. Iseult joins him there, and requests him to take her with him in death. Delighted with this proof of lasting and faithful love, Trystram casts his arms around her, and so close is his embrace that he dies, and with him his love, fair Iseult.<sup>1</sup>

If we consider the allusion to Trystram's death in Malory, and the intercalation of chapters xxxi.-l. into the tenth book; if we further examine the additional three chapters of matter relating to Trystram in book xii. (whilst all the rest of books xi. and xii. treats of Lancelot), and have clearly present before us Malory's usual mode of dealing with his sources, and his capacities as an author, we cannot for one moment attribute the whole of the arrangement of books viii.-xii. to him. In explanation of these facts I submit the following theory, which strikes me as highly plausible:—

Malory possessed a MS. which contained:

1. The contents of part i. of the Vulgate "Tristan," as reproduced by him in books viii. and ix.

2. The contents of part ii. of the Vulgate up to the point where, as I have shown (*supra*, p. 283), the quest of the Holy Grail is *mentioned*—identical with part i. of the enlarged "Tristan" up to the point where the quest of the Holy Grail *begins* (see *supra*, p. 285), save, of course, those variants of style and slight and insignificant modifications noticeable between all the existing MSS. of the "Tristan"—but this section was already enlarged by (i.) the *intercalation* (at the point determined by Malory, book x. chapter xxxi.) of the adventures of Alysaunder le orphelyn and the great tournament of Galahalt of Surluse as found attached to the "Prophecies of Merlin," said to be translated from the Latin by Richard of Ire-

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<sup>1</sup> Only MS. No. 103 of the Bibliothèque Nationale, which agrees closely with the printed text of the "Tristan," has not got this version of Trystram's death.

land ;<sup>1</sup> (ii.) to which were *added* the incidents relative to Lancelot derived from a lost "Suite de Lancelot."

The MS. Add. 5474 was thus evidently of an earlier date than the MS. Malory used, as is shown by the repetition of the two folios before and after the eighteen folios relating to Lancelot, and by the absence of the adventures of Alysaunder le orphelyn and the tournament of Galahalt of Surluse.

This hypothetical MS. which Malory used would therefore consist of three parts (or books), which are clearly indicated. At the end of book vii. (p. 272) Malory says :

"Here foloweth the viij book the which is the *first* book of sir Tristram de Lyones / & who was his fader & his moder / & hou he borne and fosteryd / And how he was made knyghte /"

The first part of the MS. would therefore contain part i. of the Vulgate "Tristan," corresponding to Malory's books viii. and ix.

At the beginning of book x. (p. 412) Malory says :

"Here begynneth the second book of sire Tristram / How syre Tristram smote doune kyng Arthur & sir Vwayne / by cause he wold not telle hem wherfor that shelde was made / But to say the sothe sire Tristram coude not telle the cause / for he knewe it not."

The second part of the MS. would thus contain the whole of Malory's book x. and also books xi. and xii.

The third part of Malory's MS. would contain part ii. of the enlarged "Tristan," from the beginning of the quest of the Holy Grail to the end; Malory, reverting for his account of the "Queste" to the Vulgate-version, refers to the third part of his Tristan MS. at the end of chapter xii. (p. 611) by the lines :

"Here endeth the second book of syr Tristram that was drawn oute of Frensshe into Englysshe But here is no rehersal of the *thyrd* book / And here foloweth the noble tale of the Sancgreal that called is the hooly vessel and the sygnefycacyon of the blessid blood of our lord Ihesu Cryste / blessid mote it be / the whiche was brought in to this land by Ioseph of Armathye / therfor on al synful souls blessid lord haue thou mercy."

These results suggest reflections of a more general character. It was a pronounced tendency of the romance-writers of the later thirteenth century to unite the three principal branches of Arthurian romance, the "Merlin," "Tristan," and "Lancelot," to the "Queste del Saint Graal," a tendency displayed in the "Suite de Merlin" as represented by the

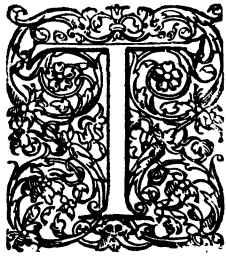
<sup>1</sup> See, for the "Prophecies of Merlin," *infra*, pp. 291-292.

Huth MS., in the hypothetical MS. Malory used for his Tristan-section, and in the Vulgate-Lancelot.

Bearing in mind the threefold division mentioned in the "Suite de Merlin" by the pseudo Robert de Boron, and his reference to Hélié de Boron, and comparing them with the threefold division of Malory's source for the "Tristan" and the fictitious Hélié de Boron's reference to Robert de Boron (quoted *supra*, p. 277), is it not likely that either the writer of the one took the other for model, or that both may be traced to one and the same man? An examination of the indications contained in the Huth "Merlin" as to the "Quest of the Holy Grail," said to form the second part, in comparison with the "Queste" attached to the enlarged "Tristan," will probably throw some light on this interesting point.

## IV. THE "PROPHECIES OF MERLIN."

### BOOK X. CHAPTERS XXXI.-L.



THE adventures of Alysaunder le Orphelyn, and the great tournament of Galahalt of Surluse, which are intercalated into the "Tristan" and occupy chapters xxxi.-l. of book x. of Malory's "Le Morte Darthur," are preserved in two MSS. of the British Museum—viz., Add. 25434<sup>1</sup> and Harl. 1629.<sup>2</sup> Both relate the "Prophecies of Merlin" as translated by "mestre richart dyrlande" from the Latin at the command of the Emperor Frederick II. The Prophecies are entirely independent from the ones attached to Geoffrey of Monmouth's "Historia;" they relate to Italy, France, Germany, and very few indeed to Great Britain. A considerable part of the Prophecies is devoted to knightly adventures. Of the two MSS., which are both greatly deficient, Additional is the more complete. The Prophecies, which occupy about two-thirds of this MS., but which are for the greater part missing in Harl., do not here interest us. Fol. 70 verso, line 13 from the bottom, of Add. answers to Harl. fol. 14, line 3 from the top. For about 24 folios the two MSS. agree almost word for word, but the division of the

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<sup>1</sup> H. L. D. Ward's "Catalogue of the Romances in the MSS. of the British Museum." Add. 25434. Vellum; end of the thirteenth century; small folio; 184 ff., double columns of 40 lines each. (Flemish Hand.) Coloured initials, of which a few are illuminated; a miniature on the first page.

<sup>2</sup> *Ibid.* Harl. 1629. Vellum; end of the thirteenth century; quarto; 70 ff., double columns, 40 lines each. Coloured initial; two miniatures on ff. 29 verso and 70; a third has been cut out of fol. 47 verso. On pages where miniatures occur the border is illuminated.

"This MS. has been long misarranged, as is evident by the discoloration of fol. 1, and by the ink-marks on fol. 32 b, left by the inscription of an owner (at the end of the sixteenth century) on the next folio. This inscription is: 'fowlke ap dauid lloyd est possessor.'"

chapters, as well as the orthography, handwriting, and headings, are different. Generally, two or even three chapters of Add. make one in Harl. After fol. 94 verso a gap occurs in Add.; this passage corresponds to Harl. fol. 63 verso, col. ii., line 20 from the bottom. From here to fol. 64 verso Harl. enables us to fill up the gap in Add., but then it also breaks off, leaving us in the middle of the adventure of Palomydes and Corsabryn. Later on, folios 69 and 70 of Harl., relating the adventures of Palomydes and his brother Saphar, and an adventure of Dinadan before the tombs of the cheating merchants and the corrupt judge, correspond again to Add. fol. 107, col. 2, line 8 from the top to fol. 109, col. 2, line 20 from the bottom. Of MS. Add. 25434 the following folios treat of Alysaunder:—75 verso, 76, 77; 137 verso, 138, 139; 143, 144, 145, 146 recto, col. i.; 166, 167; 182; 184. The last leaves are inserted in the wrong order, they ought to be thus arranged:—183 must follow after 181; then there is one leaf missing, after that have to come 182, 184; here the MS. breaks off, and several leaves are missing. The tournament of Galahalt of Surluse is described in folios 77 verso, 78–88; 91 recto, 92, 93, 94.

The "Prophecies" are reproduced to a great extent, though in great disorder, in the third part of the printed editions of the "Merlin," but not the knightly adventures. As there will perhaps never occur a better opportunity of making these accessible to all scholars, I resolved to edit them as an Appendix to the present volume.<sup>1</sup> I have in this edition not observed the sequence of chapters as found in the MSS., but arranged the chapters so that their contents follow one another; I have always stated the folios on which they occur in the MS.

As far as the text is concerned, it is an absolutely faithful reproduction of MS. Add. 25434, a specimen and some missing parts being supplied from Harl. MS. 1629, without any alterations, emendations, or conjectural readings. Parts of words or letters printed in italics are not to be found in the original, but represent the expanded abbreviations in the MSS.

Malory's account of the adventures of Alysaunder and the great tournament stands to that of the MSS. in the same relation as his Merlin-section to the Huth MS.—*i.e.*, both vary in details but agree as to the adventures. As the chapters relating the tournament of Galahalt of Surluse are imperfect in either MS., Malory is for this portion the only existing authority.

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<sup>1</sup> I have not found these adventures in any other MS.; therefore I have said on the title of the Appendix, "from the only known MSS." There may very well exist somewhere another MS., and I hope it will be found some day.

## CONCLUSION.



T the close of four years' arduous labour upon Sir Thomas Malory's "Le Morte Darthur," it is natural to ask what results have been achieved.

For the first time a reliable text of this great English classic, which has exercised such a wide and lasting influence upon the later development of English speech and poesy, has been made generally accessible to students of philology and literature, whilst its study has been greatly facilitated by the Glossary, the List of Names and Places, and the critical apparatus provided in the Introduction forming vol. ii.

As regards the present volume, I have already briefly indicated in the Preface the outcome of my investigations, but I may fittingly here recapitulate and extend what I there stated.

In the twelfth volume of *Romania*, M. Gaston Paris speaks of Malory's work as "a well-known compilation hitherto too little utilised for critical studies." I think I may fairly claim that it has now been utilised, and that, altogether apart from its interest as prose literature, it has been shown to occupy a most important place in the criticism of the Arthurian cycle.

The researches of M. Gaston Paris, of Professor W. Foerster, of Professor H. Zimmer, and of Professor Rhys have drawn the attention of the learned world afresh to the Arthurian legend and to the innumerable difficulties which it presents to the investigator. I claim that henceforward no researches can be regarded as exhaustive which disregard Malory's compilation, and, further, that his work is by far the best guide to the Arthurian romances in their entirety.

It may, I trust, be considered as finally settled that for several portions of the cycle Malory is our only authority. These are :

1. The last part of book iv.
2. The whole of book vii.
3. The lost "Suite de Lancelot."
4. The lost "Tristan" trilogy.

On the other hand, my examination of such portions of Malory as are common to him and to his sources will, I trust, enable students to discriminate what in him belongs to the older stratum of the Romance-cycle and what are his own additions and modifications. It need hardly be pointed out how important this is in the case of investiga-

tions which deal with early Celtic heroic and mythic legend. Conclusions might otherwise be based upon what is simply a fact of Malory's own invention.

The most important critical result is, I need hardly say, the reconstruction of the "Suite de Lancelot." Although I have provisionally treated this as a modification and a development of the Vulgate-Lancelot, it is quite possible that it may contain older as well as younger elements. I would also direct the attention of future investigators to the Tristan form of the "Quest of the Holy Grail."

As regards the special features of Malory's compilation, I trust I have succeeded in clearly exhibiting his merits and demerits as a writer. I have shown that he sometimes added small episodes of his own composition, though, as a rule, he contented himself with welding into one the diverse materials that were at his disposal, and that not infrequently he literally translated entire passages from his French, or made large transcripts from his English, sources.

We owe the worthy knight a deep debt of gratitude both for preserving the mediæval romances in a form which enabled them to remain an integral portion of English literature, and for rescuing from oblivion certain French versions of great value to the critical student. But truth demands that we should not rate him too highly. To put it mildly, his work is very unequal—sometimes he excels, but often he falls beneath, oftener still, he servilely reproduces his originals. Nor can his selection of material be unreservedly praised. Difficulties in procuring certain MSS. may possibly have occurred of which we have nowadays no idea; yet, giving him the full benefit of this supposition, we must still say that he left out many of the most touching and admirable portions of the French romances, and that he has incorporated others of inferior quality. The most marked and distressing instance is his preference of the trivial and distasteful version of the Merlin and Nivene episode as found in the "Suite de Merlin" to the exquisite version of the Vulgate-Merlin, which, in its mingling of wild romance and delicate sentiment, is perhaps the most beautiful and characteristic story of mediæval literature. Be this as it may, Malory must always be counted as an English classic. I shall be satisfied if what I have done be considered not unworthy his merits and his position in English literature.



# APPENDIX.

THE

ADVENTURES OF ALYSAUNDER LE ORPHELYN

AND

THE GREAT TOURNAMENT OF GALAHALT OF SURLUSE.

FOR THE FIRST TIME EDITED FROM THE ONLY KNOWN MSS. ADD. 25,434  
AND HARL. 1629 IN THE BRITISH MUSEUM.



ADVENTURES OF ALYSAUNDER LE ORPHELYN.<sup>1</sup>

[Folio 75 verso col. i.]

**E**N ceste partie dit li contes  
 que voir fu que li rois  
 marc de cornouaille ocist vn  
 sien frere. & fa serourge  
 5 quant ele fot la mort de son mari  
 sen foi atout vn sien filz quele auoit  
 de lui. que mout doutoit que le des-  
 loial son serourge ne le meist amort.  
 Et fachiez que en celui iour meismes  
 10 quele sen foi atout lenfant len uoia li  
 rois marc querre. Et quant il vit quil  
 auoit failli a lui tenir. si en fu mout  
 courrouciez. La dame sen foi atout  
 lenfant iufques au chastel que len ape-  
 15 loit magance & cestoit li chastiauf de  
 son pere. Et quant li chastelains laut  
 venir il li faut alencontre & dist.  
 Dame bien veignant Sire fet ele ie  
 sui ainsi venue coume cele qui son  
 20 mari a lessie mort. A non dieu fet  
 celui coument est ce. Sire fet ele li  
 traitres renoiez le roi marc la ocis de  
 fa main meismes. Et se menfui afoie  
 que iai pour de cestui petit enfant  
 25 que uouf veez que li traitres felon ne  
 locest aufi con il a fet son pere.

Dame fet li chastelains cestui chastel  
 nest pas miens. [col. ii.] ainz est vostre  
 que ainsi le comanda vostre pere quant  
 il mourut. & ie sui voz prochains  
 parens de par vostre pere & ma fame 5  
 est vostre cousinne germainne. assez  
 sommes riches que dor que dargent  
 que uignobles que de chans que de  
 beles rentes. Asez feroiz ici a aisee  
 & vo petit enfant en fera bel & riche- 10  
 ment nourriz & se dieus & aventure  
 doune quil uiegne en aage. assez le  
 pourrai adouber cheualier que ie sui  
 auques gentil hom & quans de parage  
 & se il voudra vengier la mort de son 15  
 pere. Je voeil bien que vous fachiez  
 que il aura assez que despandre. &  
 aura en faide trestout le pooir de  
 magance. Sire fet la dame fe ie me  
 met dedenz celui chastel aurai ie 20  
 garde du roi marc. Dame fet li  
 chastelains nanil. Et si vof di cer-  
 tainnement que se trestout li mondes  
 paiens & cretiens venissent ci aost  
 banie ie ne douteroie leur efforz que 25  
 cest chastel est si fort & si deffen-  
 able que il ne doute nule riens  
 nestourmie ne nul afaut ne nul siege.

<sup>1</sup> Some portion of these adventures is also contained in Harl. MS. 1629, of which I give here a specimen:—[Fol. 45 verso, col. i., line 22].—En ceste partie dist li contes que uoir fu que li rois marc de cornouaille ocist vn sien frere. Et fa serourge quant ele fot la mort de son marie sen fui atout . j. sien fil que ele auoit de lui. car mout doutoit que li desloial ses serourges ne le meist amort. Et fachiez que en celui ior meisme ke ele senfui atout lenfant lenuoia li rois marc querre. & quant il vit que il auoit a li falit si ensu mout courrouciez. La dame sen fui a tout lenfant iufques a vn castiel que on apeloit magance. & cou estoit li castiauf de son pere. Et quant li castelains leuit uenir il li failli a lencontre & li dist dame bien veignant. Sire fait ele iou sui ensi venue comme cele ki son mari alaiffiet mort. Dame fait li comment est cou. Sire fait ele li traitres renoiez li rois marc la ocisi de fa main meisme. & iou men fui afoie car iou ai paor de cestui petit enfant que uouf veez. que li felon traitres uel ocest aufi com il a fait son pere. Dame fait li castelains cestui castiauf nest pas mien. ainz est vostre car ensi le me comanda vostre pere quant il morut.

A dont fet la dame fere ie mout bien affeuree atout mon orfelin & aaisieement le porrai nourrir ci dedenz.

5 **Q**UE vous diroie ie. Lors se mist la dame dedenz le chafel & fen uet chief le chafelain & trouua fa cousinne qui liee fu & dolente de fa venue. [*fol. 76 col. i.*] Liee de ce quele la uoit & dolente de famef-  
 10 chaance & mainte lerne gientent def eulz & lune et lautre ala fembler & fentretienent fouuent & menu befant. Li chafelains de lautre part en fet asembler tout le peuple de  
 15 magance & quant il furent assemblez il dist aportez moi les fainz & ie iurrai deuant touz que des or en auant tendrai magance pour anglediz. La fille du roi ramier de miranceis. Et  
 20 lors quant il a iure le seirement il commande atout le peuple que il en facent autretant se lonc ce que il tenoient de magance. Et lors iura vns deuls de leur lame des autres ainsi con li quans  
 25 en deuifa. Que vous diroie ie mout bien fu nourriz li petiz orfelins en magance. & mout embeli & crut. Et fachiez que dusqua tant que il fu en aage de receuoir lordre de cheualerie.  
 30 il ne fot riens de la mort son pere. que fa mere lauoit bien deffendu atouz ceus de magance. que en nule maniere ne li fust descouuert. Quant li petiz enfes fu en aage de receuoir lordre de  
 35 cheualerie. Li chafelains em parla a anglediz & dist. dame fachiez certainement que alixandre li petiz orfelins ne puet faillir a estre preudoume. Lordre de cheualerie fera  
 40 mout bien emploiee en lui. se vous [*col. ii.*] voulez ie le ferai cheualier ala feste nostre dame de marz. Et lors coumenca la dame a plorer & dist. Or voeil ie la guerre en coumencier  
 45 en contre li felons rois. Dont ie pri a cele beneuree dame sainte marie que mon petit orfelin venge la mort de son pere qui fut vns des meilleurs cheualiers du monde. Je lo fet la  
 50 dame que il soit cheualier ainsi con vous lauez deuife. mout fu liez li

chafelains de ce que la dame en loa de la cheualerie dalixandre li orfelins. vn iour auint que il le prist par la main & dist alixandre biaux fire vous  
 5 feroiz cheualier a la feste nostre dame sainte marie. Et lors li giete alixandre les braz au col. & le befe & puis li dist. Sire en ma cheualerie me uint en ceste nuit vn homme en  
 10 mondormant qui disoit que il auoit este.<sup>1</sup> & encore disoit vne autre parole qui nest pas mestiers que ie le die. biaux alixandre fet li chafelains fongef est noianz a ce ne baez vous ia. & alixandre respont & dist. Sire vous  
 15 dites voir. Et nepourquant ia mes ne loublierai ie. Et lors le mist le mist li chafelains en autre parole. & dist que il en soit du tot seurs. que il fera mout richement fet cheualiers. & 20 alixandre la cole & beise plus de . x . foiz. & dit sire granz merciz. [*fol. 76, verso col. i.*] Que vous diroie ie grant ioie & grant feste fist alixandre de lordre de cheualerie que il deuoit  
 25 receuoir. Li chafelains se painne & trauaille de trouuer li riches robes & beles armes pour lui adouber. Et mout les trouua beles & riches & plefanz qui pour lui que pour . xx . cheualiers que il baoit adouber pour  
 30 amour de lui. Et quant la vegile de la feste nostre dame fut venue. alixandre veilla en liglyse de nostre dame. & avec lui les . xx . varlez qui lordre de cheualerie deuoient receuoir.  
 35 Et quant li iourz fu venuz & clerf & biauf. La mere alixandre fen uet par deuant la quintainne. Et lors la coumenca aregarder. & puis traist de 40 fouz son mantel la cote & la chemise ou son mari estoit ocis qui toutef estoient en core en sanglantees & lors les geta de leur la quintainne. Quest ce font les autres dames. & cele cou-  
 45 mence a pleurer. & dist. veez dames la cote & la chemise ou li roif alixandre fu ocis de la main meismes de son frere. Li Rois marc de cornoille. Et lors tert ses eulz & fen entra en  
 50 liglyse ou li euesques de miranceis chantoit la messe.

<sup>1</sup> Harl. reads here "este morf."

**Q**UE vous diroie ie les armes furent  
 beneoites & feignees. Et lors  
 uint auant berangiers li chastelains &  
 donna lordre de cheualerie a lorfein  
 5 alixandre & puis [col. ii.] aus autres.  
 Et lors quant il orent iure le seirement  
 & berengiers leur ot les espees ceintes  
 & donnees les coles. Les nouuiaux  
 cheualiers qui leur cheauf estoient  
 10 appareilliez deuant ligyse. montent &  
 sen vont & coumencent abourder  
 tres deuant les dames & puis sen vont  
 a la quintainne. Et quant Alixandre  
 li orfelins ot feru en la quintainne.  
 15 Il faresta & fist signe aus autres que il  
 ne ferissent plus en la quintainne. &  
 quant son escuier fu deuant lui venuz.  
 il li dist. va ten hastiement au chaf-  
 telain & li di de par moi que il sen  
 20 viengne ceste part sanz nul delaie-  
 ment. Li escuier sen ala a esperon.  
 & la ou il trouua berengiers si li dit  
 tout ce que alixandre li mande. Et  
 lors sen uet berengiers & avec lui  
 25 toute la cheualerie de magance. Et  
 quant alixandre li orfelins vit beren-  
 giers. si li dist. Sire cest li songes  
 que ie soniai & la parole que mon  
 pere me dist. & que il me mousterroit  
 30 la cote & la chemise ou il fu ocis.  
 Mout sen merueillierent chascun de  
 cele auenture. & mout en fu tenu  
 grant parlement. Mout pleura alix-  
 andre li orfelins la mort de son pere.  
 35 mes apres disner fist il assembler son  
 conseil. Et leur demande que il li  
 dient coument il pourra vengier la  
 mort de son pere. Et il li loent  
 trestuit que il pour- [fol. 77 col. i.]  
 40 chace lamour de tristan. ainz que il  
 en coumence la guerre en contre le  
 felon Roy marc. & se il ne puet auoir  
 lamour de tristan que il pourchace la  
 mour de lancelet du lac. & se il na  
 45 en contre lui ne lancelet ne tristan.  
 delegier pourra vengier la mort de  
 son pere. se il a en lui aucune  
 proefce. Einfi con vous le me con-  
 feilliez voeil ie que il soit fet ce dit  
 50 alixandre li orfelins. se nous nen  
 trouuons meilleur conseil. Atant fina  
 leur conseil & porchacierent coument  
 il pourroient trouuer la mour de trif-  
 tan. mes a celui conseil fu vns traitres

qui maintenanz sen ala en cornoaille.  
 Et quant il vit le Roy marc. Si le  
 prist par la main & li dist. Sire ie  
 voeil parler a vous priueement. Et  
 quant li felon Roy oi ce. Il sen ala 5  
 atout lui en vne chambre qui mout  
 estoit & coie & ferie. Quant les .ij.  
 traiteurs pleins de felonnie furent  
 en la chambre li traitre de magance  
 parole & dist vn cheualier fui de 10  
 magance nez. Sachiez certainement  
 que li chastelains de magance deffendi  
 a touz ceus qui alui apartenoient que  
 pour nule befoingne du monde nus  
 de ceus de magance ofast venir ceste 15  
 part. Or en fui ie venuz pour vostre  
 befoingne. & si vous dirai pour coi.  
 [col. ii.]

**V**OIRS fu que anglediz vostre  
 ferourge sen uint cele part. & 20  
 mena avec lui vn petit enfant que len  
 apele alixandre lorfein. Sachiez cer-  
 tainnement que il fu norriz mout a  
 aise. or est il cheualier adoubez. &  
 ala feste de sa cheualerie trouua de 25  
 feur la quintainne la cote & la chemise  
 qui fu de son pere toute en sanglantee.  
 Et sachiez que iusques a celui point  
 ne fauoit il nule riens de la mort son  
 pere. fors tant seulement que il dist 30  
 que il auoit songie ce que il veoit. Et  
 lors li fu conte & dit que vous locestes.  
 & il demanda conseil de prendre  
 veniance de vos. dont il li fu loez que  
 il pourchacast lamour de tristan. Et 35  
 se il ne la puet auoir que il pourchace  
 lamour de lancelet du lac. Ainz que  
 il coumenca la guerre en contre  
 vous. Sire ici fui venuz pour conter  
 vous ceste chose. ie ne fai ce quil men 40  
 auendra pour le conter. mes de ce  
 que ie fui venuz ceste part. en fui  
 ie en auenture de mon heritage.  
 Quant li Rois marc oi ce. il fu si  
 durement esbahiz que apainne li puet 45  
 il respondre. Et nepourquant achief  
 de piece il parole & dist. dant cheualier  
 vous mauez garni de tel chose dont  
 ie ne cuidoie auoir garde en nule  
 ma- [fol. 77 verso, col. i.] niere. Et 50  
 se vous auez perdu vostre heritage ie  
 vous en donrai adoubez & lors li prie

que il ne se parte de cornoaille sanz son congie. & il dit que non fera il deuoir le fache. Lors sen retourna li roif marc entre fes barons. & mande  
 5 pour vn cheualier que triftans amoit autretant coume il fefoit dinas. & quant il i fu venuz. li Rois li dist fadoc. Je fai apertement que tu me trichas de la mort de anglediz & de  
 10 son filz. que tu deis que tu les auoies en .ij. ocis & ie fai apertement que alixandre fu adoubez cheualiers a la feste nostre dame. Et lors tret fespee & le vouloit ferir par mila teste. mes  
 15 fadoc se hurta en lui si durement que il la bati a terre tout en vers. & puis fescrie. A celui cri vint triftans. & dinas & ferguz. Si en fu en coumenciee vne meslee mes la Reyne  
 20 yseult les de parti. dont triftans en mena fadoc. iufques a son ostel. & lors li conta fadoc la venture. Que vous diroie ie cele nuit meismes en voia mon seigneur triftan. ferguz en  
 25 magance. & manda a son coufin que il sen alast el reame de logres pour esprouuer sa cheualerie. Et la ou il trouast lancelot du lac si fetiengne pour son cheualier iufqua tant que il sen  
 30 vendra ceste part. Lors sen ala ferguz en magance et fourni bien son mesage. Et quant alixandre oi celui man- [col. ii.] dement. Il se parti de mangance. Et sen ala el reame de  
 35 logres au congie de samere & de ses amis. Mes atant leste li contes a parler dalixandre & du Roi marc & vous conterai du tournoement du haut prince Galeholt & de ses amis.

[Folio 137 verso col. i.]

40 **O**R dit li contes & la uraie estoire le tesmoingne que alixandre li orfelin passa la mer & fu venuz el reame auentureus. il estoit mout  
 45 bien montez & [col. ii.] semist en vn chemin qui conduisoit au chafel breuz. El cheuauche tout celui iour sanz auenture trouuer qui a conter face. Mes .i. pou deuant vespres auint que  
 50 il en contra breuz sanz pitie. El lors

regarde breuz & voit quil estoit armez a la maniere de cornoaille. dont il ne le doute de riens. Ainz li fu auif que il vengeroit sa honte de feur lui. Et  
 5 se aucuns venist auant qui me demandaft de quel honte breuz se vouloit vengier. Je leur respondroie que ce fu la honte que triftans li fist acelui tenf que il se combati a blanor de Gaunes. Lors escrie breuz & dist danz cheua-  
 10 lierf de cornoaille gardez vous de moi. Quant li orfelins alixandre oi ce il fa pareille de la iouste au plus bel que il fauoit. Et lors li leste courre breuz au ferir des esperons son glaiue mis  
 15 de feur le fautre. Et alixandre li orfelins ne le refusa de riens. ainz sadrefce en contre lui. Mes tieuf fu lauenture de la premiere iouste que li orfelins fist que il ferir breuz de feur  
 20 son escu & le pourfent & li hauberz li deront & defclot & lempaint coume celui qui assez auoit force en lui. Si le rue du cheual a terre mout naurez. Et se il ne sen fust pris garde aucheoir  
 25 que il fist li fers du glaiue atout le fust [fol. 138 col. i.] eust passe par mi le cors de breuz que il emporta le troncon au parcheoir que il fist. Mes il le lance ala trauerse & ferir def  
 30 mains premierement a la terre. Et li orfelin alixandre passe outre que breuz auoit brise son glaiue de feur lui. Et quant il ot parfourni son poindre il retourne de feur breuz  
 35 tout acheual & dist. Danz cheualierf voulez vos la meslee des espees & breuz respondi & dist. Danz cheualierf or est ma honte doublee. pour coi le dites vous danz cheualiers fet alix-  
 40 andre pour ce que vos estes de cornoaille si mestuet aler vn an sanz armes selonc la coustume de cestui pais. Anon dieu fet alixandre cest mauueise coustume a ceus de cornoaille. Et  
 45 lors pense alixandre vn petit & a ce facorde que se il dit que il nest de cornoaille sa renoumee ne fera portee dun leu en autre. Mes se lencuide que il soit de cornoaille & la coustume  
 50 est tele con li cheualiers dit & auenture li donne a outrer les cheualierf mout loing sen ira sa renoumee. Et lors hurte son cheual des esperons. &

tint celui chemin a destre & auenture le conduist a la ioieuse garde. Ilec descendi & fu mout bien herbergiez el bourc [col. ii.].

5 **D**E lautre part breuz monta de feur vne litiere que son escuier fist & sen uont a son chastel. Mefpechiez fu que alixandre ne locist. Lors fu breuz des armez & li miref isu  
 10 venuz & cercha fa plaie & dist que moult bien le garira. Et quant il fu gariz il maintint bien la coustume que de tant con celui an dura il ne porta armes. Dont ce fu granz profiz en  
 15 celui pais. Que vous diroie ie alendemain se leua alixandre lorfelin & arma son cors de toutes ses armes & monta en son cheval & coumande son oste adieu & mout le mercia du  
 20 feruise que il li auoit fet & li ostes li dist que dieus le conduie. Lors entre el chemin qui conduisoit a la doulereuse tour. Et cheuaucha tant sanz  
 aenture trouuer que il fu venuz au  
 25 pas. Et celui iour meismes auoit li mires done congie akarados que il arma son cors que il nauoit garde que fa plaie est bien garie. Et il estoit montez entrelui & .iiij. cheualiers & estoient venuz au pas pour  
 30 trouuer saphar que len li disoit que il venoit souuent & menu cele part. Quant karados vit venir alixandre li orfelins bien li fu auif que ce fust  
 35 saphar qui ses armes eust changees pour [fol 138, verso col. i.] deceuoir ses cheualiers. Il auoit seiourne meint iour & sentoit entre ses braz grant force & grant vertu. Lors se mist  
 40 auant & dist a ses cheualiers & leur prie du retenir saphar se aenture nouf fust amere que an .ij. sentiffons la terre. Et lors besse son glaiue & fiert son cheual des esperons. Et  
 45 quant alixandre le voit venir il ne le refuse de riens. Il auoit le glaiue qui fu breuz & lors le mist de feur le fautre. Et sentrefierent si durement que voelle ou non karados estuet  
 50 voidier les arcons & cheoir a terre de feur la croupe de son cheual. Il estoit granz et corsuz amerueilles. Si fu

mout decaffez de celui cheoir. Et lors li escrieue fa plaie & la terre cueure de sanc tout entour lui & il se pafme. Et quant alixandre ot par  
 5 fourni son poindre il retourne & en fiert vn autre cheualier si durement que il la bat ala terre atout vn cheual. Et puis se lance ala autre cheualier & li errache le glaiue que il tenoit. Et sadresce vers saphar qui venoit cele  
 10 part au ferir des esperons. Que vous diroie ie saphar qui uenoit cele part ne fauoit que karados fust naurez ne abatuz ne pafmez. Il ne fauoit ala  
 15 quel partie il se tenist. Mes lors quant vient au parferir entre lui & alixandre tiex fu laenture que saphar brisa son glaiue & alixandre le feri si durement  
 que [col. ii.] il la bat a terre par desus la  
 20 croupe de son cheual. Et quant il les atrestouz abatuz il se mist el sentier dont il auoit veu que saphar venoit. Delautre part les .iiij. cheualiers pristrent karados & le mistrent de feur son  
 25 escu & le conduistrent ala doulereuse tour dont il auoient asez du porter. Et saphar monta de lautre part & fuit alixandre a esperon & la taint quant il montoit de feur la chauciee. Et  
 30 lors li escrie & dist danz cheualiers li vous estuet combatre amoi auf espees. Non ferai fire celi respont li orfelins que la coustume de no pais le deffent. Et quant saphar oi ce il regarde au  
 35 armes du cheualier & counout erramment les armes de cornoaille. Se il fu courrouciez a desmesure ce ne fet mie ademander. Et lors oste son  
 40 hiaume de son chief & le giete ala terre & son escu auec & oste son hauberc & toutes ses armes. Et quant il fu em pur le cors il demande au  
 45 cheualier & dist. Dant cheualier de cornoaille dites moi se dieus vous faut coment le fet li bons triftans. Sire fet alixandre vous demandez de celui que ie ne vi onques mes. Cou  
 50 ment pourroit ce estre fet saphar. Jaest ainsi con ie le vous di fet alixandre. Lors monta saphar & cheuauche en la compaignie dalixandre iusques  
 au chastel. Et quant [fol. 139 recto, col. i.] palamedes qui encore gesoit oi la noueue que son frere estoit abatuz

par vn cheualier de cornoaille il faut en estant & chauca fef chauces de fer. Et *en* dementes *que* il vouloit vestir son hauberc fa plaie li escreua & il  
 5 chei coume morz. Et lors vint de feur lui son escuier. Et quant il le vit tel atournez il fescrie a haute voiz. Et lorf cort cele part & vn & autre. Et *quant* il treuent palamedef tel  
 10 atournez il furent mout courrouciez. Et lors vint son mire & li demande pour coi il se vouloit ocirre. Et il respont que il se vouloit combatre a triftans *que* ot abatu son frere. Certef  
 15 fet saphar il nest pas triftans *ainz* est vns cheualierf de nouuel adoubez qui onques mes ne feri cop despee.

**E**N dementref que li miref deslioit la plaie de palamedef auint que  
 20 . i . varlet fen vint en m ila fale venoit de la doulereuse tour ou il auoit veu karados coume morz. Et que . iijj . cheualiers lauoiert aporte en son escu tout *seglant* & il estoit  
 25 amurz & sanz parler. Retourne ameres fet saphar & li di que il est abatuz par la main dun cheualier de cornoaille. Et sache certainement que il est de nouuel adoubez. Celui  
 30 fenretourna ameref & fu venuz ala doulereuse tour. & la ou karados cuidoit que sa- [*col. ii.*] phar leust abatu & celui dist que vn cheualier de cornoaille lauoit abatu qui de nouuel est  
 35 adoubez & aufi li auoit dit de saphar qui ia estoit desgarniz de ses armes pour la coustume maintenir. ha ! fet karados houniz sui puis que iai failli a  
 40 ne ferai en fesinne du chastel clarin ne de lautre chastel ou font les . iijj . freres qui toute honte me vont fesant. Lorf apele vn sien varlet & li dist va  
 45 leur conte ceste nouuele. Et leur di que il viengnent ceste part pour ostoyer. Or vous diroie ie celui varlet fen ala & leur conta la nouuele atouz les amis pe karados. De lautre  
 50 part quant palamedef fu bendez & bien & bel il demande ou est li cheualiers de cornoaille. Et vn

cheualier respont & dist que il est en lostel dune veuee dame. Itant feites pour lamour de moi ce dit palamedes au cheualier que vous li feitez vne  
 5 priere de par moi que il me viengne veoir & se il ne me vient veoir dites lui que ie irai veoir lui & mi ferai porter en mon escu. Li cheualiers fen ala al ostel de dame regine & treuve li cheualierf touz defarmez. Il  
 10 le regarde & voit *que* il estoit vn des biaux cheualiers du monde & poignoit fef [*fol. 139 verso, col. i.*] guernons. onques vn seul poil nauoit encore de feur le guernon. Lors le  
 15 falue li cheualierf & alixandre li rent son salu. Danz cheualiers fet le cheualier du chastel a vous menuoie vn cheualiers qui gist malades plaiez que vous le veigniez veoir. Et se  
 20 vous ni voulez venir il se fera aporter encestui ostel en son escu. A non dieu fet alixandre celui outrage ne soufferrai ie ia. Ainz men irai auec vous iusques la ou il est. Et puis men  
 25 retournerai arrieres en lostel a ceste dame que dieus li doit ioie que si bel me recut. An . ij . les cheualiers fen vont au palef. Mes ie voeil bien que vous sachiez que trestuit courent pour  
 30 veoir sa biaute. Il estoit de mi pie plus lonc que nus des autres cheualiers. Et auoit le vis couloure & les cheueus blois & estoit vn pou cras. Et quant il fu deuant le lit de pala-  
 35 medes il le falue & il li rent son salu & se vouloit leuer en contre sa venue. Mes alixandre se mist erramment de feur le lit de palamedes pour ce que il ne se leuast. Danz cheualierf fet pala-  
 40 medef maintes foiz ai ie este en cornoaille onques ni vi si bele fourme doume coume vous auez. Coument *le* fet la Reyne yseult. Sire fet alixandre len me vet *contant* [*col. ii.*]  
 45 que mout bien le fet cele de qui vous me demandez. Mes onques ne la ui des mes eulz. Dieuf aide fet palamedes nestef vous acointef de triftans de loenois. Nanil sire fet alixandre  
 50 & ou auez vous donc reperie ce dit palamedes. Sire fet il ce ne vous dirai ie pas. Mout le regarde palamedes & mout fu engrant de fauoir



qui il estoit. Mes alixandre ne li en descouuri nule riens. Mout prise fa biaute & mout le regarda. Et quant alixandre ot tenu parlement a pala-  
 5 medef vne grant piece il se lieue en estant. & coumande palamedes a dieu. Et il li eure bones aentures & mout li promist son seruise. Que vous diroie ie lorf senretourna alix-  
 10 andre arrieref & fen ala alostel a la veue dame ou il fu bien receuz. & la table estoit dreciee & li souterf apareilliez. Lors li fu leue dounee & il fassit & ot a mengier viandes de  
 15 diuerfes manieres. & la nuit fu couchiez mout aaise dont il dormi iusques alendemain. Et quant li iourz fu venuz & biauf & clerf estoit li tens. Alix-  
 20 andre arma son cors de toutes les armes & monta en son cheual & coumande la dame adieu & ele li respont & dist que dieus le conduie. Mes atant leste li contes [*fol. 140 col. i.*] a parler de ceste aenture & parole  
 25 de perceual & des prophecies merlin & de lermite.

[*Fol. 143 recto, col. i.*]

**C**I en droit dit li contes que lors quant li roif marc de cornoail le fu certainf que  
 30 alixandre li petiz orfelins sen estoit alez el reame de logres. Il fu tant dolenz & tant courrouciez con nul plus & dist afoi meismef que des ore mesfaura trestouz li mondes  
 35 apertement fa felonnie. Et lors quant les compaignons de la table roonde en orront parler ia ne se soufferront que il ne viengnent en cornoaille pour vengier la mort du pere alixandre.  
 40 Mout pensa li felons & a ce facorde que il en voiera apres les [*col. ii.*] amis & le fera ocirre en traïson ou par venin ou dune maniere ou dautre. Il apele le traïtor de magance & li dist.  
 45 Sire or iparra alixandre li orfelins sen est alez ainsi con vous meismes le mauze conte. Cest voïr ce dit li traïtres & que baez vous asere. Je le vous dirai ce dit li roif marc. Je  
 50 voeil que vous meismes vous metez apres lui. Teïsez sire ce respont li

traïtres que il me counoïst apertement. Et de lautre part ie ne fui cheualier de preuee se ie venisse deuant son glaiue il mocirroït ala premiere iouste. Mes ie vous en conseilleraï en autre  
 5 maniere. En voiez ef foref de logres de voz amis & se herbergeront & ca & la. Et puis en voiez apres lui de voz amis & de voz damoïselles mesagieres que tant se trauaillent ca & la  
 10 que les le truïssent. Et lorf quant aucunes des damoïselles laura trouue si li criez merci quele le conduie en aucun leu. Et puis face tant que chief aucun de ceuf que vous auroiz  
 15 en voiez en la forest le conduie. Et il aient le venin asetiez si li doingnent erramment & ainsi feroiz vous deliurez de lui. Certes fet li roif marc vous men auez si bien conseillie que ie  
 20 nenquier meilleur conseil. Que vous diroie ie maintenant en voia li roif marc querre. xv. de les [*fol. 143 verso, col. i.*] priez amis. Et quant il furent venuz si leur fist sauoir pour coi il les  
 25 auoit mandez. Et quant il oïrent ce il distrent que il estoient apareilliez pour aler la ou il coumanderoït & il mande les damoïselles venir deuant lui & leur dist que pour amour de lui les  
 30 estuet trauaillier par les forez de logres & ca & la & tant que alixandre soit trouuez. Et lors quant il fera trouuez tant facent que il soit conduiz par aucun enging chief aucun de ces  
 35 houmes qui parmi les forez de logres feront herbergiez.

**Q**UANT les damoïselles oïrent ce eles dient queles ne counoïssent le cheualier & que le trauail queles  
 40 feroient feroit painne gastee. Et lors parole li traïtres de magance & dist. Damoïselles le cheualier que vous deuez querre est de petit aage. Et lors leur deuise fa facon & dist que  
 45 encore nauoit il poil de seur le menton. Sire font les damoïselles il ne remandra pour painne ne pour trauail que il ne soit trouuez. Que vous diroie ie li roif marc pleins de felonnie auoit  
 50 le venin mout bien apareillie. si le de parti auf houmes que il en veoit el reame de logres & mout les pria que

il acheuassent fa besoingne & que au  
 retourner que il feront tant leur donra  
 de son auoir que iamef ne [col. ii.].  
 feront se riches non. Et autre tel dist  
 5 li aus damoifelles. & il li promistrent  
 que pour defaute deuls ne remaindra  
 que sabesoingne ne soit acheuee. Et  
 les damoifelles en distrent autretant.  
 Li roif marc fist apareillier .ij. nef pour  
 10 ce que nul ne fa perceust de fa felonnie  
 que il vouloit feire. Et quant eles  
 furent apareillies. Lors se mistrent  
 les hommes en vne des nes & les  
 damoifelles en lautre. Li tens estoit  
 15 bons & li venez bien portanz. Les  
 marinniers drescent leur voiles au  
 vent. & se mistrent en haute mer.  
 Tant sen vont les nes par mi la mer  
 que les furent ariuees el reame de  
 20 logres & ce fu auques pres de loue-  
 zerp. Ilec fen issirent trestuit afeche  
 terre & sejournerent ilec .iiij. iourz.  
 Et puis se departent parmi ces forez  
 ainsi con li roif marc lauait coumande.  
 25 Les damoifelles furent .xliij. dont chascun  
 de ces hommes en ot .iiij. & puis  
 pristrent congie luz de lautre. Et  
 distrent que au chief de lan fa sem-  
 blent trestuit en celui leu meismes &  
 30 ausi facent les damoifelles & puis sen-  
 trecoumandent a dieu. Or sen vont  
 chascun sa uoie & entrent en sentiers  
 qui conduisoient en diuerses forez lun  
 sen va en la forest perilleuse & tieuf  
 35 iot en la forest de kamaalot & tiex en  
 la forest [fol. 144 recto, col. i.] de po-  
 mengloif & tiex en la forest de bro-  
 celyande & tiex iot en la forest de lon-  
 dres. Que vous diroie ie chascun entra  
 40 en sa forest avec les .iiij. damoifelles.  
 Et fachiez certainement que se dame  
 dieus nen pense de lorfelin alixandre  
 il est morz que il ne ne puet tenir  
 nul sentier que il ne chiee es mains  
 45 des hommes ou des damoifelles qui sa  
 mort vont pourchacant. Chascun se  
 herberge en vne meson que assez en  
 trouoit len a celui tens par mi les  
 forez ou em parfont ou delez le chemin  
 50 ou delez fontaines & en touz leus.

**D**E lautre part li felons Rois marc  
 en voia amorgain ses lettres &  
 ses prieres que se alixandre li orselins

cheist en ses mains que le nen preist  
 en reancon la moitie du reame de  
 logres. Mes maintenant le feist ocirre.  
 Et autretel en voia il a breuz & au  
 Roy claudas de la ferte. Or pense 5  
 dieus de lorfelin alixandre. Mes atant  
 leffe li contes aparler de ceste auen-  
 ture que bien ifaura retourner & vous  
 conterai de morgain la fee. [col. ii.]

**E**N ceste partie dit li contes 10  
 que nouueles qui tost cou-  
 rent & par amour & par  
 aual vint vne damoifelle  
 au chastel morgain. Et fachiez cer-  
 tainement que cele damoifelle estoit 15  
 mout acointe de morgain & fauoit  
 mout de son estre. Et lors quant ele  
 la vit entre les autres dames si la prist  
 par la main & la trest a vne part &  
 puis li dist. Dame merueilles vous 20  
 puis conter dun cheualier qui par mi le  
 chemin estroit sen vet. Et lors li conte  
 coument li cheualiers auoit abatu  
 karadof & ses cheualiers & coument  
 il auoit abatu saphar. Et coument 25  
 ele sen ala apres lui & le vit le visage  
 descouuert & li conta la biaute qui  
 estoit en lui. Dame fet ele ie men  
 sui venue a vous que buer suffiez nee  
 se vous le tenissiez. Quant morgain 30  
 oi ce ele fu tant liee que nule plus  
 que puis que il sest mis el chemin  
 estroit il ne li puet eschaper ce li est  
 auis. Et lors mande ses cheualiers  
 que il viennent deuant lui apareilliez 35  
 pour monter. Et quant les cheualiers  
 oient le mandement il sapareillent  
 au plus bel que [fol. 144 verso, col. i.]  
 il onques peuent. Et puis montent  
 & sen viennent deuant morgain apa- 40  
 reilliez de toutes armes. Et quant  
 morgain les vit venir ele sen vet  
 droitement la ou la Reyne de nor-  
 gales & se bile lenchanteresse la ten-  
 doient. Que vous diroie ie quant 45  
 eles virent morgain apareilliee pour  
 monter. eles parolent lune alautre &  
 dient pour noient auon nous ici de-  
 denz muse certes trichiees nous amor-  
 gain. En dementes queles disoient 50  
 ainsi auint que morgain dist. Dame  
 il mestuet aler en vn mien afeire  
 auques loing de ci. Je vous cou-

mant adieu. mon chastel & quan que  
 iai est a vous. Alez dame font elef  
 que dame diex vous conduie a fauete  
 fetef nouf afaouir de vostre estre ou  
 5 ci ou ailleurs que par auenture nouf  
 feiournerozs ici dedenz vn mois en-  
 tier. Mout volentiers le ferai ce dit  
 morgain. Et lorf fentrebeifent an  
 .ij. & la conuoient iufques au monter.  
 10 En dementres que morgain vouloit  
 monter auint que vn varlet se mist  
 agenoulz deuant & puis li dist. Dame  
 li roif marc de cornoaille vouf salue &  
 puif litent vnef letref & morgain lef  
 15 prift & brife le feel & coumenca alire.  
 Et treuue letref qui disoient que le  
 nouuel cheualier [*verso* 144 *col. ii.*] de  
 cornoaille qui fest mis el reume de  
 logref est fon anemi mortel. Et se  
 20 dieuf & auenture la portast entre fes  
 mains que le nen praingne en reancon  
 la moitie du tresor de logref. Et lors  
 deuifent lef letref la facon de lorfelin  
 alixandre & fa coulour et fon vis  
 25 ainfi con li traitres de magance lauoit  
 deuife au felon roi marc.

QUANT morgain vit que ces lettres  
 fa cordent au parler dela da-  
 moifelle qui la nouuele du cheualier  
 30 li auoit aportee ele la rapele & dist.  
 ditef moi damoifelle en quieux armes  
 veistes vous le cheualier fet morgain.  
 Dame fet ele il estoit armez a la  
 maniere de cornoaille. Et quant  
 35 morgain oi ce ele prift le varlet par  
 la main & le trest a une part & puif  
 li dist. Dimoi varlet se dieuf te faut  
 ot li roif marc pourchaciee la mort  
 dalixandre en autre maniere forf pour  
 40 seulement en voier fes lettres afef amif  
 oil dame fet li varlez. Et lorf li conte  
 toute la desloiaute que li rois marc  
 en auoit fete. Et quant morgain oi  
 ce ele dist varlet itant voeil ie que tu  
 45 dief au roi marc que ie en ferai tout  
 mon pooir. Et lorf coumande mor-  
 gain que toutef fes damoifelles mon-  
 tent apres lui & que ia nules nen  
 remaingne el chastel. Mout se mer-  
 50 ueillent lef da- [*fol.* 145 *recto, col i.*]  
 moifeles de ce que leur dames leur  
 auoit coumande. Et nepourquant  
 elef montent & fen vont apres morgain

qui ia fen aloit. Que vouf diroie ie  
 quant morgain ot tant cheuachie  
 quele perdi la venue de fon chastel  
 ele descent & apele fes damoifelles.  
 Et quant elef furent en tour lui 5  
 venues morgain parole & dist il vouf  
 estuet aler par mi ces forez & la ou  
 vouf troueroiz aucun cheualier fi  
 fetef tant se il puet estre que vouf le  
 conduifiez en aucun mien chastel. Et 10  
 se vous trouuez que il soit de cor-  
 noaille fetef le arester de denz & me  
 venez querre. Et se vouf trouuez  
 que il fen alaft en conduit daucunne  
 damoifelle escriez li venin la tent se il 15  
 ne fen prent garde. Et quant lef  
 damoifelles oient ce eles montent &  
 dient dame ia por painne ne pour  
 trauail ne remaingdra que li cheualierf  
 ne soit trouez. Et lors lef coumande 20  
 morgain toutes adieu. Et se aucunf  
 venift auant qui me demandast com-  
 bien de damoifelles il furent ie leur  
 conterai queles furent .C. & .x. que  
 toutef se mistrent par diuerf chemins. 25  
 Et morgain leur auoit coumande que  
 cele queste soit maintenue iufqua .vij.  
 mois. Quant morgain ot en voies  
 fes damoifelles & ca & la ele monta  
 entre lui [*col. ii.*] & sa mesniee & 30  
 se mistrent el chemin estroit. Tant  
 cheuachierent entre morgain & sa  
 compaignie que la nuit fu venue of-  
 cure. Lors descent & se herberge en  
 son pauillon. Et lef tables furent 35  
 mifes si orent au souper des vian-  
 des quele auoit coumande aaporter  
 apres lui selonc sa coustume. En  
 dementres quele feoit au souper.  
 Atant ez vous venir cele part .iiij. 40  
 cheualierf lef .ij. estoient des armez  
 & li autre dui armez. Lorf descen-  
 dent deuant le pauillon. Et quant  
 il mistrent leur chief dedenz le pa-  
 ueillon il counurent morgain & ele 45  
 euls. Lors fu la ioie mout grant  
 entreuf apres ce que il se furent entre  
 saluez. Morgain coumande que leue  
 leur soit dounee apres ce que il se  
 furent des armez. Et il safieent & 50  
 meniuent auec morgain. Et se au-  
 cuns venift auant qui me demandast  
 qui furent les .iiij. cheualiers ie leur  
 respondrai que les .ij. qui armez

estoit auoient a non li vns helyanz de gomoret & li autre qui son frere estoit auoit non raz de gomoret & estoient an . ij . prochains parenz du  
 5 Roy artus. Les autres . ij . estoient de tarmelyde & prochains parenz de la Reyne Guenieure. Mes il se tenoient an . ij . ala fausse Guenieure. Mes il se tenoient an . ij . ala fausse Guenieure.  
 10 Li uns deuls auoit non [*fol. 145 verso, col. i.*] Gurz & lautre coranz ces . ij . estoient des armes & an . ij . estoient prochains parenz.

**Q**UE vous diroie ie lors demande  
 15 morgain & dist. Seigneurs quele aventure vous a conduit ceste part. Il distrent quil venoient dun tornoiement qui est feruz la auant auques bel tres deuant vn chastel. Et qui emporta  
 20 lenneur ce dit morgain. Anon dieu fet guiz de tarmelyde qui que emporte loneur ie en ai honte & aurai iusqua tant que cestui an fera passez & coranz en aura autre tant, comment fu ce fet  
 25 morgain. Dame fet guiz voirs fu que entre moi & coranz estions dune partie & si lauions si bien fet que tuit fuioient deuant nous. Et lors auint par auenture que vn cheualier se mist el renc.  
 30 Et fu tel lauenture que il en abati de nostre partie . xl. cheualiers & abati coranz au cop de sespee. Quant ie vi ce si me mis en contre lui mespee enpoingniee & li dounai vn cop amont  
 35 de feur le hiaume dont il ne ploia tant ne quant & ie li en dounai vn autre cop. & il passa outre & puis retourna arriere & me prist au hiaume & si me flatist aterre. Et puis se mist en  
 40 la presse & chaca trestouz ceus de mapartie hors du champ. Dame quant il sen vouloit aler. Lors li fu au deuant la damoifelle du chaf- [*col. ii.*]  
 45 tel cele par qui li tournoiement auoit feru & le fist descendre en son chastel. Et quant il fu des armes la damoifelle nous fist asauoir que il estoit vn cheualier de cornoaille. Dont vous sauez  
 50 la coustume de logref & ce quele requiert de feur les corneualois. Dame bien furent . C. cheualiers dune partie qui tuit orent gete leur armes tref deuant le chastel en despit de cor-

noaille. Quant morgain oi ce ele fu tant liee & tant ioieuse con nule plus. Et lors demande & dist. Dites moi se diex vous faut ou est li cheualiers de cornoaille. Dame fet il la damoifelle du chastel le tient a feiour & si vous dirai pour coi, voirs fu que cele damoifelle est amariere. Et vn sien voisin ot mande & pres & loing defendant auf cheualiers que nus ne sen  
 5 osast entremetre se il ne se veult aincois combatre a lui. Or la la damoifelle trouue pseudoume si le metra en champ encontre celui sien voisin. Et se dieus li doune lenneur de cele  
 15 bataille ele le prendra a mari ie le fai apertement. Quant morgain oi ce ele comence a penser comment ele pourroit destourner celui mariage. A ce facorde quele sira herbergier en  
 20 celui chastel. Et quant ele ot fine celui pense ele parole & dit. Signor cheualier que baez vous asere. [*fol. 146 recto, col. i.*] Je be fet celui que len apeloit Guiz a aler iusques au  
 25 chastel dune moie antain qui est en la terre forainne & ferai tant ilec que litermes dun an soit passez. Et autretel en dist lautre qui des armes estoit  
 30 que il sen iroit chief sa fereur en la forest perilieuse. Que vous diroie ie quant il orent mengie & beu tout par leir il se lieuent des tables qui de feur lerbe estoient mises se lonc la coustume des  
 35 pauillons. il se couchent trestuit en tentes & en pauillons & dormirent iusques au iour. Et a lendemain se lieuent & vn & autre. Les . iiii. cheualiers sen vont leur voie & coumandent  
 40 morgain adieu & ele leur eure bone auenture. Lors monte morgain entre lui & sa compaignie & cheuauchent tant que il virent celui chastel. Mes lanuit feurint si ne puet atandre au  
 45 chastel de iourz. Lors se herberge en vne valee en son pauillon. A lendemain se leua & monta & cheuaucha iusques au chastel. Illec descendi morgain & se herberia dedenz. Mes  
 50 atant lessé li contes aparler de ceste auenture & parole du haut prince Galeholt & de sa compaignie.

[Fol. 165 recto, col. ii.]

**O**R dit li contes & la uraie  
 estoire le tesmoingne que  
 alendemain leua [*verso,*  
*col. i.*] li orfelins alixandre  
 5 auques matin qui mout fu liez de ce  
 que li iourz estoit venuz que il sen cui-  
 doit partir dilec. Mes la damoifelle  
 fu venue deuant lui & li dist. Sire  
 cheualier vous auez assez gaagnie si  
 10 bele damoifelle con ie fui & si biau  
 chastel & quan quil iapent & tant me  
 dites que baez *vous* asere il vous estuet  
 combatre a vn mien voisin se vous  
 voulez que cestui paif soit empes. Or  
 15 viengne fet li orfelins alixandre que ia  
 neli faudrai de la bataille. La nouuele  
 estoit ale amalagrin le felon que vn  
 cheualier de cornoaile auoit vaincu  
 le tournoiement & fesoit herbergiez  
 20 avec la damoisele el chastel & il auoit  
 pris ses armes & monte en son cheual.  
 Endementres que li orfelins alixandre  
 & la damoifelle tenoient parlement.  
 Atant ez vous malagrin venir armez  
 25 de toutes armes. & montez de feur vn  
 cheual fort & isnel. Et quant la  
 damoifelle le voit venir si le moustre  
 a alixandre. Et quant ille voit il  
 arma son cors de toutes ses armes &  
 30 len li auoit apareillie son cheual & il  
 monta sus errantment & li fu en mi  
 le vis & dist. Danz cheualiers que  
 querez que demandez. Et lors respont  
 malagrin & dist. Danz cheualiers  
 35 auez vous espousee la damoifelle.  
 Nanil fet alixandre. mes vous- [*col. ii.*]  
 lez la vous espouser ce dit malagrin.  
 Je en ferai mon vouloir fet alixandre.  
 Cheualier de cornoaile ce dit mala-  
 40 grin trop estes orgueilleuf & vous qui  
 n'avez point dorgueil fet alixandre que  
 alez demandant ainsi armez con vous  
 estes. puis que sauoir le voulez ce dit  
 malagrin gardez vous de moi que ie  
 45 vous deffi autretel vous di ie fet alix-  
 andre li orfelins. Que vous diroie ie  
 lors se *part* li vns de lautre & puis  
 sentreuiennent au ferir des esperons  
 leur glaiues mis de feur les autres.  
 50 Et puis sentre fierent si durement que  
 li plus foibles chei ala terre par de  
 feur la croupe du cheval. Et li plus

puiffanz passa outre au ferir des espe-  
 rons. Et quant il ot parfourni son  
 poindre il descent & prist son escu  
 par les en armes & oste sespee du  
 fuerre & sapareille de la bataille. 5  
 Malagrin qui atterre fu abatus faut en  
 estant courrouciez & pleins de mau-  
 talent. Il prist son escu par les en  
 armes & oste sespee du fuerre & sa-  
 dresse en vers alixandre. Et quant il fu 10  
 auques pres de lui il parole & dist.  
 Danz cheualiers de cornoaile tu mas  
 houni se mespee ne me venge de toi.  
 Mes ie voeil bien que tu saches ain-  
 coif que ie mete main en vous que ie 15  
 ai ocis de ceste espee meismes .x.  
 cheualiers par lou- [*fol. 166 recto, col.*  
*i.*] trage que cele damoifelle me fist  
 & .x. en ai ge ocis par mon orgueil &  
 .x. entraison. Dont ie di apertement 20  
 que tu nen puez eschaper vis.

**C**HETIS cheualiers fet li orfelins  
 alixandre tu as rechie ta mort  
 de la traifon que tu en as fete tu le  
 comperras. Je fui estrait du lignage 25  
 des rois dont ie enprendrai la veniance  
 garde ton cors que tu es morz. Et  
 lors li queurt alixandre sus sespee leuee  
 contremont & malagrin ne le refuse  
 pas. Lors sentre fierent an .ij. de feur 30  
 les hiaumes & en a batent ala terre  
 granz chantiax. Durement se desfen-  
 dent & afaillent lun lautre & mout  
 sentreblecent aus cox de leur espees  
 & sentre font plaies petites & granz. 35  
 Si vous di apertement que se lun est  
 vistes & lautre legiers. se lun est preuz  
 & lautre hardiz. Lun ne doute lautre  
 Lun nespargne lautre de donner granz  
 cox & apres & pesanz. Et lautre ne 40  
 les pergne de rendre ce que lautre li  
 preste ainz li rent souuentes forz adou-  
 bles. Que vous diroie la bataille fu si  
 dure & si aspre con ie vous ai conte.  
 Et dura des bien heure de prime iuf- 45  
 ques a uespres tout parigal. Mes acele  
 eure auint droitement que alixandre  
 li orfelins geta vn cop amont de feur  
 le hiaume & confuit malagrin si dure-  
 [*col. ii.*] ment que se il ne fust lanciez 50  
 dautre part il li eust pourfendue la  
 teste en .ij. moitez ace que lespee  
 chei de feur vne autre plaie qui li

auoit este faite. Que vous diroie ie de celui cop que malagrin ot receu fu il mout empiriez & mout feuet regardant que alixandre ne le refiere  
 5 derechief. Et quant alixandre voit celui semblant bien li fu auif que malagrin nauroit vers lu duree. Et lorf auife tant que il le fiert derechief en celui leu meismes & estort  
 10 son cop si labat ala terre naurez amort. Et quant il le vit deuant sef piez il parole & dist. Danz cheualierf felons vostre felonnie vous ahouniz tant auez couru que or vous estuet  
 15 gefir ala terre maugre vostre. Et quant il a ce dit il li errache le hiaume de la teste & le giete en voie & puif li abat la uoitaille & li trenche la teste du bu. Et quant alixandre li ot la teste cospee  
 20 il boute sefpee vfuere. Et quant il vouloit monter le sanc le coumenca a afeblir que il ne puet monter feur son cheual ainz lestuet couchier ala terre ou il voulist ou non.

25 **L**ORS vint morgain feur lui & dist danz cheualiers ie sai apertement que vous estes durement naurez. dame fet il vous dites voir. vous estef chez en tieus [*fol. 166 verso,*  
 30 *col. i.*]. mains fet morgain qui bien vous saura garir. Granz merciz dame fet alixandre. En dementref que morgain tenoit parlement a alixandre. atant ez vous venir la damoiselle du chastel en la compaignie de  
 35 meint preudome. Dont il pristrent alixandre & le mistrent de feur son escu & lemporтерent el chastel & morgain fen ala apres. Et quant il fu conduit en vne chambre morgain fen  
 40 tremist de sef plaies guerir apres ce que li hauberz li fu oste du dos. Et sachiez certainement que il auoit. xv. plaies entre petites & granz & si en  
 45 auoit il vne mout perilleuse & mout redoutable por garir. Et nepourquant morgain dist que mout bien le garira. Et lorf li benda mout bien sef plaies. mes aincoif li mist de sus tel oignement qui mout lempira dont il fu cele  
 50 nuit en angoisse de mort. Alendemain vint morgain & li eure bon iour & li dist dame au iour fui ie venuz

dont ie ne le cuidoe iamef veoir. Mes ala nuit veoir ai ge failli si con ie croi iamef la nuit ne verrai. Non fet morgain quest ce que vous dites.  
 Dame fet il iai perdu trestout le pooir  
 5 de mes membref. Et lors le deslia morgain & quant il fu desliez ele parole & dist. Alixandre biauf douz amif fe ie vous faz oublier touz max [*col. ii.*]  
 & toute doulour quel loier me donrez  
 10 vous. Et il respont & dist quan que iai vmonde & quan que ie puis. Creantez le moi coume cheualierf ce dit morgain & alixandre li creante erranment. Et lors li mist morgain  
 15 de feur sef plaies tel oignement & si precieus que il en chaca de feur lui toute doulour. Dont il dist dame gari mauez. Je en fui liee fet ele. Que vous diroie ie la damoiselle du  
 20 chastel le fesoit si bel & si bien seruir que nul homme malade ne pourroit iamef estre miex. Et quant ele vit que il tournoit a garifon ele fu tant liee & tant ioieuse con nule pluf. 25

**U**N iour auint quele prist morgain par la main & la trest a vne part & li dist. Dame ie vous pri en touz guerredons que vous faites tant pour lamour de moi que alixandre me  
 30 praigne a fame. Et quant morgain oi ce ele respont & dist coume cele qui sanz blasme en vouloit estre & dist. damoiselle venez deuant lui & si orroiz coument ie li en proierai.  
 35 Et lors la moine deuant le lit alixandre. Mes ele li auoit moult bien deffendu que en nule maniere du monde ne preist la damoiselle du chastel afame. Et alixandre la auoit  
 40 creante que ie ne la prendra. Que vous diroie ie quant eles furent deuant le lit. Lorf parole [*fol. 167 recto,* *col. i.*] morgain & dist alixandre or tost du garir que si bele damoiselle  
 45 con ceste est voeil ie que vous praigniez afame & si uous en pri ie quant que prier vous en puis que vous ne vous en escondifiez en nule maniere du monde que vous lauez chier  
 50 achetez dont ele vous amera moult. Dame fet alixandre qui na du sien mauueisement puet douner. Sachiez

certainement que ie ne sui pas a moi  
 pour otroier ce que vous me requerez  
 ne vous poist pas ce que iendrai illi  
 estuet baer autre part que amoi ale  
 5 failli. Quant la damoiselle oi ce ele  
 embroncha lateste & fu vne grant  
 piece pensue. Et nepourquant a  
 chief de piece respont & dist. Sire  
 cheualier puif que iai failli auouf tant  
 10 feites con la coustume requert. Et  
 que en requiert la coustume fet alix-  
 andre. La coustume fet ele requiert  
 que vous me doingniez a vn autre  
 cheualier. Mout volontiers le ferai  
 15 ie fet alixandre alendemain le vous  
 donrai. Agrant ioie & agrant feste  
 furent ceus de leenz de leur dame qui  
 deuoit estre mariee. Et de ce que  
 malagrin son mauuef voisin estoit ocif.  
 20 Et *quant* la damoiselle fen fu alee  
 lors apele alixandre morgain & dist.  
 Dame li quieuf donrons nous a la  
 damoiselle & ele respont & dist. quele  
 le ueut fauoir de lui meismes. Lors  
 25 fen ala morgain en la chambre ou la  
 damoiselle estoit & li dist. Dites moi  
 aqui baez vous que alixandre vouf  
 doint. Je bee fet ele a vn cheualier  
 de cef [*col. ii.*] tui pais que len apele  
 30 guerin le gros. puif que vous ibaez fet  
 morgain & vous lauroiz.

**A**LENDEMAIN auques par tens  
 se leua alixandre a quelque  
 painne & fen vint en mi la sale &  
 35 treuue la damoiselle mout acefmee &  
 dames & damoiselles avec lui agrant  
 plente & barons & cheualiers en viron.  
 Et quant Alixandre ifu venuz tuit se  
 lieuent en contre fa venue. Et quant  
 40 il furent tuit en pes. Lors parole  
 alixandre & dist. Ou estes vous dant  
 guerin li groz venez auant. Et quant  
 guerin foi nomer il faut auant & dist  
 sire veez me ci. Et lors prist alix-  
 45 andre la damoiselle par la main &  
 dist. Garin tenez que ie vous doing  
 ceste damoiselle afame & cestui chafel  
 & quen quil ia pent pour doaire.  
 Grant merciz sire ce dit guerin & ie  
 50 ainsi la preng. Grant fu la ioie & la  
 feste en celui iour que mout furent  
 liez & vn & autre de ce que guerin li  
 gros prist leur dame afame. Que

vous diroie ie en dementres que la  
 ioie en forcoit & morgain la desloial  
 auoit fet apareillier vne litiere deuant  
 la porte du chafel. Et lors prist  
 alixandre par la main & dist. biaux 5  
 amis venez aual que ceste noife vouf  
 ennuie mout. Je ai fet tendre . i .  
 paeillon ou vouf feroiz sanz noife.  
 Et alixandre qui de nule rienf ne fen  
 prenoit garde fen ala avec lui. Et 10  
 quant il fu deuant la porte du  
 chafel & il vit la litiere [*fol. 167*  
*verso*] si bien apareilliee & si bel  
 con nule plus il monta de suf & se  
 coucha auques bel. Et morgain li 15  
 donna aboiure de tel vin que il fu  
 eranment en dormiz. Et ele monta &  
 toute sa mesniee & cheuauchierent  
 tant par leur iournees que il furent  
 venuz en moins de . iij . iourz a la bele 20  
 garde vchafel qui fu de sa mere. En  
 bele garde fu descenduz alixandre li  
 orfelins & couchiez en vne chambre  
 mout a aise. Et au quart iour quant  
 il sefueilla & il ouuri les eulz si uoit 25  
 que il estoit en vne chambre mout  
 bien en courtinee. Il sefcrie & mor-  
 gain loi si fen uint cele part & quant  
 il la uoit si li dist. dame ou sui ie.  
 biaux amis fet ele en mon chafel ou 30  
 ie vouf garirai auques par tens. Il  
 mest mout bel alixandre. Et lors li  
 doune morgain amengier. Et quant  
 il ot mengie si prist garde de ses plaies  
 que il nen sentoit nule doulour. Mout 35  
 fu aaise alixandre tant con il fu bleciez.  
 Mes des lors en auant que il fu gariz  
 il fu courrouciez & tant dolent con  
 nul plus. Mes atant lessé li contes  
 aparler de ceste auenture & parole de 40  
 la court le Roy artus & de la dame  
 daualon que merlin enuoia en yrlande  
 autens que in viuoit.

[*fol. 182 recto, col. i.*] vous en estes  
 deceue que ie naim ne moi ne autrui 45  
 puis que entel leu sui sanz issir de  
 ceenz. Sire cheualier fet la damoiselle  
 de ceenz ne poez vous issir se par moi  
 non & si vous dirai pourcoi. Je fai  
 apertement que vous auez creante 50  
 prison ala dame de ceenz. Et si voeil  
 que vous sachiez quele ne vous retient  
 pour autre achoison fors seulement

pour faouler fa luxure. Tesiez damoifelle fet alixandre quele est de fi grant aage quele ne bee atel chose. En non dieu fet la damoifelle mal la  
 5 counoiffiez que ie voeil que vous fachiez que tout fon espoir & fon trauail nest fe pour faouler fa luxure non. Et tant voeil ie que vous fachiez  
 ce dit li orfelins alixandre que aincoif  
 10 que ie me couchasse ofi leide chose & ofi uielle con est morgain trencheroie ie ames . ij . mains an . ij . mes pendanz. Et lors coumenca la damoifelle a rire mout durement & puif  
 15 parole & dist.

**D**ANS cheualiers se croire me voulez ia morgain ne beera a vous pour fa luxure. Et si vous deliuerai de ceenz sanz vous meffere des couuenances. Damoifelle fet alixandre iotroi  
 20 ce que vous voulez fauf mon creant. Dites moi que vous en baez afere. Sire fet la damoifelle il vof estuet tant amer moi con ie faz vous. que  
 25 morgain est ma coufinne [*col. ii.*] germainne de uoir le fachiez vof. Et puif quele saura que vous estes a moi ele ne beera ia mes a vous. Et ie donrai  
 cestui chafstel auquans du pas par nuit  
 30 *que* maintenant i fera meitre le feu & abatre les murs & les torf ala terre. Dont vous en feroiz deliurez erramment. puis que vous le voulez ainfi  
 fere fet li orfelins ie garderai la piece  
 35 de terre armez de toutes armes . ij . anz entiers en contre touz houmes morgain ne me leffa pas la garde du chafstel ainz leffa mon cors en la garde  
 dautrui dont iene doi garantir son  
 40 chafstel. Se ainfi le fetes ie men tiens bien apaiez. Lors li court la damoifelle les braz tenduz & le bese & il bese lui & puif en fist autre chose qui appartient au besier. Grant ioie de moine  
 45 la damoifelle de lorfelin alixandre & mout se folace & le bese & en fet tout son bon & il coume celui qui rienf  
 nen fauoit de cele chose en coumenca  
 50 afere selonc la coustume. Et fachiez certainement que cele damoifelle entra en cele chambre pucele dont ilec acele foiz perdi son pucelage. Et quant il ont grant piece de mene *en*

leur ioie lors dist la damoifelle que maintenant que il verra le feu mis el chafstel que il se mete hors par mi la fenestre & aual trouuera armes & cheual auques a fa uolente. Et lors  
 5 li moustre vne fenestre par ou [*fol. 182 verso, col. i.*] il pooit aaiseement descendre hors du chafstel & alixandre respont & dist que bien i descendra a aiseement. Et lors le bese la damoifelle & puif le coumande adieu & fen  
 vet au quans du pas qui mout bien la recut coume celui qui son oncle estoit & frere son pere. Sire fet ele tant  
 mauzez proiee que ie vous conseillasse  
 15 coument vof pourriez estre en seline de bele garde. Or est venuz li termes que ie vous metrai dedenz si en fetes tout ce que vous en gist de feur le  
 cuer. Quant le quans oi ce il fu tant  
 20 liez que nul plus. Et lors la prist entre les braz & la bese plus de . c . foiz & dist. bele niece vous mauzez mout grant ioie mis au cuer & ia ne maist dieus  
 fe vous ne feroiz dame de mon ostel  
 25 il mande ses amis & pres & loinz & les prie que il soient apareilliez darmes & il si furent que moult font liez de la nouuele.

**Q**UE vous diroie ie quant la nuit fu  
 30 venue & il ot apareillie . iiij<sup>e</sup>. cheualiers & la damoifelle les conuoie iusques alentree de la bele garde droitement la ou ele sauoit la posterne par ou morgain sen iffoit priueement.  
 35 Ele auoit vne clef dont ele ouuri la posterne auques coument. Et lors se mist li quans dedenz & auec lui touz ses amis. La guete auoit mout corne & [*col. ii.*] mout crie. Lors sefoit acoisiez.  
 40 Mes li quans imist le feu de toutes parz erramment. Et quant la gueite vit ce il crie trai trai li feus est vchafstel de toutes parz. Li chafstelains se lieue & trestouz les autres mes il nont que de  
 45 laier fors que sauuer leur vies il se gietent aual par mi les fenestres pour sauuer leur cors mes il furent erramment pris & retenuz. Mieux leur vient que li quans les giete que il fuf-  
 50 sent ars que toutes parz estoit li chafstiax espris. De lautre part li orfelins alixandre se geta aual parmi la fenestre



la droitement ou la damoifelle estoit  
 qui la tendoit & auoit ilec apareilliees  
 bones armes & bon cheual dont il garni  
 son cors & puis monta & fuiui la  
 5 damoifelle qui a loftel dune feue en-  
 tain le conduift. Ilec le fist descendre  
 & estre aaife. Li quans fu tant deuant  
 bele garde que toutes les forterefces  
 en furent arsef & misef en cendre. Et  
 10 quant li iourz fu venuz il fist abatre  
 les murs & les tours & puis fist oster  
 les pierres dilec. Et au quart iour en  
 voia la damoifelle vn sien varlet en la  
 forest daruences pour conter les nou-  
 15 uelef amorgain qui moult en fu cour-  
 rouciee quant ele en fu certaine. De  
 lautre part monta li orfelin alixandre  
 armez de toutes armes & [fol. 184,  
 col. i.] manda & pres & loinz auf  
 20 cheualiers de pris que se il ofent venir  
 veoir la piece de terre ou bele garde  
 auoit este que ia ne partiront dilec  
 sanz iouste & sanz bataille. Nouueles  
 qui tost courent & par a mont & par  
 25 aual fen vint vn varlet chief vne  
 damoifelle qui moult estoit & cointe &  
 bele. Il conta la nouuele tres deuant  
 fa cort & fu oie de meint pseudoume  
 qui mout sentremetoient damer la  
 30 damoifelle. Et quant ele oi ce ele  
 seurrist vn petit & puis dist. puis que  
 celui chr est si orgueilleus. Ja ne  
 maist dieus se ie ne ferai autretant  
 orgueilleuse con il est ou plus. Et lors  
 35 coumande que fa cort & son pauillon  
 soit ilec deuant lui. Et bien le fache  
 chascun fet la damoifelle que iamef  
 ne donrai mon cors forf acelui qui a  
 outrance le metra & fera ilec fa court  
 40 vn an & de mi. Et se aenture aide  
 tant au cheualier que il ne soit outrez  
 ele li donra son cors & .iiij. iournees  
 de terre bien coltiuee & par lonc &  
 par le ou il feraen sefine de .iiij. tieus  
 45 chastiaus que il ne doutent que dame  
 diex feulement.

CELLE damoifelle dont ie vous ai  
 parle auoit est fille au duc de  
 50 rancerf li pelerin qui tout son aage  
 auoit vsee fauie en pelerinage feule-  
 ment & deuant la porte de ihe- [col. ii.]

rusalem auoit este son cors mis en  
 terre. Et nauoit de touz enanz forf  
 feulement ailief cele bele damoifelle.  
 Dont aloir estoit bouene & tout le pais  
 en viron. boueine estoit vne eue fete 5  
 auques foutilment. Et dedenz cele  
 eue estoit vn *buf* dor que atrogles  
 imist autens que il viuoit & cele eue  
 fechoit vne foiz en lan si du tout que  
 len pooit bien veoir & atouchier le 10  
 buf dor. Mes il estoit enchaenez dune  
 chaene que nus ne la pooit trenchier  
 que leue ne retournaft aincois arriere.  
 Que vous diroie ie quant ayliet ot sine  
 fondit. Maintenant courent sef houmes 15  
 cele part ou bele garde auoit este.  
 Ilec fu tenduz son pauillon & toute  
 facourt & ele monta de feur vn palef.<sup>1</sup>  
 . . . & f . . . mist au chemin & A . . .  
 . . . tant quele fu v . . . . . 20  
 place. En dem . . . . . vouloit de  
 . . . . . venfure q1  
 qui ilec . . . . .  
 iouste . . . . .  
 li leffe . . . . . 25  
 con. . . . .  
 ve . . . . .  
 ue. . . . .  
 . . . . .  
 . . . . . 30

[6 lines missing.]

[fol. 184 verso col. i.] & dist danz  
 cheualiers nen feites plus. Quest ce  
 damoifelle fet alixandre. Et lors li  
 conta aielief coument. .iiij<sup>c</sup>. cheualiers 35  
 la tiennent courte pour prendre a fame.  
 & ele les atrestouz en vaiz encontre  
 lui & se il puet maintenir ce que il  
 aempris ele le fera seigneur de .iiij.  
 iournees de terre bien coltiuee & par- 40  
 lonc & parle dont il gardera a lui .x<sup>m</sup>.  
 houmes que a pie que a cheual. Da-  
 moifelle ce respont alixandre fachiez  
 certainement que de garder ce que  
 ie ai empris en ferai ie tout mon 45  
 pooir. Mes se il vient ici aucun qui  
 lonour emporte de feur moi ie laurai  
 a mestre. vne autre foiz en ferai ie  
 mieulz que il men a prendra. Danz  
 cheualiers fet la damoifelle ie vous de- 50  
 mande vn don qui mout pou . . . .

<sup>1</sup> At the places where the points are the MS. is defective. It seems that the letters have been effaced by the influence of humidity.

. . . . . ftera & que ie en ferai au  
 . . . . . ers vous. demandez  
 . . . . . alixandre que ie lo  
 . . . . . ie fet aielies que  
 5 . . . . . aume & abatez  
 . . . . . defuelope-  
 . . . . . que vouf  
 . . . . . toute  
 . . . . . felinf  
 10 . . . . . fa  
 . . . . . ifa  
 . . . . .  
 [8 lines missing.]  
 15 [col. ii.] denz que iamef naura mari fe  
 lui non fe il la deigne prendre & fe  
 il la refufoit afame ele li donroit fon  
 cors en putage. Et lors abat fa  
 guimple & puis dift. Danz cheualierf  
 20 len me uet contant que il ne treuent  
 fi bele damoifelle en . xv. citez con ie  
 fui. or regardez fe il metrichent ou non.  
 25 **Q**UANT alixandre vit la damoifelle  
 fi bele riens il cuide certainne-  
 ment que toute la biaute du fiecle foit  
 en lui feulement bien li fu auif quele  
 foit vns anges defcenduz du ciel.  
 ha! damoifelle fet il leure que vous  
 veniftez ceste part foit beneoite. Je  
 croi certainement que vous estes  
 defcenduz du saint paradis. Je voeil 5  
 que vous fachiez que force de vofre  
 biaute me feroit melfer a trestouz voz  
 cheualiers fe ie neuffe emprife ceste  
 auenture. Dont ie vouf di vraiment  
 que ie me tieng des or mes pour 10  
 vofre cheualier & quanque ie ferai il  
 fera pour vouf. Et la damoifelle  
 refpont & dit que iames ne beera fors  
 alui feulement. Et lors fentrecou- 15  
 mandent adieu. Et quant la damoi-  
 felle fu defcendue tant liee & tant  
 ioieufe con nule plus. Atant ez vous  
 venir celui cheualier def autres qui  
 plus la tenoit courte de prendre a  
 fame. Et quant il vit alixandre touz 20  
 armez il coumande a fon efcuier que  
 . . . liace . . . glaiues li aportaft &  
 . . . . . de par lui que il enpreigne  
 . . . . . oitie. Li efcuierf fen ala a efpe.  
 . . . . . Et quant il fu deuant alixan. 25  
 [End of fol. 184 verso, col. ii.]

GREAT TOURNAMENT OF GALAHALT OF SURLUSE.<sup>1</sup>[*Fol. 77 verso, col. ii.*]

O R dit li contes que alende-  
 main se leua li hanz princes  
 galeholt auques matin. &  
 ausi firent les barons & les  
 5 cheualiers qui grant talezt auoient de  
 tournoier. Les gresles & les estrumenz  
 coumencent a soner. & lors furent  
 apotez les gonfanons el champ. Les  
 cheualiers furent armez & les dames  
 10 estoient montees auf loges avec la  
 Reyne Gueneure. Et lors coumence  
 li tournoiz de toutes parz. & les cheua-  
 liers cheoir ala terre lun ca & lautre la.  
 Dinadan porta celui iour armez. non  
 15 pas a feu de Galeholt. mes auques en  
 repost. & le fesoit si bien que mout fu  
 loee sa proesce. Et quant il vit que  
 ancelot dulac issi del ranc il issi du  
 tournoiemet. Que vous diroie ie celui  
 20 iour porta armes li Rois de norgales &  
 le fist si bien alaide de bleoberif de  
 Gaunes & de hector des mares que  
 merueillef auoient [*fol. 78 recto, col. i.*]  
 fetes que de leur glaiues que de leur  
 25 espees. Et fachiez queancelot du lac  
 auoit changief ses armes. et ce auoit il  
 fet por la priere au roi bandemaguz de  
 Gorre. quant hector des mares le vit  
 venir si asprement que de quan quil en  
 30 controit en son venir fesoit il sentir la  
 seche terre. Il fa dresce cele part au  
 ferir des esperons. & auoit vn glaiue  
 fort & gros. &ancelot en auoit vn  
 35 oume. Quant il vit hector que il ne

counoiffoit acelui point. Il fi adresce  
 la teste de son cheual. Et sentrefier-  
 ent si durement que il brifent leur  
 glaiues iusques auf poinz & puis passent  
 5 outre. &ancelot qui le dur cop senti  
 regarde arrieres lui pour counoistre le  
 cheualier qui si durement iousta alui.  
 Et lors prist vn autre glaiue & retourne  
 cele part ou il voit hector aler. &  
 hector auoit ia recouure vn autre  
 10 glaiue pour iouster alancelot. Que  
 vous diroie quant il sentreurent il  
 lesent courre lun en contre lautre leur  
 glaiues abeffiez & sentrefierent si dure-  
 ment que li plus foibles en senti la  
 15 seche terre.ancelot passe outre &  
 son frere hector remest arrieres. Et  
 quant blioberis vit celui cop il sadresce  
 versancelot & tenoit sespee leuee  
 20 encontremont. Etancelot qui venoit  
 [*col. ii.*] vers lui son glaiue abeffie &  
 le vouloit ferir par mi le piz. bleoberif  
 giete vn cop de lespee & trenche le  
 glaiue queancelot tenoit & il passe  
 25 outre sanz iouster alui. Et quant lan-  
 celot ot parfourni son poindre. Il  
 retourne & ia li estoit bleoberif en mi  
 leuif sespee empoingniee. Et fiert  
 ancelot amont de feur le hiaume si  
 durement que il lebronche de feur  
 30 le col de son cheual. Et bleoberif li  
 vouloit douner vn autre cop. mes lan-  
 celot fest lanciez alui & le fessit au  
 hiaume si le flatist du cheual aterre.  
 Quant li rois de norgales vit ces .ij. 35  
 cheualiers abatuz & par vn seul cheua-  
 lier il le prife mout. Et nepourquant

<sup>1</sup> All these adventures of the great tournament are also in the Harl. MS. 1629. I have given the reading of the Add. MS., because it is more complete and the text is better. Only one portion of the former MS. I have copied which is not in Add. See pp. xxxviii and xxxix.

il li leffe courre entrelui & les cheualiers de sa mesniee. & eussent ilec pris  
 lancelet a fine force se ne fust li Rois  
 des . C . cheualiers qui le secourut.  
 5 Ilec fu vne si grant meslee que aus  
 cox des glaiues que aus espees. que se  
 la fussiez a celui point. bien eussiez veu  
 cheualiers abatre a grant plente que  
 dune part que dautre. Li Rois de  
 10 norgales quant il ot brisie son glaiue  
 dont il en abati vn cheualier de fore-  
 lois. Il geta sa main & prist le cheual  
 & le donna a hector des mares qui  
 mout durement se deffendoit & li dist  
 15 sire montez & le mon isnelement que  
 mout en fu liez. & ostee sespee du  
 fuerre & sadresce vers vn [fol. 78  
 verso, col. i.] cheualier & le fiert si  
 durement que celui na tant de poir  
 20 que il peust acheual durer ainz vole  
 a terre & chei de lez blioberis. Et il  
 prist le cheual du cheualier & monta  
 sus erramment. Que vous diroie ie  
 ilec fu grant la meslee & si grant li  
 25 chaples que se ce fust mortel bataille  
 si furent il assez a grant meschief. Et  
 quant lancelet vit ce il dist a soi meif-  
 mes que il ne le soufferra pas. Il tint  
 sespee empoingnee & coumence a ferir  
 30 a destre & a fenestre & a abatre cheua-  
 liers & cheuaus & errachoit escuz de  
 cox & hiaumes de testes & fesoit si  
 grant merueille darmes a celui point  
 que nul ne leueoit qui ne deist que il  
 35 eust en lui la graigneur proesce du  
 monde. Et lors coumencent les cheua-  
 liers a foir deuant lui.

**Q**UANT melegant vit les merueil-  
 les que il fesoit. Il counut  
 40 erramment que il estoit lancelet du  
 lac. & que pour lui deceuoir auoit il  
 changniees ses armes. il nauoit celui  
 iour seru ne de glaiue ne despee que  
 touz iourz auoit regarde par mi le  
 45 tournoiement se il veist lancelet du  
 lac. or sest aperceuz que ce est il.  
 Que vous diroie ie il auoit prie les  
 cheualiers de sa banierre que il ferissent  
 enz el cheual Lancelet. ou de glaiue  
 50 ou despee ou ala trauerse si durement  
 que il neust poir destre acheual. Il  
 hurte le cheual des esperons son glaiue

mis de feu [col. ii.] le fautre. & sad-  
 resce en contre lui. mes li Rois ban-  
 demaguz son pere auoit tant prie  
 fanfes li hardiz que il fauoit abon  
 cheualier que il ne iousta a milui 5  
 fors que amelegant son filz. Celui sen-  
 tes auoit a conduire . iij<sup>e</sup> . cheualiers.  
 Et quant il vit melegant en champ  
 entre lui & ceuf que il auoit a con-  
 duire. Il leffe courre en contre lui. 10  
 Que vous diroie ie melegant ne pot  
 refuser la iouste de fanfes de forelois  
 que trop il feroit tourne a grant viltez  
 & descouuerte fust sa desloiaute. Lors  
 sentrefierent andeuls les cheualiers de 15  
 feu les escuz. Si durement que  
 voellent ou non leur estuet voidier les  
 arcons & cheoir a terre de feu les  
 croupes des cheuaus. Et lors sentrefie-  
 rent les autres cheualiers que dune 20  
 part que dautre & sentrabatent ala  
 terre souuent & menu. & se ne fussent  
 li cheualier de Gaule qui avec melea-  
 gant estoient venuz. Ja sa deffense  
 ne li eust mestier. que senfes ne leust 25  
 retenu a fine force. mes il furent preud-  
 oumes & hardiz cheualiers si le de-  
 liurent dilec & le firent monter en mi  
 le tournoiement. La meslee fu ilec  
 grant & merueilleuse que apres les 30  
 cox de leur lances trestrent il les  
 espees & sentredourent si grant coume  
 se il fussent anemis mortieus.

**Q**UANT li hanz princes vit que  
 leure de disner estoit ia passee. 35  
 il fet soner le cor [fol. 79 recto] en mi  
 le tournoiement. & quant li cheualier  
 oient la uoiz du cor Il se traient en  
 sus les vns des autres & sen vont chascun  
 a leur gonfanon. La Reyne Guenieure 40  
 & les dames & les damoiseles descen-  
 dent des loges & sen vont conduire  
 la Reyne. Et ele retint avec lui pour  
 disner vne partie des dames & des  
 damoiseles. Les tables estoient dre- 45  
 ciees & lors fu leuee donnee & chaf-  
 cunne sa fet au disner. & menient  
 a grant lesir. delautre part les cheua-  
 liers sen vont a leur osties & ostent  
 leur armes & leue leur fu donnee que 50  
 les tables estoient drechiees. Et il  
 sa firent & menient que assez orent

de coi. En demestref que li hauz  
 princes Galeholt estoit assis au dîner  
 entre lui & fes barons. entre dedenz  
 son pauillon vn varlet & femist agen-  
 oulz deuant le haut prince & dist.  
 Sire ci menuoie vn cheualier. Il  
 vous mande *que* en nule maniere du  
 monde nenterra en vostre tournoie-  
 ment pour estre encontre ceus de  
 forelois. non pas pour ce que il ne  
 ioustaft volentiers aeuls. mes il fet  
 apertement que il nen porroit porter  
 fe honte non. Mes il vous requiert  
 vn don qui de rienf nen pirera le pris  
 de vostre tournoiem. volentiers fet  
 li haut princef se li dons que il de-  
 mande ne doit fauffer mon establissem-  
 ent. Je lotroi fire fet li varlet.  
 vous li auez doune [*col. ii.*] que il  
 conduira vne damoisele au tournoie-  
 ment. Et se nus cheualiers est tant  
 preuz netant iustes qui de feur lui la  
 pourra conquerre. il la prendra coume  
 la feue. Et des lors en auant iusquef  
 au terme de vo tournoiem face  
 darmef pour lamor delui. Quant  
 ancelot oice. si fa percut que il  
 nofoit venir au tournoiem pour  
 doute de lui. & pour celui ail pris  
 celui fet. Il coumence a fouz rire &  
 dist. Sire or iparra alendemain que  
 ie vous di apertement que li cheualierf  
 aura assez que soustenir. que il ia que  
 dune part que dautre. assez de preud-  
 oumes qui de feur lui sentremetront  
 pour la pucele auoir. mes ie de la  
 moie part la quit du tout. Ha ! chetif  
 cheualiers ce dist dinadam. ie cuidoie  
 que tu deusses porter le los & le prif  
 de ce tournoiem. ainsi con tu las  
 eu iusquef ci. & pour seulement la  
 pour dun cheualier en as quite le  
 champ. Certes ia de par moi nen  
 fera il quitez ainsi legierement. Taifiez  
 ce dist li haut princef. dinadam. que  
 vous nestef se menaciez non. Encore  
 nosastes vous meitre le pie au tor-  
 noiem. Anon dieu ce respont  
 dinadam. cuidiez vous que ie vous  
 refemble. Et lors coumencent trestuit  
 arire & dient aucuns. Sire vraiment  
 le fachiez vous que il fu au tournoie-  
 ment. mes il idemoura petit. Est ce  
 [*fol. 79 verso, col. i.*] voirf fire dina-

dam ce respont Galeholt. La pour  
 de ton compaignon en fu la droite  
 achoifon ce respont dinadam. que  
 ia mauoit espie quant il oirent ce.  
 Il coumencierent trestuit arire mout  
 durement. Et lors dist Galeholt au  
 varlet qui deuant lui estoit agenoulz.  
 que il se leuast enestant & die a son  
 feigneur que alendemain fera esgardee  
 fa proefce. & fes preuue. Li varlez  
 fu enestant leuez & le coumande  
 adieu. & sen retourne a son feigneur &  
 li conta la nouuele tout ainsi con  
 vous auez oi ca en arrieres. Et li  
 hauz princef demande auf barons de  
 leenz que il dient felonc leur auif que  
 il cuident qui li cheualiers foit. *que* la  
 damoisele veut conduire au tournoie-  
 ment. dont ie vos di apertement que  
 il facordent la graigneur partie apala-  
 medes. Mes atant leffe li contes  
 aparler de ceste auenture & parole de  
 palamedes li mescouneuz.

**O**R dit li contes *que* palame-  
 des estoit a cel point mis  
 apres la beste glatissant.  
 mes vne damoisele len  
 auoit oste & conduit lauoit iusquef  
 en forelois. Ou li [*col. ii.*] tournoie-  
 menz estoit chascun iour feruz. ainsi  
 con vous auez oi conter ca en arrieres.  
 & la choifon coument cele damoisele  
 lestoit ale querre. ne voeil ie pai  
 oublier. ainz la vous uoel retrere en  
 conte. voirf fu que en la chambre de  
 foreloif auoit vn mout orgueilleuf  
 cheualier qui marchiffoit ala damoi-  
 fele. Et fachiez que il li auoit chal-  
 engie fa terre. & la damoisele sen  
 estoit clamee deuant Galeholt mes il  
 estoit feurpris de grant afere si lenuoia  
 a vn quans qui marchiffoit aeuls.  
 celui *quans* auoit non flaimers & li  
 orgueilleuf cheualier auoit non Gozoif.  
 Li quans en auoit tenu parlement &  
 Gozois en auoit doune son gage  
 pour prouuer que la damoisele ne  
 deuoit auoir point de terre. Flaimers  
 auoit doune le iugement que la  
 damoisele sen deffendist par la bataille  
 & li donna respit de .xl. iourz felonc  
 la coustume. Que vous diroie ie.

cele damoisele fen estoit alee ala court le roi artus mes la court estoit acelui point adaguenet. Ilec auoit vn cheualier malade que len apeloit fagremorf  
 5 li defreez. Et quant il vit cele damoisele il la counut erramment. Lors la fist apeler deuant lui & li dist. Damoisele pour de faute de ceste court auez vous damage. & perdrez  
 10 vostre terre. mes fetef le bien. metez vous en ceste fo- [fol. 8o recto. col. i.] rest. que ie fai apertement que la beste glatissant ifu veue. & li cheulierf qui fen ua apres lui est vns des bons  
 15 cheualiers du monde. Criez li merci que il se mete en vostre querele. & ditez li nouueles du tournoiemment de forelois. La damoisele fen ala erramment en la forest & trouua palamedes.  
 20 & la beste glatissant. Et lors li conta la damoisele premierement du tournoiemment de forelois. Et quant il oi ce. il lessa la queste de la beste glatissant. & quant ele uit que il auoit du tout lessie  
 25 aler la beste. ele li conta coument ele auoit grant befoing de lui. Et li crie merci que il otroia le secours & fen uint auez lui en forelois & se combati au cheualier & loutra darmes. dont il  
 30 li cospa la teste voiant li quans naymers. Quant palamedes li ot trenchie la teste. il dist ala damoisele quele fen viengne olui au tournoiemment que feil ni entre pour la choison de lui. Ja  
 35 nen portera ne los ne pris. Et cele damoisele deuoit palamedes conduire au tournoiemment ainsi con vous auez oi ca en arrieres. Et fachiez certainement quele estoit vne des beles damoiseles  
 40 oiseles du monde & eust doune a palamedes fameur se il ne fust paiens. & fele fust paienne ausi coume palamedes estoit. Il fen fust [col. ii.] tenuz a bien paiiez.

45 **Q**UE vous diroie ie en forelois estoient andui chief vne veuee dame. La damoisele estoit si richement appareillie que au tournoiemment ne fu veue nule mieuz. fors la  
 50 Reine Guenieure seulement. Cele estoit appareillie & acesee felonc sa gentillesce & palamedes auoit

changieef ses armes & les auoit toutes fresches & neuues. Et auoit en son escu pourtrete tout nouuelement la beste Glatissant. Et autrefsi auoit il en son hiaume & en ses couuertes  
 5 & ypanoncel autrefsi. Celui iour que son varlet li apporta les nouueles de par le haut prince Galeholt que il deuoit estre au tournoiemment felonc fa requeste. Lors fu il tant liez & tant  
 10 ioianz que ia encuidoit auoir portelonneur & le pris de feu touz les autres. Il fauoit apertement felonc fa requeste que ia pour lancelot nauroit destourbier. Sanz ce que son  
 15 varlet li auoit conte que il le quita deuant le haut prince & deuant mains autres barons. nil nauoit dote fors de lui seulement. A grant feste & agrant ioie fina celui iour. Il estoit en celui  
 20 ostel touz feus & la damoisele auez lui. & la dame de lostel qui moult estoit & sage & courtoise & auoit vn filz bel & cointes & moult sentremetoit de feruir  
 25 [fol. 8o verso. col. i.] palamedes. Celui iour que palamedes entra en son ostel fen ala il pour prendre les viandes pour lui & li roif de . C . cheualierf li en douna a grant plente. La nuit fu venue obscure & palamedes  
 30 fen ala couchier auques par tens que moult li tarde que il nest en mi le tournoiemment que il icuide tant ferre que bien en orra parler triftans de benoyc. & la reyne ausi. Mes atant  
 35 lessa li contes a parler de palamedes li paiens. & vous conterai du tournoiemment qui fu feruz alendemain.

**A**LENDEMAIN ce dit li contes leua li hanz princes  
 40 auques par tens. & arma son cors de toutes ses armes & dist a lancelot du lac. que il effaiera premierement le cheualier ala damoisele. Sauoir feil a en lui si  
 45 grant proesce con il en fet le semblant. Et lors coumande les gresles a sonner & les estrumanz. Les barons & les cheualierf se lieuent & arment leur cors. Et quant li iourz fu venuz biaux  
 50 & clers. Les gonfanons furent conduit el champ les cheualiers les fuiuent

ainfi con il estoient acoustume. Les  
damef & les damoiseles conduifrent  
la Reyne aus loges. & monterent  
avec lui. De lautre [col. ii.] part  
5 palamedes conduift sa damoisele qui  
montee estoit de feur vn palefroi tout  
couuert dun vermeil famit trainant  
par terre. Quant la damoisele fu en  
mi le champ. Lors coumenca acrier  
10 vn def herauz qui le tournoient  
auoit acoustume acrier. veez le cheu-  
alier ala damoisele. qui pourra ceste  
damoisele conquerre de feur lui. il la  
pourra prendre coume la feue. Et  
15 lors courut cele part le cheualier.  
Mes li hanz princes Galeholt qui  
montez estoit de feur vn cheual fort &  
yfnel & estoit armez de toutes armes  
emprist le fef feur lui. Que vous  
20 diroie ie. quant li cheualiers virent  
ce. il se traient en fus. Et palamedef  
qui bien counut que ce estoit Gale-  
holt ace que il leuit graigneur def  
autres & armez si richement con alui  
25 appartenoit. Il auoit vn glaiue en  
samain. Et lors leffe courre en contre  
la venue du haut prince qui ia li  
venoit esperonnant. Mes tieus fu la-  
venture au ioindre des glaiues que lun  
30 ne lautre ne gagna rien. que ausi  
brisa palamedef son glaiue de feur le  
haut prince. con il fist de feur lui.  
& quant il orent parfourni leur poin-  
dres. Il pristrent chascun vn autre  
35 glaiue. & sentrelessent courre leur  
glaiues abessiez si durement que iuf-  
ques auf poinz brisent leur glaiues.  
& puis sentrehurtent des cors & des  
40 visages si afrement que li plus preuz  
palamedes fu ace menez que a pain-  
[fol. 81 recto, col. i.] nef se tint a cheual.  
ainz chai tout en uers feur la croupe  
de son cheual. Et nepourquant il ne  
45 pert ses estriers. ainz sa ficha si dure-  
ment que il remest es estriers & el  
cheual. Et li hanz princes passe outre  
& ot parfourni son poindre. & puis  
retourne de feur palamedes que bien  
50 le cuide outrer darmes. mes il le  
treuve autresi vistes con vn lyon  
fameilleus. & ot oste sespee du fuerre.  
& li reuiet en mi le vis.

LORS oste li hanz princes sespee  
du fuerre. & hurte son cheual  
vers palamedes. Que vous diroie ie.  
Lors coumencent la meslee entreus si  
dure & si afre que li plus forz en ot 5  
assez a soustenir. Se li hanz princes  
dounne vn cop apalamedes. palamedes  
li rent erramment. Lors giete Gale-  
holt sespee en contremont. & giete vn  
cop apalamedef & le consuit amont 10  
de feur son hiaume. Lespee nel puet  
en tamer ne tant ne quant. ainz chai  
de feur le col du destrier palamedes.  
& li trenche doutre en outre. & lors  
fu palamedes a terre de feur sespez. 15  
Il tenoit sespee empoinnee & dist.  
Sire descendez. & se ce ne faites. Je  
vous ferai estre apie ausi con vous  
feistes moi. Lors descent li hanz  
princes de son cheual & dist. apala- 20  
medes. dant cheualier montez de feur  
mon destrier par larius que vous plus  
amez v monde vous empri ie que ie  
mentieng pour vaincuz. & vous clain  
quite la damoisele. Quant palamedef 25  
foi q- [col. ii.] ter de celui que il dotoit  
coume la foudre. Il fu tant liez con  
nul plus. Il monta erramment. & sen  
vint la droitement ou la damoisele es-  
toit de lautre part. vn cheual fu amene 30  
au haut prince. & il monta erramment  
& prist vn glaiue & se mist el ranc. Et  
lors vint en contre lui dynadam. qui  
bien cuida que il fust si durement  
traueilliez que il neust vers lui duree. 35  
Que vous diroie ie. entre li hanz  
princes & dynadam. lessent courre  
lun en contre lautre. leur glaiues mis  
de feur le fautre. & leur cheuaus espe-  
ronnant mes tieuf fu laventure au 40  
ioindre des glaiues que il les brisent  
an .ij. lun de feur lautre. & lors passent  
outre pour parfournir leur poindre. &  
quant dynadam voit quil ne la abatu.  
il oste sespee du fuerre & sadresse vers 45  
le haut prince. & quant il le voit venir.  
il oste sespee du fuerre & sa dresse vers  
lui. Que vous diroie ie. ilec ot vne  
bataille si afre que combien que len  
parole de gabois de dinadam. Il es- 50  
toit assez preudome. & quant il estoit  
eschaufez de feur aucun cheualier. il  
li dounoit assez que soustenir. Si vouf  
di apartement que se li hanz princes

li dounoit vn cop aspre & pesant. Il li rendoit assez tost. Li gens nestoit pas parigal. que dynadam en feoit tout son pooir pour ce que il le counoiffoit  
 5 que a outrance le vouloit metre pour lui gaber menu & fouuent [*fol. 81 verso, col. i.*] mes li hanz princes ne counoiffoit lui. dont il nen feoit pas son pooir. Ainz cuidoit que il fust  
 10 aucun cheualier. auques courageuf & vistes & pleins de hardement. dont il se delitoit mout en fa proefce.

**M**OUULT se combat dynadam & mout sefforce & mout volentiers  
 15 menast le haut prince aoutrance. mes il nestoit pas enfant ne tieus cheualiers que len le peust delegier vaincre ainz estoit vn des bons cheualiers du monde. Que vous diroie ie quant  
 20 dynadam vit que pour noiant se traueilloit. Il parole & dist sire cheualier assez nous fumes combatuz. Les autres nous attendent pour en coumencier le tournoiement. Se il vous  
 25 plest lessons des ormes ceste emprise. & alendemain de vous osez assez me troueroiz deuant voz eulz. & quant li haut princes oi ce. il boute sefpee vsuerre & le lesses empes. Quant  
 30 ceus qui le tournoiement regardoient virent que li hanz prince auoit quite dynadam. Il coumencierent trestuit arire que bien cuidoient certainement que il le couneust. Et quant  
 35 Galeholt ot la rifee que cil denuiron feoient. il sapercut que il estoit deceuz. & que li cheualiers qui a lui feoit combatuz. nestoit autre fors que dynadam. Et lors le rapele a la  
 40 bataille & il respont & dist. Sire cest atart. Et hurte son cheual des esperons. [*col. ii.*] & sen uet ausi coume se la foudre le chacast & sen ala des armer. De lautre part li hanz princes  
 45 Galeholt prist vn glaiue & se mist el ranc. & celui qui de rienf de la moit pour ce que il amoitancelot du lac. & que namoit autre tant lui. puis que il ne se puet vengier deancelot il se  
 50 cuide vengier de Galeholt. Quant il le uoit en mi le ranc. Il li lesses courre car bien le counut li haut princes quant il le vit venir. & mist le glaiue

de feur le fautre & hurte son cheual des esperons. & quant il encontre meleagant qui a lui failli aerdre. Il le feri par mi la gorge. Et se meleagant ne se fust lanciez ala terre. Iames  
 5 neust ple debouche. & li hanz princes qui abatu la. hurte auant & enfiert vn autre cheualier de celui glaiue meismes & la bat ala terre. & lors oste son glaiue. Que vos diroie ie pour ces .ij.  
 10 cox dont furent abatuz les .ij. cheualiers de gorre. Lessent courre trestuit en femble ceuf que meleagant conduiffoit. & eussent bien pris & retenu Galeholt. se ne fust henri li marchis  
 15 qui lesecourut. & avec lui .CC. & L. cheualiers. Illec fu dure & aspre la meslee. Il na pert pas tournoiement ainz apert mortel bataille en coumenciee entre paiens et crestiens. Illec  
 20 fu pris meleagant & leussent mene emprison se ne fust li dus de cambenic. qui le fecourut. & avec lui trestoutz sef cheualiers. [*fol. 82 recto, col. i.*] Il le fist monter maugre ceus  
 25 de lautre partie. & Galeholt qui sefpee auoit ostee du fuerre en feoit merueillef. Il sen aloit par mi le tournoiement & dounoit adestre & a senestre & efrachoit escuz de cox &  
 30 hiaumes de testes. & feoit si granz merueillef darmes. que len li dounoit le los & le pris de feur touz les autres. Li counestables Galeholt qui au mestre gonfanon estoit pour garder. quant il  
 35 uit que il se combatoient aus espees. il enuoie cele part vn cheualier qui asmonz estoit apelez. Celui asmonz estoit vn des bons cheualiers du monde. & auoit en sa compaignie.  
 40 xl. cheualiers qui onques mes ne furent abatuz en leu ou il venissent. Il hurtent leur cheuax & vont cele part esperonnant & leur glaiuef mis de feur le fautre. & quant il furent au ferir chaf-  
 45 cun en abati le sien.

**A** CELUI point iffi hors li hanz princes du tournoiement & se fist des armer & puis regarda la meslee qui moult estoit parigal. & se ne fust  
 50 asmonz & ceuf de sa compaignie. Ja fussent chacie hors du champ ceuf de forelois. Et lors sone li cors celui



qui a fonner lauoit. A celui point remest la meslee & sentretournent chascun a son paueillon & a son ostel & def arment leur cors que mout  
 5 estoient traueilliez. La Reyne & les autres dames descendent des loges & montent ol pales. & [col. ii.] de l'autre part fen ala li hauz princez a son paueillon liez & ioianz. que bien  
 10 auoit moustre sa proefce voiant ses barons. Leue li fu dounee & il s'asiet au dîner avec ses barons. Et quant il vit dynadam qui auques auoit le uif enfe, il parole & dist. ha! dynadam  
 15 quest ce cheistes vous de mon palef atterre. ou auez vous combatu avec mon mestre. que vous auez le uif si durement enfe. Testoi fet dynadam vaffax plains de vers & def  
 20 charz. qui menues les viandes en contre .iiij. cheualiers. Certes len ne te deust donner amengier fors que pain & feues. & puis te deust len chargier de fust aubois ausi con len  
 25 fet les fourmiers & conduire ala vile. Chetif tu ne pois outrer vn cheualier ainz li oces son cheual pour couuerture que tu vouloies partir de lui. & puis vouloies ton courrouz vengier de  
 30 feur moi. dont ie voeil bien que tu saches que se ie ne meusse souuentes foiz pris garde que ton champion ne te uenist aidier tu nen fusses de partiz se des armez non. mes la pour que ie  
 35 auoie de lui. me mena ace que ie lessai la bataille. & quant tu me rapelas de rechief ala bataille. que ie te respondi que ce estoit atart. tu ta perceuz que il venoit. & que tes amis  
 40 ten feisoit le semblant veer ne puez. Quant les barons oient ce il coumencierent arire si dure- [fol. 82 verso, col. z.] ment que nule gent ne peussent plus durement rire. & li hauz princez en  
 45 rioit si durement que len nen peust acelui point parole trere. mes a chief de piece il parole & dist. ha! dynadam tu es traitres & en ta traïson me cuidoies tu metre aoutrance. tu auoies  
 50 veu apertement la grant bataille que auoit este entre moi & le cheualier a la damoisele. que il fu veuz apertement coument il est garniz de haute proefce. Tu cuidoies quant ie me de

parti de lui que ie fusse ace menez que en moi neust point de deffense. & pour ce venif tu de feur moi que tu me cuidas outrer. mes il pert aton visage  
 5 qui est enfez. & ates espaules que encore en es tu courbes se ie auoie point de deffense en moi. Et lors regarde  
 10 dinadam de feur le tailleur d'argent qui deuant Galeholt estoit. dont il auoit ia mengie les chars qui deuant  
 15 Galeholt estoient aportees. Et lors respont & dist. chetif len puet apercevoir erramment se tu deusses auoir force ou non. au tailleur qui deuant  
 20 toi fu aportez plains de chars. Certes len ne puet veoir de feur ton tailleur fors que les os. Tu ne menuef pas  
 25 ainz deueurs ausi con fet li louf. Et lors coumence acrier ahaute uoiz. aportez aportez la char au lou qui  
 30 na que de uouer. & pour ce ne fient il que il ne die famaueffiez & fa noientez. & se ie ne leusse chastie. il ne- [col. ii.] ust hui moustre en champ  
 35 ce que il fist darmes. Il fen venia de feur autrui que ie ne voudroie en nule maniere du monde venir deuant  
 40 li louf que il na que de uouer quant il a volente de de uouer les bestes. & pour ce men issi ie du tournoiement.

SE Galeholt & les autres rioient. ce ne fet pas ademander. Les viandes furent aportees agrant plente dont il mengierent & burent tout  
 5 parlesir. & mout fu grant la ioie ilec du tanciers qui estoit entre Galeholt & dynadam. De l'autre part fen ala  
 10 palamedes entre lui & la damoisele que il conduist el champ en son ostel. & li varlez qui avec lui estoit alez li  
 15 aide adefarmer. Apres ce que il orent desmontee la damoisele. Que vous diroie ie les tables estoient drechiees & leue leur fu dounee & lors fa  
 20 sient au mengier. En dementes que il menioient entra en celui ostel vn cheualier en la compaignie de .iiij. varlez. & quant la dame de  
 25 lostel le uit si li queurt alencontre & dist. fire bien veignant. dame fet li cheualiers pourrai ie ceenz herbergier.  
 30 Oil fire fet ele & lors se desarme li cheualiers. & quant il fu des armez.

Li varlez deleenz li douna de leue. & puis dist. Sire venez en nostre fale. Li varlez sen uet auant & li cheualiers apres. & quant il ifu venuz il regarde la damoisele qui [*fol. 83 recto, col. i.*] menioit. Et lorf fescrie a haute voiz. ha! pute tant vouf ai quise que or vouf ai trouuee. Certes ia vostre lecheur ne vouf garantira que ie ne vous hounisse du cors. Quant palamedes oice! il regarde & voit le cheualier tout courrouciez & pleins de mautalent. Et lorf parole & dist danz cheualiers ne foiez courrouciez deuant  
 15 disner venez mengier & apres mengier se vouf voulez riens ala damoisele par aenture ele trouuera aucun cheualier qui encontre vous la garantira . fi . deable fet li cheualiers avec uous  
 20 mengeroie ie. Certes avec celui qui ma apouriez de mon frere ne mengeroie ie pour nule riens. Et lors sentretourne arrieres & sen entra en vn autre ostel. & menia avec lesautres  
 25 cheualiers qui ilec estoient herbergiez. & quant il ot mengie il prist ses armes & arma son cors. & puis entra encelui ostel ou la damoisele estoit & dist a palamedes danz traitres ie vouf apel  
 30 erranment deuant le haut prince que en desloiaute & entraison oceistes mon frere. & lorf faut avec palamedes en estant & dist que dece se deffendra il deuant lui maintenant. Il prist ses  
 35 armes & arma son cors & monta en son destrier & suit le cheualier qui deuant le haut prince Galeholt estoit venuz & se pour offroit de la bataille en contre palamedes. Et quant li  
 40 hanz prince vit [*col. ii.*] palamedes venir. Il le counut erranment auf armes. Et fachiez que il descendi erranment & dist. Sire veez meci appareillie pour le deffendre. Que  
 45 vous diroie ie les sainz furent aportez. Li cheualiers iura seur sainz que palamedes auoit ocis son frere en traïson. & en desloiaute coume celui qui plains est de traïson. A non dieu danz  
 50 cheualiers dist palamedes. Je ne vouf vi onques mes selonc mon auis. Et lors iura palamedes sa foi & son creant que il ni ot onques point de traïson en lui quant il ocist le cheualier.

**Q**UE vouf diroie ie an . ij . furent venuz el champ. & lors lessent courre li vns en contre lautre au ferir des esperons leur glaiues mis de seur le fautre. Et sentrefierent si durement  
 5 que voillent ou non. Li plus foiblest estuet cheoir ala terre. palamedes passe outre. & li cheualier chei qui mout fu de brifiez du dur cheoir que il fist. Et quant palamedes ot par fourni son  
 10 poindre. Il descendi de son cheual & prent son escu par les armes. & oste sespees du fuerre. & sen uient par le cheualier. & il estoit leuez en estant. & auoit gete son escu deuant son vis.  
 15 & tenoit sespees empoingniee. Et quant palamedes voit que il ne sefoit [*fol. 83 verso, col. i.*] semblant de grant deffense. Il boute sespees & le fesi au hiaume si le flaitist a terre & li errache liaume de  
 20 la teste & puis li doune meint cop de seur le chief si dur & si pesant que les eulz li fist an . ij . hors de la teste voler. & puis le lessa ilec tel atournez que  
 25 puis ne parla de sa bouche. Quant palamedes ot sabataille vaincue. Il monte & cheuauche a son ostel. & li hanz princes commande que dilec soit ostez li cheualiers. & len le fist puis  
 30 que il le coumanda. & fu enfouiz que il estoit ia morz. Agrant ioie & agrant feste furent les cheualiers en forelois. mes qui que sefoit ioie. Meleagant nen sefoit point. & de touz maus & de  
 35 toute honte qui li auenoit. Il sentenoit du tout alancelot. Li rois bandemaguz son pere len chastioit fouuent & menu. mes ce estoit pour neent. Mes atant lessa li contes a parler de celui  
 40 iour. & vous conterai dune autre aenture qui auint en lautre iour en forelois.

**O**R dit li contes que alendemain leua li hanz princes auques matin. & lancetot & li rois bandemaguz de  
 45 gorre. Endementres que les gresles [*col. ii.*] & les autres instrumenz vouloient sonner. auint que vn cheualier vint deuant le haut prince & dist. Sire vn cheualier fui de vincestre. Li quans  
 50 de doyre menuoia ala court le Roy artus. Et li manda certainement que li sefne sen viennent aost avincestre.

Que vous diroie ie. quant ie fui deuant  
 le Roy artus & li contai la noueue.  
 Sachiez que il nen dist ne ce ne coi.  
 ainz beffa la teste & fen ala en fa  
 5 chambre. Et lors vint a moi vns  
 cheualiers forfenez & dist danz che-  
 ualierf venez mengier & ie menalai  
 olui dont il me fist afeoir a vne table  
 & me fist donner amengier agrant  
 10 plente. Que vous diroie ie. Li che-  
 ualiers auoit dagueuet. & ie li deman-  
 dai ou les compaignons de la table  
 roonde estoient alez. & il me dist que  
 il se font de partiz de la court & tint  
 15 chascun sauoie. & que il estoit remef  
 fenefchaus. & bouteilliers & conest-  
 able. Et fachiez certainement que  
 il est mout courtois combien que il  
 soit forfenez. Quant ie me fui disne &  
 20 ieui que ie nauoi que de mourer en  
 la court. Si montai & menving ceste  
 part que ie fai apertement que se vous  
 ne nous dounez fecours. nous sommes  
 effiliez. & trestot le reaume de logres  
 25 en fera en aenture de voir le fachiez.  
 Quant li hauz princef oi ce. Il cou-  
 mende aus gresleours. [*fol. 84 recto,*  
*col. i.*] que il ne fonnent les gresles ne  
 les efrumenz. & puis dist auf barons  
 30 que ilec estoient. Seigneurs que vous  
 femble de cestui afeire. Et lors parole  
 li rois bandemaguz & dist. Sire se  
 vous en voulez croire mon conseil. En  
 voiez cele part mon filz meleagant  
 35 atoute sa compaignie. & henri li  
 marchis de ceste vile ole secours que  
 vous iuoulez en uoier. puis que vous  
 le me conseilliez ce dit li hauz princes  
 & ie lotroi. Lors mande Galeholt au  
 40 marchis henri que il viengne deuant  
 lui. & il iest venuz erranment. Sire  
 fet Galeholt au marchis il vous cou-  
 uient aler iusques avincestre entre vous  
 & . M . cheualiers de ma court & foiez  
 45 tant ilec que ie men aille cele part.  
 Et se aenture ramaine les fenef au  
 riuage de la mer. Je vous pri que la  
 vile & li chastiaus soit bien gardez par  
 vos & par ceuf qui avec vous seront.  
 50 Et lors respont li marchis. Sire de  
 quel que heure que vous voudrez vez  
 me ci appareilliez pour aler. iusques a  
 . iij . ieurz ce dit li hauz princes. foiez  
 mis au chemin. & prenez la quel com-

paingnie que vous voulez. & lors fen  
 ala li marchis & fist le coumandement  
 de son seigneur. quant li marchis  
 fenfu alez. Lors vint li hauz princef  
 & manda meleagant que il venist de- 5  
 uant lui & il i vint. Et quant li hauz  
 princef [*col. ii.*] le vit deuant lui. Si li  
 dist. Meleagant ie vous pri que entre  
 vous & ceuf qui avec vous vindrent  
 ceste part. vous en ailliez au chastel 10  
 de doyure. & prenez de magent que  
 arbalestierf que archiers iusqua Mil.  
 Quant meleagant oi ce. Il regarde la-  
 celot ala trauerse que bien li fu auif  
 qui il eust prie Galeholt que il len 15  
 uoiait cele part. Et nepourquant il li  
 respont & dist. Sire puis que il vous  
 plest ie men irai de quel que heure que  
 vous voudrez. & Galeholt li respont  
 & dist. Je voeil que vos vous metez 20  
 auchemin iusqua . iij . iourz. & si vous  
 pri & coumant que li chastiaus soit  
 bien gardez iusqua tant que ie viengne  
 cele part. ou ie ien uoierai mon  
 mesage. Et lors apele son fenefchal 25  
 & li coumande que il li doit les  
 arbalestiers & les archiers. & cil le  
 fet erranment. Et quant il furent  
 esleuz. Il sapareillent de laler. Et  
 fachiez certainement que li hauz 30  
 princef fist crier partout son pais &  
 mande pres & loing que tuit soient  
 appareillie des armes. Et quant il  
 oient ce que li hauz princef fen ira  
 deforelois il dient que il le suiuront 35  
 pour ostoier. Li cheualierf qui ilec  
 estoit venuz prist congie au haut prince  
 Galeholt & mout le mercia de ce  
 que il auoit fet & de ce que il  
 auoit promis afere [*fol. 84 verso, col. 40*  
*i.*] Et il li dist que il naient doute  
 detrestout li efforz de paienimes. Ce-  
 lui cheualier se mist avec ceuf qui fen  
 aloient avincestre. & cheuachierent  
 tant que il furent venuz au chastel de 45  
 doyure. Quil furent si bien receuz  
 & si biau que se il iust li empereur de  
 roume. fust il assez souffisant chose &  
 il & ceuf qui avec lui ifurent venuz.  
 De lautre part semist li marchif henri 50  
 deforelois. & avec lui ceus de sa  
 compaignie de feur le riuage de mer.  
 au port de vincestre. a grant ioie &  
 agrant feste furent receuz les genz du

haut prince Galeholt & furent ceus de vincestre tant liez. & tant ioieus que nule gent ne pooient estre tant liez de la venue destranges genz. Or font  
5 il affaire puis que li hanz princes les doit venir secourre.

**D**E lautre part li hanz princes Galeholt en voia partout forelois par viles & par chastiaus que main-  
10 tenant que nouueles leur fussent aporrees que li fesnes eussent passe lamer. que il moustrassent le feu chascun ou fust nuiz ou fust iour. de iourz la fume & denuiz li feus clers. & ce  
15 feoit il se li fesne fussent venuz a vincestre. Et ce que il coumande en forelois. fu coumande partout le reaume de logres. dont ie vous di apertement que en vn seul iour [*col.*  
20 *ii.*] empooient il fauoir la nouuele par toute lisle de logres. Mes atant lessé li contes aparler de ceste aenture & parole du iour apres que li tournoiemenz fu feruz.

**C**I endroit dit li contes que quant les genz que li hanz  
25 princes ot enuoiez a vincestre furent partiz dilec vne matinee au quef par tens. Les gresles coumencent a fonner & les  
30 estrumez de toutes parz. Et lors furent les gonfanons conduiz el champ. Les cheualiers furent armez a grant ioie & agrant feste fu li roif bandemaguz. pour le departement de son filz.  
35 Or est aaise & aleesce. or ne doute il que destourbier li viengne ilec pour lui ne pour sa desloiaute. Et quant il vit que la Reyne fu montee aus  
40 loges. & les autres dames avec lui. Et que palamedes estoit venuz & auoit amenee la damoisele. Il se fist armer. & fu venuz au tournoiemenz. Que vous diroie ie blonor de Gaunef.  
45 le frere blioberis estoit venuz autournoiemenz tout nouuelement. & mout li tardoit que aucun ne se metoit el ranc pour iouster. quant il [*fol.* 85  
50 *recto, col. i.*]. vit palamadef il li fu auis que il fu aucun cheualier de preuee. Et lors demande a vn cheualier pour

coi il bee la avec cele damoisele. & cil li conte lauenture toute. en tel maniere con vous avez oi ca en arrieres. Blonor de Gaunes ne fist  
5 autre delaiance fors que il lessé courre cele part son glaiue mis defeur le fautre. Et quant palamedef le uoit venir. Il ne le refuse pas ainz li adresce lateste de son cheual. & hurte des esperons encontre lui. Mes tieuf  
10 fu leur aenture au ioindres des glaiues que lun ne lautre ne gaagna rienf. Leur glaiues brisent & il passent outre. Et quant il ont parfourni leur poindre. Il pristrent glaiues de rechief. & fa-  
15 chiez certainement que acelui tournoiemenz auoit il assez glaiues que li hanz princes en feoit porter agrant plente. Que vous diroie ie. Il sentrelessent courre de rechief lun encontre  
20 lautre. Il tenoient leur glaiues abesfiez. & sentrefierent si durement en leur venir que il sentrabatent atterre par de feur les croupef des cheuaus. Si felonnesment que il orent assez  
25 que soustenir. Blonor brisa sa chanole. & palamedef en coumenca si durement aseignier par mi le nef que il li estuet oster son hiaume hors de sa teste. dont il departirent [*col. ii.*] li  
30 vns de lautre sanz plus mesler. De lautre part li Rois bandemaguz qui ilec festoit. se mist el ranc. Et lors en contre vn Roys qui marsille estoit apelez. Celui marsille auoit agouuer-  
35 ner vne isle que Galeholt li auoit dounee nouuelement. Cele ylle auoit non pometaïne. Que vous diroie ie an deul les roif lessent courre li vns en contre lautre. leur glaiues mis  
40 de feur le fautre. mes quant vint au ioindre des glaiues. tieuf fu la uenture que li roif marsille failli a lui aerdre. & li roif bandemaguz le fiert si durement que voeille ou non li  
45 estuet voidier andeuls les arcons & cheoir alaterre. Et passe li roif bandemaguz outre & en fiert vn autre qui pour vengier le roi estoit ilec venuz. & brisa le glaiue de feur  
50 le roy bandemaguz & il le feri que voeille ou non la bat atterre atout son cheual.

**P**AR ces .ij. cox que li roif bande-  
 maguz fist qui furent si aspre.  
 descharge feur lui toute la cheualerie  
 de pometainne. mes ceuf de foreloif  
 5 ne leur fueffrent pas sanz encontre.  
 Et lorf se mist encontre euls arouz  
 . i . quans auques preuz & auoit  
 en sa compaignie . v<sup>e</sup> . cheualiers.  
 mes lorf quant vient alencontre des  
 10 glaiues. Sachiez [*fol. 85 verso, col. i.*]  
 certainement que toute la vile en  
 tentiffloit. & se la fuffiez feigneur cheu-  
 alier vous peuffiez auoir veu cheualierf  
 abatre lun ca lautre la. que dune part  
 15 que dautre. Li roif bandemaguz  
 auoit ostee fespee du fuerre & feroit  
 adestre & asenestre. & la ou il sadre-  
 coit tuit fuioient deuant lui. Si vous  
 di apartement que il en fist tant que  
 20 bien en fu loe fa proefce. & mieuz  
 leust il fet assez se ne fust Gaheriet li  
 neuuez au roi artuf. qui toute voief  
 li venoit en mi le vis. & li donnoit  
 fouuentef foiz granz cox amont de  
 25 feur le hiaume. Il donnoit alui toute  
 fa force onques ne fespergnoient de  
 riens a celui point. Endementres  
 que il se combatioient tout parigal.  
 Atant ez vous la cheualerie de clarance.  
 30 Achalains li duf la conduisoit. Et  
 quant il vit li tournoiz si meslez. Il  
 femist el ranc & lorf encontre heliz li  
 noirs armez de toutes armes. Et  
 montez de feur vn cheual fort & ifnel.  
 35 Il tenoient an deuls leur glaiues em-  
 poingniez. Et lessent courre li vns  
 en contre lautre. mes quant vint au  
 ioindre des glaiues. tieuf fu leur auen-  
 ture que lun failli alautre aerdre. &  
 40 cil quel feril lempaint si durement que  
 il labat aterre defeur la croupe de son  
 cheual. Et lorf passe outre celui qui  
 si bien le fist. ce fu li duf achalains de  
 [*col. ii.*] clarance qui fu vn des bons  
 45 cheualiers du monde. pour celui cop  
 & pour monter heliz de forelois. se  
 desbuche la cheualerie que il auoit  
 agarder. Et lorf en contrent ceuf de  
 clarance. si furent ilec si apres les  
 50 ioustes que il en fu abatuz aseche  
 terre plus de la moitie des cheualiers  
 que dune part que dautre & si furent  
 il plus de . M . cheualiers.

**A**CHALAINS li duf qui mout  
 bien le fist de tant con son  
 glaiue remest entier. & quant il fu  
 brifiez il oste fespee du fuerre & fiert  
 adestre & asenestre & abat cheualierf 5  
 & cheuaus auf cox de fespee que du  
 piz de son cheual que du hurter deson  
 corf meismes & en fesoit si grant  
 merueilles que nus ne lofoit atendre  
 en mi le champ. ainz fenfuioient tuit 10  
 deuant lui. Et neporquant ceus de  
 foreloif se traueillierent tant que il  
 monterent heliz en mi le tournoi.  
 Lorf sone le cor dont il nen firent  
 plus. ainz sen uont des armer. mes de 15  
 celui iour emporta le los & le pris li  
 roif bandemaguz qui si bien le fist  
 auf cox desespee que nus ne latendoit  
 qui dilec sen alaft acheual. Et quant  
 Gaheriet le counut il sen ala de feur 20  
 vn autre. La Reyne guenieure des-  
 cendi des loges & les autres dames &  
 les damoiseles avec lui. Si vous di  
 apertement quele retint avec lui pour  
 disner vne grant partie des puceles. 25  
 La baesse en fist [*fol. 86 recto, col. i.*]  
 ioie mout grant. Que vous diroie ie.  
 Les tables furent mises & leue donnee  
 si sa sieent au disner. De lautre part  
 li hanz princes quant il fu auf paueil- 30  
 lons. Les tables estoient mises & leue  
 fu donnee. Li hanz princes sassist &  
 avec lui ses barons. Et quant dina-  
 dam voit le roi bandemaguz. Il li  
 esclie & dit. ha ! viellart estes vous 35  
 de venuz champion. Len fet par  
 tout que vous estes nez de forelois. &  
 la proefce de vo fil melegant le tes-  
 moingne apertement. Je cuidoie  
 auant hier que vous fuffiez renduz au 40  
 moustier saint lorenz. & vous avez  
 pris fosdee. & estes de uenez champion  
 de celui qui riens ne vaut. Dynadam.  
 Dynadam. ce dit li Rois bandemaguz  
 tu nas se parole non. Len fet par 45  
 tout que ie fui tresoriers du Galeholt  
 le filz ala bele iaie de li fires des loin-  
 taingnes yles. Il na point dargent  
 ne dor dont ie ne soie gouuerneur.  
 coument pourroie ie estre en contre 50  
 sa partie. mes tues mauues & pleins de  
 noientez que tu moques ceus de ta  
 partie. chetis ies de venuz bien le uoi.  
 Mes oan ne fuf tu si chetis quant tu

te combatis au cheualier deuant Ka-  
maalot & que tu loceis deuant le roi  
artus. Or? que diroie ie tu uas em-  
pirant de ta proefce. mes de ta langue  
5 vas tu amendant. Je croi que tu en  
aies plufeurs. Treforiers estes de  
venuz ce dit dynadam. or fai ie aperte-  
[*col. ii.*] ment que li ponz de leſpee  
fera abatuz. tu ne ne ten prendras def  
10 or mes nule garde. que puis *que* tu as  
gete tes mains enſi *grant* trefor con  
eſt celui que Galeholt adefrobe par  
mi le monde. nus ne ten pourroit  
ofter. Mout ſen rift li hauz princes  
15 de ce que dynadam diſt delui. Et  
nepourquant il reſpont en ſemblance  
doume courroucie. & diſt ha! dyna-  
dam. pour coi me fetes uof honte. Je  
ne pas defrobe le reaume defrangorre  
20 dont vous deuez eſtre rois couronnez.  
Ne place dieuf ce dit dynadam. que  
mon pere muire. car tant con tu  
feroie en vie. nen prendroie ie pas la  
couronne. car tu la moſteroies du  
25 chief. A ceſte parole coumencent  
treſtuit arire par leenz.

**E**N dementres que il tencoient  
adynadam. entra dedenz vne  
damoiſele. & ſe miſt agenouiz deuant  
30 Galeholt & diſt. Sire a vous menuoie  
la Reyne Guenieure. ele *vous* mande  
que empres diſner venez alui entre  
vous & mon ſeigneur lancelot & dy-  
nadam. damoiſele ce dit Galeholt  
35 diteſ li uouf que nouf ironſ alui ainſi  
con ele le nouf mande. Et nepour-  
quant enla compaignie de dynadam  
ne voudroie ie pas aler. Damoiſele  
ce dit dynadam diteſ li de par moi  
40 ama dame la reine que ia ſanz moi ne  
parlera alui que il font ſi mauues que  
il la [*fol. 86 verso, col. i.*] feront re-  
tourner amengier leſ herbetes & leſ  
feues ainſi con . . . ent fet deuant.  
45 Et lors ſenrient la damoiſele & touz  
les autres *quant* il orent mengie & beu  
agrant *pleute*. Lors ſe lieuent & li vn  
& li autre. De lautre part palamedes  
qui aſon oſtel eſtoit deſcenduz. & auec  
50 lui la damoiſele & eſtoient aſſis au  
diſner. Atant ez vous venir el tref vn  
varlet qui aportoit . ij . liaces de  
lances de feur ſef eſpaules & lors

parole & diſt. palamedes a vous  
menuoie vn cheualier qui vous mande  
que vous praingniez vne def liaces de  
ſes glaiues. Et apres diſner foit entre  
vous & lui tant maintenue la iouſte 5  
que lun ou lautre emporte lenneur.  
qui eſt le cheualier ce diſt palamedes  
vouf le counoiftrez mout bien aus  
armescedit livarlez. Je ne le reſuferai  
ce dit palamedes. Et lors en fiſt 10  
prendre vne des liaces. & le varlet  
ſen ala atout lautre liace. De lautre  
part ſen ala Galeholt & lancelot &  
dynadam . parler ala reyne . & quant  
la Reyne les vit venir. ele crie merci 15  
a Galeholt que il la praingne en  
garde. Jai empris agarder treſtout  
le reaume & la Reyne len mercia  
mout. & puif diſt alancelot biaux douz  
amis ie vous pri que vous ne iouſtez 20  
au lignage le Roy artus. Et ſachiez  
certainnement que ie ne voudroie en  
nule maniere du monde que courrouz  
montaſt entre *vous* & euls. & lancelot  
reſpont & diſt. dame puif que vous le 25  
voulez. [*col. ii.*] Ja ne iouſterai anuf  
deuls. & vous dynadam. fet ele cou-  
ment lauez vous fet. Je ne vous vi  
el tournoient fors ſeulement vne  
foiz. dame fet dynadam. vouf me 30  
deuez chaſcun iour bien veoir en  
voſtre cuer & cele aboeſſe la. & toutes  
les nonnainz de ceenz deuffent prier  
noſtre fire chaſcun iour pour moi.  
que ie vous trouuai treſtoutes ſi foibles 35  
coume celes qui ne menioient fors  
herbetes & feues. Certes la plus pale  
qui eſtoit ceenz a celui point. eſt  
*amende*e a . C . doubles la vermeille  
coulour vous eſt montee ef ioes. par 40  
fainte croiz la char vous amende.

**Q**UANT labeefſe & les nonnains  
oient ce. tout fuſſent eles rely-  
gyeuſes fames ſi coumencent arire  
mout durement. La reyne & li dui 45  
compaignon en coumencent auſi  
durement arire. Labeefſe qui mout  
eſtoit courtoiſe & ſage dame reſpont  
& diſt. dant cheualiers puis vous  
voulez que nouf prions pour vous dites 50  
enquel maniere. & dynadam reſpont.  
mes prieres & meſ oroifons ne font  
par moi fetef. fors ſeulement que

dieus me gart de prifon de dame ne ne de damoisele. & tel voeil ie que vous en faciez la priere pour moi. que ceus font emprifon qui beent adame  
 5 ne adamoifele. Ha: dynadam. fet la Reyne vous neftes pour bataille ne pour conduire damoisele. & por coi ne deuenistes vous prestres. Dame dame fet dynadam le ie [*fol. 87 recto, col. i.*]  
 10 fuffe prestre aceftui point vous mengiffiez en core les feues. Lors coumencierent trestuit arire. Mout tencierent ilec par gabois. Et quant il orent assez parle dun & dautre. Il  
 15 pristrent congie & coumanderent la reyne adieu. & toutes les autres & eles leur aourerent bone auenture. & lors dist la reyne a dynadam. dynadam. fetes tant alendemain que ie  
 20 uous voie el tournoiement. dame fet il en cor men duel ie de lautre ior.

**Q**UANT Galeholt li hauz princes ot pris congie ala Reyne Gue-  
 25 neure entre lui &ancelot & dynadam. & il fu descenduz aus plains. lors li fu venuz audeuant vn escuier & dist. Sire en cel champ veulent  
 30 esprouuer leur proefces . ij . cheualiers se il vous plest. Je lotroi ce dist Galeholt. & ce soit iusques asouper  
 que ie ferai leue corner. Lors fenua li escuiers & conte la nouuele a palamedes & puis alautre cheualier.  
 35 Que vous diroie ie. Il pristrent an . ij . leur armes & monterent en leur cheuaus & fen vont el champ. & leur escuiers portent les liaces des glaiues  
 40 feur leur espaules. Quant il furent el champ venuz il pristrent leur glaiues. & puis lessent courre li vns en contre  
 lautre ausi con se la foudre les chacast quant uient au ioindre des glaiues. tiex fu lauenture que il les brisent li  
 45 les cheuaus outre. que angoisse de mort les en chaucant. [*col. ii.*] quant il orent parfourni leur poindre. Il pristrent de rechief chascun vn glaiue.  
 50 Et lessent courre li vns en contre lautre si durement con leur cheuaus leur porent rendre & lors sentrefierent de feur leur escuz mout asprement.  
 Lun empaint lautre de grant uertu &

fecuident verfer aterre mes leur glaiues ne leur fueffre. ainz volent empieces & il passent autre mout angoisseusement que bien cuidoiert an deuls  
 5 cheoir aterre. Quant li cheualier ont parforni leur poindref. Il pristrent chascun vn glaiue. puis hurtent leur cheuaus des esperons. Si durement  
 10 lun en contre lautre & si roidement con il plus peuent. Et lors sentrefierent si durement que voeille ou non. palamedes estuet cheoir aterre atout  
 son cheual. Et quant lautre cheualier vouloit passer outre tout acheual. Il fiert en lautre cheual & chei aterre  
 15 par defus la croupe de son cheual & fu delez palamedes aterre. Et nepourquant il ne furent pas lent. ainz faillent andeuls en estant. & ostent leur espees des fuerres apres ce que il  
 20 ont gete leur escuz deuant leur vis. Lors coumencent adouner granz cox lun de feur lautre. & trenchent granz chantiaus de leur hiaumes & de leur escuz. & font ilec vne si grant meslee  
 25 que ce fu vne grant merueille que il sont darmes lun [*fol. 87 verso, col. i.*] de feur lautre que bien dient chascun que il ne font pas cheualier qui delegier peussent outrer lun lautre se lun  
 30 doune vn grant cop. & lautre li rent autrefi grant ou plus. Lors senthurtenant fouuentes foiz lun ca & lautre la. Que vous diroie ie bien fu ausi  
 35 au haut prince Galeholt que il seroit poine gastee datendre tant que lun meist lautre a outrance. Il ne font pas enfant ainz font cheualier plains de granz vertuz & acoustumez de  
 40 celui mestier. Lors fet corner leue pour aler souper. & quant li cheualier oient ce. il ne furent pas liez que bien cuidoit lun vaincre lautre. Et nepourquant il boutent leur espees es  
 45 lautre & puis viennent aleur cheuaus & montent & se partirent dilec. mout menacent lun lautre par gabois & se aucuns venist auant qui me demandast  
 50 qui fu le cheualier qui se combatit apalamedes ie leur respondrai que ce fu li bon lamourat de gales le filz du roi pelinor qui fu vns des bons cheualiers du monde. dont il enfu

bien veue la preuue & ci & aillours. Que vous diroie ie. Lors senuont andeuls a des armer. palamedes estoit mout courrouciez de ce que bien li  
5 fu auif que le cheualier emportoit le meilleur de la iouste. quant il fu defarmez leue li fu dounee dont il faist au foupper. & menia auec la damoisele ainfi  
10 con il en estoit a- [*col. ii.*] coustumez.

10 **D**E lautre part se des arma la mourat. & ifu drianz & agloal.alui def armer. & quant il fu def armez. Il parole & dist. que onques  
15 ne trouua si aspre cheualier aus espees & se il fust si bon dela iouste. Il pourroit entrer en champ en contre le meilleur cheualier du monde. vous dites voir ce dit agloal que ie men fui  
20 aperceuz. Leue leur fu dounee & il lauerent leur mains & puis fa sieent au foupper & mengierent & burent car assez orent coi. palamedes quant il ot  
25 mengie monta de feur vne tour qui en la meson estoit & se mist a vne fenestre & coumenca aregarder ca & la par mi forelois. Endementres que  
30 il regardoit par mi vne rue de forelois. Il uit venir saphar son frere & auec lui .iiij. cheualiers que il ne counoissoit de riens. & lors descent  
35 palamedes erranment de la tour pour arrester son frere que il sot certainement que se il ne se fefoit acounoistre alui. Il feroient andeuls ala meslee  
40 alendemain au tournoiement. que saphar ne li lefferoit la damoisele en nule maniere du monde. se il la ueut conquerer de feur lui. & ie fai certainement que il ne me counoistra  
45 en ces armes que ie porte. Quant palamedes fu aual descenduz. Lors trespassoit saphar deuant lostel & quant il uit palamedes le visage descouuert.  
50 Il descent erranment & li queurt les braz tenduz & dist biau frere vouf [*fol. 88 recto, col. i.*] soiez li bien trouuez. palamedes lembrace & li biau frere bien veignant. quele aenture vous aamene ceste part & il li conte  
55 coument il apris en conduit ces .iiij. cheualiers qui font des heritez & qui les adesheritez fet palamedes biau frere fet saphar vn leur voisin qui Karadoz

est apelez. li fires de la doulereuse tour. mes len me ua tant contant que il est vn des plus desmesurez cheualiers du monde. Si me fui mis en  
5 queste pour uous trouuer. & puis que trouue vous ai. Je vous pri que vous maidiez de ceste emprife. biau frere fet palamedes venez alostel que apres  
10 le tournoiement irai avec vous en quel que leu que vous voudroiz.

**Q**UE vous diroie ie. Lors entra saphar en lostel & li .iiij. cheualier auec lui & osterent leur armes. & lors li fu leue dounee. Lors sasis-  
15 trent au foupper. La dame de lostel auoit assez viandes appareilliees. Et lors demande palamedes asaphar. biau frere coument le fet nostre pere. & nostre mere & no frere & trestuit no  
20 lignage. Mout bien le font cerefpont saphar la dieu merci. mes il ont eu vne grant guerre au quans de la planche. dont ie lapelai deuant le roi artus & fu la bataille entre lui & moi  
25 si dure & si aspre que ie en fui emperil de mort. mes la dieu merci ien portai lenneur. & il en remest mort deuant le Roy artus. & [*col. ii.*] ie emportai vne si grant plaie de feur  
30 mahanche. que bien en fui emperil de mort. mes le sage mire le Roy artus men gari mout bien. biau frere ce dit saphar nostre mere me dist au departir que ie fis delui que se aenture  
35 nouf aporloit ensemble. que ie vous priaffe pour amour delui que vous deguerpissiez nostre creance daorer les dieus qui nont poir de parler & si ont bouche & ont piez & ne pueent  
40 aler. prenez biau frere le saint bauptesme qui vous conduira asauuete. Lors coumenca palamedes arire & puis respont & dist. Tant en ai ie fet pour lamour de nostre mere. & pour  
45 sapriere que ie ne metieng fors seulement aus dieu des dieus. En celui ai ie mis toute macreance & mon espoir. Et encore en ai ie plus fet que ie bee areceuoir celui bauptesme  
50 que vous dites. mes aincois voeil ie effaier touz les compaignons de la table ronde. Je voudroie fet saphar que li iourz fust venuz. Or me dites



fet palamedes me fauez vous conter  
 aucunes nouueles de la court le Roy  
 artus. Oil fet saphar ainfi con ces .  
 iiij. cheualiers le mont conte. Il dient  
 5 que il furent deuant le Roy artus na  
 pas vn mois & demi. Et il venoit du  
 mouftier dont il noi point du feruife.  
 Il firent la clamour de feur Karados.  
 Il les oi mout bien mes du respondre  
 10 fu noianz. [*fol. 88 verso, col. i.*] Que  
 il ne leur respondi ne pou ne grant  
 ainz fen entra en fa chambre. & lors  
 vint pour euls vn cheualier forsenez &  
 lef fist aler en vne fale. Ilec leur fist  
 15 douner amengier agrant plente & leur  
 dist. Seigneur cheualier leffiez de feur  
 moi. Karados que ie emprendrai la  
 veniance. ainz que demain soit paffez.  
 de mourez ceenz que il mengiers ne  
 20 vous coustera riens. & cef. iiij. cheua-  
 liers fempartirent apref le mengier.  
 Certes fet palamedes se li rois artus est  
 ahontez ce poife moi se il puet estre  
 amendez par mon traueil. Il nauoit  
 25 en fa court nul compaignon qui plus  
 se traueillaft felonc le pooir que iai.  
 Quant ilorent mengie & beu tout par  
 lefir. Il felieuent des tables. & fapu-  
 ient aus querniaus de la fale. De  
 30 lautre part li haut princes. quant il fu  
 affis ausouper entre lui & ses barons.  
 Les efrumenz sounent tout en viron  
 la fale & ce fu apeteite uoiz. Et lors  
 fist Galeholt sine que il fuffent empes.  
 35 & quant lef fons des efrumenz furent  
 failliz. Lors parole Galeholt a dyna-  
 dam. Dynadam fet il moult me mer-  
 ueil de toi que len fet bien que tues  
 bons cheualiers & onques ama grant ne  
 40 te feis prifier ne tant ne quant. se tu  
 me vouloies croire tu ne feroies si  
 anoientez con tues. fefon le bien man-  
 dons aces. ij. cheualiers qui si bien  
 le firent que alendemain viengnent  
 45 euls. ij. en contre nous. ij. & la pour-  
 rons moustrer se il aen uous [*col. ii.*]  
 aucune proefce darmes pour garantir  
 noz cors. Galeholt fet dynadam alen-  
 demain quant tu feras ieuns te re-  
 50 spondrai ie que tuas orendroit trop

beu. si nen pourroies fagement  
 prendre la partie. Et lors coumen-  
 cent trestuit arire. A grant ioie &  
 agrant feste furent acelui souper &  
 mengierent agrant lefir. Mes atant 5  
 leffe li contes aparler tu tournoient  
 que bien ipourra retourner. & vous  
 conterai dune auenture qui auint aper-  
 ceual le galois<sup>1</sup> que trop me fui de  
 lui teuz. 10

[*Fol 91, recto, col. ii., l. 14.*]

**O**R dit li contes que alende-  
 main. apres ce que pala-  
 medes & la mourat orent  
 esprouue leur proefces la 15  
 nuit deuant coumanda li hauz princef  
 lef greles a fonner & lef efrumenz. Et  
 quant lef cheualiers les oirent il furent  
 leuez & armerent leur cors & monte-  
 rent en leur cheuaus. & lors furent li 20  
 gonfanons conduit el champ. que dune  
 part que dautre. Et lef cheualiers fen  
 vont apres. palamedes & son frere  
 saphar conduistrent ladamoisele. &  
 quant il furent en mi le champ. entre 25  
 mon seigneur blioberis & hector def  
 mares fen vont cele part. Et quant  
 palamedes lef voit venir. Il parole  
 asaphar son frere & dist. frere [*fol. 91*  
*verso, col. i.*] il vous estuet iouster a vn 30  
 de ces. ij. cheualiers qui ca viennent.  
 que acertes il ne font pas enfanz.  
 Leffiez que il viengnent ce dit saphar  
 que ia neleur faudrons deriens. Et  
 lors oste palamedes le hiaume de son 35  
 chief & dist. saphar biaux douz amis  
 apuiez vous de feur vo glaiue iusqua  
 tant que ie viengne a vous. & saphar  
 puie tout ainfi con il li dist. Et lors  
 fenua palamedes a esperon iusques la 40  
 ou il voit le haut prince & li dist.  
 Sire veez la mon frere & cef. ij. che-  
 ualiers font venuz pour enmener la  
 damoisele coume la leur. Se il vous  
 plect mon frere fera en maide en 45  
 contre ces. ij. cheualiers. & en contre  
 lef autres se il viennent en tel maniere  
 con il font venuz. Et lors coumence

<sup>1</sup> This adventure of Percyual being entirely unconnected with the preceding and following matter, is not reproduced here. It occupies fol. 88 v. l. 16 from top; fol. 89, fol. 90, fol. 91, col. i. and col. ii. to line 13.

Galeholt arire mout durement & dist. Certes mout feroie ie mauuef se ie de partioie la compaignie de .ij. freres. dites li de par moi que il fetiengne a  
 5 vous. Lors sentourne palamedes arriere & dit a son frere que des or mes puet il moustrer. se il a point de deffense en lui. Et conte en quel maniere & ce est se plus dun cheual-  
 10 ier senuient feur euls. Il sapareillent an .ij. de la iouste. Et lors leffe courre blioberis. son glaiue mis de feur le fautre. mes quant ce uint au ioindre des glaiues il sentrefierent si  
 15 durement entrelui & palamedes de feur les escuz que voeil- [*col. ii.*] lent ou non andui. voident les arcons & chairent ala terre par de feur les croupes des cheuaus. Et quant li  
 20 cheualier se uirent abatuz. Il se lieuent en estant & prennent leur escuz parles en armes & les gient deuant leur vis. puis ostent les espees des fuerres. & sentrafaillent li vns lautre.  
 25 & fet chascun son pooir lun de feur lautre.

**D**E lautre part entre faphar & hector des mares leffent courre lun en contre lautre. & fu tieus lauenture  
 30 que il brisent leur glaiues lun de sus lautre & il passent outre au ferir des esperons. & prennent glaiues derechief & en firent autretant. Et de lautre part achalains li dus de clarance se  
 35 mist el ranc. & lors rencontre .i. cheualier de forelois. qui anceis estoit apelez. Il leffent courre li vns en contre lautre au ferir des esperons. & sentrefierent si durement que anceys  
 40 chei aterre. & achalains passe outre. Et lors leffent courre les cheualiers dambe .ij. pars & sentrefierent lun lautre & sentrabatent lun lautre par de feur les croupes des cheuaus.  
 45 Achalains li dus quant il ot parfourni son poindre. Il retourne arrieres. & fiert vn cheualier & la bat aterre par de feur la croupe du cheual & lors brise son glaiue. Quant li roif des cent  
 50 cheualiers vit que ceus de forelois en auoient le [*fol. 92 recto, col. i.*] poieur parti. Il se mist el ranc & quant la mouant de Galef le uoit. Il li adrefce

la teste de son cheual. & li leffe courre. mes tieus fu lauenture au ioindre des glaiues que li rois des .C. cheualiers  
 brise son glaiue de feur la morat. & la morat fiert lui si asprement que il  
 5 labat aterre atout son cheual. puis passe la morat outre & enfiert vnautre si durement quil labat aterre. Et lors brise son glaiue & il oste sespee  
 du fuerre & enfiert adestre & asen- 10 estre. & abat cheualiers & cheuaus ala terre & errachoit escuz de cox & hiaumes de testes & feoit si grant  
 merueille darmes. que nul ne leueoit qui abon cheualier nele tenist. Si  
 15 vous di apertement qui tuit fuient deuant lui les cheualiers la ou il fa drecoit. vals de forelois qui mout estoit bons cheualiers auoit acelui  
 point agarder vne eschiele de cheu- 20 aliers qui mout estoient pseudomes & bons cheualiers. Il se mist el ranc. Et lors en contre Gaheriet le neuueu  
 le Roy artus. an .ij. sentrefierent li cheualier de feur les escuz. mes tieus  
 25 fu lauenture que il sentrabatent ala terre par de sus les croupes de leur cheuaus & lors se desbun chierent dambe .ij. parz les cheualiers & sentrabatent aterre lun ca lautre la. Et  
 30 fu ilec vne aspre meslee. Que vous diroie ie. La Reyne nestoit encore montee aus loges ne les autres dames. [*col. ii.*] & si vous dirai pour coi. Encelui iour li estoient venuef nouueles  
 35 de par la dame du lac qui mout li plesoient & ce fu quele li auoit en voies vnes leitres. qui mout la confortoit de sa mescheance. Et droite-  
 ment acelui point quele monta esloges. 40 auint queancelot du lac semist el ranc. Et lors rencontre a Gloal de Gales. qui vn des pseudomes du monde estoit. mes sa proefce ne valut  
 riens a cele foiz. Lors sentrefierent  
 45 si durement de feur les escuz que voelle ou non li plus foibles en fu abatuz. Agloal brise son glaiue &ancelot lempaint ala terre de feur la croupe de son cheual & puis hurte  
 50 auant & fiert drianz de celui glaiue meismes si la bat aterre atout son cheual. Et lors brise son glaiue. & puis hurte auant & en fiert vn autre

cheualier du troncon si la bat a terre  
& ce fu mador de la porte. Et quant  
il afet ces trois cox que vous auez oi.  
Il fiert de son corf vn autre cheualier  
5 & la bat ala terre.

QUANTancelot afet ces cox il  
ofte fespée du fuerre. & fa-  
drefce cele part ou il voit que les  
cheualiers de forelois aloient fuiant  
10 deuant lamourat de Gales. Et lors  
quant il len contra. Il li doune vn  
cop [*fol. 92 verso, col. i.*] amont de  
feur le hiaume que il li fist les eulz  
estenceler el chief. & puis li doune vn  
15 autre cop si la bat alaterre & puis passe  
outre & en eust autretant fet de  
achalains se ne fust que il guenchist  
en autre part. dont ie vous di aperte-  
ment que tuit fuient les cheualiers  
20 deuant lui. Et lors requereunt ceuf  
de forelois qui fuiant fenaloient. &  
lors le coumencent si bien a fere que  
voeillent ou non se coumencent les  
estranges cheualiers areufer mes quant  
25ancelot en fist son pooir nuf ne fu  
tant hardiz qui el ranc ofast demourer.  
Ainz sen fuient pour la pooir dencon-  
trerancelot qui touz les aloit abatant  
aterre. De lautrepart entre pala-  
30medes & blioberis de Gaunes se com-  
batirent si asprement que se il fussent  
anemis mortieus fust il assez souffisant  
chose. Se lun doune vn cop & lautre  
li rent autresi grant. Et entre saphar  
35 & hector des mares ont brisie lun de  
feur lautre . ij . liaces de glaiues. Mes  
il estoient an . ij . si bons iousteurs  
que lun ne lautre ne chei a terre. Et  
lors soune li cors. & quant li cheualiers  
40 oient lauoiz. Il boutent leur espees  
es fuerres & fenuont a leur ostieus &  
a leur paueillons & des arment leur cors  
& leue leur fu dounee & il fa fient  
auf tables & menient que assez orent  
45 de coi. Et la Reyne Guenieure descendent  
des loges. & [*col. ii.*] avec lui dames &  
damoiseles. & la conduistrent au palais.  
& ele retint avec lui grant partie des  
puceles. Li hanz princes Galeholt  
50 sen ala a son paueillon entre lui & les  
barons & trouuaancelot son compaignon  
qui se desfermoit alaide de  
dinadam. & quant il vit dinadam si

li dist. Dinadam moult court loing  
vostre renoumee. La crestientez &  
la paiennime en tremblent de pour  
de vous. Es tu ia venuz ce dit dy-  
nadam pour de uouer les chars. 5  
Certes se ie fuisse fenefchous de ta cort.  
Tu nen mengeriois hui puis que tu ne  
las de ferui. Lesse mengier celui qui  
bien la deserui. Et lors coumencent  
trestuit arrire. Et nepourquant Gale- 10  
holt respont & dist dynadam se tu ne  
me dounasses amengier pour ma de-  
ferte. tu nen pourroies par refon men-  
gier. que tu nosas neis regarder le  
tournoient. A non dieu fet dy- 15  
nadam si feroie pour la fenefchanterie  
quele le me donroit selonc refon. que  
celui est fox & nices qui doune la  
partie aus autres & ne retient par foi  
toute la meilleur. par sainte croiz ce 20  
respont Galeholt. Je nauoie de tel  
fenefchal mestier. Il te feroit men-  
gier selonc ta de ferte ce dit dynadam.  
& selonc le fust que tu aporteroies du  
bois de feur tes espaules que tu nies 25  
dautre mestier. Et lors li queurt li  
hauz princes le poing ferre courrou-  
[*fol. 93 recto, col. i.*] ciez & pleins de  
mautalent par semblant. & dit que  
iames ne fera hontealui ne a autre. 30  
Quant dynadam le voit venir il na  
talent quil rie. ainz cuide certaine-  
ment que Galeholt soit courrouciez  
outre mesure. Et lors selance der-  
rieresancelot & dist. Sire pour dieu 35  
foiez moi garant que ie me met en vo-  
conduit que li lous est courrouciez  
de feur moi. Il est trop durement  
fameilleuf. & lors le pristancelot  
son compaignon entre ses braz & 40  
dist. Sire ie le praing en conduit &  
li hanz princes Galeholt encoumenca  
& puis dist. certes dynadam li sans  
vous est foiz. Je le voi apertement  
vous auez eu pour. & dynadam re- 45  
spont puis que trestouz li mondes  
apour de toi. Il nest pas merueille  
se ie en ai eu pour ala mauueise  
cheualerie que tu feis. Quantancelot  
fuf des armez. Lors fu leue dounee 50  
par tout. Et quant il orent laue il fa  
fient au disner & menient que assez  
de coi. Et quant il orent mengie &  
beu assez par lesir si felieuent & vn &

autre. Mes atant leſſe li contes *apar-*  
ler de ceſte auenture que bien ifaura  
retourner.

5 **O**R dit li contes que droite-  
ment enbaudac ſen ala la  
renom- [*col. ii.*] mee de  
la bone cheualerie pala-  
medef & coument il eſtoit viguerueuf  
& fagef & pleins de courtoisie. & cou-  
10 ment li cheualier du baupteſme le  
ſouffrirent entour euls. dont par mi  
paiennime en fu portee la nouuele &  
pres & loing iufqueſ en cabros. Que  
vous diroie ie. embaudas auoit vn  
15 cheualier preuz & hardiz & puiſſanz  
de haut lignage & auoit anon corfabrin.  
Il amoit la fille du Roy de  
baudac ſi deſtr(*oite*)\*ment<sup>1</sup> que il  
nauoit en treſtoute paiennime nul  
20 cheu(*alie*)\*r qui ſi deſtroitement am-  
(*oi*)\*t nule damoiſele con il feſoit lui.  
meſ ele nelamoit pas. ainz le haoit  
de mortel haine. Sil euſt ſon pere  
dounee afame a aucun haut prince  
25 du pais ſe celui cheualier ne fuſt. que  
maintenant que il ſauoit que aucun  
haut homme la feſoit requerre au Roy.  
Il imetoit deſtourbier & feſoit par  
ſes meſages acelui qui la vouloit afame  
30 quele neſtoit paſ damoiſele pour mar-  
rier quele auoit perdu le ſens. Que  
vous diroie ie tant en fiſt celui cheu-  
alier que la damoiſele fu reſufee par  
maintef foiz. vn iour a vint que vn  
35 cheualier eſtoit venuz de la grant  
bretaigne. & auoit reperia ala court  
le Roy artus. au tens que li rois artus  
priſt la roche auf ſefneſ. Il contoit  
la proeſce & la cheualerie de mon  
40 ſeigneurancelot du lac. dont [*fol.*  
93 *verso, col. i.*] leſ paiens en furent  
mout merueillanz. Et lors parole la  
damoiſele & diſt. danz cheualiers ſe  
dieus vous faut veſtes vous eſclabors  
45 li meſconneuz celui qui fu eſtrait du  
lignage de paiennimes. Ne nuf des  
enſanz madame dont il ſont aſſez  
preudoumes. meſ vn en ia qui pala-  
medes eſtoit apelez celui uot de guer  
50 pie noſtre loi & ſi vous en conterai

merueilles de fa proeſce. Et lors li  
prie la damoiſele que il (*ſaſſ*)\*ie, &  
cil li coumence aconter coument pala-  
medes ſen vi(*nt*)\* vn iour akamaa-  
lot & man(*de a*)\* u Roy artus que il 5  
li en voiaſt aucun cheualier pour  
iouſter. & que il vouloit eſprouuer  
ſacheualerie deuant lui. Que vous  
diroie ie. Li Rois artus auoit ilec  
ſon lignage ſi li *en* voia *vn* ſien oncle 10  
qui ardanz auoit non. Que vous  
diroie ie il a bati ardanz. & ſon filz  
qui heliz eſtoit apelez. & . iiij . de ſes  
neueuz qui apelez eſtoient li vns  
Gauuain. & li autre Gaheriet. & Guer- 15  
rehef. & agrauain. touz ces . vj . abati  
il & douna leur cheuaus a vn naim.  
Que vous diroie ie li rois artus fu  
tant courrouciez con nul plus. & granz  
fu li deuls entre les compaignons 20  
de la table roonde. *quant* il virent le  
lignage du Roy ainſi abatre par *vn*  
cheualier. Et lors ſe miſt auant li rois  
[*col. ii.*] & demanda ſes armes. En  
dementres que il armoit ſon cors 25  
pour vengier cele honte. Iſſi de la  
foreſt vns nouuiaus cheualiers par  
ſemblant & diſt apalamedes ſe tuas  
iouſte & ie ne fui pas aaiſe. La iouſte  
ſera entre vous & moi ſe vous ne la 30  
refuſez. A non dieu ce li diſt pala-  
medes ie ne fui paſ ici venuz pour  
iouſte reſufer. Dont ie vous di aperi-  
ement que il iouſterent andeuls iuf-  
ques ala nuit dont la terre en fu 35  
couuerte des eſclaz de leur glaiues. &  
ſachiez que il le firent andui ſi bien  
que le meilleur ne fu couneuz fors  
que tant que au parfiner quant lanuit  
leur ſeur uint que palamedes perdi 40  
andeuls ſes eſtriers. Et nepourquant  
pour ce ne chei il pas.

**Q**UANT la nuit fu venue li che-  
ualiers qui iſſi de la foreſt ſen  
ala dune part & palamedes dautre. 45  
mes aincois en uoai il leſ cheuauf ala  
reyne Guenieure. & qui fu le cheualier  
qui iſſi de la foreſt ce dit la damoiſele.  
Il fu vns nouuiaus cheualiers que len  
apele la mourat de Gales ce dit le 50

<sup>1</sup> The brackets marked by asterisks are passages in the MS. where some holes are burnt into the parchment. The italics in the brackets are guesses from the context.

cheualier. Certes fet la damoisele ie  
ferai tant pour lamor de palamedes  
que ia mon cors ne fera dounez anului  
iufquatant que il ne pourra [fol. 94  
5 *recto, col. i.*] Garantir mon panoncel  
qui ia li fera en voiez en contre les  
paiens. se nus fen ira cele part pour  
oster le de ses mains a fine force & le  
me baillera. celui aura mon corz sanz  
10 contredit. & quant li Roys oice. Il  
counmenca a rire mout durement. &  
dist. bele fille & qui portera vo pan-  
oncel en si lointaing pais con est la  
grant bretaingne. Sire fet ele aucun  
15 en iaura. que ie voeil bien que il fache  
que ie li donrai tant du tresor de ma  
chambre. que il ne son lignage ne  
feront iames se riches non. Et lors  
faut auant vn varlet qui mout auoit  
20 reperie en la crestiente & fu agenoulz  
deuant la damoisele. & puis dist. Ma  
damoisele veez me ci appareillie daler  
en vostre befoingne. & la damoisele  
respont & dist. Or venez avec moi.  
25 & lors fu li varlez en estant. & la  
damoisele se mist en sa chambre &  
defferma vn sien coffre. & en trest  
hors vn panoncel dor ouure asifil dor.  
dont il iauoit pourtret vn cheualier &  
30 vne damoisele. tenez fet ele au varlet  
& si le dounez de par moi apalamedes  
pour les couuenances que ie ai misef.  
& fil le puet Garantir en contre les  
paiens iusques a vn an. Il me pourra  
35 venir prendre afame. dont il empor-  
tera couronne du reaume [*col. ii.*] de  
baudac. que mon pere na de touz  
enzanz fors moi seulement. Et pour  
le loier de uo mesage voeil ie que vo  
40 lignage praingne le paage du pont par  
ou len uet ala mahonnerie empeleri-  
nage. & ce soit iusquatant que vous  
foiez retournez. Celui paage dounoit  
45 gent. & ce auoit este le doaire de  
saiole. dont la damoisele en estoit ace-  
lui tens en feninne. *Q(uant)\*<sup>1</sup>* cor-  
fabrin oi ce que la (*damois*)\*<sup>1</sup> ele dist.  
il fu tant liez & tant ioieus con nul  
50 pluf. (*car or uo*)\*<sup>2</sup> it il bien aperte-

ment que la damoisele ne li puet  
efchaper. Et lors fen uint ala damoi-  
sele & li dist. ma damoisele uouf  
meismef le mauiez doune defore mef  
voeil ie que vous foiez come la 5  
moie. Corfabrin fet ele en core en  
auez la grant mer apasser. & par mi  
le trenchant de lespee palamedes  
vous en estuet retourner ceste part.  
Se laenture poez acheuer. bien me 10  
pourrez prendre coume la vostre.  
Et des lors le comande amahoumet.  
& corfabrin fen ala erranment a fon  
chastel & prist ses armes. & tout ce que  
mestiers li fu. & puis semist au chemin 15  
qui conduisoit ala mer entre lui & .iiij.  
escuiers. & cheuauchierent tant quil  
furent venuz alamer. Il semist en vne  
nef & passa lamer en la compaignie  
[*fol. 94 verso, col. i.*] de celui varlet 20  
qui le panoncel portoit apalamedes. &  
quant il furent outre lamer passez. tant  
cheuauchierent de iournee en iournee  
que il vindrent en forelois que il leur  
fu dit que palamedes iseroit. Corfa- 25  
brin auoit dit au varlet que il nestoit  
meuz de baudac pour autre chose fors  
que pour oster le panoncel des mains  
palamedes. Que uouf diroie ie quant  
il furent venuz en forelois. Asez tost 30  
trouuerent qui leur dist nou(*ueles*)\*  
de palamedes & que alen(*dema*)\* in le  
pourra veoir el tourno(*ie*)\*ment. Et  
lors descendir(*ent*)\* an .ij. en vn ostel  
dont il furent mout aaife. 35

**A**LENDEMAIN auques par tens  
leua mon feigneur Galeholt li  
hauz princes deboneure. &ancelot  
dulac. & les autres barons. Et lors cou-  
mencent les gresles. & les estrumenz 40  
afonner & quant les cheualiers loient.  
Il se lieuent de toutes parz. & arment  
leur cors. Les gonfanons furent con-  
duit el champ. & les cheualiers fen  
vont apres. De lautrepart monta la 45  
Reyne aus loges entre lui & les damef  
& les damoiseles qui acoustumees  
estoient de auenir avec lui. Li hauz  
princes Galeholt & avec lui ses barons

<sup>1</sup> Here are again holes in the MS.

<sup>2</sup> The contents of these brackets are restored from Harl. 1629, fol. 63 *recto, col. ii., lines 6 and 7 from the top.*

estoyent venuz pour le veoir. Entre palamedes & son frere saphar conduifirent la damoisele el champ. Quant corfa- [col. ii.] brin vit palamedes & vit son escu qui pertuiffiez & derompuz estoit en menuz leus & vit son hiaume qui de trenchiez estoit en mains leus. Et son hauberc defmailliez en plusieurs leus. Il le prife mout. Et nepourquant il li estoit auis que il nauroit vers lui duree. Ala grant force & ala grant vertu que il cuidoit auoir. & que il fauoit bien que en trestout le reaume de baudac nauoit nul cheualier qui en vers olast redrecier son escu. Et lors dist au varlet que il li baille le panoncel que la fille au Roy de baudac li en voie. & que il li die les couuenances toutes en tel maniere con ele li mande. Lors sen uet li varlet atout le panoncel mout bien ferme en vne lance. Et quant les cheualiers virent celui panoncel qui baloioit au vent il counurent erramment que il venoit de paiennimes ala foutilletez des pourtraitures des ymages qui pourtraites estoient afils dor. Et des oeuvres farazinnoises qui estoient en viron. Li varlez sen ala tout droitement la ou palam[ed]es estoit. Et quant il i fu venuz. Il parole & dist si hautement que bien fu oiz tout en uiroz. fire fet il se uouf estes palamedes li paiens. Si le me di-<sup>1</sup>

[Harl. 1629, fol. 63 verso, col. ii., line 21 from the bottom.]

tes. Et palamedes respont & dist vallet palamedes fui iou deuoir le fachief vous. & de la loy farrasnoise. Puif que vous celui estes qui iou fui uenuf querre de si lointain pais com est baudac adont ai jou akieuee ma queste cou dist li vallef. Apres cou que iou aurai contet por quoi. Jou fui enuoi-  
 45 jef a vous. Sire fait il a vous menuoie li plus vaillans damoisele. ke on peut trouer en toute paienime. Ele est sage courtoise & de bounaire. Ele est biele cointe & plaifans. Ele est rice  
 50 & poiffans & de par pere & de par

mere. sef ayouf est roif de nagaberf. & sef peref est roif de baudac. Sire il na pas lonc [fol. 64 recto, col. i.] tant que cele damoisele oi conter au cune cose de vous & de vos  
 5 proueces. & pour cou a ele mis son cuer enuouf mout durement. Tenef car ele vous enuoie cest pegnonciel que ele meisme auoit pourtrait defes propres mains les oueures. Se uouf  
 10 estes teuf ke vous encontre paiens le puiffiez deffendre. dusques a .i. an puif le porer aler prendre comme la vostre & si emporteres couroune deuoir le facies vous. car li rois de  
 15 baudac na detouf enfans fors que cele damoisele seulement. Quant palamedes oi cou il prift le peignonciel non pas pour auoir la damoisele a femme mais pour esprouer sa che-  
 20 ualerie. se aucunf paiens venist pour le contre dire. car il ne prestif a celui tant laroine de tout le monde por escange de la roine yfeut. car il metoit sa biautet en contre cief tout le  
 25 monde. Et non pour quant il respont au vallet & dist. On ne puet fauoir des auentures dou mande a combien eles couinent. Et pour cou uoel iou que tu dites a la damoisele de par moi  
 30 ke se iou ne uieng cele part iusques a un an que ele ne ma tenge des ore en auant & que ele prenge marif a sa volentet. Et dou peignoncel que tu mas dounet de par li en ferai iou tout  
 35 mon pooir. En dementrierf que palamedes tenoit parlement. a celui vallet. Atant ef vous corfabrin uenir vierf lui armet de [col. ii.] toutes armes & montet desour .j. cheual fort & if-  
 40 niel. Et quant il fu venuf auques prief de palamedes. Il gieta maintenant sa main & prift le pignoncel. & le voloit erracier hors des mains palamedes. Et quant palamedes uit  
 45 cou il traist se main a lui & dist. Sire cheualiers vous faites outrage & me faites honte. Et lors parole corfabrin & dist erramment. sans grant honte ne vous poes vous partir de  
 50 moi. Estes vous paiens cou dist pala-

<sup>1</sup> Here ends fol. 94 verso, col. ii. of Add. 25,434, and a considerable gap occurs in that MS. The following pages are taken from Harl. 1629.

medes. Paienf fui jou voirement fait corfabrinf et nef de baudac. fuif fui gomer ki viuoit autanf que li rois de baudac remeft orfeninf. *Racant* li forf 5 est mef frere . j cil gouierne la cheualerie de baudac & ot a femme le fille leroi deycanf & ceste damoifiele la fille au roi de baudac me vait refusant. Mef puif que ele a enuoiet 10 ceste part cestui peignoncel ele ne me puet refuffer par les couuenences ki ifunt mifef. Danf cheualierf fait palamedes. a cou *que* vof ditef uouf estef estraif de haut lignage. & non pour 15 *quant* orgueilloufement vof volef marrier. mais ditef moi quef couuenencef i mist la damoifiele. *quant* ele enuoia ceste part le peignoncel. Et corfabrinf respont & dist ke se auounf paienf 20 li aportoit cel peignoncel. que il aura ga-gaignier de four vof. il le pora prendre a femme comme la foie. Certef fait palamedef a dont ne [*fol. 64 verso, col. i.*] laures uouf paf iffi le- 25 gierement trop feroit mef corf mis a honte. se iou le vof quitoie si legierement fanf ioufter & fanf mellee. Veef la le plus preudoume del monde. que nuf nofe neif fon ecut redrechier en 30 contre lui. & cou dist il deancelot dou lac. maif fil estoit en liu de vof fune combatroie iou tant alui. qui mi membre en feraient auilliet. maif ia mef cuers nen auroit honte. que ia par 35 defaute de mon cuer il nempoterait le pignoncel. & feil lempertoit mi membre enferoient homni. car les granf colf que il receuroient ne poroient soustenir. Et non pour quant nouf 40 soumes chi deuant le plus haut *prince* dou monde. a sa grant feste dont il ne feroit pas couueignable cose. de combatre fanf congief de lui. Et de 45 soit bien veue de touf chiauf ki chi sunt affamble. Et si facief certainement que en toute la crestiente. de tant *comme* ele dure ne poroit on trouuer autre tant de preudoumef comme

vof poef ueoir en ceste plache orendroit. Dont iou uoel que la bataille ki doit estre entre vof & moi. soit alendemain v chr *aprief* difiner. venef deuant le haut prince ki nouf donra 5 le iour & leterme de la bataille. Palamedef cou dist corfabrinf tu af paour iou le voie bien apertement. Maif fai le bien doune moi quite le pignoncel & iou te donrai maferour [*col. 10 ii.*] *afemme* kieft une def belef damoifielef del monde. & si en auraf pour li endouayre une cite depaenime dont tu emporteraf couroune a roi. En non dui fait palamedef. puif ke iou fui mis 15 a choif dauoir lacouroune de baudac. mout feroie mauuaif se iou lerefuffoie si delegier pour prendre la feignourie dune autre cite. Et de cou que tu me vas diffant & reprochant que iou 20 ai paour voel iou que tu saches ke anfochoif que tu en ailles en baudac en sauras tu la uerite. & lorf senuont a tant deuant le haut prince. & palamedes li dist. Sire entre nouf deuf 25 na point de la loy crestiene paien fommef & a vofre court fui iou par les couuenences que vof meifmes faues. Vnf vallef uint a moi & me donna vn peignoncel de par la fille leroi de bau- 30 dac & cestui *cheualierf* le me veut tolr. Commandef fire fil vof plaift. quan que il vof em plaift. que iou le defende *encontre* lui. Aprief mangier cou dist Calehauf enfouef andoi en 35 mi le camp. dont vofre bataille fera *moult* bien efgardee. car orendroit feroit cou paine gastee car il nouf estuet garder emplui forf luif. veef la que en mi letent se sunt ia mis. li 40 *cheualier*. pour tournoier. dont vofre bataille ne feroit ia bien efgardee. Endementrierf qui li hauf princef a termina la bataille def . ij . paienf. Aprief se mist el renc dynadanf. Et 45 lorf encontra garif deforeloif *cheualier* ki mout auoit en lui grande [*end of fol. 64 verso, col. ii.*].<sup>1</sup>

<sup>1</sup> The Harl. MS., which is still more deficient than Add., breaks off here. The catchword at the bottom of the page is "prouece. & lorf laifcent core."





## SUPPLEMENT TO VOL. II.

### A. ADDENDA.

#### I. SIR THOMAS MALORY.



WHILE engaged on my studies, I came across the following passage on Malory, who is there called Mailorius, in T. Bale's "Illustrium Maioris Britanniae Scriptorum," &c. (first edition, London, 1548), fol. 208 verso:

"Thomas Mailorius, Britannicus natione, heroici spiritus homo, ab ipsa adolescentia uariis animi corporisque dotibus insigniter emicuit. Est Mailoria (inquit in antiquarum dictionum syllabo<sup>1</sup> Joannes Lelandus) in finibus Cambriae regio, Deuae flumini uicina. Quam & alibi a fertilitate atque armorum fabrefactura commendat. Inter multiplices reipublicae curas, non intermisit hic literarum studia, sed succisiuis horis uniuersas dispersae uetustatis reliquias, sedulus perquisiuit. Vnde in historiarum lectione diu uersatus ex uariis autoribus undique selegit, de fortitudine ac uictoriis inclytissimi Brytannorum regis Arthuri.

"*Collectiones Anglicas, li. 1.*

"Alia ipsum edidisse non legi, nec in cuiusquam bibliopolae officina uidi. Aptissimum inter historicos hunc ei designaui locum, donec inuenero sub quo claruerit rege. Ab eius opere interim sunt reiiciendae<sup>2</sup> fabulae quibus abundat ne illis laedatur historiae ueritas."

I first saw the passage in the second edition, and thought Bale had derived his information from Leland, whose MS. of "Commentarii de Scriptoribus Britannicis" (printed for the first time in 1709 from the MS. in the Bodleian Library) he used extensively in his second edition, but the absence of all notice of Malory in the "Commentarii, &c.," shows that Bale, unless he invented the few indefinite statements, must have derived his information from another source.

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<sup>1</sup> John Leland's "Syllabus et Interpretatis Antiquarum Dictionum," 1542: fol. f iii. recto (spelled "Meiloria").

<sup>2</sup> John Leland's "Assertio Inclytissimi Arturii Regis Britanniae," 1544. The name Meilorius, *Thomas*, occurs in a list of authors.

## II. "THE NINTH YEAR OF THE REIGN OF KING EDWARD IV."

I have stated in my Introduction, vol. ii. p. 1, that the ninth year of the reign of King Edward IV. ("the ix yere of the reygne of kyng edward the fourth," 861\*, 8-9) was 1470. This is not exactly correct, as my friend Mr. E. Gordon Duff has found that the ninth year of that monarch's reign corresponds to the time between March 4, 1469, and March 3, 1470, so that really only two months of it belonged to the year 1470. Though it matters little whether Malory's MS. was completed a few months earlier or later, I have thought the point would interest many readers.

## III. "THE LAST DAY OF JULY, 1485."

Mr. E. Gordon Duff further points out that, as "the last day of Iuyl the yere of our lord / M / CCCC / lxxxv /" was a Sunday, "Iuyl" is probably misprinted for "Iuyn," it being unlikely that Caxton would have stated that he finished "Le Morte Darthur" on a Sunday. This point, though testifying to its author's research, is of little importance. "Iuyl" may have been printed at the last moment for "Iuyn," but it is not absolutely necessary to explain this occurrence thus. The day on which Caxton says the book was "fynysshed" need not actually be one on which the last hand was laid to it, or the Sunday may have been chosen as being a special festival day.

## IV. DOUCE FRAGMENTS NO. 10, BODLEIAN LIBRARY, OXFORD.

The Douce Fragments contain as No. 10 two leaves of Wynkyn de Worde's first edition (1498) of "Le Morte Darthur," viz., signatures  $t_{ij}$  and  $t_{ij}$ . The first line of  $t_{ij}$  recto is—"seneschall / and syr Fergus. And so by"; the last line on  $t_{ij}$  verso—"after hym and make hym to telle me." The contents of the two leaves form, therefore, book ix. chapters xxii.-xxv., and correspond to pp. 371, 35-377, 10 of my edition.

As signatures  $t_{ij}$  and  $t_{ij}$  are not lacking in the Althorp copy of this edition (compare my note, Introduction, vol. ii. p. 5), the leaves in the Douce Fragments are the remainder of a second copy.

V. WILLIAM COPLAND'S EDITION OF 1557.<sup>1</sup>

The two copies of William Copland's edition of "Le Morte Darthur" in the British Museum are:

1. C. 11. b. 12. This copy is complete except the title-page, which was, however, added in photographic facsimile in 1865, from the only known perfect copy now in the Huth Library.

2. 634. k. 4. This copy lacks the title-page and the last leaf (O<sub>8</sub>). Leaves † 2-6, \* 1-8, l<sub>4</sub> and s<sub>5</sub>, O<sub>7</sub>, O<sub>1-3</sub> and o<sub>6</sub> are supplied from another copy. The contents of O<sub>7</sub> recto are supplied in MS.; those of O<sub>7</sub> verso and of the whole of O<sub>8</sub> are entirely missing. In the present binding of the volume, the first ten pages of the Preface and the Table of Contents are inserted at the beginning in modern Gothic type, probably forming an abandoned attempt at reproducing the whole of Copland's edition.

## VI. ADDITIONS TO THE "LIST OF NAMES AND PLACES."

Arystause, erle, 790, probably identical with syr Arystaunce, 492.

Carbonek, Carboneck, castle of, 644, 690, 713, 717, identical with Corbyn, castle of, 575, 603; cyte of, 597; pounte (*i.e.*, bridge) of, 571, 576. The difference in the spelling is due to the fact that Malory used different sources.

Dornar, Dornard, syr, 259, 281, 451, identical with Durnore, syr, 791, 792; both being described as one of the sons of King Pellinore.

Petersaynt, 181, for which the Thornton MS. reads Petersande, is Pietrasanta, a town in Tuscany.

Playne de force, syr, 349, evidently identical with Playne de fors, syr, 793.

Pounce, 163, Thornton MS. reads Pawnce, is not, as I conjectured, Pontus, but Ponte, a town in Italy, near Turin, at the confluence of the rivers Orca and Saona.

Tremble, porte of, 181, for which, in the Thornton MS., occurs Pounte Tremble, is the city of Pontremoli, in the province of Massa e Carrara, on the slope of the Apennines.

Urbyne, cyte of, 181, is evidently meant for Urbino, a city in Central Italy, the capital of Pesara and Urbino.

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<sup>1</sup> See vol. ii. Introduction, p. 6.

## B. CORRIGENDA.

On page 3, line 21 from the top, read "N<sub>7</sub>" for "N<sub>8</sub>."  
 " " 16, " 7 " " " " "1489" " "1498."  
 " " 34, " 18 " " " " "that which" " "that what."

Page 38, ll. 34-35, "done" is infinitive.

On page 145, line 11 from the top, read "For the" for "For."  
 " " 176, " 21 " " " " "772" " "792."













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152		
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