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**HISTORIA MERIADOCI  
AND  
DE ORTU WALUUANII**

Two Arthurian Romances of the XIIIth Century  
in Latin Prose

edited by

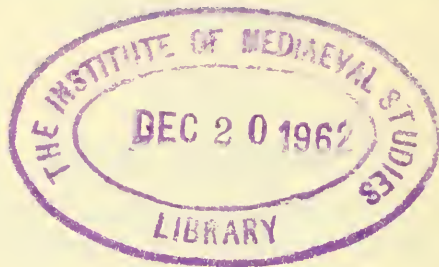
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## Table of Contents

|                                                     | Page |
|-----------------------------------------------------|------|
| 1. Identical authorship . . . . .                   | VII  |
| 2. Bale's ascription to Robert de Torigui . . . . . | X    |
| 3. Date . . . . .                                   | XVI  |
| 4. Sources of <i>Historia Meriadoci</i> . . . . .   | XXIV |
| 5. Sources of <i>De Ortu Waluuanii</i> . . . . .    | XXXV |
| 6. Author . . . . .                                 | LXIV |
| 7. Abstract of <i>Historia Meriadoci</i> . . . . .  | LXV  |
| 8. Abstract of <i>De Ortu Waluuanii</i> . . . . .   | LXX  |
| 9. <i>Historia Meriadoci</i> . . . . .              | 1    |
| 10. <i>De Ortu Waluuanii</i> . . . . .              | 54   |
| 11. Index of Names . . . . .                        | 94   |





## Introduction.

Since the publication of the first editions of the romances contained in this volume<sup>1)</sup> two discoveries have been made which render desirable a re-examination of the questions concerning the sources of one of them and the date of both. The first of these discoveries was to the effect that both romances are ascribed to Robertus de Monte or Robert de Torigni, as he is variously called (the well-known chronicler and abbot of Mont Saint Michel in Normandy, 1154—1186), in John Bale's *Index Britanniae Scriptorum*<sup>2)</sup>. This ascription was first observed

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<sup>1)</sup> *De Ortu Waluuanii: an Arthurian romance, now first edited from the Cottonian MS. Faustina B. VI of the British Museum*, by J. Douglas Bruce, *Publications of the Modern Language Association of America*, vol. XIII, pp. 365—456 (1898), and *Vita Meriadoci: an Arthurian romance now first edited from the Cottonian MS. Faustina B. VI of the British Museum*, by J. Douglas Bruce, *ibid.* vol. XV, pp. 327—414 (1900). I took the title of the second romance from the old "Elenchus contentorum in hoc codice" prefixed to the Cotton MS., but *Historia Meriadoci* is plainly indicated as the proper title at the beginning of the text, so in this new edition I have followed Miss Morriss's example in adopting this name. In the present edition of these romances the texts have been revised and corrected and the introductions re-written and enlarged.

<sup>2)</sup> See page 384 f. of this work, edited for the first time by R. L. Poole and Mary Bateson in the *Anecdota Oxoniensia: Mediaeval and Modern Series, Part IX*, Oxford, 1902. Mr. Poole noted (p. 385, note 1) that the *Gesta Walwani* and *Gesta Marodoci* of Bale's entry were identical with the romances in Faustina B. VI, but does not seem to have been aware that I had edited these romances.

by Professor Carleton F. Brown, of Bryn Mawr College, Pennsylvania. He communicated his discovery to Miss Margaret Shove Morriss, who, in a paper entitled "The authorship of the *De ortu Waluuanii* and the *Historia Meriadoci*" (*Publications of the Modern Language Association of America*, XXIII, 599—645, 1908), endeavors to establish its correctness. The second discovery, made by M. Paul Meyer, relates to fragments of a French romance in octosyllabic couplets which evidently stands in some sort of connection with the source of the *De Ortu Waluuanii*. These fragments M. Meyer has edited (with critical apparatus) under the title of *Les Enfances Gauvain* in *Romania*, XXXIX, 1—32 (January, 1910). It is obvious, then, that owing to these discoveries the questions of source and date have been put in a different light and that a new discussion of the principal problems relating to these romances is required. On the other hand, it is doubtful whether a new edition of the texts would have been called for, even in the case of the *Meriadoc*, for which I have now the advantage of a collation of the Oxford MS.<sup>1)</sup>, but for the fact that the transcripts of the Cotton MS. on which I relied for my first editions — especially the transcript of the *Meriadoc* — contained, as it has turned out<sup>2)</sup>, a considerable number of errors, and it seems desirable therefore that a correct impression of these romances should take the place of the older impressions. In the preparation of the new edition circumstances made it impossible for me to collate the texts, myself, throughout with the original MSS., but Mr. J. A. Herbert of the Department of Manuscripts of the British Museum was so good as to undertake this for me in the case of Faustina B. VI, and the collation of the Oxford MS. Rawlinson, B. 149 was furnished me by Mrs. New (formerly, Miss A. F. Parker), whose accuracy in work of this character is well-known to editors of mediaeval texts. It is

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<sup>1)</sup> My attention was first called to this MS. by a note in Professor G. L. Kittredge's edition of *Arthur and Gorlagon*, [Harvard] *Studies and Notes in Philology and Literature*, VIII, 149, note 4 (1903).

<sup>2)</sup> I was led to re-examine this matter by M. Paul Meyer's notice of my editions of these romances in *Romania*, XXXIV, 143 ff. (1905). To be sure, not all of M. Meyer's suggested readings are correct, as will appear from some of the notes below.

accordingly on these collations of my former editions that the texts in the present volume are based <sup>1)</sup>).

## I. Identical Authorship.

In my first edition of the *Meriadoc*, I remarked (p. 338) that this romance was "evidently by the same author as the *De Ortu Waluuanii*" and in confirmation of this opinion I cited certain similarities in the two romances which are found together in the Cottonian MS., viz. — the situations of the captive princesses in each, Arthur's and Gundebald's methods of testing the knights who seek service under them, and their common tendency to burlesque, as shown by the receipt for the preparation of Greek fire in the *De Ortu*, (pp. 75ff. below) and

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<sup>1)</sup> Faustina B. VI is thus described in H. L. D. Ward's *Catalogue of Romances in the Department of MSS. in the British Museum*, I, 374 (1883): "Vellum; early XIVth century. Quarto. ff. 39 in double columns, having 35 lines to a column. With initials in blue and red". Our romances are followed in the MS. by 1. Annals, in hands of the 14th century. 2. Lists of monks of Croxden, Staffordshire. 3. Papal letters. 4. Notices of churches and church lands in London that belong to the cathedral church of Canterbury, in a hand of the 12th century. 5. A calendar obituary of the nunnery of Daunton in Kent (?), in a hand of the 14th century. The *Meriadoc* covers fols. 2—23, the *De Ortu* fols. 23 (col. 2)—38b.

Rawlinson B. 149 is also a vellum octavo, written at the end of the 14th or beginning of 15th century. For a description of it see W. D. Macray: *Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae*, Part. 5, fasc. 1., cols. 500f. *Historia Meriadoci* begins fol. 91a and ends fol. 132b. The text is not written in columns. The contents of the MS. are as follows: 1. History of the Three Magi. 2. The Latin prose tale (of Welsh origin), *Arthur and Gorlagon*, edited by Professor Kittredge in the above-mentioned volume of *Harvard Studies and Notes*. 3. Apollonius of Tyre. 4. *Historia Meriadoci*. 5. *Historia de Preliis [Alexandri Magni]*. 6. Aristotle's treatise *De Regimine Sanitatis*. — On the inside of the back Thomas Hearne, the well known antiquary, has noted that he bought the MS. Dec. 29, 1722. Another note (also Thomas Hearne's, I believe) is to this effect: „The famous Dr. Langbaine's writing". This refers apparently to the table of contents of the MS. which is found on the same page.

Miss M. S. Morriss, *Publications of the Modern Language Association of America*, XXIII, 607, wonders whether either of these MSS. is identical with the one which Leland saw in the library of the Norwich Priory. It can't be the latter, however, for this MS. has, p. 10, not *silvam Fleuentanam*, but *silvam cleuentanam* or *eleuentanam* — the first letter is either *c* or *e*.

the description of the mode of preparing food in the forest in the *Meriadoc* (pp. 10f. below)<sup>1</sup>). With regard to the last of these points I do not feel so sure now that the burlesque is intentional<sup>2</sup>), but in any event the similarity in spirit between the two descriptions — in each case interrupting a romantic narrative — seems to me indisputable. The stories are, furthermore, similar, inasmuch as they each begin with a narrative of the hero's youth based on a widely diffused folk-tale *motif*, set in a definite locality (Rome and Wales respectively) which is represented with some degree of historical truth, but later on include fantastic material such as makes up the bulk of the Arthurian romances. Both the *De Ortu* and the *Meriadoc*, moreover, show a familiarity with Geoffrey of Monmouth. Looking at the question from the point of view of language, one gains the same impression of identical authorship. Most obvious is the extravagant rhetoric which characterizes the style of both<sup>3</sup>) and which, as appears from

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<sup>1</sup>) Notice how the same words recur in the following sentences of the two descriptions: "Fit quoque et virga aerea. cuius curuata summitas ad modum clepsedre coaptatur, qua paruum foramen quod in uasis cooperculi patet uertice vi prioribus obturatur diebus", *De Ortu*, p. 77, and "Per illud autem spacium a maiori ad humiliorem foveam fit oblique haut magnum foramen quod clepsedra vel sude obturatur", *Meriadoc*, p. 11. Perhaps worthy of remark is the fact that the heroes in each romance after performing certain feats of arms send away their hosts, retaining only two hundred, "ducentis — secum assumptis militibus", identical words in *De Ortu* p. 72 and *Meriadoc* p. 28.

<sup>2</sup>) In my first edition of the *Meriadoc*, p. 334, I was inclined to regard the episode of the three knights — Black, Red and White — as intentional burlesque. The correctness of this view was, perhaps, rightly questioned by E. Freymond, Karl Vollmöller's *Kritischer Jahresbericht über die Fortschritte der romanischen Philologie*, Band VIII, Heft 2, p. 263 (1908). As will be seen below, this episode has a parallel in Malory's *Morte Darthur* (ed. H. O. Sommer) I, pp. 216, 221 ff. It is manifestly merely a variant of the three days' tournament *motif*, which has been discussed by Miss J. L. Weston in her book, *The Three Days' Tournament*, London, 1902, and (more satisfactorily) by C. H. Carter, *Haverford Essays*, 237 ff., (Haverford, Pa. 1909).

<sup>3</sup>) A detail worth observing in this connection is the occurrence in both of the sententious statement of commonplaces; e. g. in the *De Ortu*, "Sed quoniam quod omnium latet noticiam difficile deprehenditur" (p. 56) Cp. *Meriadoc*, p. 4, "Sed difficile patet cognicio cuius rei de nullo habetur

the conclusion of the *De Ortu*, (and the same thing can be read between the lines in the very similar beginning of the *Meriadoc*) was manifestly a subject of pride with the author. To be considered in addition are peculiarities of phrasing, vocabulary, and construction, of which I note especially the following examples: The composing of the romance is described as *historiam exarare* (or *exarare historiam*): *De Ortu*, p. 93 and *Meriadoc*, p. 1. We have *ad Tartara dirigere* used as a phrase for killing<sup>1</sup>): *De Ortu*, p. 63 and *Meriadoc*, p. 3 (also *manes ad Tartara misit*, *Meriadoc*, p. 53). "Horse" is rendered in each by four Latin words: 1. *equus*, *De Ortu*, pp. 65, 87 et passim, *Meriadoc*, pp. 45, 46 et passim. 2. *dextrarius*, *De Ortu*, p. 88, *Meriadoc*, p. 45. 3. *sonipes*, *De Ortu*, pp. 65, 86, 87, *Meriadoc*, pp. 44, 45 et passim. 4. *cornipes*, *De Ortu*, pp. 86, 87, *Meriadoc*, pp. 11, 21. There would, of course, be nothing surprising in the use of any of these four words (except, perhaps, the last), but the fact that they are all four found in each text is, I believe, significant. Note also *armis septus*, *De Ortu*, pp. 60, 64, 79 and *Meriadoc*, p. 52; *bifaria acie*, *De Ortu*, p. 80, *Meriadoc*, p. 30, 38; *calleo* in the sense of "perceive", *De Ortu*, p. 68, 82, 86, *Meriadoc*, p. 6; *diademate insignire*, *De Ortu*, p. 92, *Meriadoc*, p. 5 (the regular expression in Geoffrey of Monmouth for crowning: cp. San Marte's edition, pp. 44, 54, 64 et passim); *offendere* (find), *De Ortu*, p. 56, *Meriadoc*, pp. 12, 35, 37. Whatever weight these matters have is, of course, mainly cumulative<sup>2</sup>). In construction noteworthy is the great abuse of *que* as a copulative<sup>3</sup>).

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suspicio". Again, in the *De Ortu*: "mos quippe est quod in umbra constituti luci presentes clare aspiciant ipsique ab illis incircumspecti maneant" (p. 66); and in the *Meriadoc*: "Verum multociens nequiciam quo magis quis tegere nititur, tocus propalatur" (p. 5); "ex varietate quippe cultus sepe fallitur cognicio ulterius" (p. 13).

<sup>1</sup>) The writer may have been imitating the *ad Tartara detrudere* of Geoffrey of Monmouth. Cp. San Marte's edition (Halle, 1854), p. 15. But we have in Virgil *sub Tartara misi*, *Aeneid* VIII, 563, XI, 397, and similarly XII, 14. Virgil also used in the same sense *dimittere Orco*, II 398 and IX 527.

<sup>2</sup>) It is, perhaps, worth mentioning that in both romances we find a noticeable partiality for *discrimen* (danger): *De Ortu*, pp. 60, 61, 82, and *Meriadoc*, pp. 19, 28, 33, 34, 37. — Compare, too, *cedere*, in the sense of "pass to", "to be suitable to": *De Ortu*, pp. 60, 79, 80, *Meriadoc*, pp. 18, 46.

<sup>3</sup>) A few of the *que*'s which appear in the first editions of these ro-

A marked feature of the author's style, furthermore, is his habit of ending the sentence with a noun that is separated from the adjectives or other words that qualify it by a verb.: e. g., ut . . . ad parentum perueniret notitiam, *De Ortu*, p. 55; se . . . multiplici donaturum spondet honore, p. 57; anulunque ei . . . ob sui tradiderat memoriam, p. 66; and *Meriadoc*, cui maior . . . noscitur inesse sapientia, p. 2; certis manifestat indiciiis, *ibid*; mortis uelle moliri discrimina, p. 4. In the first editions of these romances I have noted this word-order on all but 17 of the 42 pages of the *De Ortu* and on all but 19 of the 58 pages of the *Meriadoc*. Moreover, in both romances many pages furnish more than one example of it.

Altogether, I do not believe that the identical authorship of the two romances is likely to be seriously questioned<sup>1</sup>).

## II. Bale's ascription of the romances to Robert de Torigni.

Assuming now that both romances are by the same author, let us next examine the question as to whether that author was Robert de Torigni, as stated by Bale in the entry cited

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mances were due to errors of transcription, the symbol for *et* and the abbreviation for *que* being very similar in Faustina B. VI. I also cited in my edition of the *Meriadoc* (p. 338) as characteristic of both romances "the constant insertion of words of the main clause in ablative absolute clauses". There are instances of this usage in both romances, but I exaggerated the frequency. Not without significance, however, I believe, are such parallel examples of the insertion referred to as the following: "Quibus Viamundus agnitis . . . se egregio cultu adornauit", *De Ortu*, p. 57, and "Quibus mandatis ab imperatore Meriadocus acceptis nitendum sibi summo opere iudicabat", *Meriadoc*, p. 39.

<sup>1</sup>) As far as I know, no one has disputed the identical authorship of the two romances. Indeed, Freymond in the above-mentioned notice in Vollmöller's *Jahresbericht*, p. 261, note 299, says: "Der Aufbau beider Romane, einige ähnliche Züge — es sind deren mehr als Bruce annimmt, — endlich die rhetorische Sprache sprechen für ein und denselben Verfasser." Only E. Brugger in his review of Miss Morriss's paper, *Zs. für französische Sprache und Literatur*, XXXV, 60 (1909), speaks of the few points of resemblance which I cited in my earlier editions as insufficient to establish identity of authorship. Bale, of course, in the passage of his *Index Scriptorum Britanniae*, 384 f. referred to above, ascribes them both to the same author — Robert de Torigni.

above<sup>1</sup>). I shall not lengthen the discussion by dwelling on the notorious inaccuracy of Bale (witness his life of Robert de Torigni in his *Scriptorum Illustrum Maioris Britanniae Catalogus*, to which Miss Morriss (p. 601) has herself called attention — also his lives of<sup>2</sup>) Chaucer and Wycliffe in that work), for I agree with Miss Morriss that the Index, being a mere compilation, is more trustworthy than his larger work, and that there is no reason to doubt his statement that the ascription really stood in the Norwich catalogue of writers which he quotes so often in his *Index*<sup>3</sup>). Accordingly, if there is any error in the case, it is to be set down to the account of the Norwich catalogue. What then are the reasons for calling into question the correctness of this ascription? In the

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<sup>1</sup>) The whole entry in the *Index Britanniae Scriptorum*, pp. 384 f., reads as follows:

Robertus sancti Michaelis de monte, inter cetera scripsit,  
 Chronicorum opus li. i.  
 Gesta Walwani li. i. 'Vterpendragon rex pater',  
 Gesta Maradoci li. i. 'Memoratu dignam.'

*Ex Nordouicensi scriptorum catalogo.*

<sup>2</sup>) The first of these is now easily accessible in Miss E. P. Hammond's *Chaucer: a bibliographical manual*, pp. 10 ff. New York, 1908.

<sup>3</sup>) Compare Miss Morriss, pp. 605 ff., including notes on p. 605. What was this mysterious *Nordouicensis scriptorum catalogus* (translated inaccurately by Miss Morriss "catalogue of the writers of Norwich", pp. 605, 607)? It is impossible to say certainly, but I believe that it was the catalogue of the Priory library at Norwich where Leland (cited by Miss Morriss p. 606) found a copy of the *Meriadoc*. Leland was not compiling an exhaustive index and may have mentioned the *Meriadoc* and not the *De Ortu* because the title of the former — *Historia Meriadoci* — seemed to indicate a work of a more serious nature. I suspect that the deceptive title of this work secured a place for it, and incidentally for the *De Ortu* also (which probably accompanied it in the Ms.), in the Norwich library. As appears from other entries derived by Bale from this same catalogue, the library in question contained several historical works, including some that were connected especially with Wales, e. g. Caradoc, *Britannorum historia*, p. 53, Gildas, *Historia Britonum*, p. 93, Nennius, *Chronicon*, p. 297. We have one of the Norwich entries, Matthew of Westminster's *Chronicorum opus*, recorded in Bale p. 287 as *Ex Bibliotheca et Catalogo Nordouicensi*, then p. 332 certain works of Radulphus Niger as *Ex Bibliotheca Nordouicensis monasterij*, and p. 376, various works of Robert Grosseteste as *Ex catalogo antiquo Nordouicensi*. These entries, I think, confirm the view that the Norwich catalogue was that of the Priory library.

first place, it would be rather surprising if a great ecclesiastic whose well-authenticated works are all of the driest and most serious character — chronicles and monastic documents of one sort or another — were found appearing in the rôle of a writer of romances which contained in part materials of the most extravagant kind. Miss Morriss (pp. 617ff.) lays stress on Robert's interest in literature as evinced by his accumulation of a large library at Bec; also on the fact that he felt an interest in Geoffrey of Monmouth's *Historia*, as appears from the letter written in 1139 by Henry of Huntingdon to Warinus. But surely the bearing of the first of these considerations on the question at issue is too remote to be worth discussion, and as regards the second, the interest which Robert felt in Geoffrey's work he shared with every one of his age, whether layman or ecclesiastic. Moreover, this very letter of Henry of Huntingdon's shows that, like the great majority of his contemporaries, Robert accepted the *Historia* as authentic history. It cannot be taken, therefore, as evidence of his interest in romance<sup>1</sup>).

Again, Robert de Torigni was born probably about 1110<sup>2</sup>) and his death took place in 1186. Now, apart from the general considerations just urged, it would be astonishing to find a romance of this period combining so many Arthurian commonplaces<sup>3</sup>), even if we assumed that it was written towards the end of his life. But, of course, all probability is against the

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<sup>1</sup>) In my first edition of the *De Ortu* I remarked, p. 383, note 3: "The idea of sending Gawain to Jerusalem as a champion of the Christians is due no doubt to a reminiscence of the Christian occupation of that city, which lasted from 1099 to 1187." Miss Morriss (p. 614) comments on this: "But surely the story would more naturally have been written when this possession was still a present fact to the mind of the author." Apart, however, from other considerations, the analogy of the 14th century poem, *Bastars de Buillon*. ed. A. Scheler (Brussels, 1877) shows that this assumption is not necessary. There Jerusalem is represented as ruled by a Christian King (Baldwin, who succeeded Godfrey). Note in this poem a still further analogy: By crossing the Red Sea the knights pass at once into fairyland, just as they do in the *Meriadoc*, p. 28, by crossing the river. In both instances we have late reflections of the Celtic belief that men are separated from the Otherworld by water (the sea).

<sup>2</sup>) See Howlett's edition of his Chronicle, p. X.

<sup>3</sup>) On this subject see Section V of this Introduction, below.

assumption that these romances were the productions of an old man, and the improbability would have been even greater in the Middle Ages, when men counted themselves old sooner than at the present day. Even if we place their composition in the fiftieth year, say, of Robert de Torigni, they would still antedate all extant Arthurian romances<sup>1</sup>).

There are more specific objections, however, to the acceptance of Bale's ascription than have been thus far advanced. It does not seem to have occurred to Miss Morriss to compare the style and vocabulary of the two romances with that of Robert de Torigni in his undisputed works; yet in the absence of external evidence it is only by such a comparison that we can test the accuracy of the ascription found in Bale. First of all, one can hardly conceive anything more different than the business-like brevity of Robert de Torigni in his undoubtedly genuine works, on the one hand, and the florid rhetoric of our romancer, on the other, with his explicit expression of self-satisfaction in his own eloquence. It may be urged, however, that the different character of the works in question explains this difference. But even if we accept this explanation and grant also that the same author was likely to compose works in *genres* so totally dissimilar, the differences of language would still be left unaccounted for. I would call attention

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<sup>1</sup>) Chrétien's *Erec et Enide*, the earliest, is usually dated in the sixties of the twelfth century. The relation of the dating of these Latin romances to the old dispute as to whether there were Arthurian romances before Chrétien does not seem to have been clearly enough recognized even by Professor Alfons Hilka, who in Vollmöller's *Kritischer Jahresbericht über die Fortschritte der romanischen Philologie*, Band XI, Heft II, 82f. (1911) adopts — too hastily, I believe — Miss Morriss's conclusions. The discovery of the *Enfances Gauvain* — a version which is manifestly independent of the *De Ortu* and which reflects (ultimately) their common source — tends still further to cast suspicion on the correctness of Bale's ascription. For there can be no doubt that this common source was a French Arthurian romance and it could hardly under the circumstances be later than the middle of the 12th century. But, as said above, although there may have been Arthurian romances so early as this, it is not likely that they already had all the commonplaces of the later period fully developed. Besides, it is not probable that Geoffrey's history was converted to the uses of romance, almost immediately after its publication, as this theory would imply. — In his *Zur Mabinogionfrage* (Halle, 1912) pp. 14, 106, R. Zenker uses our Latin texts as proof that there were Arthurian romances before Chrétien.

especially to the fact that the peculiarities of diction and construction which I have cited above as indicating that the two romances were by the same author appear hardly at all in the Chronicle of Robert de Torigni. The copulative *que*, for which the author of the romances shows such a predilection, is found only three times<sup>1)</sup> in the whole Chronicle — a work of something like two hundred pages, even after deduction of the passages<sup>2)</sup> from other chronicles which it embraces. Of the second peculiarity of construction which is likewise such a marked feature of the romancer's style — namely, the ending of sentences with a noun that is separated by a verb from the word or words that qualify it — there is only one example in Robert's Chronicle; *et rem summo revelat pontifici* (p. 293)<sup>3)</sup>. Still further to be noted is the striking frequency with which in Robert's Chronicle (as in many mediaeval Latin works) the position of the verb in the sentence is the same as it would be in French, as, for instance, in the following: "Malcolmus rex Scotiae fecit homagium Henrico, regis Anglorum filio et dedit regi obsides . . . de pace tenenda et pro castellis suis, quae rex volebat habere" (p. 218). Scattered instances of this order of words would not, of course, be surprising, but the frequency is significant. Now there is certainly no corresponding tendency in the style of the Latin romances.

The peculiarities which I have been commenting on are obviously independent of the literary *genre* which the individual writer may be applying himself to, and they seem to me to prove that the author of our romances was not Robert de Torigni. The words and expressions enumerated in the previous section point, I believe, in the same direction. We must conclude, then, that the ascription of these romances to

<sup>1)</sup> They occur pp. 63, 181, 215 of Howlett's edition.

<sup>2)</sup> Howlett prints such passages in small type. Robert's own work begins really with the *Prologus*, p. 61. The first sixty pages are taken from Sigebert's Chronicle, to which Robert makes only a few insignificant additions. But even after p. 61 Roberts inserts passages bodily from Henry of Huntingdon. I have, of course, excluded from the count such inserted passages. I have also excluded the epitaphs in verse, since here the stress of metrical requirements may account for the use of *que*.

<sup>3)</sup> There are besides two examples of the kindred construction where the position of the noun and the qualifying word is reversed: "in supplicium lapsus est gehennale" (p. 293); "et frigus notaret caritatis" (p. 176).

Robert de Torigni is due to an error. How did the error arise? I have no doubt myself that it is connected with the "Incipit prologus R.", which heads the *Meriadoc*, and that the compiler of the Norwich catalogue which Bale used was responsible for it. As Bale's entry shows, this compiler had before him a copy of Robert's Chronicle as well as copies of the two romances — the latter doubtless united in the same Ms. Now the Chronicle proper of Robert de Torigni is headed, „Incipit prologus Rotberti in ea quae sequuntur de temporum descriptione, usque ad MCLXXXIII. annum<sup>1)</sup>“. The compiler when he came to catalogue the romances — in all probability immediately, or, at any rate, shortly after cataloguing Robert's Chronicle — observing the „Incipit prologus R.“ of the *Meriadoc* and being deceived at the same time by its title, *Historia Meriadoci, regis Kambrie*, into regarding it as serious history, jumped to the conclusion without further examination of the romance that "R" stood for "Rotberti" (or "Roberti") and that here was another work of the writer whose chronicle he had just catalogued. It was an easy step to conclude still further that the accompanying *De Ortu Waluuanii* was the production of the same author<sup>2)</sup>. There can be little doubt that he was right in inferring that the "R" stood for the initial of the author's name, but the additional inference that this author was Robert de Torigni was surely unwarranted<sup>3)</sup>.

<sup>1)</sup> Howlett's edition, p. 61. Certain MSS. omit the words *usque annum*. Cp. Howlett, *ibid.* note 1. The spelling is *Roberti* in some MSS. Cp. L. Delisle's edition (2 vols. Rouen, 1872—73), I, 91, note 3. Up to this point we have merely the *Accessiones ad Sigebertum*.

<sup>2)</sup> E. Brugger had an inkling of the truth when in his above-mentioned review of Miss Morriss's paper he says (p. 60): "es wäre immerhin möglich, daß Bale resp. der Verfasser des *Nordouicensi* [sic] *Scriptorum Catalogus* in dem *Incipit prologus R.* Robert von Torigny's Namen aufs Gerathewohl ergänzt hat und wegen der allgemeinen Ähnlichkeit der beiden Romane und ihrer Vereinigung in einem Manuskripte Robert's Verfasserschaft auch auf den Roman *De Ortu W.* ausgedehnt hat".

<sup>3)</sup> Certainly since the cataloguer every one who has inspected the MSS. of the *Meriadoc* has drawn the same inference, viz; that the "R" here is the initial of the author of the romances. See the *Collectanea* III, p. 25 of Leland, the sixteenth century scholar, and the description of the Oxford Ms. by W. D. Macray in his *Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae, Partis Quintae Fasciculus Primus*, col. 501 (Oxford 1862). Miss Morriss quotes them at pp. 606, 620 of her paper. When I first

## III. Date.

Having disposed successfully, as I hope, of the ascription of the romances to Robert de Torigni, let us now consider the remaining evidence concerning their late or early date which is independent of this ascription.

On the day when the hero of the *De Ortu* was received into the order of knighthood he wore a surcoat: "Dumque a militibus quereretur cur eam super arma induisset — neque enim antea huiusmodi tunica armis septus aliquis usus fuerat — respondit se tunicam armature ad hornatum adhibuisse. Ad quod responsum ei ab omni acclamatur exercitu: nouus miles cum tunica armature! nouus miles cum tunica armature! ac deinceps hoc illi mansit vocabulum "Miles cum tunica armature".

In my former edition of the *De Ortu*, I remarked, p. 388, that this nickname of the hero, *Miles cum tunica armature*, seemed to give an upward limit for the date of the romance, "inasmuch as the tunic worn over the armour (i. e. the surcoat) first came into use in the early part of the thirteenth century"<sup>1</sup>.

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edited the *Meriadoc*, I did not know that Leland and Macray had already drawn this inference, but I inserted the following note (p. 339, note 2): "I confess that I do not understand the meaning of this R. Probably it was the initial of the author or scribe." In his remarks on my edition of the *Meriadoc* M. Paul Meyer observes: „M. Bruce avoue ingénument qu'il ne comprend pas le sens de cette mystérieuse lettre R. Cela veut dire Rubrica". But if M. Meyer had ever seen the MSS. he would not have made this assertion. At my request, Sir G. F. Warner and Mr. J. A. Herbert examined Faustina B. VI. with reference to this matter and they both agree that the R does not mean *Rubrica*. The analogy of the *Incipit* of Robert of Torigni's Chronicle shows plainly, I think, that it is really the author's initial.

<sup>1</sup>) I cited as my authority A. Schulz's *Das Höfische Leben zur Zeit der Minnesinger*, 2. Auflage, Leipzig, 1889, II, pp. 40f., 58. Paul Meyer quotes, besides, Viollet-le-Duc, *Dictionnaire du Mobilier*, section *Armes*, and Hewitt, *Ancient Arms and Weapons*, I, 126, as authorities for his statement that the surcoat "ne parait pas être entrée dans l'usage avant la fin du XII<sup>e</sup> siècle". See *Romania*, XXXIX, p. 12, note 2. Miss Morriss, p. 608, represents Schulz as saying: "This use of the surcoat over the armour became general about the first decade of the 13th century." But his actual words are: "Es ist schon oben (S. 40f.) erwähnt worden, daß die Mode, über den Harnisch noch ein solches Kleid (i. e. the Wâpenroc) anzulegen, in den ersten Decennien des dreizehnten Jahrhunderts aufkam", which is not the

Miss Morriss, however, cites (pp. 609 ff.) the general statements of Planché and Hewitt<sup>1)</sup> and a few specific examples from Meyrick<sup>2)</sup> to prove that sporadic cases of the use of the surcoat are found even in the 12th century. The examples are scanty and not always certain, yet, on the whole, they are sufficient to establish her general contention. Miss Morriss next proceeds to observe: "Now inasmuch as the author of the *De Ortu* himself remarks on the peculiarity of the surcoat, it is reasonable to suppose that he was writing before this usage had become common. On that ground alone, then, one would hardly be justified in insisting that the romance could not have been written before the 13th century." I confess, for my own part, that the nickname would seem to me to have little point unless the custom of wearing surcoats were already a general and valued one<sup>3)</sup>. But apart from this consideration there can be little doubt that the passage quoted above is a sign of the late composition of the *De Ortu* or, more properly, its immediate source, for we have here a frequent trick of the writers of the Arthurian prose romances, namely, that of attributing to their heroes (or heroines) the introduction of some well-known custom. The author of the *Lancelot* doubtless originated it, and from that romance it

same thing. I suppose that her statement later on the same page that the custom of wearing surcoats became a general custom "in the first ten years of the 13th century" is due to this misinterpretation.

<sup>1)</sup> Planché's *Cyclopaedia of Costume and Dictionary of Dress*, London, 1876, I. p. 490, and Hewitt's *Ancient Armour and Weapons*, I, 126, 271. — *Wâpenroc* occurs in Ulrich's *Lanzelet*. If the word was taken from his French original (composed before 1194), this too would show that the surcoat existed in the 12th century.

<sup>2)</sup> Meyrick's *Critical Inquiry into Ancient Armour*, I, 27, 39, 111.

<sup>3)</sup> After writing the above I observed that this is also Paulin Paris's inference from a similar passage in the *Lancelot*, quoted below. In his *Romans de la Table Ronde*, IV, 50, note, he says in comment on the words, "Ce fu la première connoissance qui onc sous le roi Artu fu portee sur hiaume" (ms. 339 fo. 61. v°): "Cette remarque d'un romancier du douzième siècle prouve au moins que l'usage était de son temps déjà ancien." The *Lancelot*, however, at present is usually ascribed to the early 13th century.

Miss Morriss may have been influenced by the opinion which I expressed in my first edition of the *De Ortu*, p. 388, but shortly after the publication of that edition I came to a different conclusion concerning the significance of the allusion.

spread to others<sup>1</sup>). I note the following examples: In the *Lancelot* when Lancelot and Galehot join Arthur's host before Arestuel, the Lady of Malehaut recognizes Lancelot by his shield and the pennon on his helmet. The author remarks of the latter: "che fu la premiere connoissance qui onques fust portee au tans le roi artu sor hiaume" (H. O. Sommer's *Vulgate Version of the Arthurian Romances*, III, 407). We have a few pages further on the following: "Cel ior sist li rois Yders sor. j. cheual quil ne quidoit millor el monde, et por ce que il lamoit tant le fist il tot auant courir de fer. Et apres fist vne chose dont on parla auant en mal, mais puis li fu il a bien tenu, ne onques mais nauoit este avant veu ne iamais ne remandra; car il fist vne baniere de ses armes et dist que il vauroit quele fust portee la ou baniere ne porroit aler et sentoitoit son cheual a si boin que il voloit que tot recourasent a lui li disconfit. Et la baniere estoit moult bele, car la campagne estoit blanche a grandes roses vermeilles si en fu la campagne de blanc cordoan et les roies descarlade dun drap vermeil dengleterre; ne quanque on em portoit a cel tans nestoient les couertures se de cuir non ou de drap, ce tesmoignent li conte, por ce que plus enduroient" (Sommer, *ibid.* 413)<sup>2</sup>). So in the *Estoire del Saint Graal* (Sommer's

<sup>1</sup>) I had called Miss Morriss's attention to the two passages from the *Lancelot* given below and she prints them (p. 637 of her paper) according to P. Paris's modernisation, *Romans de la Table Ronde*, IV, 50, 62. She denies, however, any closeness between these parallels and the *De Ortu* — on the ground that in the *Lancelot* a tunic is not in question and besides that no special emphasis is laid on the matter in that romance. Not altogether consistent with these views is her suggestion that the two romances were here probably borrowing from a common original. "This", she says, "may indeed have been a stock device for glorifying the hero of a tale." This last remark, however, possesses no force as long as she is unable to adduce examples from outside of Arthurian literature. — In Chrétien's *Lancelot*, II. 5590ff., his herald is the first to use the herald's cry: "Or est venuz qui aunera". This may have suggested this trick to the author of the prose *Lancelot*.

<sup>2</sup>) I have taken the liberty of punctuating and capitalizing the text — also of resolving the symbol for *et*. The Ms. printed by Dr. Sommer, it will be observed, does not explicitly say that Yder instituted also the custom of putting armour on horses, although it seems to imply that. P. Paris's modernisation, however, IV, 62, states this positively too. Perhaps the Ms. which he was following — 339 of the Bibliothèque Nationale — is more explicit.

*Vulgate Version of the Arthurian Romances*, I, 42) the institution of church treasurers is ascribed to Josephe: “ne onques dusques a cel tans nauoit este tresoriers, mais, lors lestable Iosephes ensi comme vous aues oi.” Compare also the Huth *Merlin*, II, 72: “Et sachent tout cil qui ceste ystoire escoutent que li premiers hom qui donna colee a chevalier novel que che fu li rois Artus“, and the prose *Tristan* (E. Löseth, *Le roman en prose de Tristan*, pp. 14ff.), where so much is made of Queen Gloriande’s having been the first to establish burning as the punishment for women convicted of adultery, the usual penalty for this offence when committed by women in the Arthurian romances.

On the other hand in defending Bale’s ascription of our romances to Robert de Torigni, who died in 1186, Miss Morriss (pp. 612ff.) cites as evidence pointing to a date earlier than the 13th century, mention of the nosepiece (a part of the helmet) twice in the *De Ortu*. See pp. 63, 72, below<sup>1</sup>). The importance of this “lies in the well-attested fact that the use of such helmets (i. e. those with nosepieces) was generally discontinued in the reign of Henry II<sup>2</sup>)“ (p. 613). King Stephen, (like the hero of the *De Ortu*) was seized by the nose-piece of his helmet during the siege of Lincoln and taken prisoner (1141) and on account of this accident “the nasal went out of use<sup>3</sup>).“ The examples, however, given below, prove that Miss Morriss’s authorities are not correct in making their statements so positive. Under *Nasale*, Du Cange gives an example from Aegidius de Roya as late as 1371: “Dux Geldriae, habita hac victoria, dum nasale cassidis suae pro respiratione levaret incaute, volante sagitta occubuit apud Beziers.“ Certainly as far as the romances are concerned — and that is all that matters in our present inquiry — the heroes of these works unquestionably continued to wear them well on into the 13th century. We have an example of this

<sup>1</sup>) She might have added an instance in the *Meriadoc* also. See p. 21, below.

<sup>2</sup>) Miss Morriss refers to Meyrick’s *Critical Inquiry into Ancient Armour* I, 36, as her authority for this statement.

<sup>3</sup>) Miss Morriss quotes Fairholt, *Costume in England*, p. 89, as her authority for this, but in any event the discontinuance of such a custom was hardly due to a single incident.

from one of the latest of all the Arthurian romances in verse, *Claris et Laris*, 11476ff.<sup>1</sup>). In a combat with a knight Gawain

"Par grant air tel cop li done  
Sor son hiaume que tot l'estone;  
L'espee contreval coula,  
Par desus le nasel s'en va;  
Sus le col du destrier descent.

So in the 13th century verse-romance *Les Mervelles de Rigomer* ll. 8823f.

Car le nasiel et le ventaille  
Li a trenchie au branc qui taille<sup>2</sup>).

Mention of the nose-piece is frequent in the *Lancelot* and *Merlin* of the Vulgate cycle of the Arthurian prose-romances which are generally ascribed to the early 13th century<sup>3</sup>). It is to be noted that the greater portion of the *Merlin* — name-

<sup>1</sup>) See p. 310 of J. Alton's edition of this poem, vol. 169 of the Bibliothek des Literarischen Vereins in Stuttgart (Tübingen, 1884). G. Paris, *Histoire littéraire de la France*, XXX, 124, puts it in the 13th century — Gröber, *Grundriß der romanischen Philologie*, vol. 2, abt. 1. p. 788, dates it "vor 1268".

<sup>2</sup>) p. 260 of Wendelin Förster's edition, Gesellschaft für romanische Literatur, vol. 19. Dresden, 1908. I observe examples also in romances composed about 1200. Thus in *Robert le Diable*, 11. 2049f. (ed. E. Löseth, Société des anciens textes français, 1903):

Des cos qu'il prist sor la nasiere  
Ot sanglante toute la chiere.

Löseth, p. XLVII, dates this romance from the end of the 12th century. So also twice, ll. 7894, 9158, in *Der festländische Bueve de Hantone* ed. A. Stimming. Gesellschaft für romanische Literatur, vol. 25. Dresden, 1911. The date is about 1200 according to Stimming, p. XXIX.

Other examples besides those I have myself noted will be found in Du Cange under *Nasale* — among others from the 13th century *chansons de geste*, *Auberi le Bourguignon* and *Girard de Vienne*. So too in Godefroy's Dictionary under *nasal*, including one from *Ciperis de Vigneaux* (13th century).

<sup>3</sup>) Gaston Paris, *La littérature française au moyen age*, p. 109, 4th ed. Paris, 1909, ascribes the *Lancelot*, indisputably the oldest branch of the cycle, "au début du XIII<sup>e</sup> siècle". According to Gröber, *Grundriß*, vol. 2, abt. 1. p. 996, it dates from the second decade of the 13th century. The first decade, however, I believe, is more likely, or even earlier. One may compare also G. Paris, *Mélanges de littérature française du moyen age publiés par Mario Roques*, Première Partie, pp. 46ff. (Paris, 1910), where he objects to 1195 as too early for a prose romance.

ly, the continuation <sup>1)</sup> of the prose-rendering of Robert de Boron's *Merlin* — is evidently the latest in composition of all the parts of the cycle. So, for instance, exactly corresponding to the example in the *De Ortu*, p. 63 we have in the *Merlin*: “Si auoient le roy de Norgales abatu et le tenoient al nazel del hiaume“ (Sommer's *Vulgate Version of the Arthurian Romances*, II, 416). We find knights wearing nosepieces also pp. 171, 327, of this romance. Similarly in the *Lancelot*, when Claudas has been struck down in battle, it is said of Pharien: “Lors a leue Claudas par le nazal del hiaume“ (Sommer, III, 64). Again Pharien struck Griers so hard „que a la terre feri li nasiax si durement que li nes et les ioes le compererent“ (ibid. p. 78). Other references to the nosepiece in the *Lancelot* will be found Sommer, III, 97, 214, 225, 280, 293, 312, 314, 330 (le cheualier que il tenoit deuant par le nazal); IV, 121, 132, 181, 250.

It is evident from the above examples that the mention of the nosepiece affords no ground for dating these romances earlier than the 13th century <sup>2)</sup>.

Indeed, apart from the abundance of Arthurian common-places which occur in both the *De Ortu* and the *Meriadoc*, as will be later pointed out, there is one circumstance that seems to show conclusively that they were not composed until the 13th century was well advanced. I refer to the trick observed in the *Meriadoc*, of drawing names from the early history of France. This trick was suggested, I doubt not, by the opening pages of the prose *Tristan*, which romance is supposed to date, at the earliest, from shortly before the year 1220 <sup>3)</sup>. In the prose

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<sup>1)</sup> Following the example of Paulin Paris, scholars have often called this continuation the *Livre d'Artus*, but there is no Ms. authority for this title.

<sup>2)</sup> It is conceivable, as suggested in my first edition of this romance, p. 385, that our author, who was so familiar with Geoffrey's *Historia*, may have been merely imitating such a passage in that work as the following, Book VIII, ch. 6: “Quem cum aspexisset Eldol, securior effectus, cepit Hengistum per nasale cassidis atque totis utens viribus, ipsum intra cives extraxit.“ It is more likely, however, that he took these details direct from his French source.

<sup>3)</sup> E. Löseth, *Le roman en prose de Tristan*, p. XXIV, Paris, 1890, puts it between 1215 and 1220, J. Bédier, *Le roman de Tristan par Thomas*, II, 309 (Paris, 1905), about 1230.

*Tristan*, p. 6, as here, the sovereign of Cornwall is called *Mero-veus* or *Maroveus*<sup>1)</sup> — variants of the same name as *Moroveus*. The fact that, historically speaking, Cornwall was never attached to France makes the coincidence of the romances in this point all the more striking. In this same beginning of the prose *Tristan* the names of the Merovingian kings Clodoveus (Clovis) and Childeric recur and furnish the model, as I believe, for the Gundebaldus and Guntrannus of the *Meriadoc*, which are drawn from the same source — namely, the early history of France<sup>2)</sup>. Moreover, in both the *Meriadoc* and the prose *Tristan* Meroveus has a subject named Sadoc (Sadocus). Here again the former, I believe, is borrowing from the latter. In my first edition of the *Meriadoc* (p. 331, note) I observed that *Sadoc* occurs in the genealogy of Christ (as an ancestor of Joseph, husband of the Virgin Mary) in the Gospel of St. Matthew, I. 14: “Azor autem genuit Sadoc. Sadoc autem genuit Achim.” Since it did not seem probable that our author would draw an isolated name from this source<sup>3)</sup>, I was then inclined to the opinion that *Sadocus* was simply a (Latinized) corruption of the Welsh name *Cadawc* (*Cadoc*)<sup>4)</sup>. But the form is evidently genuine and derived from the above-mentioned genealogy through the

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<sup>1)</sup> In the *Tristan* he is represented as also king of Gaul, as was of course the case with the historical Meroveus, but the incidents connected with him in that work belong to the realm of romance. The confusion of *e*, *a*, and *o* is so common in mediaeval MSS. as hardly to require notice; but *Moroveus* as a variant form of *Meroveus* will be found in the genealogy of the French kings which occurs in John Capgrave's *Liber de Illustribus Henricis* pp. 148f., edited by F. C. Hingeston for the Rolls Series London, 1858.

<sup>2)</sup> Gundobad, King of the Burgundians, died 516. *Gundobaldus* as a variant form of his name is recorded in the Index to the *Monumenta Germaniae Historica, Gregorii Turonensis Opera* (Hannover, 1884—85) Part II. So, *Guntramnus* is the name of the Frankish king, son of Chlotarius I, whose royal seat was at Orleans, and the variant form, *Guntrannus*, will be found in a text of the *Monumenta Germaniae Historica, Scriptorum* Tomus XV. p. 474.

<sup>3)</sup> Besides, if he had drawn the name from this source, he would hardly have added the termination *-us* to it. I had overlooked the occurrence of *Sadoc* in the prose *Tristan*. No doubt from the *Tristan*, too, it passed into *Alexandre li Orphalins*, Sommer's ed. of Malory, III, 300.

<sup>4)</sup> For this name see J. Loth, *Les Mabinogion*, II, 262, note — also in Latinized form *Cadocus*, *Zs. f. franz. Sprache u. Lit.* XIV, 179, and under *Cadoc* in *Dictionary of Christian Biography* (London, 1882).

prose *Tristan*. In this romance *Sadoc* is a great-nephew of Joseph of Arimathea, guardian of the Holy Grail. Possibly the author confounded Joseph of Arimathea with Joseph, husband of Mary (as many other people have done), and hence drew the name of a relative of the former from the genealogy of the latter<sup>1</sup>). In any event there can be no reasonable doubt that he took the name from this genealogy.

Not improbably *Nabor* (*Nabaor*) of the *De Ortu* is also derived from the *Tristan*<sup>2</sup>). The conditions in regard to the name *Buzarfarnan* (*Buzafarnan*), pp. 65, 66, are, I believe, the same as in the case of *Sadoc*. Here too we have an originally Oriental name which reached our romancer through the opening pages of the prose *Tristan*. In the story of Chelinde<sup>3</sup>), the Babylonian princess who is betrothed to the King of Persia, which begins this romance, the treacherous brother of *Sadoc* is named *Nabuzardan* (*Naburzadan*)<sup>4</sup>). I do not doubt that *Buzarfarnan* is a mere corruption of this name, the first syllable, for instance, being dropped just as we see in the case of the name of Arthur's son *Lohoot* (*Lohot*), which appears as *Hoot* in the English version of the prose *Merlin*<sup>5</sup>), ed.

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<sup>1</sup>) This same genealogy has evidently furnished the name for another character in the Grail romances — viz, Eleazar (Elyazar), son of King Pelles.

<sup>2</sup>) A variant of *Nabon*, name of a giant in the *Tristan*. See E. Löseth, pp. 48ff. *Nabor*, however, occurs in other romances, e. g. the Huth *Merlin* I 206 (*Nabur*) and the *Estoire del Saint Graal* (Sommer, I. 197ff.) In the latter he is a servant of Nascien.

<sup>3</sup>) This story is evidently of oriental origin. See my discussion of it, "A Boccaccio analogue in the old French prose *Tristan*" in *The Romanic Review*, I, 384ff. (1910). It offered a congenial theme to the Greek romancers and I have no doubt that it passed through a Greek form before reaching Western Europe. For example, the series of dangers to which the chastity of the heroine is exposed constitutes the main stock-in-trade of the Greek romances. She usually, however, emerges from them successfully. Even the Jonah *motif* occurs in one of these romances, *Hysmine and Hysminias*, Book VII, Ch. 15. The prose *Tristan*, however, in this detail is doubtless following Thomas's *Tristan*, I. 38.

<sup>4</sup>) These are the spellings in Ms. 334 (Bibliothèque Nationale), a copy of the first part of which is in my possession. Löseth, p. 4, has *Nabusardan*.

<sup>5</sup>) Compare also *Chalians* for *Galeschalians* in Sommer's *Vulgate Version of the Arthurian Romances*, IV, 87, Nagel for *Tinaguel*, V. 219, *Clud* for *Alclud*, Layamon's *Brut*, l. 21115. Note especially in *De Ortu*, p. 54, MS. *chelini* for *Sichelini*.

H. B. Wheatley (Early English Text Society, Original Series, Nos. 10, 36.), pp. 171, 475. The fact that the author of our romances, as I believe will be granted, has been otherwise influenced in his nomenclature by this part of the *Tristan*, strengthens the probability of the connection<sup>1</sup>).

To sum up, every thing goes to prove that these romances were late. In my first edition of each I ascribed them to the second quarter of the 13th century. I still believe that this is the most likely date, but they may be even somewhat later. Faustina B. VI belongs to the early 14th century — which gives us the downward limit of date<sup>2</sup>). Our Latin texts were probably composed not very long after the French romances on which they are based.

#### IV. Sources of *Historia Meriadoci*.

The *Historia Meriadoci*, or *Meriadoc*, as I will call it, is preserved, as far as known, in only two MSS. viz. — Cotton MS., Faustina B. VI (British Museum) and Rawlinson B. 149 (Bodleian). It was, no doubt, one of the “five Latin romances still existing in manuscript” to which Sir Frederic Madden refers in the Introduction (p. x, note) to his edition of the English romances relating to Sir Gawain, published for the Bannatyne Club in 1839. Two brief notices of the romance,

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<sup>1</sup>) Miss Morriss (p. 642f.) remarks: “The names found in the *De Ortu*, e. g. Milocrates, Buzafarnan, Egesaurius (sic) and Odabal, are not unlike those of the Persians in the war of Justinian with Chosroes II described in Procopius, e. g. Gubazes, Isdiguna, Odonathus, Nabedes etc. but in no case is there exact similarity.” Of the names in the *De Ortu* here enumerated, however, only *Buzafarnan* and *Odabel* (*Odabal* was an error of my first edition) appear to me to represent originally Oriental names. Only *Buzafarnan* seems represented in the prose *Tristan*.

<sup>2</sup>) I am glad to have my own conclusions concerning the date of these romances confirmed by two of the leading authorities in this field: E. Freymond, Vollmöller's *Kritischer Jahresbericht*, Band VIII. Heft 2. p. 261, speaks of their “deutlich epigonenhafte Merkmale”. In a private communication to me Professor Wendelin Foerster also applies to them the term “epigonenhaft”. Sir Frederic Madden, p. XXXIII, assigned the *De Ortu* to the “early part of the fourteenth century”, merely, it would seem, because the Ms. is of that date. He gives no reason for his dating. Numerous errors in the two extant MSS. show that neither could be from the hand of the author. Obviously, moreover, neither is copied from the other.

moreover, have since appeared in well known works—viz., Ward's *Catalogue of Romances in the Department of Manuscripts of the British Museum* (vol. I, pp. 374f.) and San Marte's edition<sup>1)</sup> of Geoffrey of Monmouth (pp. 292f.), but in each instance the abstract of the story is too condensed to give any but a very faint idea of the incidents it embraces. The indications furnished by these notices, however, were sufficient to suggest to Gaston Paris<sup>2)</sup> certain just observations with regard to the date of the Latin romance and its independence of the *Chevaliers as Deus Espees*<sup>3)</sup>, whose hero bears an identical name. That the source of the Latin story is precisely an Anglo-Norman poem, as Paris is inclined to believe, may well be questioned. It was doubtless of Continental origin, like the source of its companion romance, the *De Ortu*, and metrical in form.

I propose in the following to take up the discussion of the sources in four divisions:—

I. The story with which the *Meriadoc* begins (pp. 2ff.), viz., the murder of Meriadoc's father, the narrow escape of the young prince and his sister from death, their bringing up in the forest and subsequent adventures down to the death of Griffith, is clearly marked off from the remainder of the work, and whilst romantic enough is free from the insipidity and, on the whole, from the extravagance which too often mar the Arthurian romances. Mr. Ward has observed<sup>4)</sup> that this part of the romance is "not improbably founded upon a Mabinogi," but adds at the same time that the present version was not written by a Welshman, inasmuch as the author speaks of the mountain *qui Kambrice Snavdone resonat*, whereas *Eryri* is the genuine Welsh name for the range. With regard to the apparently Welsh features of the story it may be remarked that the chief names, at least, are without significance as being in all probability originally unconnected with it. This assertion may be safely ventured in view of the fact that neither in Welsh history or legend nor in the Arthurian saga

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<sup>1)</sup> Published at Halle, 1854.

<sup>2)</sup> *Histoire Littéraire de la France*, XXX, pp. 245f.

<sup>3)</sup> Edited by Wendelin Förster, Halle, 1877.

<sup>4)</sup> *Catalogue of Romances*, I, p. 375.

generally does anything related of the characters who bear names identical with those we find in the *Meriadoc* at all correspond to the incidents of this romance.

First, the name of Meriadoc is not found as that of any prince or king in the history of Wales<sup>1</sup>). Nor is there any reason to identify the character in our romance with Conan Meriadoc, the hero of Breton legend, as is done by San Marte<sup>2</sup>). The incidents which are related of the latter in Geoffrey of Monmouth (Book V., Chapters 9—15) bear no similarity to those which are related of the hero of the Latin romance, and the only connection between them is a partial identity of name. As for the hero of the French romance, *Li Chevaliers as Deus Espees*, Gaston Paris rightly inferred from the abstract of the *Historia Meriadoci* in Ward's *Catalogue* that the Meriadocs in these two works were totally unconnected, and a comparison of the full text of the Latin work as now published with Förster's abstract of the French poem (Introduction, pp. II—XXXII) only confirms the correctness of his observation.

Similarly unconnected with Welsh history or legend are the two royal brothers, Caradoc and Griffith. Of the historical Caradocs we have the death of one described in the Gododin poems<sup>3</sup>), a chieftain who perished in the battle called Catraeth. The *Annales Cambriae* and *Brut y Tywysogion*<sup>4</sup>)

<sup>1</sup>) I have consulted for this purpose *A History of Wales from the earliest times to the Edwardian conquest*, by J. E. Lloyd, London 1911—also the early Welsh Chronicles, *Annales Cambriae* and *Brut y Tywysogion*. The name, *Mereduc* (doubtless = *Maredudd*), is found, however, in Welsh documents. Cp. Lloyd, pp. 708f. notes. For Old French equivalents, *Meliadus* etc. see E. Brugger, Herrig's *Archiv*, vol. 129, pp. 137f. (1912).

<sup>2</sup>) Edition of Geoffrey of Monmouth, p. 293,—also in his *Arthur-Sage* (Quedlinburg and Leipzig, 1842), p. 36.

<sup>3</sup>) W. F. Skene's *Four Ancient Books of Wales* (Edinburgh, 1868), I, p. 386.

<sup>4</sup>) Cp. the editions of these works by the Rev. John Williams ab Ithel in the Rolls Series, both published at London in 1860.

The entries in the *Annales Cambriae* are as follows: (1) Under the year 798 "Caratauc rex Guenedote apud Saxones jugulatur". (2) Under 1035 "Caradauc filius Rederch ab Anglis occisus est." (3) Under 1079 "Bellum montis Carn, in qua Caradarn filius Caradoci et Caraduc filius Gorvini et Goethi filius Ruallan a Reso filio Teudur et a Grifino filio Conani occisus est." The corresponding passages in the *Brut y Tywysogion*, with slight variations of date for the last two instances, will be found in English translation on pp. 9, 39 and 51 respectively of Williams' edition.

record furthermore the deaths of three Caradocs, but in none of the three cases do the circumstances admit of any identification with the king in the Latin romance. It is true that Caradoc, son of Rhydderch, has a brother named Griffith<sup>1)</sup>, but no further parallelism can be observed between the incidents of the romance and those of the chronicle. Indeed, so far as I can discover, Welsh history offers no incident similar to that of the treachery of Griffith and the assassination of Caradoc in the Latin romance, and the same may be said of Welsh legend as represented in the various texts—tales, triads, etc.—which are collected in Loth's *Les Mabinogion* (Paris, 1889). On the other hand, neither in the *Livre de Karados* of the continuation to Chrétien's *Perceval*<sup>2)</sup> nor elsewhere in the romance literature of the Middle Ages do I find any account of the death of *Carados Brie-Bras*, the famous Sir Craddocke of the English ballad, His chaste wife, moreover, *Guinon*, *Guinor*, *Guimer*<sup>3)</sup> is not represented anywhere as the daughter of a king of Ireland.

It is quite in accord with what has already been said that we find the Latin romance also differing from Welsh and Arthurian legend generally as to the consort of King Urien. In the Welsh tradition this person is Modron<sup>4)</sup>, not Orwen. In the French romances, in the not very frequent passages where mention is made of Urien's wife, she is Morgan le fay<sup>5)</sup>.

It is plain then from the above that the well-known names of Arthurian saga have been utilized to give *éclat* to a story which originally had no connection with it. Nevertheless,

<sup>1)</sup> See *Annales Cambriae* under the year 1055 for the death of Grifud, son of Riderch.

<sup>2)</sup> *Perceval le Gallois ou le Conte du Graal publié d'après les manuscrits originaux par Ch. Potvin* (Mons, 1866—71), vol. III, pp. 117ff.

<sup>3)</sup> For these variant forms of the name see Potvin's edition of the *Perceval*, l. 15415, l. 15351, and vol. III, p. 207, *note* respectively.

<sup>4)</sup> See J. Loth's *Les Mabinogion*, II, p. 260.

<sup>5)</sup> Cp. the *Huth Merlin* (ed. G. Paris and J. Ulrich for the *Société des Anciens Textes Français*, Paris, 1886), I, pp. 201f., where their marriage is related,—also the prose *Merlin*, p. 167 (H. O. Sommer's *Vulgate Version of the Arthurian Romances*, III), and Malory's *Morte Darthur* (ed. H. O. Sommer, London, 1889—91), I, pp. 89, 123, 126, 140.

the remaining names are for the most part <sup>1)</sup> Welsh and the background of mountain and forest, haunted by wolves, seems to be an inseparable part of the original conception of the story. Indeed, there is a certain curious resemblance—partly of incident but mainly of atmosphere—between the story of the youth of Meriadoc and Orwen and that of the young princes in *Cymbeline* which Shakespeare lays in the moun-

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<sup>1)</sup> To consider these different names:

1. *Orwen* occurs twice in *Kulhwch and Olwen* (s. *The Mabinogion*, etc., edited by Rhys and Evans, Oxford, 1887, pp. 123, 142). It is the name of the queen of Ethelbert in the Latin version of the Havelok-story which Prof. Skeat quotes from the fourteenth century *Eulogium Historiarum* in his edition of *Havelok* for the Early English Text Society, London, 1868, Preface, p. XVII. So also *Orewayn*, in the Lambeth fragment of *Havelok* (Skeat's Preface, p. XII) and *Orwain*, *Orewain*, *Orewen* in the Old French versions of the Havelok-story. (For passages see Index to Geffrei Gaimar's *L'Estorie des Engles*, edited by Hardy and Martin for the Rolls Series, London, 1888—89.) This name was already recognized as Welsh by Ward in his discussion of the Havelok-legend (*Catalogue of Romances*, I, p. 432). Lady Charlotte Guest, in her translation of the *Mabinogion* (2nd edition, London, 1877), p. 257, reproduces the name *Orwen* as it appears in the Welsh text, whereas in J. Loth's translation of the same passage (*Les Mabinogion*, I, p. 282) we find *Gorwenn*. Dr. F. N. Robinson of Harvard kindly informs me that the latter is correct, the forms of the Welsh text without *g* being explained by the regular loss of initial *g* in certain situations in Welsh. For this name, disguised as *Orien(e)*, in Layamon's *Brut*, ll. 11504, 11558, 11602, see my article, "Some proper names in Layamon's *Brut* not represented in Wace or Geoffrey of Monmouth", *Modern Language Notes*, for March, 1911.

2. *Morwen* was doubtless in use in Wales, although I do not know of any occurrence of the name in a specifically Welsh document. I find it, however, as the name of the saint of Morwenstow in the northeast angle of Cornwall. S. Morwenna, *Dictionary of Christian Biography* (London, 1882), II, p. 948. R. G. Hawker (1803—1875), vicar of Morwenstow, was, of course, a well-known poet.

3. *Duneuallus* is no doubt another Latinization of Welsh *Dumnagual* or *Dynwal* (see Loth, *Les Mabinogion*, II, pp. 365, 366) which appears in Geoffrey of Monmouth (Book II, Chap. 17) as *Dunvallo*.

4. *Sadocus* and *Moroveus*, I have discussed above, Section III of this Introduction.

5. *Griffinus* and *Ivorius* being simply Latinizations of the well-known Welsh names, Griffith and Ivor, do not call for comment.

6. *Dolfin*, as the name of a dog, is unknown to me save in this text, unless we are to interpret it as such in Shakespeare's *King Lear*, Act. III,

tains of Wales<sup>1</sup>). As a mark of Welsh, or, at least, Celtic origin, perhaps, we may take the mysterious eagles on Eagle Rock (p. 10) which constantly face the four points of the compass. Compare with these the equally mysterious eagles of the *De Mirabilibus Britanniae* (s. Nennius, ed. Mommsen in *Monumenta Germaniae Historica*, Berlin, 1894, p. 213): "Primum miraculum est stagnum Lumenoy. In eo sunt insulae sexaginta et ibi habitant homines et sexaginta rupibus ambitur et nidus aquilae in unaquaque rupe est," or the fabulous eagle of Snowdon in the *Itinerarium Kambriae* of Giraldus Cambrensis (*Works*, edited by J. F. Dimock for the Rolls Series, London, 1868, vol. VI, p. 136), "quae qualibet quinta feria lapidi cuidam insidens fatali, ut interemptorum cadavere famem satiet, bellum eodem die futurum fertur exspectare; lapidemque praedictum, cui consuevit insidere, jam prope, rostrum purgando pariter et exacuendo, perforasse."

As already stated, I have been unable to connect the story of this first division of the *Meriadoc* with any story of Celtic origin, nor has my search been more successful in the literatures of other nations. Nevertheless, the most essential individual features of the story can be paralleled from various other stories<sup>2</sup>). The treachery of the regent towards the

sc. IV, l. 93, which, however, is very doubtful. As a man's name I have observed it in the Anglo-Saxon Chronicle (Laud Ms.) under the year 1092. For other occurrences in Early English see E. Björkman, *Archiv für das Studium der neueren Sprachen*, vol. 123, p. 32 (1909).

Passing to names of places: (1) I have been unable to identify the *Silva Fleuentana* or, as the Oxford Ms. has it, *Cleuentana* or *Eleuentana* (p. 10). (2) The *Scilleas fauces* (p. 16) is simply a reminiscence, no doubt, of the classical Scylla and Charybdis. (3) *Arglud* (p. 8), the name of the wood in which the children are reared, means "on (or opposite) the Clyde." The variant form of this name, *Alclud*, is used throughout Geoffrey of Monmouth (cp. Book II, Ch. 7, *et passim*) as the name of a town in the North. Only later, then, is it applied to the wood (s. E. Phillimore in *Y Cymmrodor*, XI, p. 75, note). The author of the romance evidently places this forest near the court of the King of Wales, which involves a singular geographical confusion.

<sup>1</sup>) This episode, as far as is known, was invented by Shakespeare. Cp. A. W. Ward's *History of English Dramatic Literature* (new edition, London, 1899), II, p. 190.

<sup>2</sup>) Among these features very common in all branches of fiction is the treachery of a high-placed criminal towards the instruments of his crimes.

children with the rule over whose dominions he is temporarily entrusted recalls the story of *Havelok* (ed. Skeat, E. E. T. S., 1868), and the resemblance as to *motif* is observable even in detail. Thus Godard in *Havelok* (ll. 443ff.) plans to slay his wards, but is so far affected with pity by the pleadings of the boy, at least, that he allows him to escape for the time being, but commits him to Grim with the order that he be slain. Like the executioners in the Latin romance, although he escapes their subsequent fate, Grim contrives means of saving the life of the boy. It is an unessential difference that the regent in *Havelok* is not the uncle of the heir. Neither is the guardian of Goldborough in the parallel story of the heroine in the same English romance, yet in the Old French *Lai D'Haveloc* (s. Geffrei Gaimar's *L'Estorie des Engles*, edited by Hardy and Martin for the Rolls Series, London, 1888—89, pp. 295ff.), Alsi is uncle to Argentille. In addition, however, it is to be noted in *Havelok* that the father of the children is not slain by the treacherous regent. A still further similarity is observable in the detail that Grim, when he applies for his reward after having pretended to slay Havelok, meets with the same reception from his employer (ll. 678ff.) as the assassins of Caradoc and only escapes death by flight<sup>1</sup>).

The same *motif* of the faithless uncle and the compassionate executioners, adapted to the circumstances of *bourgeois* life, will be found in the well-known ballad of the *Children*

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Cp., for example, Geoffrey's *Historia*, Book VI, ch. 7—8, Vortigern's treachery to the Picts whom he engaged to kill King Constantine. (The incident has passed into the *Merlin*, p. 22, Sommer's *Vulgate Version of the Arthurian Romances*, II, and the Middle English *Arthour and Merlin*, ll. 373ff. ed. E. Kölbing, Leipzig, 1890). Similar is *The Seven Sages*, ll. 3401ff. ed. Killis Campbell, Boston, 1907. Note, too, Ciuraci's fate in *Decameron*, II, 7.

<sup>1</sup>) In his *Studien zur Sagengeschichte Englands. I. Teil. Die Wikingersagen*, pp. 134ff. (Cöthen 1906), Max Deutschbein takes the first part of the *Meriadoc* as a Welsh version of the Havelok story. I agree with him, but it is to be remembered that even this Welsh version, no doubt, passed through the hands of a French romancer before reaching the author of our Latin text, and so may have suffered some changes in the transition. Miss Morriss (pp. 639f.) rejects the theory of any connection between the stories and emphasizes certain differences, which, however, in my judgment, are less significant than the points of similarity.

in the Wood<sup>1)</sup> (Percy's *Reliques*, ed. A. Schröer, Berlin, 1893, II, pp. 672ff.).

It may also be noted that in the legend of the *Chevalier au Cygne*<sup>2)</sup> a servant who at the direction of their grandmother takes the hero and his sister and brothers into the forest to slay them has pity on them and leaves them where they are found by a hermit who brings them up. For the rest, supernatural features are too closely interwoven with the story of the *Chevalier au Cygne* to admit of any further comparison.

For the prophetic dream in which the death of Caradoc is foreshadowed compare the examples cited by R. Mentz in his *Träume in den Altfranzösischen Karls- und Artusepen* (Marburg, 1888), pp. 26f.

In conclusion, as to this division there seems to be a certain confusion of *motifs* in the first part of the *Historia Meriadoci* with regard to the manner in which the children are saved from execution. The compassion of the men appointed to slay them would have alone sufficed, and it seems unjust that this compassion should have been rewarded with death, as we find it in the romance. We shall, perhaps, have to take our choice between two different modes of rescue. Under the alternative hypothesis we should have to suppose that the

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<sup>1)</sup> Percy regards this ballad as based on an old play, *Two Lamentable Tragedies*, etc., by Rob. Yarrington, 1601, and the play in its turn as based probably on some Italian novel. Fleay seems to show (*Biographical Chronicle of the English Drama*, II, pp. 285f.) that Yarrington is a fictitious name and that Chettle is the real author of the play. He throws no light, however, on the source.

<sup>2)</sup> For analyses of the various versions see H. A. Todd, *Publications of the Modern Language Association of America* for 1889, *La Naissance du Chevalier au Cygne*, Introduction, pp. iiff.—also G. Paris in *Romania*, XIX, 314ff. It would be easy to multiply references to romances which offer vague resemblances to the first part of the *Historia Meriadoci*, e. g. in the different versions of *Bueve de Hantone* the hero's father is murdered whilst hunting (by the collusion of his wife). The hero himself is to be executed but is saved by the wiles of the man who is bringing him up. See the Anglo-Norman and Continental versions edited by A. Stimming, respectively, Halle, 1899, and Dresden, 1911. Similar is *Floriant et Florete*, ll. 328ff. ed. F. Michel, Roxburghe Club, 1873, where Marigoz kills the hero's father on a hunt. I do not believe, however that there is any direct connection between these and the *Meriadoc*.

men were only prevented from carrying out their lord's commands by the elaborate stratagem of Ivor, through which they themselves suffer death. If we suppose them to be saved simply through a change of heart on the part of the appointed executioners, the story would be left too bald, and the second hypothesis seems to me to be the more acceptable.

II. The second division of the *Meriadoc* (pp. 17—25), relating the successive encounters of Meriadoc with the three knights, who after being overthrown by him become his most devoted followers, delays the career of continental adventure on which the hero seems just about to enter, and is obviously a mere variant of the three days' tournament *motif* and paralleled by Malory (Book VII, ch. 7—10) in some of the most essential particulars<sup>1</sup>). Nothing, perhaps, so insipid or absurd can be found even in Arthurian fiction as these knights with their preposterous names. Indeed, I expressed the belief in my first edition of the *Meriadoc* that we had in this episode an anticipation of Chaucer's *Sir Thopas* — that is to say, an intentional burlesque on the romances of the time<sup>2</sup>). This view, however, is questionable. For the rest, the individual *motifs* are practically all commonplaces<sup>3</sup>) of the Arthurian romances.

III. The strange adventures of Meriadoc (pp. 25—38) in the forest, which constitute the third division of the Latin

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<sup>1</sup>) The source of Malory's Book VII is not known.

<sup>2</sup>) To fight against the most extraordinary odds, as the hero does in this episode, is quite in the style of the Arthurian romances. Perceval in Chrétien's poem, ll. 2396ff. defeats twenty at one time, Galehot the same number in the prose *Lancelot*, Sommer, IV, 145, Bors sixteen *ibid.* (see P. Paris, *Romans de la Table Ronde*, V, 136.), Orcans twelve in *Estoire del Saint Graal*, Sommer, I, 274, Gawain and Eliezer forty in *Livre d'Artus*, Bebhrens' Zs., XVII, 49. etc. — *Candidus Saltus* etc. go back ultimately, no doubt, to the *Blanche Lande* of Thomas' *Tristan*, l. 2177.

<sup>3</sup>) The most characteristic features of the episode, viz., that the vanquished knight becomes a follower of his successful adversary and receives back from Arthur all that he has lost by his defeat, are found in the second part of *Golagros and Gawane* (last edited by F. J. Amours for the Scottish Text Society in *Scottish Alliterative Poems*, Edinburgh and London, 1897), stanzas 92—105. The Scotch poet drew his materials from the *Conte del Graal*, ll. 18209ff. (ed. Potvin). Similar also is the Geron episode of the *Awntyrs off Arthure* in the same volume as *Golagros and Gawane*. Cp. too Chrétien's *Erec*, ll. 5284ff. and *Vengeance de Raguidel*, ll. 1458ff.

romance, have no exact parallel, as far as I can discover, in mediaeval fiction. Leaving aside the innumerable examples in fairy tales of enchanted palaces situated in the depths of forests, the experiences of the hero in the present story bear greater resemblance to those of Huon of Bordeaux in the Castle of Adamant (s. the English version, *Huon of Burdeux*, edited by S. L. Lee for the Early English Text Society, 1884—87, II, pp. 408—413) than to any others I could mention. We have there, at least, the attendants who preserve an unbroken silence in spite of all the questions of the hero and their chief shows also his resentment at these questions, although in a different manner from the steward of the *Meriadoc*. So too in *Sir Degree*, ll. 605ff. (in Hales and Furnivall's edition of *Bishop Percy's Folio MS.* III, 39ff., 3 vols. London, 1867—1868), where even the Lady of the Castle does not speak until next morning. The silence is briefer in *Les Merveilles de Rigomer* (13th century), ed. W. Foerster, Dresden, 1908.

There is a similar incident in *La Mule sanz Frain* (*Nouveau Recueil de Fables et Contes Inédits*, edited by Méon<sup>1</sup>), Paris, 1823), ll. 486f., of a dwarf who exhibits the same reticence when encountered by Gawain in the marvellous palace, and still other examples of various features of these adventures might be adduced, but the resemblances are of too general a nature to be of any value<sup>2</sup>). All that can be said is that the impression left upon the reader by this section of the romance is most similar, perhaps, to that which is produced by the prose forms of *Huon de Bordeaux* and *Ogier le Danois*.

IV. I have discussed above, pp. XXIVf., most of the names which occur in the remaining section of the romance (pp. 38—54). The name of Meriadoc's companion, *Waldomerus*, is of Germanic

<sup>1</sup>) A later edition is by R. T. Hill, Baltimore, 1911, still another by B. Orlowski, Paris. 1911.

<sup>2</sup>) We have a castle that vanishes in the *Conte del Graal*, ll. 26867ff. For parallels to the silence *motif* in Celtic Otherworld stories see A. C. L. Brown, *Romanic Review*, III, 159. — It seems to me that the influence of the Dolourouse Garde episode of the prose *Lancelot* is discernible in this part of the *Meriadoc*. Cp. Sommer's *Vulgate Version of the Arthurian Romances*, III, 191, where we have also a strange man with flaming mouth and eyes like coals of fire. Lancelot throws him into a well as Meriadoc does his enemy, p. 36.

origin<sup>1)</sup>. *Saguncius* is, no doubt, derived from *Segontium*, the Roman name for Carnarvon (in Wales).

The manner in which Gundebald tests the applicants for military service under him recalls to mind a somewhat similar custom of King Arthur in the companion romance, *De Ortu Waluuanii* (pp. 85ff.). Furthermore, the island in which his palace and beautiful gardens stand has striking points of resemblance to that in the *Sone de Nausay*<sup>2)</sup> (edited by Moritz Goldschmidt for the Litterarischer Verein in Stuttgart, 1899, No. 216), ll. 17131ff., and despite considerable differences of detail is in my opinion simply an altered and debased form of the same tradition. The isle in the French poem is situated "demie lieuwe en mer" (l. 17131), whereas the island of the Latin romance is absurdly situated "super Rheni fluminis ripas." On the other hand, they are both exactly as long as they are broad:

Et l'ille si quaree estoit  
Que nus hons savoir ne pooit  
Au quel les il en a le plus. (ll. 17135ff.)

"Eiusdem latitudinis cuius et longitudinis est"<sup>3)</sup> (p. 44). They are both approachable only by causeways, although in the *Sone de Nausay* the causeway does not reach quite to the island, being separated from it by Chrétien's *pons de l'espee*. The four palaces of the French poem on the periphery of the island against whose walls the sea beats are most likely the originals, as it seems to me, of the four *castella* (p. 44) of the *Meriadoc* which guard the heads of the causeways. Finally in each a king of evil disposition rules over a spot of ideal beauty. The bottomless marsh which, in the Latin romance, lies on each side of the causeway is simply a crude attempt in the spirit of this author to rationalize the description of the marvellous island as the land from which no one returned. No phrase like the "terra de qua nemo revertitur"

<sup>1)</sup> I have not been able to identify the place-name *Ueredario* (abl.), p. 36.

<sup>2)</sup> My attention was first called to this passage by the Preface to Förster's edition of Chrétien's *Lancelot* (*Der Karrenritter*), Halle, 1899, pp. xlix ff. It is there quoted in full.

<sup>3)</sup> There is a wonderful pool, twenty feet square, mentioned by Geoffrey of Monmouth, Book IX, ch. 7, but I do not believe that the description of the island in the *Meriadoc* owes any thing to this.

(p. 43) of the *Historia Meriadoci* characterizes the island in the French poem, but this conception may have been in their common source or it may have been borrowed directly from Chrétien's description of the realm—

Don nus estranges ne retorne<sup>1</sup>). (*Lancelot*, l. 645.)

The situation of the captive princess in this division of the romance is very similar to that of the heroine in the *De Ortu Waluuanii*. Nevertheless, the episodes differ too much, I think, to be taken as variants of the same original story.

Finally, the description of the hostilities between the Emperor of Germany and the King of France in the *Historia Meriadoci* recalls the opposition of these two personages in *Partonopeus de Blois* (published by G. A. Crapelet, Paris 1834), II, pp. 124f., but the circumstances of their opposition are totally different in the two cases.

### V. Sources of *De Ortu Waluuanii*.

The earliest mention of the *De Ortu Waluuanii* of which I am aware occurs in the Introduction (p. x, note) to Sir Frederic Madden's well-known edition<sup>2</sup>) of the English romances relating to Gawain, published for the Bannatyne Club in 1839, where it is referred to as one of "five Latin romances still existing in manuscript<sup>3</sup>).“ Still further on in the same Introduction (pp. xxxiii f.) we have a more extended notice of the romance, made up, however, for the most part, of an abstract

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<sup>1</sup>) Similarly in the *Chevaliers as deus espees*, ll. 102, 12122 (ed. W. Förster, Halle, 1877) this line (with variations) has been borrowed.

Gray-Steele in *Eger and Grine*, Hales and Furnivall's *Bishop Percy's Folio MS.* I, 356ff., 383ff., reminds one of Gundebald. For defence of a narrow bridge in romances of chivalry see P. Rajna *Fonti dell'Orlando Furioso*, pp. 464ff. 2nd ed. Florence, 1900. The *motif* of the test, however, is lacking in his examples. Galehot's pleasant land of Sorelois is also accessible only by two causeways guarded by towers. See H. O. Sommer's *Vulgate Version of the Arthurian Romances*, III, 269f. (prose *Lancelot*). Ibid. II, 402, we have in the *Merlin* a castle in a marsh which is accessible by one approach just as narrow as that in our Latin romance.

<sup>2</sup>) *Syr Gawayne: A Collection of Ancient Romance-Poems by Scottish and English Authors Relating to that Celebrated Knight of the Round Table, etc.*, by Sir Frederic Madden. London, 1839.

<sup>3</sup>) Madden says: "Three of these relate to *Arthur*, *Meriadoc*, *Gawayne*, and other British heroes; the fourth is the original of Chaucer's *Tale of*

of the story. This abstract, though brief, is fuller than that which was subsequently published in Ward's *Catalogue*. As I shall have occasion later on to refer to this second passage in Madden's Introduction, I shall give it here in full with the exception of the abstract now rendered unnecessary by the publication of the text. His words are as follows:

"One more romantic composition relative to Gawayne remains to be noticed, which is the more remarkable from its being quite distinct from the established fictions of the Round Table. This composition may be assigned to the early part of the fourteenth century and is written in *Latin*; but whether derived "from floating Celtic traditions" or from an Anglo-Norman original, must be left to conjecture. It is entitled *De Ortu Waluuanii, nepotis Arturi* and is a strange tissue of romantic fiction, embellished with many rhetorical flourishes . . . Such is the brief outline of this singular story in which we can clearly trace some few particulars referable to Geoffrey of Monmouth, but worked up in a manner that would bear comparison with the extravagant fictions of a much later era."

The notice in Ward's *Catalogue*, I, 375f., consists simply of a very meagre abstract of the story with a transcription of the opening and concluding sentences and a reference to the passages in Sir Frederic Madden's Introduction<sup>1</sup>).

Finally the note on p. 31 of Gaston Paris's treatise, *Romans en vers du cycle de la Table Ronde* in the *Histoire littéraire de la France*, XXX (1888), contains besides a brief outline of the story based on Madden and Ward, to whom he

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*Constance*; and the fifth is the *Knight of the Swan*". I take it that the five romances are (1) *Arthur and Gorlagon*, edited by G. L. Kittredge, *Harvard Studies and Notes in Philology and Literature*, VIII, 149ff. (1903). (2) *Historia Meriadoci* (3) *De Ortu Waluuanii*, (4) *Historia Regis et Filie in qua adulterium comitere voluit*, edited by H. Suchier, *Romania*, XXXIX, 61ff. (1910). This is really an analogue, not Chaucer's source. (5) The version of the Swan-Knight story in *Dolopathos*. See H. Österley's edition, pp. 73ff. Straßburg, 1873. The last two identifications are doubtful. Another Latin story based apparently on some lost Arthurian (?) romance is the *De societate Sadii et Galonis* in Walter Map's *De Nugis Curialium* pp. 108ff. edited by T. Wright for the Camden Society, 1850.

<sup>1</sup>) C. Hippeau refers also to this Introduction in his edition of *Vengeance de Raguidel*, p. XVI, Paris, 1862. Cp. besides the vague and inaccurate reference, p. II.

refers, the following statements with regard to this "singulière composition latine:" "Ce roman paraît une simple amplification des données de Gaufrei de Monmouth; il repose sans doute sur un original français: on en retrouve les traits principaux dans le roman en prose de Perceval ou Perlesvaus (pp. 252, 253) et dans une rédaction encore inédite du Merlin en prose, conservée dans le manuscrit français 337."

This note of Paris is valuable as offering definite indications of the relation of the Latin romance to other forms of Arthurian legend, but there is an evident *lapsus calami* in its last clause<sup>1)</sup> and the view expressed in the first—to say nothing for the moment of the rest—will, I believe, be seriously modified after a perusal of the text as given in full. The Ms. 337 of the *Fonds français* of the Bibliothèque Nationale, as is well-known, contains not a *Merlin* proper but a *Livre d'Artus* or *Merlin*-continuation, an analysis of which by E. Freymond has appeared in the *Zeitschrift für französische Sprache und Literatur*, XVII, 21ff. I presume, however, that Paris had in mind the story concerning the infancy of Mordrec which is found in the Huth *Merlin*<sup>2)</sup>, I, 204ff., and which evidently stands in some relation, more or less close, to the similar story with which our romance opens. If this correction is made, the above note may be accepted as furnishing us with an indication of two undoubted parallels to the story of the birth of Gawain in the Latin romance. Considering the great variety of adventure and incident which the romance as a whole exhibits, it is perhaps too much to say that in these parallel stories are found again "the principal features" of the *De Ortu Waluuanii*, but they certainly contain some of its most interesting features. In order to determine the nature of the relation of these kindred stories to the portion of our romance which narrates the circumstances of the birth of its hero, and, furthermore, to fix, if possible, the source from which all these versions

<sup>1)</sup> Gaston Paris acknowledged his error, *Romania*. XXXIII, 166.

<sup>2)</sup> *Merlin, Roman en Prose du XIII<sup>e</sup> siècle*. Edited for the Société des Anciens Textes Français, by G. Paris and J. Ulrich. 2 vols. Paris, MDCCCLXXXVI.

In Malory's *Morte Darthur* (Book I, Chap. 27) there is a story concerning Mordred's birth derived from that in the Huth *Merlin*.

ultimately derive, I shall present in full the passage concerned in the *Perlesvaus*, adding an abstract only of the longer and less important passage in the Huth *Merlin*. The passage in the *Perlesvaus*<sup>1)</sup> reads as follows:

“De Perceval se test ici li contes et dist que li rois Artus et misires Gauvains ont pris congié à Perceval et à touz ceus del chastel. Li rois li lest le bon destrier que il consuit avec la corone d’or. Il ont tant chevauchié, antre lui et monseingnor Gauvain, qu’il sont venu an I gaste chastel ancian qui séoit an une forest. Li chastiax fust moult biaux et moult riches s’il fust hantez de janz; mès il n’i avoit c’un provère ancian et son clerc qui vivoi[en]t là dedanz de lor labor. Li rois et misires Gauvains i herbergièrent la nuit, et l’andemain entrèrent en une moult riche chapele qui là dedanz estoit, pour oïr la messe, et estoit pointe environ de moult riche color d’or et d’azur et d’autres colors. Les images estoient moult beles, qui pointes i estoient et les figures de céus por qui les figures furent festes. Li rois et misires Gauvains les esgardèrent volentiers.” Quant la messe fu dite, li prestres vint à eus et lor dist: “Seingnor, fet-il, ces escriptures sont moult beles et cil qui fère les fist est moult loiax et si ama moult la dame et son fill pour qui il le fist fère. Sire, fet li prestres, ce est unes estoires vraies”—“De qui est li estoires, biaux Sires?” feit li rois Artus. “D’un prodome vavasor qui cist recez fu, et de monseingnor Gauvain le neveu le roi Artus et de sa mère—“Sire,” feit li prestres, “misires Gauvains fu çà dedanz nez et levez et bautissiez, einsint come vos le povez là veoir escrit: et ot non Gauvain pour le seingnor de cest chastel qui tel non avoit. Sa mère, qui l’ot del roi Loth, ne vost mie qu’il fust séu: ele le mist en I moult bel vessel, si pria au prodome de çà dedanz qu’il le portast là où il fust périz, et, se il ce ne feissoit, ele le feroit fère à autrui. Icil Gauvains, qui loiax estoit et ne vost mie que cil anfes fust périz, fist séeler à son chevez qu’il estoit del réal lignage d’une part et d’autre, et si mist or et argent pour l’anfant norir à grant plenté, et coucha desour l’enfant une

<sup>1)</sup> *Perceval le Gallois ou le Conte du Graal publié d’après les manuscrits originaux par Ch. Potvin—Première Partie: Le Roman en Prose. Mons. MDCCCLXVI, pp. 252f.*

moult riche pane. Il l'enporta an I moult lointeingne païs; puis, vint à un ajornant, an I petit pleisseiz où il avoit I moult prodome manant; il le bailla à lui [et] à sa moillier et lor dist qu'il le gardassent et norrissent bien, qu'il lor en poroit venir granz biens. Li vavasors s'en retorne arières et cil gardèrent l'anfant et le norrent tant que il fust grant; puis le menèrent à Rome à l'apostéle, si li mostrèrent les lestres séélées. Li aposteles les vit et sot que il estoit fiuz le roi. Il an ot pitié, si le fist garder et li fist antendre qu'il estoit de son lignage; puis, fu esléuz à estre anperière de Rome. Il ne le voloit estre, por ce que l'an ne le reproschast sa nissance que l'an li avoit célée avant. Il s'an parti, et puis fu il çà dedanz. Or dist l'an qu'il est uns des meilleurs chevaliers del monde, si n'osse nus cest chastel séoir, pour la doutance de lui, ne ceste grant forest qui ci est environ. Quar, quant li vavasors fu morz de çà dedanz, si leissa à monseingnor Gauvain, son filleull, cest chastel, et moi an fist garde tresqu'à cele hore que il revandroit." Li rois regarde monseingnor Gauvain, et le vit bronchir vers terre de vergongne: "Biax niès, ne soiez pas honteus, quar autretel me povez reprochier; ce fu grant joie de vostre nissance, et moult doit l'an aimer le leu et anorrer, où si bons chevaliers come vos estes naqui." Quant li prestres entendit que c'estoit misires Gauvains, si an fait moult grant joie et an est touz honteus de ce qu'il li a einsint recordée sa nissance. Mès il li dist: "Sire, moult n'an devez avoir blame, quar vos fustes confermez en la loi que Dex a establie et an loiauté de mariage del roi Loth et de vostre mère. Iceste chose set bien li rois Artus et Damedex estoit aourez quant vos estes çà dedanz venuz."

The story of the Huth *Merlin*, which has been referred to above, runs as follows: In consequence of a prophecy of Merlin's that at a certain time a child would be born who was destined to be the cause of the destruction of the kingdom of Logres, King Arthur commands that all the children born in his realm about this time should be sent to him as soon as possible after their birth, to be shut up in his towers, so that he might take measures to prevent the fulfilment of the fatal prophecy, the parents, however, not being aware of his

design. When Mordrec is born, his presumptive father, King Loth, in obedience to Arthur's command, has his son put in a cradle and conveyed to a ship with a great escort of ladies and knights who are to accompany him to King Arthur's court. On the way, however, the vessel suffered shipwreck and all on board perished, except the child, who is borne in his cradle safely to shore by the sea. A fisherman who is out fishing in a little boat discovers the child and carries him home. He infers from his rich apparel that he is of noble extraction, and with his wife's approval decides to take him to his lord, the father of *Sagremor li Derreés*. This lord receives him and has him brought up with his son, calling him Mordrec, since it appeared from a paper found in his cradle that such was his name. King Arthur, soon after imagining that he had got all the children in his power, is about to slay them, but in consequence of a vision decides, instead, to have them put in a ship, which was to be set adrift without crew or pilot. This is done, but the children, to the number of seven hundred and twelve, are miraculously preserved and safely borne ashore, near a castle called Amalvi, in the land of King Oriant.

The rest of the story does not concern us here and need not be recounted.

The changes which have taken place in the case of this last story are certainly considerable, yet I believe that its connection with the account of Gawain's birth given in the *Perlesvaus* and our Latin romance will be generally conceded. I should say that the original story as applied to Gawain had been here transferred to his brother, Mordrec—a relationship important to recollect when arguing for the identity of the stories—only the new circumstances into which the story had to be fitted naturally necessitated the abandonment of the old motive for the sending forth of the child. Moreover, as in the new application of the story there was no occasion for surrounding the voyage of the royal infant with secrecy, he is furnished with a company befitting his birth. On the other hand, to save the essential features of the original legend, the interest of which had led to its incorporation into the Huth *Merlin*, it was necessary to get rid of this company before the

end of the voyage, and the author resorts to the natural and summary method of shipwreck. The version of the Huth *Merlin*, however, in so far as it relates to Mordrec, has this in common with the *Perlesvaus* and the Latin romance as against the more primitive and perhaps more famous stories of a hero committed in his infancy to the sea, that by a rationalizing alteration in the form of the legend the child makes his voyage in the charge of some person or persons, and is not sent forth alone in a boat without crew or pilot, or otherwise. Furthermore, it has in common with the Latin romance that the person who discovers the child, after it has reached the land, is a fisherman. This feature, natural as it may seem, is by no means universal in legends of a similar character <sup>1</sup>).

Having justified, as I hope, my assumption that there is a connection between the story of Mordrec in the Huth *Merlin* and that which is related concerning Gawain's birth in the *Perlesvaus* and *De Ortu Waluuanii*, the task of fixing more nearly the mutual relations of the three versions and their respective claims to originality will be best furthered, I think, by giving at once the legend from which they are obviously all derived—or rather those features of it with which we are here concerned. I refer to the legend of Pope Gregory, which in some such form as that in which it appears in the *Gesta Romanorum* must, I think, to say the least, have been present to the mind of the first writer who connected this story with an Arthurian hero <sup>2</sup>). The legend of Gregory in the *Gesta Romanorum* is entitled *De mirabili divina dispensatione et ortu beati Gregorii pape*. It is found in Oesterley's edition (Berlin, 1872), pp. 399 f., and the following are the

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<sup>1</sup>) Miss Morriss (p. 623) sees a reference to some romance dealing with Gawain's education at Rome in certain lines which she quotes from *Chronicles of Robert of Brunne*, ed. F. J. Furnivall, Rolls Series, London, 1887, I, 363 ff. Obviously, however, they contain nothing that Robert might not have derived from Geoffrey or Wace.

<sup>2</sup>) The actual compilation of the *Gesta Romanorum* is probably later than the *Perlesvaus* or *De Ortu Waluuanii*. The legend of Gregory, however, was, of course, in existence long before this—at least as early as the middle of the twelfth century. See Gröber's *Grundriß der Romanischen Philologie*, II, 479.

portions of the legend which seem to me to constitute the source of the story common to the *Perlesvaus* and the *De Ortu Waluuanii*, and which appears in the Huth *Merlin* in so materially altered a form.

As soon as Gregory is born his mother prepares to have him set adrift on the sea, and writes out the circumstances of her son's birth on tablets which she places in the cradle with him. The legend reads (pp. 401 ff.):

"Cum omnia ista erant scripta, tabellas in cunabulo sub latere<sup>1)</sup> pueri ponebat, aurum sub capite, argentum ad pedes; deinde cum pannis sericis ac deauratis cunabulum cooperuit. Hoc facto militi precepit, ut cunabulum infra dolium poneret et in mari projiceret, ut nataret ubicumque deus disponderet. Miles vero omnia adimplevit. Cum dolium projectum in mari fuisset, miles tamdiu juxta mare stetit, quamdiu dolium natare videret; hoc facto ad dominam rediit. . . . Dolium cum puero per multa regna transiit, quousque juxta cenobium monachorum pervenit et hoc feria sexta. Eodem die abbas illius monasterii ad litus maris perrexit et piscatoribus suis ait: Carissimi estote parati ad piscandum! Illi vero rethia sua parabant; dum vero prepararent, dolium cum fluctibus maris ad terram pervenit. Ait abbas servis suis: Ecce dolium! aperiatis et videatis quid ibi lateat! Illi vero dolium aperuerunt et ecce puer parvus pannis preciosis involutus abbatem respexit et risit, abbas vero totaliter de visu contristatus ait: O deus meus, quid est hoc, quod invenimus puerum in cunabulo? Propriis manibus eum levavit, tabellas sub latere ejus invenit, quas mater ibidem posuit; aperuit et legit. . . . Abbas cum hec legisset et cunabulum pannis preciosis ornatum vidisset, intellexit quod puer de nobili sanguine esset, statim eum baptizari fecit et ei proprium nomen imposuit<sup>2)</sup>, scilicet Gregorius. et puerum ad nutriendum uni piscatori tradidit, dans ei pondus

<sup>1)</sup> In the Old French version, *Vie du Pape Grégoire le Grand*, edited by Luzarche (Tours, 1857), they were placed, it seems, by his head, as it was there that they were subsequently found (p. 37). So in the story of Gawain's birth in the *Perlesvaus*.

<sup>2)</sup> Cp. the *Vie du Pape Grégoire*, p. 40:

*E son non li a enposé.  
Gregoire apeleent l'abé,  
E s'il fu Gregoire apelé.*

quod invenit; puer vero crescebat et ab omnibus dilectus quousque septem annos in etatem complevisset."

Gregory, like Gawain, becomes in the course of time an excellent warrior. He has many strange and terrible experiences before he is called to the apostolic throne, but these do not concern us here.

Comparing the above with the story of Gawain's birth in the *Perlesvaus* and the Latin romance, it seems evident that the latter offer simply a slightly rationalized form of the legend concerning the birth of Gregory applied to the Arthurian knight<sup>1</sup>), standing in this respect in the same relation to that legend as the similar story of Perdita's infancy in *The Winter's Tale* to its acknowledged prototype in Greene's *Historie of Dorastus and Fawnia*<sup>2</sup>). In Greene's novel, too, the child is set adrift in a boat without sail or rudder, but it is under Antigonus' charge that Perdita is taken over seas to the "deserts of Bohemia" (*Winter's Tale*, Act III, Sc. 3). Certain slight correspondences especially seem to fix the dependence of the story of Gawain's birth on the legend of Gregory—namely, the fact that in the *Perlesvaus* as in this legend the guardian gives his name to the hero, and, again, that in the Latin romance, just as in the Gregory legend, the person who brings him up is a fisherman. It is to be noted, moreover, that neither in the *Perlesvaus* nor in the Gregory legend is the guardian who gives his name to the child the person who actually rears him.

Accepting the derivation, then, of the story of the birth of Gawain from the legend of Pope Gregory, it will be found on the whole, I think, that the version of the Latin romance stands decidedly closest to the original. The account of the discovery of the child by the sea-shore and of his subsequent bringing up by the fisherman is essentially the same in this

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<sup>1</sup>) The Gregory legend seems to have been used also in the romance which Gaston Paris calls the *Chevalier à la Manche*. Cp. *Hist. Lit. de la France*, XXX, pp. 122 f. The *Trental of St. Gregory* has been exploited for the Middle English romance, *The Awntyrs of Arthure at the Terne Wathelyne*. Cf. Madden's *Syr Gawayne*, pp. 238 f.

<sup>2</sup>) See Greene's *Works* (ed. Grosart), Vol. IV, especially pp. 253—254, 264—270 (*Huth Library*, 1881—83).

version as in the legend, whilst it has practically disappeared from the version of the *Perlesvaus*. On the other hand, the *Perlesvaus* retains certain distinctive features enumerated above which do not appear in the *De Ortu Waluuanii*. I refer to the naming of the hero after the person who takes charge of him, and the additional feature that the guardian and the person who brings up the child are not identical. At the same time, the very fact that the *Perlesvaus* version retains these distinctive features of the original story, which do not appear in the Latin romance, makes it evident that it is not dependent on the latter. It only remains to inquire then whether each of the versions was independently derived directly from the Gregory legend or from some intermediate source, itself deriving from that legend. The answer to this question must surely be in favor of the latter assumption. It is incredible that quite independently of one another the author of this romance and the author of the *Perlesvaus* should have each conceived the idea of exploiting the legend of Gregory for the history of Gawain, and attaching it to the narrative of Gawain's sojourn at Rome which is developed from the passage in Geoffrey of Monmouth (Book IX, Chap. XI). This being the case, and the two versions yet being entirely independent of one another, it is necessary to assume a common source for both—doubtless French. There is nothing surprising in this, as, indeed, we shall see that still other portions of the *De Ortu Waluuanii* were in all probability also worked up from French materials.

It was from this same source, no doubt, that the version of the Huth *Merlin* was likewise derived. The story in that romance agrees more closely with the *De Ortu Waluuanii* than with the *Perlesvaus*, retaining the original feature of the discovery of the child by the fisherman, though, of course, differing from it very much in detail. In view of the serious changes which, under any supposition, the form of the story has undergone in this version, it would be impossible to say whether the author had used the *De Ortu Waluuanii* or its source. As it is in the highest degree unlikely, however, that the author of the Huth *Merlin* should have had knowledge of this obscure Latin romance, and as no use of the romance is observable

elsewhere in his work, we may safely assume, I think, that he derived his story of Mordrec's birth from the same source ultimately as the *De Ortu Waluuanii*, and not from that work directly<sup>1</sup>).

Since the publication of the first edition of the *De Ortu*, as stated above, M. Paul Meyer has discovered two fragments of a French metrical romance which he has edited under the title of *Enfances Gauvain* in *Romania* XXXIX, 1ff. (1910). The beginning of the poem is lost and the first fragment opens in the midst of a speech of Arthur's sister, called here Morcades, addressed to Arthur. She asks for permission to retire for some months to a castle (named *Bel Repaire* in the second fragment) with her "pucele" (companion, we will call her) and a vallet (Lot, as appears later). Only persons of approved character or accompanied by Arthur are to be admitted to the castle. Arthur consents. Seven months later she secretly gives birth to a son. The father of the child is Lot. There lived not far away an unmarried knight, Gauvain le Brun, who was courting Morcades' companion. Wishing to rid themselves of the child, Lot and Morcades turn it over to this girl and she is carrying it off when she meets her lover, Gauvain le Brun. Binding him over to secrecy she tells him of her mistress's *faux pas* and he voluntarily takes charge of

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<sup>1</sup>) In one respect the application of the legend of Gregory to Mordrec seems more natural than its application to Gawain: Gregory and Mordrec, I mean, were each the offspring of an incestuous union. It is evident, however, that the version of the Huth *Merlin* is very inferior to the versions which connect the legend with Gawain, and the motive of secrecy which is essential to the story and appropriate to the account of Gawain's birth could have had no place in a similar story concerning Mordrec, inasmuch as Loth is nowhere represented as being conscious of his real relation to the latter.

I had written this note as well as the whole of the discussion in the text when I noticed the suggestion of G. Paris in his edition of the Huth *Merlin* (p. XLI, note 3) that the introduction of the story of Mordred's incestuous birth into the Arthurian romances was due, perhaps, in part to the influence of the Gregory legend. The influence of that legend on the stories I have been discussing has, of course, nothing to do with the question which M. Paris endeavors to elucidate in his note, as, indeed, it is a different and less essential feature of the Gregory legend with which I have been concerned. On Mordred's incestuous birth see still further my edition of the Old French prose romance *Mort Artu*, p. 294, Halle, 1910.

the boy, promising to have him baptized. Gauvain fulfils his promise and gives the child his own name. He then puts it back into its wrappings without disturbing the money and various articles, including a pall, which accompanied it. It seems that Morcades had provided these articles for the purpose of future recognition — so too a letter to which Gauvain, however, makes additions (recounting his share in these transactions). He next puts the child and its belongings in a cask and a servant commits it to the sea<sup>1</sup>). Here the first fragment ends.

At the point where the second fragment begins, the child has already been picked up on the sea-shore by a fisherman who has adopted him as his son. The boy's noble blood, however, shows itself in his reluctance to follow the humble business of his adopted father. He is ten years old when the fisherman falls ill and on the advice of his confessor goes to Rome to confess and do penance. Just before starting he (the fisherman) sees the letter for the first time and reads it. It contains directions that when the boy is made a knight, he is to be given the various articles that are to serve for his future identification. At Rome, the fisherman confesses to the Pope and the latter receives the child along with the articles just mentioned. He has the boy educated and trained in all knightly exercises. In the meanwhile the fisherman goes home and tells his wife what has happened at Rome, and she receives the news with pleasure.

But to return to Morcades. She had managed to keep her secret from Arthur, who, besides, was at this time much occupied with his own affairs, being on the point of marrying the sister of the King of Ireland. This princess, named Guinemar, he married at Dinasdaron. Morcades attended the wedding. Lot is there too, but the lovers have to be careful to avoid suspicion. Guinemar and Morcades are great friends. The latter gives her "pucele" in marriage to Gauvain le Brun. The hero of the

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<sup>1</sup>) The fragment breaks off with the words:

Le tonelet li ruede prendre

Si li commande sans atendre . . .

but it is plain from the sequel that the command is to throw the cask into the sea.

story develops into a pattern of virtues and accomplishments and is beloved by the Pope, whom the boy believes to be really his uncle. He does not know as yet his true parentage. On St. John's Day the Pope has him knighted. The poet then praises his hero especially for his *largesse* and denounces avarice. The young knight frequents tourneys and is always victorious. Just then the emperor died, leaving behind him neither son nor brother. But at this point the second fragment ends.

M. Paul Meyer (p. 19) assigns the *Enfances Gauvain* to the beginning of the 13th century<sup>1</sup>).

The romance evidently stands in a close relation to the *De Ortu Waluuanii*<sup>2</sup>). Is it derived from the latter, or is it

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<sup>1</sup>) The use of *Morcadés*, as the name of Gawain's mother, seems also to point to this date. I do not know of any work in which she is so named earlier than the continuation of Chrétien's *Perceval* ascribed to Wauchier de Denain (who flourished at the end of the 12th and beginning of the 13th century. See Paul Meyer, *Histoire littéraire de la France*. XXXIII, 260). Cp. ll. 20, 967 of this poem — also 30851. Paul Meyer cites also l. 2945 of the *Chevalier as deus espees* (ed. W. Foerster, Halle, 1877). Besides these poems, as far as I can discover, the name occurs only in Heinrich von dem Türlin's *Die Crône* as a variant of *Orcades* — in that poem the usual name of Gawain's mother. For the examples see Miss L. A. Paton's *Studies in the Fairy Mythology of Arthurian romance*, p. 138, Radcliffe College Monographs, No. 13. Boston, 1903. Miss Paton, *ibid.* note 6, says "Morchades (Marcades) is perhaps merely a mistake for Orcades", the name of the kingdom which she and Loth ruled over. But the inventor of the name probably intentionally prefixed the *M* to make it alliterate with the name of her sister *Morgain*. Cp. Huth *Merlin*, I, 120, Morgain's sister *Morgue* (really a variant of her own name). For transference of a place-name to the person who rules over the place, compare the Middle English *Arthour and Merlin*, where Ygerne's husband is regularly called Tintagel. The usage of the Elizabethan dramatists in this respect is well known.

"Bel Repaire", the castle of Morchades, is no doubt taken from the "Biaurepaire" of Chrétien's *Perceval*, l. 2348 et passim.

<sup>2</sup>) The discovery of the *Enfances Gauvain* has rendered superfluous any further refutation of Miss Morris's argument, pp. 626—636. It is now clear that a French metrical romance, not the Latin prose tale, *De Ortu*, was the common source (Miss Morris's *Z*) of the various accounts of Gawain's youth which are found in the Arthurian romances we have been discussing. Miss Morris (p. 632) speaks of my regarding this common source as "a French prose tale deriving from the metrical French *Vie du* (sic) *Grégoire*." But I had never said that this tale was in prose, nor had I derived the features

the source of the *De Ortu*, or are they both derived, immediately or ultimately, from a common source? The first of these suppositions is manifestly out of the question. In the first place, the important part played by Gauvain le Brun and the damsel in the French fragments have nothing corresponding in the Latin romance. So too with the episode of Arthur's marriage. Besides, the French poem preserves certain primitive features which do not appear in the *De Ortu*, viz. — The child is committed to the waves in a cask (agreeing here with the Gregory legend) and it was the pope (as in Geoffrey of Monmouth <sup>1</sup>) not the emperor who knighted him. The second

of these romances which connect Gawain's youth with the Gregory legend from a French version of that legend. I have always believed that the source of these incidents was a Latin form of the legend, identical substantially with that in the *Gesta Romanorum*. The *Gesta* may have been compiled as late as the 14th century (see J. A. Herbert's *Catalogue of Romances in the Department of Manuscripts in the British Museum*, III, 190), yet the texts are older.

There is no need of our entering into a discussion of the Servian and Bulgarian stories cited by Miss Morriss, pp. 626ff. They are manifestly mere variants of the Gregory legend. In the case of the former this was recognized by L. Constans, *Légende d'Oedipe*, p. 126. Paris, 1881. Whether these variants are derived from an Eastern or Western form of the legend which we associate with the name of Gregory is a matter of no importance for our inquiry. Personally, I have no doubt that the story was of Eastern origin and reached Europe in a Greek version, which constituted the immediate basis of the Servian and Bulgarian versions. At the same time, it may be remarked that the transmission from West to East is not so unlikely as Miss Morriss's discussion implies. There are Servian and Bulgarian versions, for instance, of the story of Troy as developed in Western Europe during the Middle Ages. A Ms. of the Bulgarian version dates from the 14th century. On these matters see A. N. Pypin and V. D. Spasovic's *Geschichte der Slavischen Literaturen, nach der zweiten Auflage aus dem Russischen übertragen von Traugott Pech*, I. 84f. There is also a Servian Alexander romance of the 13th century apparently of Western origin. — Invaluable for the study of the Gregory legend are R. Köhler's articles in his *Kleinere Schriften*, II, 173ff., Berlin, 1900.

<sup>1</sup>) Following are Geoffrey's words Book IX, ch. 11: "Erat tunc Walvanus filius praedicti Lot duodecim annorum juvenis, obsequio Sulpicii Papae ab avunculo traditus: a quo arma recepit." It is to be remarked that in the Gregory legend the hero (Gregory) is also knighted by means of an ecclesiastic — the abbot. See Oesterley's *Gesta Romanorum*, p. 403. Altogether the abbot plays as important a part in the Gregory legend in bringing up the hero as the Pope does in Geoffrey's account of Gawain.

of the suppositions is not so obviously unlikely as the first, but even this, I believe, is to be rejected. For the easier discussion of this matter let us enumerate the main points in which the *Enfances Gauvain* and the *De Ortu* are different:

1. *Morcadès* is the name of the hero's mother in E (= *Enfances Gauvain*), *Anna* in De O.

2. In E when the mother finds herself pregnant she retires to Bel Repaire to enjoy herself (she says). In De O. she pretends to be ill and "secreto cubat cubiculo".

3. In E she gives the child to her *pucelle* and the latter turns it over to Gauvain le Brun, who commits it to a cask. In De O. she gives it to merchants who are to take it over seas and bring it up. This necessitates, of course, differences in the subsequent story of discovery.

4. In E the child is named after Gauvain le Brun, it being expressly said, fragment II, line 67, that the name was not in the letter which the mother sent with the child. In De O., on the contrary, the mother puts the name in the letter.

5. In E the fisherman teaches the hero fishing much against his will. Nothing of this in De O.

6. In E when the fisherman goes to Rome, the Pope hears his confession just after his arrival, accepts the boy from him and dismisses him, whereupon he returns to his home. In De O. the fisherman continues in Rome the remainder of his life, playing the great man there, and he does not confess until he is on his deathbed. So he brings up the child himself and does not commit it to another person (here it is the Emperor) until he feels that he is dying<sup>1</sup>).

7. In E the Pope plays the leading part in the life of the hero at Rome. In De O. it is the Emperor.

8. The marriage of Arthur in E has no counterpart in De O.

9. In E the emperor died, after Gawain had been a knight-errant for two years. In De O. he is alive to the end of the story.

As far as the first of these points is concerned, the author of the Latin romance was undoubtedly familiar with Geoffrey's

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<sup>1</sup>) The *De Ortu* represents Gawain as twelve years old, when his foster-father died. This was no doubt suggested by the "duodecim annorum juvenis" in the passage from Geoffrey of Monmouth quoted in the note above.

history and might have reintroduced into the story from that work the traditional name of Arthur's sister, even if she had been called Morcades in the source he was following, so this is no obstacle to the supposition that the *Enfances Gauvain* was his immediate source. Similarly the second point is not of much importance — for in the desire to compress the narrative the author of *De Ortu* might have substituted a mere confinement in the palace for the Bel Repaire episode of the French poem. In respect to points 3 and 4 the differences are plainly more radical. But in the consideration of these differences two matters are to be remembered. (1) that the author of the Latin romance no doubt knew the Gregory legend<sup>1</sup>); (2) that he was rationalizing the story. Desiring both to compress and to rationalize he might very well have determined to omit the underplot (if we may call it so) of Gauvain le Brun and the damsel and reduce the narrative of the child's expulsion to the simple proportions of its source — the legend of Gregory. For after all, the rationalization of this narrative unquestionably took place somewhere in the course of tradition, and, as is too often forgotten in studies of this kind, the author of an

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<sup>1</sup>) In the Latin form. Throughout her discussion (see pp. 624 et passim) Miss Morriss speaks as if I took the "French Gregory" as the source of the story of Gawain's infancy in the *De Ortu* and its cognates. But there is nothing in my first edition of this romance to justify such an assumption. As a matter of fact, I have never doubted that the source was a Latin form of the legend, substantially like that incorporated in the *Gesta Romanorum*. As regards French versions of the Gregory legend, besides the one in verse edited by Luzarche in 1857, Paul Meyer has edited another (abridged) in prose, *Romania*, XXXIII, 42ff. The metrical version duplicates both the abbot and fisherman and is manifestly less primitive and inferior to the Latin.

The author of the *De Ortu* was doubtless an ecclesiastic and no man of his class in the Middle Ages who was at the same time a man of learning would have been unfamiliar with the Gregory legend. The very title of his romance, *De Ortu Waluuanii*, seems an echo of the title of the Gregory legend, as we find it in the *Gesta Romanorum*, viz. *De mirabili divina dispensatione et ortu beati Gregorii pape*. In mediaeval titles the formula *De Ortu* is not common. I believe that it belongs rather to ecclesiastical literature. Cp. Isidore of Seville's biographical treatise, *De Ortu et Obitu Patrum*. To be sure, *De Ortu Waluuanii* is a fair rendering of the title *Enfances Gauvain*. Moreover, a section of the Alexander romance is entitled *Ortus Alexandri*.

extant version is just as likely to have effected these changes as the author of some hypothetical version. In this particular case, the author of the *De Ortu* being evidently a man of learning, we might fairly ascribe to him these rationalizing changes. — Since points 5 and 8 involve merely questions of omission, these, too have little importance. — Again in point 6 we have a radical difference, but, as said before of points 3 and 4, the author of *De Ortu* may just as well have introduced this change as the author of a hypothetical lost version. The same is true of points 7 and 9. — It is quite conceivable, then, that the author of the Latin romance might have been responsible for the differences enumerated above, and, if we considered these differences alone, the only objections that might be urged to throw doubt on such a conclusion would be, (1) the number of the differences; (2) would a learned author like this be inclined to handle his romance materials so freely? Both objections have a certain force, but they would not alone be decisive. There are other considerations, however, which in my judgment render it most probable that the *De Ortu* is not based on the *Enfances Gauvain*, discovered by Paul Meyer, but on a similar romance, which drew from the same source as that poem. That there was a romance on the subject of Gawain's youth different from either the *Enfances Gauvain* or the *De Ortu* (or its hypothetical immediate source) and doubtless earlier than either seems assured from the allusion which M. Meyer prints, p. 17, from the unpublished *Yder*. The passage (in praise of Gawain) runs:

Li gentils huem de bone mein  
 Li frans, li pleins de corteissie,  
 Qui fu flor de chevalerie,  
 Bien tint les vous qu'il fist a Rome:  
 Onque honte ne fist a home;  
 Onque d'ome ne se gaba  
 Ne del suen bien fait ne parla.

As M. Paul Meyer remarks, there is no mention of these vows which Gawain took at Rome in any of our extant texts, so the existence of a lost romance dealing with that hero's youth appears to be clearly indicated here. It was doubtless the additional evidence of this passage in the *Yder* that led Gaston Paris — who, of course, knew nothing of the *Enfances Gauvain*

(discovered after his death) — to assert in his notice of the *De Ortu*, “qu’il existait, sans doute dès le XIII<sup>e</sup> siècle, un récit dans lequel Gauvain, comme ici, était élevé et fait chevalier à Rome“, *Romania*, XXVIII, 166 (1899). I believe that another indication of the existence of an early romance, now lost, on this theme is supplied by the concluding passage of Chrétien’s *Conte del Graal*, ll. 8057ff., in the account of Gawain’s adventures at the castle to which his mother and grandmother (Uther Pendragon’s widow) had retired. He recognized neither, and indeed says explicitly in his conversation with Giromelanz, ll. 8717ff., that his mother had been dead at least twenty years<sup>1</sup>). Keeping his identity concealed, he says to Girolemanz:

Gauvain biau sire  
Quenuis ge bien, e si os dire  
Que il n’ot mere, icil Gauvains,  
Bien a passez vint anz au mains.

There is nothing in this passage, of course, to connect it specifically with a romance relating to Gawain’s youth at Rome nor is there any hint here of a pre-nuptial intrigue on the part of his parents, but the whole episode presupposes that he had been separated from his mother in infancy, and as we have this conception embodied in the *Enfances Gauvain* and its cognates, it seems most likely that the similarity is not accidental and that it was from a romance of this type that Chrétien derived the idea<sup>2</sup>).

We assume then that the *Enfances Gauvain* and the *De Ortu* are ultimately derived from a common source — a French romance, doubtless metrical, which in the narrative of the hero’s infancy combined *motifs* from Geoffrey of Monmouth and the Legend of Pope Gregory. Now, there can be no

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<sup>1</sup>) This curious feature is not noted by Miss J. L. Weston in her discussion of this episode in *The Legend of Sir Gawain*, ch. 5 (London 1897).

<sup>2</sup>) One might say that the episode in Chrétien probably furnished the original suggestion for the narrative of Gawain’s infancy in the *Enfances Gauvain*, etc., the author of the first romance of the type adapting the legend of Gregory to his purpose in order to account for the early separation of mother and child which their want of mutual recognition here implies. But this would leave unexplained how Chrétien hit upon such a conception, and the view I have advanced above seems to me the more likely one.

question as to which of the two stands closest to this hypothetical original. Certainly, the *Enfances*. I have already mentioned the two most obvious features that prove this: (1) that in the French fragments the child is committed to the sea in a cask. (2) that he is knighted and brought up by the Pope, not the Emperor. There are some minor features, too, that confirm this impression: (1) In the *Enfances* as in the Gregory legend a knight aids the mother in getting rid of the child — only in the French romance he does not receive it directly from the mother but from her attendant damsel. (2) In the *Enfances* as in the legend this knight has a hand in the letter which is to accompany the child and subsequently help in its identification. In the Gregory legend, however, he writes at the mother's dictation, whilst here he merely adds to the mother's letter after receiving it from the *pucelle*. Both these differences between the legend and *Enfances* are manifestly consequences of the love-episode between the knight and the *pucelle* which the author of the source of the *Enfances* determined to introduce into the story. Further it is to be observed that the author of this source eliminated the abbot of the legend from his story and transferred to the knight the feature of the narrative according to which the child is named after some person through whose hands he passes. The *De Ortu* (or its immediate source) simplifies this matter by making the mother give the boy's name in the letter which accompanies him at the time that he is sent away<sup>1</sup>).

Let us now consider the relation of the passage in the *Perlesvaus* to the *Enfances*. The former is indisputably closer to the latter than it is to the *De Ortu*, for whereas there are no features that connect it with the Latin romance as against

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<sup>1</sup>) I have said above that the author of the *De Ortu* doubtless knew the Gregory legend. At the same time there is nothing perhaps save the title of his romance in which he shows the direct influence of the latter. In the legend the hero does not spend his boyhood at Rome, but both *Enfances* and *De Ortu* agree that Gawain was brought up there. They agree still further in omitting the abbot,\* who is so important in the Gregory legend. In both, too, the confidante of Gawain's mother is a girl — *pucelle* or *pedissequa* — not a wife, as in the legend. Finally the ring, which is ultimately of importance in the identification of Gawain in both *Enfances* and *De Ortu*, does not occur in the Gregory legend, and the same is true of the pall.

the *Enfances*, there are several that connect it with the *Enfances* as against the Latin romance. Following are the details which the two French romances have in common in contradistinction to the *De Ortu*. (1) The child is entrusted to a knight, from whom he receives his name, and the knight is the means of his passing into the hands of the person who brings him up. (In the *Perlesvaus* by a process of rationalisation the cask incident is dropped and the knight gives his charge directly to a man of lower birth. It accords with this spirit that the mother in this romance expects her child to perish.) (2) After the man who brings up young Gawain turns him over to the Pope, he (the man) is dismissed. This is explicitly stated in the *Enfances* and is clearly implied, as it seems to me, in the *Perlesvaus*. (3) It is the Pope, not the Emperor who rears Gawain. (4) Gawain is elected emperor in both. To be sure, the *Enfances* is defective at this point, but the concluding words of the second fragment make the matter practically certain. No doubt, too, in this romance he declined the honor as he did in the *Perlesvaus*.

The main difference between the *Perlesvaus* and the *Enfances*, then, is that the former leaves out the *pucelle* with whom the knight was in love and substitutes for the marvelous cask *motif* a rationalistic account of how the child was preserved. The *Perlesvaus* passage might be taken as directly based on the *Enfances*. The only objection is that it constitutes merely a passing episode and the author would not be likely under the circumstances to alter his source. This objection is not insuperable, but there is no way of settling the question. In any event the author of the *Perlesvaus* was using here either the *Enfances* or some variant version<sup>1)</sup> in which the changes indicated above had already been effected<sup>2)</sup>.

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<sup>1)</sup> Paul Meyer, p. 9, adopts the latter view.

<sup>2)</sup> In the *Mort Artu* of the Vulgate cycle of the Arthurian prose romances (see my edition, Halle, 1910) there is, p. 189, a trace perhaps of the influence of one of these romances on Gawain's youth. There it is said that when Gawain was born in the city of Godelone in Aquitaine "ki est en autre maniere nommes Orcanie", he was taken by his father Loth to a holy hermit in a forest to be baptized. The hermit baptized him and gave him his own name. Was the writer here influenced by a memory of the French poem, *Vie du pape Grégoire le Grand*, which lays the scene of Gregory's

The union, then, of certain features of the Gregory legend with the story of Gawain's connection with Rome and Pope Sulpicius, which was supplied by Geoffrey of Monmouth (Book IX, Chap. XI), will account for everything that is essential in the Latin romance up to the point in the narrative where the news of the war between the Persians and the Christians of Jerusalem is brought to the emperor's court. The fusion of these materials called for some exercise of invention, of course, on the part of the writer who first united them — the author of the (lost) source of the romances we have been discussing — but the essentials of the story were supplied by his sources. The whole of these materials, which, as will be observed, are different from those of the French metrical or prose Arthurian romances usually, are given a tinge of the coloring of these latter works by making the young knight, like many other Arthurian heroes, pass in the world under a nickname simply<sup>1)</sup>, himself even being ignorant of his real name, and still further by introducing the Arthurian commonplace of a *don*, by which the emperor binds himself to grant the youthful hero the privilege of undertaking the next adventure which presents itself<sup>2)</sup>.

birth in Aquitaine? The similarity between the account of Gawain's birth in these romances and its source, the Gregory legend, must have been patent to every one. On the other hand, it is to be noticed that Helyas, the hero of the *Chevalier au Cygne*, was also named after the hermit who baptized him.

<sup>1)</sup> So Lancelot du Lac in the prose-romance passes at first under various nicknames simply (see H. O. Sommer *Vulgate Version of the Arthurian Romances*, III, 123, 126 *et passim*). He only learns his true name in the cemetery of the Dolorouse Garde (*Ibid.*, p. 152). So too in the *Lanzelet* of Ulrich von Zatzikhoven (ed. K. A. Hahn, Frankfurt, 1845), ll. 31 ff. 4707 ff., Lanzelet is to learn his name and parentage only when he has killed Iweret. Cp. also the French and English romances on Guinglain, the son of Gawain, who is known as Li Beaus Desconneus (*Le Bel Inconnu*, ed. Hippeau, Paris, 1860) or Libeaus Desconus (ed. Kaluza, Leipzig, 1860) just in the same way that his father here figures as *Puer sine nomine*. The nickname, *Miles cum tunica armaturae*, may be compared with *Le Chevalier à la cotte mal taillé* (see Löseth's *Le Roman en Prose de Tristan*, Paris, 1891, p. 74, *et passim*), which has passed into Malory (Book IX, Chap. I).

<sup>2)</sup> This feature is, perhaps, too frequent to call for illustration. An example exactly parallel to that in our text will be found in the *Libeaus Desconus* (ed. Kaluza), p. 9.

The story of Gawain's birth and of his residence in Rome is the only part of the *De Ortu Waluuanii*, so far as I know, for which definite connections can be established with passages in the Arthurian romances that have come down to us. Apart from the discovery of the *Enfances Gauvain*, however, it could hardly be open to doubt that the whole of the concluding portion of the Latin romance which embraces the account of Gawain's night-encounter with King Arthur, his arrival at the latter's court<sup>1)</sup> and the adventure of the *Castellum Puellarum* was taken with little alteration from some French metrical romance no longer extant—probably the same that supplied the narrative of the hero's birth.

In the first place, to say nothing of the general character of the incidents, the manner in which the story is told and the recurrence in it of some of the most distinctive commonplaces of the French Arthurian romances, along with still other features to be noticed, would, in any case, lend strong probability to the theory of its derivation from some one of the many specimens of works of that class which must have been lost. It is hardly likely that a writer whose preferred vehicle of expression was Latin could have reproduced so perfectly the habitual character of those works, if he had not followed some romance in the vernacular. These concluding episodes, indeed, seem to me to represent the usual style of the Arthurian romances more plainly than any other part of the *De Ortu*.

The commonplaces referred to here especially are:

1. The introduction of Kay, the seneschal—who is not more fortunate in his encounter in this episode than in the Arthurian romances generally—and of Gringalet, the famous steed of Gawain, for it is evidently to him that the words refer: "Sonipedi residet cui uigore, ualore decoreue alter equiparari non poterit (p. 85)."

2. The combat at the ford. Such combats between knights at a ford may be numbered among the commonplaces of the

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<sup>1)</sup> In the description of Caerleon and its surroundings the author had in mind Geoffrey's *Historia* (Book IX, Chap. XII), where this city is also described. Gawain's return to his uncle's court, where (unidentified) he distinguishes himself, is imitated, no doubt, from the *Tristan* romances.

Arthurian romances<sup>1</sup>). We have again in the prose *Tristan* (s. Löseth, p. 441) an encounter under these circumstances between Arthur and Gawain which has no connection, however, with the story in our Latin text.

Even more convincing, perhaps, for our present purpose are the following features, inasmuch as they are not common-places, which lend themselves easily to imitation, yet are paralleled elsewhere in Arthurian romance:

1. The leading in of the steeds into the room where King Arthur is lying. The introduction of horses into halls is found elsewhere in the Arthurian romances, as well as in other branches of medieval literature. See the numerous examples cited in Child's *Ballads*, IV, 510; VI, 508. To be sure, this feature of the romances, doubtless, answered to a real custom.

2. A nocturnal encounter between King Arthur and an unknown knight, which is brought on by an assertion<sup>2</sup>) (or taunt) from his queen that she knows of a better knight than himself. We find the same motive in the *Crône* of Heinrich von dem Türlin (ed. Scholl, Stuttgart, 1852) in the episode (ll. 3356f.) which introduces Gasozein into the story. The resemblance between this episode and that in our romance, notwithstanding the much greater elaboration of the former, is in many points very striking and affords strong grounds for the suspicion that they are ultimately connected with one another. The episode in the *Crône* is as follows:

Arthur, returning from a hunt, is very cold and draws close to the fire. His queen, observing him, taunts him with his want of endurance and contrasts his powers in this respect unfavorably with those of a knight she knows, who, clad simply in a white shirt,

Ritet . . . âne pine  
Den vurt vür Noirespine (ll. 3424f.),

singing songs of love all through the winter night. Arthur, vexed at the taunt of his queen, secretly takes counsel with

<sup>1</sup>) Chrétien set the example, *Erec*, 3030ff., *Lancelot*, 734ff.

<sup>2</sup>) This story bears a certain resemblance, as regards *motif*, to that of *King Arthur and King Cornwall* and the group to which it belongs (cp. Child's *Ballads*, II, 274f.), but the adventures which follow are altogether different in our romance.

his men and rides out to an encounter with this strange knight, accompanied by Kei, Gâles, and Aumagwîn. These latter in separate encounters vainly demand the stranger's name, Kei, moreover, applying to him the opprobrious epithets of robber and the like; but they are all unhorsed and their steeds led away by the victor. Aumagwîn in his fall had even been thrown into a *brunne* that flowed out of the hill, and would have drowned but for his companions' aid; so, like Arthur in our romance, he came away from the combat wet and humiliated. When Arthur's turn comes, he has better success than his knights, inasmuch as he presses the stranger very hard; and the latter, on learning that he is King Arthur, is willing to confess to him his name. The sequel of the story in the German poem does not concern us<sup>1</sup>).

3. The episode of the *Castellum Puellarum* relates, of course, to the *Chastel aux Pucelles*, familiar to students of Arthurian romance<sup>2</sup>). In accordance with the usual tradition it lies "in aquilonari parte Britannie"<sup>3</sup>) (p. 89). This concluding episode of the Latin romance is based in all probability on the same source<sup>4</sup>) ultimately as the episode in *Ider* (s. G. Paris, *Histoire Littéraire de La France*, XXX, 202, 204) where Arthur is

<sup>1</sup>) Somewhat similar to the above is Arthur's adventure in the *Huth Merlin*, I, 184ff. (before his marriage with Guinevere). He arises in the night to test the prowess of a knight of whom he has heard and gets worsted in the encounter.

<sup>2</sup>) The tourney at the *Chastel aux Pucelles* plays a considerable part in the prose *Tristan* (s. Löseth, p. 102, *et passim*). Cp. also the *Lancelot du Lac* (P. Paris, *Romans de la Table Ronde*, V, 114ff.), *Queste del Saint Graal*, p. 44, ed. F. J. Furnivall, *Conte del Graal* V, 36553ff., ed. C. Potvin, *Lai de Doon*, *Romania*, VIII, 61ff., and numerous other chronicles and romances. In Malory it appears as the *Castel of Maydens* (Book XIII, Chap. XV).

<sup>3</sup>) It was identified with Edinburgh. See the note on *Castellum Puellarum* in San Marte's edition of Geoffrey of Monmouth's *Historia*, Halle 1854. p. 215.

<sup>4</sup>) The only suggestion of parallelism with Geoffrey of Monmouth that I find in this episode is in regard to Gawain's boast that he would accomplish alone what Arthur's whole army had failed in. In the *Historia*, Book III, Chap. XV, nearly the same thing is said of Morvidus: "Plus ipse solus in praeliando proficiebat quam maxima pars exercitus sui principatus." So, also, of Guiderius, Book IV, Chap. XIII. But these resemblances are no doubt accidental.

summoned to the assistance of the Lady of the *Chateau des Pucelles* when besieged by the *Noir Chevalier*<sup>1</sup>). We have a kindred though different story of the rescue of this Lady in the English *Sir Perceval* of the Thornton Ms. (ed. Halliwell in *The Thornton Romances*, Camden Society, London, 1844; see pp. 37f.). There she figures as Lufamour, Lady of Maydenelande. Under the influence of the *chansons de geste* her oppressor has become a "Sowdane", who does not gain, however, even temporary possession of the Lady's person, and King Arthur no longer plays the humiliating rôle which is assigned to him in the *De Ortu Waluuanii*. In this last respect, as in the marriage of the rescuing knight with the Lady, the English romance doubtless represents more accurately the original source from which all the stories concerning the distresses of this heroine were drawn. Yet *Perceval* has probably taken the place of the older hero in a story which, as I think is evident, must at one time have enjoyed an independent existence<sup>2</sup>).

Finally, it is to be remarked, in regard to this concluding portion of the Latin romance, that in the episode of Arthur's encounter with Gawain we have evidently some of the traits which usually characterize the seneschal in the romances here transferred to the king in a way that I am at a loss to parallel from works of this kind. This characterization of Arthur being essential, however, to the story here related, it must have constituted already a part of the original on which this portion of our Latin romance is based. The same is true of the ascription of prophetic powers to the queen. On the other hand, the singular change of the name of King Arthur's consort to Gwendolen<sup>3</sup>), which, as far as I know, does not occur

<sup>1</sup>) The story of Arthur's expedition in relief of the Lady is not told in full in that romance. Cp. analysis in H. Gelzer's *Einleitung zu einer kritischen Ausgabe des altfranzösischen Yderromans* (Halle, 1908) pp. 35ff. Ider's truculent attitude towards Arthur is also very much like Gawain's in the *De Ortu*.

<sup>2</sup>) I do not agree with R. H. Griffith, *Sir Perceval of Galles*, 78ff. (Chicago, 1911), when he derives this episode of the English *Sir Perceval* from a folk-tale.

<sup>3</sup>) In Sir W. Scott's *Bridal of Triermain* (Cantos I and II) there is a story of an amour of Arthur with a fay named Guendolen, but the episode seems to be wholly of Scott's own invention. The name Gwendoloena was most probably taken from the *Vita Merlini*, usually ascribed to Geoffrey of Monmouth. It is there the name of Merlin's wife. Cp. ll. 170f. of this poem in San Marte's *Sagen von Merlin*, Halle, 1853, p. 278.

elsewhere, could hardly have been the work of a romance-writer who desired to appeal to the usual audience to whom such works were addressed. It is no doubt due to the author of the Latin romance<sup>1</sup>).

Having presented acceptable reasons<sup>2</sup>), as I hope, for the supposition that to its French source or at any rate to French sources are to be traced not only the account of Gawain's birth and youth but also the concluding episodes of the *De Ortu Waluuanii*, we will now turn to a consideration of the middle portion of the romance, embracing the narrative of Gawain's expedition to Jerusalem, his adventures on the barbarous isle, his sea-fight, and his duel with Gormundus.

It is obvious that the expedition of Gawain as the champion of the Christians at Jerusalem and the ensuing duel are quite independent of the other adventures just referred to. The duel with Gormundus, like the account of Gawain's sojourn at Rome, owes its origin, I believe, to a passage in Geoffrey of Monmouth. The name of the Persian champion is adopted from the heathen Gormundus, *rex Africanorum* (Book XI, Chap. VIII) and *infaustus Tyrannus* (*ibid.*, Chap. X) of that writer, but the episode of the duel was, I believe, unquestionably suggested by the similar contest between Arthur and Flolo in the *Historia* (Book IX, Chap. XI), where the conflict of two armies is in the same manner averted by this mode of settlement. In the *De Ortu Waluuanii* the combat is made to extend over three days, the antagonists fight on foot because

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<sup>1</sup>) Even in the *Enfances Gauvain* the name of Arthur's consort is unusual, viz. *Guinemar*. As Paul Meyer, p. 15, note 3, points out, this is no doubt derived from *Guenhumara*, Guinevere's name in Geoffrey of Monmouth.

<sup>2</sup>) In my first edition of the *De Ortu* I cited in the list of features which connect it with the Arthurian romances the "bolster-conversation" between Arthur and his wife (p. 85). I have observed this, however, only in the Middle English *Morte Arthur* (Harley 2252), ll. 18ff. and the Middle High German poem *Lanzelet*, ll. 7828ff. In my edition of the former, p. 122, (Early English Text Society, 1903) I have given some parallels for these "bolster-conversations" outside of the romances. Add, besides, *Argonautica* IV, 1069ff. (Apollonius of Rhodes) where Alcinous and his wife thus converse about Medea. So too in Bunyan's *Pilgrim's Progress*, pp. 135, 138. (Everyman's Library).

there is no horse tall enough to bear the heathen champion <sup>1)</sup>, and the accounts are different in most of their other details, yet these details, such as they are in the Latin romance, required no great exercise of invention, and the episode seems to me to be a counterpart to the corresponding episode in Geoffrey. Certain features, after all, show plainly the influence of the earlier narrative on the later—namely, the fact that in each the author allows his hero at one stage of the contest to have the worst of it, and, again, the inclination of the hosts that look on to interfere in the duel <sup>2)</sup>.

I see no reason for supposing that this episode of Gawain's expedition to Jerusalem <sup>3)</sup> and single combat with Gormundus did not form a part of the French source from which the story of his birth and youth were also drawn. In each we have a suggestion derived from Geoffrey of Monmouth developed with considerable freedom, although the interest of the later narrative is certainly very inferior to that of the earlier. This is, however, in a measure due to the copious rhetoric with which the author of the Latin romance has thought fit to invest his description of the mortal struggle between the champions of the two hosts. I think we may safely assume that the responsibility for all this empty verbiage rests with him and not with his original.

The adventure of the barbarous isle and of the sea-fight

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<sup>1)</sup> So in the *Livre d'Artus*, in the Ms. 337 *fonds français* of the Bibliothèque Nationale, no horse could bear the giant from whom Artus rescues the Countess of Orofoise. Cp. Freymond's analysis, *Zs. f. franz. Spr. und Lit.*, XVII, 96. The idea is, of course, known to legend elsewhere. The same thing, for instance, is told of King Hygelac in the tract, *De monstris et belluis liber*, quoted *Haupt's Zs.*, V. 10, of Collebrande in *Guy of Warwick*, ll. 10220 ff. (ed. J. Zupitza, Early English Text Soc. 1875—6), of the giant in *Octavian*, l. 828 (ed. G. Sarrazin, Heilbronn, 1885) of the Northern version, of Harald the Fairhaired in *Haralds Saga ins hárfagra*, ch. 24 (*Heimskringla*, ed. Finnur Jónsson, I, 131, 4 vols. Copenhagen, 1893—1900). These are only a few of the examples.

<sup>2)</sup> The Britons in Geoffrey (Book IX, Chap. XI), when they saw Arthur prostrate after the fall of his wounded horse, *vix potuerunt retineri, quin rupto foedere in Gallos unanimiter irruerunt*.

<sup>3)</sup> The idea of sending Gawain to Jerusalem as a champion of the Christians is due no doubt to a reminiscence of the Christian occupation of that city, which lasted from 1099 to 1187.

which follows owes much to the influence of Geoffrey of Monmouth, yet the elements in the story as a whole which are independent of that writer are even more important, and I am at a loss to establish connections for it in the general fund of romantic stories<sup>1</sup>). The councils of war, the military operations conducted with concerted method, which enter into the narrative of this adventure—to say nothing of the description of the fight at sea—certainly betray the labor of a learned hand—the same, doubtless, which had already drawn on Geoffrey of Monmouth for such important materials in the construction of the romance. The story of the captive queen, of Gawain's penetrating secretly to the palace, and of the plot which, in conjunction with Nabaor, they contrive there is not founded, however, on anything in the *Historia*. But little of this portion of the narrative, however, including the fight at sea, can be set down, I believe, to the account of the author who gave these stories their Latin dress. It is inconceivable that a person who was capable of inserting into the romance the extravagant — perhaps consciously burlesque — receipt for the preparation of Greek fire (pp. 75f.) could have himself composed this interesting episode, yet there are no peculiarities in the Latin of the inserted passage to distinguish its author from that of the episode. The sources of the Latin romance are doubtless not responsible for either this interpolation or the pseudo-learned description of the *rostrate*.

The account of the landing of the Roman expedition on the island, however, and of the hunting of Gawain and his men in the neighboring forest shows plainly the influence, as stated above, of a similar episode in Geoffrey of Monmouth—

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<sup>1</sup>) On the proper names in this episode see Section IV, notes, above. How far names in the Arthurian romances have often departed from their original forms, in the course of copying, may be seen from F. Seiffert's *Namenbuch zu den altfranzösischen Artusepen*, Greifswald, 1882, pp. 5ff. The Alexander legend no doubt suggested the conception of a people who rarely lived beyond fifty or died under ten (p. 62). In the Middle English *Kyng Ali-saunder*, ll. 5008ff. (H. Weber's *Metrical Romances*, I, 208, Edinburgh, 1810), in a certain part of India the women do not live past twenty. So in the *Wars of Alexander* ll. 4284ff. (ed. W. W. Skeat, Early English Text Soc. 1886) all Brahmins die at sixty.

namely, that in which Brutus lands on the isle of Leogecia (Book I, Chap. XI) and despatches his men into the interior, where they slay wild beasts of various kinds and discover the deserted city with the temple of Diana. It is from the goddess there that Brutus learns his own destiny and that of his posterity. Even more significant, perhaps, as Miss Morriss (pp. 621 ff.) has pointed out, is the use which is made in this episode of the account of Brutus' landing in Aquitania in Geoffrey, Book I. Chap. XII. Whilst Corineius, Brutus' lieutenant, is hunting in the forest with a band of men, they encounter the king's messengers. A fight ensues; later the king collects an army and is defeated by Brutus. In this same narrative of Gawain's encounter with the keepers of the forest we have possibly a still further example of correspondence with the *Historia*. Just as Gawain<sup>1</sup>), having struck down the head-keeper, "apprehenso . . . . naso cassidis eum ad socios trahit" (p. 63), so in Geoffrey Eldol "cepit Hengistum per nasale cassidis atque totis utens viribus, ipsum intra cives extrahit" (Book VIII, Chap. VI).

To sum up the results of this discussion of the sources, it has been demonstrated, I believe, that the author of the Latin romance drew his materials for the earlier periods of his hero's career—down to the point where he undertakes the championship of the Christians of Jerusalem—from an earlier French romance relating to Gawain, doubtless metrical. For what may be termed the second division of the romance—namely, from the point just designated down to the hero's departure from Rome for King Arthur's court—the question of sources is more difficult. It is probable, however, that for this division, too, French materials were employed, and, this being the case, I see no adequate reason for assuming that the incidents of the first and second divisions were drawn from a different source. The liberal use of Geoffrey of Monmouth in both points to identical authorship. On the other hand, if the source of this part of the story was indeed a French

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<sup>1</sup>) Gawain's reply to the keeper: "Nec arma nisi in vestris visceribus recondita deponemus" (p. 63) may be a reminiscence of the phrase in Eldol's speech concerning Vortigern . . . . "gladii mei mucronem intra viscera ipsius recondam" (Book VIII, Chap. II).

Arthurian romance, as is certainly the case with the other divisions, and not some tale of a different character, that source, as I think is evident, must have been made up, as regards these episodes, of materials which had nothing to do with Arthurian story. The last division, embracing the adventures of Gawain in Britain, are, we may say, certainly derived from a French Arthurian romance of the familiar pattern—most probably metrical. This last romance, moreover, is different from that which supplied the materials for the first and second divisions. It shows no use of Geoffrey of Monmouth nor of legends outside of the Arthurian cycle, and the incidents seem to me to bear the stamp of popular origin in the same sense as those which fill the romances of Chrétien de Troyes and his followers. This cannot be said of the first division or of the second. The author has connected this last division with the preceding by retaining the hero's nickname from the latter, and accepting from the first division its characteristic conception in regard to the origin of the hero<sup>1</sup>).

## VI. Author.

The Mss. give no hint as to the identity of the author of the two romances, except the initial *R* at the beginning of the *Meriadoc*—"Incipit prologus R." I know of no writer of the period within which the composition of these romances falls who may plausibly be identified with their author. He was, in any event, a man of some learning—probably, a member of one of the ecclesiastical orders. There can be no doubt that he knew Geoffrey of Monmouth—e. g. the division of Britain given at the beginning of the *Meriadoc* is evidently from that writer's *Historia*, Book IV, ch. 19—and his allusions to the Egean sea (p. 62), the Cyclops (p. 83) and the battle of the Lapithae and Centaurs (p. 83) in the *De Ortu* disclose an even more extended knowledge. In the composition of his romance he used his sources, no doubt, with some freedom and his work is probably nowhere a mere translation. He has, moreover, added passages occasionally, it would seem, such as the description of Caerleon on Usk (p. 85), imitated from

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<sup>1</sup>) If we had the *Enfances Gauvain* in its entirety all these questions would, of course, be settled.

Geoffrey's *Historia*, Book IX, ch. 12. The receipt for the preparation of Greek fire <sup>1)</sup> (pp. 75 ff.) certainly does not belong to his sources. Finally the rhetorical flourishes which mark the style of the Latin work—most conspicuous in the account of the duel with Gormundus—are doubtless all the author's own.

As regards the writer's nationality, Ward has remarked (p. 375) that he could not be a Welshman since he speaks of the mountain *qui Kambrice Snavdone resonat*, — see also, p. 15, *qui Kambrice Snawdown dicitur*, — whereas *Eryri* is the genuine Welsh name for the range. The only Mss. of his work are found in England and the conjecture that he was an Englishman is considerably strengthened by a word in his vocabulary, *chiula* (see *De Ortu*, p. 74). The only examples of this word for "ship" (a long ship, apparently) recorded by Du Cange under *ceola* (*cyula*) <sup>2)</sup> are from Gildas and English writers. In Gildas, as is plain from his own words (see p. 74 below, note), it is merely the Latinization of Anglo-Saxon *céol*.

I can't say whether the images of birds attached to the masts as weather-cocks have any significance. In all countries weather-vanes of one sort or another appear to have been used on ships <sup>3)</sup>, but whether just in this form, I am unable to determine.

## VII. Abstract of *Historia Meriadoci* <sup>4)</sup>.

In the time of Uther Pendragon Caradoc ruled over Wales.

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<sup>1)</sup> There is mention of Greek fire in Geoffrey's *Historia*, Book I, ch. 7, but I do not believe that this is a point in which our romancer has been influenced by Geoffrey. For the plant in this description which springs from a serpent's blood compare the *trachonte* of Wolfram's *Parzival*, IX, 1506 (ed. Bartsch), whose effect, however, is salutary.

<sup>2)</sup> In my first edition of the *De Ortu* (p. 411) the word was wrongly marked as "undecipherable".

It is also perhaps worthy of note that the only citation in Du Cange for the word *carpella*, which occurs in the *Meriadoc* (p. 32) is from an Anglo-Saxon gloss. It means "saddle-bow".

<sup>3)</sup> See A. Jal, *Glossaire Nautique* (Paris, 1848) under *girouette*. Prof. F. J. Tupper of the University of Vermont has called my attention to the Old Norse examples cited by P. B. Du Chaillu, *The Viking Age*, II, 156, New York, 1889.

<sup>4)</sup> Owing to considerations of expense it was impossible to reprint the fuller paraphrases which accompanied the texts in the first editions of these romances.

He had a son and a daughter by his wife, a princess of Ireland, which country he had conquered. As old age approaches, he turns over the government of his kingdom to his brother Griffith and devotes himself to hunting and amusement. Wicked men persuade Griffith to slay his brother and seize the throne. Despite the warning of a dream, Caradoc goes hunting and is slain by hired assassins in the forest (p. 4).

The queen dies of grief, and, to turn suspicion from himself, Griffith has the assassins put to death. Before their execution, however, they revealed Griffith's guilt. Caradoc's friends among the nobles wish to get out of Griffith's power their late master's children, who had been committed to the charge of Ivor and Morwen, the royal huntsman and his wife. Griffith determines to kill the children, but, touched in a measure by their appeals, does not have them executed on the spot. He has them taken to the forest of Arglud, where they are to be hanged. The executioners, however, feel compassion and tie them by a slender rope, easily broken, so that they may fall to the ground unharmed. Hearing of the children's disappearance, Ivor sets out for the forest, accompanied by his wife and his dog, Dolfin. To frighten the executioners away, he kindles fires in the four quarters of the forest and throws flesh into these fires to attract the wolves. He then hides himself in a tree. The wolves gather and the men, afraid, conceal themselves in the hollow of the tree to which the children had been hanged. Ivor drives away the wolves and then begins to smoke out the men. They promise to give up the children, if he will let them come forth. He consents, but kills them one by one, as they are crawling out (p. 10).

He delivers the children, who have been suspended for half a day, and flies with them and his wife and dog to the Fleventanean forest. Here he takes refuge in a caverned rock, called Eagle Rock, because there were built on it the nests of four eagles who constantly faced the four points of the compass. How Ivor and his wife struck fire from flint, and the peculiar way in which they cooked their food is described. One day Urien, King of Scotland, passing through the forest, carries off the girl from her companion, Morwen. Similarly Kay,

Arthur's seneschal, carries off the boy from Ivor. Morwen goes to Scotland to seek Orwen, the girl; Ivor to Arthur's court to seek Meriadoc, the boy, (p. 12).

The day Morwen reached Scotland Urien and Orwen are to be married. The latter recognizes Morwen in the throng by the wayside and has her brought to the palace. Ivor comes with a dead stag to Arthur's court and offers it to Kay. Meriadoc recognizes his foster-father and springs clear over the table<sup>1)</sup> to greet him. Kay receives Ivor among his attendants. Kay visits Urien and takes Ivor and Meriadoc with him. Mutual recognitions and rejoicings (p. 14).

Arthur and Urien determine to take vengeance on Griffith, who fortifies himself at Mount Snowdon. After a long siege he succumbs to famine, surrenders and is executed. Meriadoc succeeds him, but resolves to leave Urien in charge of the kingdom and go forth in search of adventure. First, however, The Black Knight of the Black Laund comes to Arthur's court, to enforce his pretensions to the Black Laund. He bases his claim on the darkness of his complexion; Arthur, <sup>bases his</sup> his claim on the fact that the swine which frequented the Black Laund were sprung from a boar and sow of that color owned by Uther Pendragon. On thirty-seven days out of the forty agreed on, the Black Knight overthrows Arthur's champions. On the thirty-eighth he is vanquished by Meriadoc, who gives him, however, the Black Laund and adopts him as his comrade. The same adventure is repeated with the Red Knight of the Red Laund and the White Knight of the White Laund (p. 25).

Meriadoc leaves Arthur's court and aids the Emperor of Germany in his war against Gundebald, "king of the land from which no one returns", who had carried off the Emperor's only daughter. He leads the imperial forces, defeats the enemy, drives them across a river, which constitutes the boundary of the country, and pursues them into a vast forest, which was haunted by wild beast and phantasms—a sort of fairyland (p. 29).

In the evening they lie down to sleep, but hardly had they closed their eyes when the guards warn them to arise,

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<sup>1)</sup> For this common *motif* in ballads see F. J. Child *English and Scottish Popular Ballads*, II, 511.

for day is breaking. On their march they come to a plain where Meriadoc had hunted with the Emperor, but to his amazement he sees now a splendid palace on the spot. Invited by a group of richly clad boys, Meriadoc enters the marvellous building. In an upper chamber he finds a beautiful woman lying on a couch, surrounded by knights who are playing chess and other games. He is surprised when she salutes him by his name and assures him, moreover, that the buildings have always been on this spot. Meriadoc sits by the mistress of the house at the banquet which follows, but neither guest nor servant utters a word. He asks the steward what the lady's name may be, but this worthy merely answers with a gesture of contempt. When he repeats the question, the steward hangs out his tongue like a panting dog and gives a laugh of derision. When it is repeated again, he puts his hands to his temples, wags his fingers like the ears of an ass and then rushes at Meriadoc with flaming mouth. The lady rebukes the steward, but Meriadoc and his men, frightened, hastily leave the palace. Their horses too are panic-stricken, run away with their riders—many of them into a river—so that fifty-four of Meriadoc's followers perish (p. 32).

Seeking in vain egress from the forest, he hears of a great castle nearby from which no one had ever returned without shame. Waldomer, one of his followers and a relative of the Emperor, insists on visiting the place. They find the castle empty, although it is amply supplied with everything. As they sit by the fire, an inexplicable terror descends upon them, so that when Meriadoc later arrives, they do not speak to him at first. He searches through the building for food and comes upon a table covered with food and drink at which a beautiful girl is seated. He snatches up bread and wine, but in hurrying through the rooms encounters a huge man who strikes him such a blow that his sword flies from his hand. He conceals this misadventure from his companions, but a man comes in, and, whilst restoring him the sword, delivers a message from the girl, accusing him of rudeness and cowardice. Meriadoc goes to the kitchen to get more food, and has a fight there with a big man who attacks him with a spit. Meriadoc throws him into a well. He pursues another

man of gigantic size out into the woods. Here he lights upon a house full of armed men who assail him, but he drives them off (p. 36).

He returns to the castle, but all had fled. He comes upon a woman in the forest whose husband had been killed by two robbers. She promises her steed to anyone who will avenge her. Meriadoc, now steedless, accepts the offer and avenges her wrongs. Later he discovers again Waldomer and his companions. They hear a great noise and learn that it proceeds from the hosts of the Emperor and Gundebald who are engaged in battle. Guntramn, brother of Gundebald, had ambushed the Black, Red, and White Knights, who were looking for Meriadoc. Meriadoc defeats Guntramn and slays him. He lays waste his country and sends word of his achievements to the Emperor. The latter promises him possession of his conquests and also of his daughter, if he can recover her from Gundebald. The princess had already let him know by messages that he could only rescue her by stratagem. They pass through a wood, meet a drove of cattle, and the Black Knight who is sent forward to reconnoitre reports a beautiful walled town in sight. They learn that it is the chief city of Gundebald's kingdom in which the princess is confined. Meriadoc and his men follow the drover and his cattle to the city-gates. He pretends to wish to assist Gundebald in the war. The gatekeeper is suspicious, so Meriadoc hurls him into the river and lets his companions into the town (p. 41).

The princess had been a witness of this scene from her tower, and, suspecting the hero's identity, sends for him. She makes him pretend that he is seeking service under Gundebald who is absent and has left her in charge of the city. Every knight, however, who entered this service had to undergo the following test: There was an island in the Rhine, about fifteen miles square. It was all marsh except for about a mile and a half in the centre, where Gundebald had a beautiful palace and gardens. The island was accessible only by four causeways, guarded by four towers, and these causeways were so narrow that two people coming from opposite directions could not pass each other. Every applicant had to encounter Gundebald on one of these causeways. Gundebald's hitherto invariable

success had been largely due to his steed, but the princess provides Meriadoc on the day of his contest with a brother to this steed—an even stronger animal. Gundebald recognizes that he has been betrayed, when he sees his opponent's mount. Meriadoc upsets both him and his horse into the marsh, which swallows them up. Gundebald's men now swear allegiance to Meriadoc in the island palace and wish to make him their ruler. He objects<sup>1</sup>), and finally at his instance they accept the Emperor's authority on condition that the princess and Meriadoc shall marry (p. 47).

In the meanwhile the Emperor, pressed hard by the King of Gaul in war, promises his daughter to the latter. Meriadoc, ignorant of this, goes to the Emperor who manages to disperse his (Meriadoc's) men and shuts up his daughter in a tower. He permits Meriadoc, however, to have free access to her, so that he may have an opportunity to bring charges against him. He then accuses Meriadoc of seducing his daughter and has him arrested. The King of Gaul comes on the twentieth day, as agreed, to wed the princess, but, discovering that she is pregnant, renounces the marriage and renews the war. A day is appointed for battle. Meriadoc eludes his guards, and, after resting three days at a friend's house, joins the army of the King of Gaul. He defeats and kills the Emperor and is rewarded with the hand of the princess by the king, who confers on him great possessions and finally establishes him as second in authority in his dominions. Meriadoc lived to old age and had many kings among his descendants.

### VIII. Abstract of *De Ortu Waluuanii*.

Loth, nephew of Sichelinus, King of Norway, was a hostage at the court of Uther Pendragon. He has a secret love-affair with Anna, Uther's daughter. Feeling that she is about to give birth to a child, the princess arranges with foreign merchants that they shall take it, as soon as born, to their own country and bring it up there. The merchants receive the boy from

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<sup>1</sup>) Similar refusals are common in the mediaeval romances. Cp. Pio Rajna, *Fonti dell' Orlando Furioso*, p. 602 (2<sup>nd</sup> ed. Florence, 1900). In the *Perlesvaus* XXIX, 16, Lancelot, I may add, declines a kingdom in the same way, saying that all his conquests are Arthur's.

her and along with him a rich cloak, a ring, and a document, sealed with the king's seal, which declared whose son he was, likewise that his mother had named him Gawain and that he was being sent out of the land for fear of King Uther. The merchants sail with the child and on the eighth day land two miles from Narbonne in Gaul<sup>1</sup>). They leave ship and child in charge of a boy and go to the city. A fisherman, named Viamundus, who is walking along the beach, as usual, in search of fish cast up by the sea, finds the ship deserted by all save the ship-boy who is now asleep. He steals the infant Gawain and at the same time many valuables, including the articles enumerated above, which, accompanied the child. The merchants on their return are filled with consternation but fail to discover the thief (p. 56). (For convenience' sake I call the hero Gawain throughout, although this, his genuine name, is only revealed at the end of the narrative.)

Viamundus, who is childless, rears the boy as his adopted son. He is afraid at first to use his ill-gotten wealth, but at the end of seven years goes to Rome, then just recovering from the ravages of the barbarians. With a splendid retinue he visits the Emperor and pretends to be of a noble Roman family, also that he is ruler over a part of Gaul. He wants a place of residence, so the Emperor assigns him the marble dwelling which once belonged to Scipio Africanus and presents him, besides, with valuable lands. He conducts himself commendably and is famed for his munificence. People are attracted, moreover, to his palace by Gawain, who is growing in beauty and all excellent qualities. Viamundus becomes mortally ill and sends for the Emperor and Pope Sulpicius. He makes a confession to them of his past history and begs them to take his adopted son and educate him for the order of knighthood. He reveals to them also Gawain's true descent, but enjoins them not to disclose the secret even to the boy himself. Though twelve years old, Gawain was still called the "Boy without a name". The Emperor accepts the care of the boy and the case

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<sup>1</sup>) The story as to the conception and birth of Amadis (nicknamed Child of the Sea) in the Spanish *Amadis de Gaula* must be derived from one of the French romances of Gawain's youth -- for before Amadis it is told only of Gawain.

containing the articles which are to serve for his future identification. Viamundus dies and is buried in a great pyramid (p. 59).

When fifteen years old the boy is knighted by the Emperor. In the games on this occasion he proves himself superior to all rivals, but, when the Emperor asks him what rewards he wants, he merely desires the privilege of acting as a champion in the next single combat with any of the Emperor's enemies. The day that he was knighted, Gawain wore a purple tunic over his arms—which no one had ever done before. This he named his surcoat. The other knights called out accordingly "The Knight of the Surcoat!" and the name stuck to him (p. 60).

There was a war going on at this time between the Persians and the Christians who inhabited Jerusalem. It is decided that they shall settle their disputes by a single combat between two chosen champions. News of the affair is brought to the Emperor, and Gawain claims fulfilment of the Emperor's promise made the day he was knighted. He accordingly goes forth accompanied by a hundred horsemen under the command of a centurion. Sixteen vessels bearing merchants and pilgrims to the Holy Land also join them for the sake of protection. They come to a certain island (in the Egean Sea), the inhabitants of which are so cruel (as well as gluttonous and lustful) that it is avoided by every one. These inhabitants did not exceed three cubits in stature and rarely lived beyond fifty. On the other hand, they rarely died under ten. They possessed great wealth and were remarkable for their fecundity. Having heard rumors of the coming of the Christian champion, they sent word to their fellow pagans in the isles of the Egean Sea. Their ruler was Milocrates, who had carried off the Emperor's niece, betrothed to the King of Illyria. Milocrates made ready to intercept and attack the Romans, but the latter landed without his knowledge at a spot on the island which was a sort of royal game preserve, covered with forests. Gawain, whilst hunting in the forest, is attacked by game-keepers. He slays all but one. This survivor, however, carried news of the strangers to Milocrates who collects a great host in his chief city (p. 64).

The Romans are prevented from proceeding on their voyage by adverse winds. Gawain and Odabel go as spies to

the city. On their way thither they kill a boar which they send back to the centurion. They penetrate into the King's palace and obtain all the information they desire. The centurion had captured the spies of Milocrates and induced them by threats and bribes to give an exaggerated report to their master of the number of the Romans. So the king calls on his brother Buzafarnan, who ruled over a neighboring kingdom, to come to his aid. He intended to attack the invaders simultaneously by sea and land. Gawain, disguised, learned of these designs. That night, whilst Milocrates was dining, Gawain makes his way to the chamber of the queen, who had been forced into marriage with her husband and had never become reconciled to her fate. He meets Nabaor, one of Milocrates' spies, who had been captured by the centurion and during his captivity had contracted a close friendship with Gawain. Nabaor persuades the latter to forego his design on the king's life and to seek an interview with the queen who had expressed a great interest in him. At this interview it is agreed between Gawain, Nabaor and the queen that forty Romans, with the queen's assistance, should be admitted into the city the next day, so that they might set fire to it. The queen also gave Gawain the sword and arms of Milocrates on which the charm rested that whosoever first wore them besides the king would deprive the latter of his royal rank (p. 69).

The next day Milocrates with fifteen thousand men went forth to attack the Roman camp. He despaired of victory, however, for he missed his sword and arms, which on the field of battle he observed in the possession of Gawain. In the meanwhile Nabaor had admitted Odabel and his band to a vineyard near the palace where they lay concealed the night before the battle. Just as the battle at the Roman camp was beginning, these men set fire to the city. Milocrates hastens thither and his army is routed. Milocrates arranges his men in the form of a wedge, but is at last slain by Gawain (p. 72).

The centurion tarried fifteen days in the island and gave the country over to plunder. He then left some troops on the island, had the queen conveyed to her lawful husband, the King of Illyria, and proceeded on his journey. He is attacked at sea by Milocrates' brother (here called Egesarius),

who through a mistake had failed to assail the Romans on the appointed day. The centurion first saw the weather-cocks on the enemy's vessels and thought they were birds portending a storm. Gawain, however, explained to him their real significance. The Romans anchored at first, but then, executing Gawain's orders, they raised anchor and bore down on the enemy, who after losing their commander and many vessels resorted to the terrible Greek fire, a long description of which (pp. 75ff.) interrupts the story. Gawain's ship catches fire but he and his men succeed in capturing the ship from which it was thrown, and in the end the Romans win a great victory (p. 78).

The expedition reaches Jerusalem safely to the great delight of the Christians there. The day set for the duel arrives. Gormundus represents the Persians and Gawain the Christians. The duel lasts three days. On the second day Gormundus' shield and Gawain's sword had been rendered worthless and there was a dispute—finally settled, however—as to the use of arms the next day. The third day Gawain slays his adversary and the Persians have to submit to the Roman Emperor. The successful champion returns to Rome and is received with every honor (p. 84).

Wearying of peace Gawain decides to seek adventures at the court of King Arthur. When he leaves Rome, the Emperor gives him presents, including the case containing the documents which told the story of his birth. He forbade Gawain, however, to look at these documents until he had seen Arthur. Gawain reaches Britain, learns that Arthur is at Caerleon, but is detained at the town of Usk by a great storm. This same night Arthur's consort, Gwendolen, as they lie in bed together, foretells that a knight is even then on his way to Caerleon, who would prove superior to the king himself in valor. She predicted, too, that the stranger would send her a golden ring and three bridle bits with two horses. Arthur was accustomed to test in encounters the strength and skill of strange knights and determines to try this new knight. Whilst his queen is asleep, he rides forth and meets Gawain at a swollen stream. After bandying words for some time, the two men have an encounter in mid-stream. The knight unhorses the king and leads away his steed. Kay suffers the same fate, so that he and his

master walk home. When the queen asks her husband why he is so wet, he tells her a falsehood but he does not deceive her (p. 87).

Gawain, ignorant as to who had been his opponents, proceeds to Caerleon the next day. He sends to the queen as gifts the things taken the night before which she had predicted that he would send. She led the horses into Arthur's chamber before his couch, and he was ashamed at the disclosure of his misadventure. Gawain presents himself to Arthur and gives him the case containing the documents which reveal the young man's identity. Loth and Anna, his parents, who happen to be present, confess that the story is true. Nevertheless, Arthur still conceals his nephew's name, until he has distinguished himself by some great feat of arms. To provoke Gawain, in a great assembly the king refuses to enroll him as one of his knights, but finally consents on the condition that the young man shall alone perform some action which the whole of the royal host had failed in (p. 89).

Soon afterwards Arthur has to go to North Britain to rescue the mistress of Maidens' Castle, who is besieged by a heathen king—an unsuccessful suitor of the princess. She is captured before Arthur can arrive, but he pursues her captors. In the battle, however, he and his army are almost destroyed. Gawain had stood aloof in the beginning of the fight and taunts Arthur as he flies past. Arthur returns the taunt. The young knight then plunges into the hostile host, kills the heathen king, and brings off the princess safely. He renews the attack and drives the enemy in every direction. Finally he cuts off the heathen king's head and, accompanied by the rescued princess, goes to the palace of Arthur, who is in deep dejection. Arthur receives him with honor and inquires about his origin and name. He relates what he believes to be true, but Arthur tells him that he is mistaken. Loth and Anna are summoned and the true story of Gawain's birth is made known to the people (p. 92).

The author concludes his narrative by recommending those who desire to know more of Gawain's valorous deeds to seek some other informant—at the same time, with conscious pride in his own performance, reminding his readers that composing a story in a finished style of eloquence (i. e. in Latin) is a very different matter from setting it forth simply in the vulgar tongue.

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## Erratum.

p. 55, note 1, for p. 73 read p. 72.

## Addenda.

Prof. Carleton F. Brown has supplied me with the following additional details concerning MS. Rawlinson B. 149: The dimensions of the MS. are  $12.5 \times 17.3$  centimeters. The pages contain from 30 to 34 lines each — 32 is a fair average.

For the history of such lists of the good points of a horse as we have p. 45, in the description of the steed which Meriadoc rode in his combat with Gundebald, see Carleton F. Brown's article "Shakespeare and the Horse" in *The Library* (1912), 3<sup>rd</sup> series, no. 10, vol. 3, pp. 152ff.

For a comprehensive review of the incest *motif* in literature, including the mediaeval instances (Legends of Pope Gregory, St. Julian, St. Alban etc.) compare Otto Rank's *Das Inzest-Motiv in Dichtung und Sage*, Leipzig and Wien, 1912. The same writer's *Der Mythos von der Geburt des Helden*, *ibid.* 1909, contains a useful list of the heroes exposed in infancy — frequently like Gawain in the *Enfances Gauvain* (in a boat). To be sure, the list is not exhaustive.

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## Historia Meriadoci <sup>1)</sup>).

[Cott. MS. Faustina, B. VI.]

[Fol. 2.] *Incipit prologus R. In Historia Meriadoci, regis Kambrie.*

Memoratu dignam dignum duxi exarare historiam, cuius textus tantarum probitatum tantique leporis decoratur titulis, ut, si singula seriatim percurrerem, faui dulcorem in fastidium uerterem. Legencium igitur consulens utilitati illam compendioso perstringere stilo statui, sciens quod maioris sit precii brevis cum sensu oratio quam multiflua racione uacans locutio. Incipit historia Meriadoci, regis Kambrie <sup>2)</sup>).

Igitur ante tempora regis Arturi, qui totius Britannie monarchiam optinuit, insula tres in partes digesta, Kambriam uidelicet Albaniam et Loegriam <sup>3)</sup>), plurimorum regum subiacebat imperiis, eiusque quam plures, prout fortuna rem ministrabat, uno in tempore gubernacula sorciebantur. Ea autem tempestate, regnante scilicet Uther Pendragon, patre Arturi, regnum Kambrie duobus germanis, genitore defuncto, cesserat, quorum natu maior, Caradocus dictus, ius regum possidebat, iunior autem, Griffinus uocabulo, partem prouincie sibi a fratre gubernabat creditam. Sedes uero regni Caradoci regis [Col. 2.] et quo maxime frequentare solebat penes niualem montem, qui Kambrice Snavdone resonat, exstabat. Hic autem rex Caradocus, diuiciis pollens miraque uirtute peditus, classem permaximam milite instructam in Hyberniam duxit, quam, rege ipsius deuicto, sue dicioni subiugans sibi tributariam effecit. Rebusque prospere gestis,

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<sup>1)</sup> In the notes to this text O means the Oxford (Bodleian) MS., L the London (British Museum) MS. Unless otherwise designated, the variants at the bottom of the page are from O. Throughout this edition words or letters not in the MSS. are bracketed. MS. abbreviations are, of course, resolved. Where a reading from O is adopted in the text in preference to one from L, the latter is put at the bottom of the page. The MS. paragraphing is kept.

<sup>2)</sup> Meriadoci regis Kambrie *omitted in O.* <sup>3)</sup> Cornubiam et Leogriam. Hesperia, B 2.

filiam regis Hybernensis suo matrimonio copulauit, ex qua in Kambriam reuersus duos gemellos sed diuersi sexus progeniuit. Qui, dum regnum non modico tempore rexisset tranquille, contigit eum in senium uergi etateque prematura grauari. Et quia in effeto corpore et uigor minuitur et sensualis intellectus hebetatur, tanto regimini operam ulterius adhibere <sup>1)</sup> non preualens, tocus regni tutelam suo fratri Griffino tuendam tradidit. Ipse autem uenatibus aliisque oblectamentis licencius indulgens quiete et ocio senium protrahebat et fouebat.

At Griffinus curam regni sibi commissam diligenter exequens sapienterque administrans nil absque regis Caradoci fratris sui consilio disponebat. Vnde et a fratre maiorem gratiam meruit, eique omnem regni potestatem, regio dumtaxat sibi retento nomine, rex Caradocus commiserit. Sed ubique nequicie pestis sur <sup>[Fol. 2b.]</sup> repit, que eo cicius mentem ad scelus impellit, quo eam maior rerum cupido infecerit. Quidam namque peruerse mentis, uel fraterne paci inuidentes aut nouitatibus studentes seu certe aliorum discrimen sibi lucrum fore reputantes, Griffinum conueniunt eumque in fraternam necem hiis uerbis accendunt:

“Quia tuis” inquit “hactenus utilitatibus accuracius studium dedimus teque honoris sublimare <sup>2)</sup> fastigio sedulum habuimus, indignum nos ualde ducere noueris, hunc decrepitum tibi preponi <sup>3)</sup>, quem omnium sensuum iam pene constat officio priuari; maximo quippe dedecori tibi debet uideri, illi te dignitate posteriorem haberi, qui et eiusdem nobilitatis insigniris linea et cui maior cum uirtute corporis noscitur inesse sapiencia. Jam eciam fama uulgante, comperimus illum ad sue nate coniugium quendam gentis extranee potentem acciuisse regnique gubernacula tibi commissa ei uelle committere. Quem si contigerit sibi oblata inisse <sup>4)</sup> connubia, ratum existimes quod et te debito honore destituet et nobis auita predia prorsus <sup>5)</sup> surripiet; fraude quippe et subdolositate fieri ne dubites, te regiis prelatum negociis, donec prefatum nobilem filie interuenientibus <sup>[Col. 2.]</sup> nupciis sibi confederauerit; cuius amminiculo si quid aduersus eum moliri uolueris, tuos casset conatus. Cur igitur illum infatuatum senem diucius sinis uiuere, cuius causa et nos et tocus regni statum

<sup>1)</sup> L, adibire.

<sup>2)</sup> L, sullimare.

<sup>3)</sup> proponi.

<sup>4)</sup> L, inesse.

<sup>5)</sup> L, prossus.

patet periclitari<sup>1)</sup>? Verum tua tibi mens fortassis applaudit, omne ius regium ac omne semper sicut nunc tibi regni cessurum negotium. Sed numquid impune? Nonne Caradoco educatur filius quem eciam nunc etas tenella mire probitatis futurum certis manifestat indiciis? Nonne, cum uiriles annos attigerit, sibi paternum uendicabit principatum? Cuius apicem si te consentaneo assequi non potuerit, numquid tibi inuito ui extorquere non laborabit? Hinc ciuilis discordia, intestinum bellum, cedes ciuium, patrieque proueniet desolacio. Jube igitur ad Tartara dirigi cuius uitam nobis tanto perpendimus imminere discrimini. Ecce uniuersa manus procerum tibi subditur, omnis regni potestas tue uoluntati exponitur, si id dumtaxat perfeceris, quod tibi a nobis consulitur. Et ne causeris te tantum negotium absque magna industria manuque ualida nec posse nec audere aggredi. Tantum assensum tribue, et nos eo rem moliemur ingenio, quo nulla tibi de eius nece possit oriri suspicio.” Quid multa? Hiis atque aliis multis fraudulentis ser <sup>[Fol. 3.]</sup>monibus animum Griffini circumueniunt et, nunc quasi imminente terrentes discrimine, nunc blanda regni mulcentes ambicione, ad fraterne necis assensum pertrahunt. Inde loci temporisque opportunitas queritur, qua propositum perpetraretur facinus. Placet eum siluas uenatum adeuntem a sociis seducere et in abdita nemoris iaculo confodere<sup>2)</sup>. Diesque crastina ad hec explenda statuitur, qua regem Caradocum uenandi gracia siluas se aditurum proposuisse non ignorabant.

Nocte uero preterita ipsius diei, cum rex Caradocus se quieti dedisset, uisum est sibi suum fratrem Griffinum sibi [in] siluis ex aduerso consistere et duas sagittas pharetra exemptas cote diligenter acuere, duosque deinde uiros aduenisse ipsasque sagittas de manu Griffini accipientes tenso neruo inopinate in se direxisse. Ad quarum ictum ipse perter[r]itus sompno excutitur, et, quasi reuera uulnus pertulisset, magnis uocibus uociferatur. Cuius insolito clamore regina obstupefacta eum inter brachia corripit et quid haberet curue tantas uoces emitteret tremebunda inquit. Quo, adhuc pre timore palma pectori impressa, que uiderat referente, illa presaga futuri: “Te, domine” ait “queso, obserua, quia tuus procul dubio germanus Griffinus

<sup>1)</sup> O and L, periclitare.

<sup>2)</sup> L. Confodire.

[Col. 2.] tibi machinatur insidias; insidias quippe portendunt <sup>1)</sup> sagitte. Et quia te luce sequenti uenatum ire constituisti, insidiarum locum tibi [in] siluis agnoscas parari. Laudo igitur te hac uice domi manere uenatusque oblectamenta in posterum differre." E contra rex "Desine" inquit "loqui huiusmodi; meum fratrem quem adeo semper hactenus dilexi et cui tanta impertitus <sup>2)</sup> sum beneficia mihi nunquam credam mortis uelle moliri discrimina."

Consilio itaque <sup>3)</sup> regine cedere renuit, sed summo diluculo, ut fata eum ducebant, siluas uenatum peciit. Griffinus autem, suus germanus, duos uiros nobiles, quidem robustos et audaces sed moribus peruersos, truculentos et sanguinis effusione gaudentes, elegerat, destinatumque flagicium eis perficiendum commiserat, se eos omnibus Kambrie commorantibus sublimiores <sup>4)</sup> facturum pollicitus. Regalis igitur familia dum discopulatis canibus inuentam predam insequitur et, ut in tali solet fieri negocio, diuersis uiis certatim tenditur, rex Caradocus senio grauante insequi non preualens solus cui mors imminebat deseritur. Nec mora, aduolantes duo predicti scelesti uiri non eminus inter densa fruticum <sup>5)</sup> abditi <sup>6)</sup> eum a uia remocius in opaco recessu nemorum distrahunt, distractum iaculo confodiunt, ac, telo uulneri relicto, festinanter discedunt, ut potius casu alicuius uenantis [Fol. 3b.] quam fraude insidiantis id euenisse crederetur.

Mors autem <sup>7)</sup> tanti uiri diucius celari non potuit. Statim namque, adhuc tepente sanguine, a uenatoribus siluas oberantibus exanimis reperitur <sup>8)</sup>. Fit clamor, turbo, tumultus, signoque dato, reuocantur caterue uenancium. Profertur in medium funus regium cruore crudeliter conspersum, cuius miserabile spectaculum uniuersos ad fletum commouet et planctum. Tam magni facinoris queruntur auctores, sed difficile patet cognicio cuius rei de nullo habetur suspicio. Diffunditur rumor per uicinas urbes, regem Caradocum [in] silua insidiis circumuentum crudeliterque peremptum. Omnes gemunt, omnes super eo <sup>9)</sup> continuant luctum et gemitum, lacrimaeque pro mortuo effuse quanto uiuus habebatur testabantur amore.

Regina uero, dum hec geruntur, super uisione sibi a uiro relata nimis uera coniciens thalamo residebat seque inpacabili

<sup>1)</sup> protendunt.

<sup>2)</sup> L, imperitus.

<sup>3)</sup> igitur.

<sup>4)</sup> L, sullimiores.

<sup>5)</sup> L, fructicum.

<sup>6)</sup> additi.

<sup>7)</sup> *O repeats autem by mistake.*

<sup>8)</sup> L, repperitur.

<sup>9)</sup> eum.

fletu afficiebat. Que, nece regis comperta eiusque funere eminus contemplato, inmodico dolore correpta in extasim corruit, et, quia mens respiracionem a dolore habere non potuit, corruens expirauit.

Interea uero Griffinus alias longius profectus regia exequabatur negocia, ut omnis a se fratricidij aboleretur suspicio. Cui cum regis interfeccio nunciata [Col. 2.] fuisset, scissa ueste, abruptisque capillis, luctum simulauit, lacrimas ubertim effudit, set ipsas lacrimas potius gaudium quam dolor extorquebat.

Rege igitur Caradoco fati dato ingentique omnium comprouincialium merore eius celebratis exequiis, Griffinus confestim ui et potencia regnum sibi arripuit, ipsiusque sibi iura uendicans, se, proceribus absentibus et nescientibus, diademate insigniuit. Verum multociens nequiciam, quo magis quis tegere nititur, tocius <sup>1)</sup> propalatur. Duo namque illi grassatores qui innocuum regis sanguinem effuderant <sup>2)</sup>, ei <sup>3)</sup> semper assistentes, dum premium facinoris sibi promissum eum dissimulare et quasi obliuioni tradidisse <sup>4)</sup> conspicerent, eum secrete conuenere et ut debita persolueret expeciere, se bene ab eo ea promeruisse commemorantes, quorum obsequio sibi regale cessisset solium. Ipse autem uersipellis, locum se reperisse <sup>5)</sup> aduertens quo plebis a se opinionem auerteret—de fratris namque interitu iam habebatur suspectus—totum facinus, quasi ultor fratris et rei in[s]citus, in eos retorsit et de morte sui germani coram regni magnatibus criminari cepit; statimque quosdam ex officialibus aduocans “Hos” exclamat “carnifices, hos mei fratris <sup>6)</sup> karissimi interfectores tollite et eminencioris arboris fastigio tocius Kambrie simul suspendite, pateatque uniuersis quibus eorum nequiciam remuneraui stipendiis!” Ad hec illi callide in eum [Fol. 4.] cauillantes “Nequiter” respondent “exsoluis que nobis spopondisti.” Quo sermone Griffinus percussus metuensque ne se sceleris propalarent conscium eorum absque mora linguas radicitus iubet abscidi, ac, data sententia, eos deinde puniri. Linguis igitur precis, ad supplicium pertrahuntur, ac in prospectu utriusque insule, Hybernæ scilicet et Kambrie, rupe preruptissima una suspenduntur. Sermo tamen quem in Griffinum puniendi protulerant non surda aure perceptus ad principum patrie peruenit noti-

<sup>1)</sup> eo citius.

<sup>2)</sup> effuderunt.

<sup>3)</sup> *Omitted in O.*

<sup>4)</sup> tradere.

<sup>5)</sup> L, repperisse.

<sup>6)</sup> fratris mei.

ciam, unde apud omnes fratricidii Griffinus suspicionis notam incurrit.

Hoc itaque rumore uulgato, fit clandestina principum perpetratum facinus abhorrencium <sup>1)</sup> conuencio diligensque super rebus agendis inter eos consultacio. Nulli quippe dubium erat, sed, tum ex illorum qui crimen perpetrarant improbacione <sup>2)</sup>, tum ex uisionis quam supra retulimus <sup>3)</sup> interpretacione, omnes ratum habebant, regem Caradocum consensu et consilio Griffini, fratris sui, necatum fuisse; callebantque uiri sagacis ingenii, quod, si regni stabilimentum manusque ualidior Griffino prouenisset, eandem nequiciam quam in fratre exercuerat in se quoque qui ipsius fideles exstabant uel maiorem exerciturum; ob quod sibi caucius prouidendum et aliquid ex aduerso oportere conari, quo sua roborata, pars aduersarii debilitaretur. Inito ergo consilio, cunctorum in hoc copulatur assensus, ut paruulos, filium scilicet et filiam [Col. 2.] regis Caradoci, Griffino auferrent puellamque filio Morouei, ducis Cornubie, in coniugium traderent <sup>4)</sup>; quatinus ipsius ducis subsidio puerum, licet decennem, in paternum regnum promouere et Griffino, si quid contra moliretur, possent obsistere.

Inter ceteros autem primores duo, Sadocus et Duneuallus, sibi inuicem consanguinei, nobilissimi habebantur proceres, ex quorum sententia omnium pendebat consilium et qui ipsi conuentui presidere uidebantur. Hii ex uniuersorum deliberacione Griffinum adeunt regiosque pueros ab eo reposcunt, a patrie principibus id esse decretum ipsisque placere asserentes, ut paruuli in sua tuicione consisterent, eos ipsi tutarent et educarent, donec etas maturior et hanc nubilem reddisset et puerum ad regni regimina que sibi iure debebantur admitteret; sic pacem firmandam, patrie concordiam futuram, principum nullumque ius regni sibi uendicare ausurum, dum hii in medio consisterent, ad quos regni respiciebat gubernacio.

Tunc Griffinus, licet mente saucius, iram tamen continuit, et, ut erat uersute mentis, responsum proceribus distulit, ut, illis in responsi accepcione suspensis, quid aduersus eorum conatus sibi utile foret licencius interim preuideret. Moxque absque dilacione fidelem nuncium ad nutricium puerorum

<sup>1)</sup> *In O* abhorrencium *precedes* perpetratum.

<sup>2)</sup> propetrarant improbratione. <sup>3)</sup> L, reculimus. <sup>4)</sup> L, traderetur.

precipitanter dirigit, eos sibi omni proposita occasione [Fol. 4b.] imperans adduci, uolens sua sub potestate coherceri, causa quorum sibi periculum timebat imminere. Educabantur autem infantes apud regium uenatorem, Iuorium nomine, cuius uxor, Morwen dicta, ipsos gemellos gemino lactauerat ubere. Ipsos autem pueros tante pulcritudinis gracia uenustabat, ut ultra mortale quiddam in eis relucere crederes. Puer autem Meriadocus, puella <sup>1)</sup> Orwen dicebatur.

Iuorius igitur, mandato Griffini accepto, per nuncium ad se directum paruulos ei destinat, nil mali suspicatus et quid parabatur penitus inscius. Quibus adductis Griffinus consilium init cum suis complicitibus, disserens et tractans cum eis quid principum sit obiciendum conatibus. Diuersisque diucius inde causis uentilatis, ultima demum in nece puerorum finitur sententia. Perpendebat enim, quod, si ipsi principibus traderentur, suffragati ipsorum auxilio in se insurgerent et, ut regni heredes, se de regno expellere laborarent; si uero apud se conseruarentur, nichilominus, dum daretur facultas, paternum in se ulcisci niterentur interitum; atque ita, quia eorum causa se quoquouersus manebat exitium, hinc necessitate cogente, illinc regnandi cupiditate stimulante, eos neci addicendos adiudicat statimque trucidari imperat. Quod ubi infantes eius assis<sup>[Col. 2.]</sup>tentes presencie audierunt, lugubri uoce in altum emissa, in fletum miserabiliter proruperunt, seque inuicem amplexi ad sui aui corruere uestigia paruisque manibus eius pedes tenentes et illis blandis oribus osculantes lacrimabili questu ac miserandis precibus ut sibi misereretur precabantur. Quis ad hec teneret lacrimas? quis non ad misericordiam flecteretur super tante generositatis alumpnis, super tanto decore predictis, humo stratis, indulgenciam supplicantibus? Griffinus quoque, uidens suos nepotes suis prouolutos uestigiis, ad misericordiam flectitur, eosque ab intentata cede absoluit. Verumtamen proprie saluti consulens sciensque quod, si salui euasissent, semper quoquomodo debitas a se penas exigent, iussit eos ad siluam que Arglud nuncupatur <sup>2)</sup> deduci atque laqueo suspendi, ita tamen ut fragiliori fune, qui cicius rumpi posset, sibi colla necterentur, fidei sacramento ab xij uiris hoc nefas executuris accepto, ut numquam inde cederent, donec rupta corda cecidissent.

<sup>1)</sup> O, uero *after* puella.

<sup>2)</sup> L, nuncupatur.

Acceptis igitur infantulis, tortores forestam Arglud pecierunt. At ubi ad siluas uentum est, ceperunt mutuo de eorum conqueri exicio, dicentes nefarium esse tam crudeli morte perire quos nihil constabat deliquisse. Motique pietate sic eos statuerunt suspendere, ut et funis cito [Fol. 5.] rumperetur et salui euadere potuissent. In quodam autem saltu ipsius nemoris annosa quercus a diluuii exstabat tempore, proceritate elata, ramis ampla diffusis, et quam uix bissemi uiri brachiorum circumdarent amplexu. Solo tenusque interius erat concaua; cuius concauitas in se spaciose uiginti contineret homines, adeo artum habens aditum, ut flexo poplite, depressis humeris <sup>1)</sup>, illam necesse erat subire. Super huius ramum roboris pueros, coniunctis adinuicem uultibus, mutuis inherentes amplexibus, debili fune illaqueauerunt <sup>2)</sup>, ut, sicut dixi, rupto fune, cicius caderent illesisque gutturibus indempnes <sup>3)</sup> manere[n]t; citius namque deficient qui nexi guttura <sup>4)</sup> laqueo suspenduntur; suspensos autem <sup>5)</sup> pueros ipsi econtra, ut sibi imperatum fuerat, obseruantes residebant.

Interea tam tristis rumor ad eorum nutricii Iuorij aures defertur. Qui rem sue coniugi, lacrimis suffusus, referens, "Aut" ait, "certe, eos neci surripiam aut una cum eis moriar." Confestimque cornu uenatorio collo innexo seque suo cane, dicto Dolfin, comitante <sup>6)</sup>, quem multum diligebat, simul cum uxore Morwen ad siluam Arglud iter arripuit, hiis armis tantummodo, arcu scilicet cum sagittis et gladio, contentus. Sed quia se solum inermem contra tot intelligebat nil posse ualere, industria sanius quam uiribus censebat utendum. Quatuor igitur ingentes focos e quatuor partibus ipsius saltus accendit [Col. 2.], accensisque plurimas quas secum attulerat carnes passim iniecit illicemque <sup>7)</sup> uicinam cum coniuge et cane ascendens delituit. Fumo autem ignium per nemoris latitudinem diffuso, ubi lupi in confinio degentes—quorum inibi ingens habebatur copia—odorem perceperunt carniū, illo contendere et confluere ilico ceperunt, sociisque longius exstantibus diro ululatu, ut moris habent, aduocatis, in unius hore spacio pene usque ad duo milia conuenere. Aduentu quorum illi xij uiri nimis perterriti seque uidentes tanta luporum hinc et inde obsessos multitudine, dum nec

<sup>1)</sup> brachijs.

<sup>2)</sup> L, fasce illaquearunt.

<sup>3)</sup> L, indepni.

<sup>4)</sup> citius namque — guttura *omitted in L.*

<sup>5)</sup> uero.

<sup>6)</sup> L, commitante.

<sup>7)</sup> L, illicemque.

ualerent fugere nec loco auderent consistere, concauitatem prefate arboris delitescendi gracia omnes subiere.

Lupi autem conuenientes rogos cateruatim circumstabant <sup>1)</sup> atque in flammarum globos ac si inde carnes erepturi impetum faciebant. Tunc Iuorius, tenso arcu, quatuor in illos quatuor ignes uallantes spicula direxit, quatuorque, transfossis illis <sup>2)</sup>, uulnerauit. Sanguine uero effluente, ceteri omnes lupi in eos qui uulnera pertulerant irruerunt eosque <sup>3)</sup> membratim dilacerantes discerpserunt; consuetudinis enim est illis illo quo ignem perceperint semper contendere, eumque quem e sui numero sauciari contigerit unguibus et dentibus discerpere. Lupis uero circa rogos certantibus et tumultuantibus, cauee inclusis metus augebatur [Fol. 5b.], lupos sui causa circa quercum exterius seuire reputantibus. Ad hec Iuorius cornu ho[r]ribiliter insonuit eiusque strepitu uniuersos inde lupos abegit. Nichil enim adeo lupi quam sagittas et tubarum metuunt strepitum, vnde eciam raro aut numquam uenatoribus lesionem inferunt.

Iuorius igitur inde, lupis abactis, arborem qua considerat descendit ac ignem copiosum ante ipsius fouee introitum qua uiri latebant cumulauit; cuius calore fumique uapore inclusos pene extinxit. Illi autem se interius quantum ualebant retrahebant et artabant, sed Iuorius nichilominus semper ignem propius <sup>4)</sup> admouens insequabatur, donec sub ipso ore spelunce flammam ingessit. Tunc illi torridi et semiusti una uoce “Iuori, miserere!” exclamant “scimus enim quis sis et quod causa paruulorum hoc in nos sis machinatus discrimen <sup>5)</sup>. Sed, quesumus, ignem a nobis amoue et facultatem hinc egrediendi tribue; et nos tecum pueris liberum paciemur abire.” Quibus Iuorius: “Exite, ergo.” Ignemque e latere hinc et inde amouens, exeundi facultatem dedit. Erat autem, ut in anterioribus retuli, ipsius cauee aditus tam artus et summissus, ut non nisi unum solum intransantem uel exeuntem et illum flexo poplite, capite demisso, admitteret et emitteret. Data itaque exeundi licencia, unus solus repens manibus et pedibus egreditur. Qui cum ceruicem extulisset, Iuorius a foris e latere [Col. 2.] spelunce consistens, euaginato gladio, ei caput <sup>6)</sup> amputauit. Truncumque <sup>7)</sup> ad se

1) L, circumastabant.

2) ilijs.

3) illosque.

4) proprius.

5) crimen.

6) L, capud.

7) L, Truncumque.

cadauer extrahens, “Exite hinc! propere hinc” exclamat “exite! Quid moramini?” Vnus igitur post unum omnes egressi sunt, singulisque egredientibus Iuorius caput<sup>1)</sup> abscidit.

Hiis ita gestis, pueros iam pene dimidie diei suspensos spacio, eciam fere exanimes, deposuit, allatoque cibo eorum animas parum refocillauit, ac deinde cum eis et suo cane Dolfin et coniuge ad siluam Fleuentanam<sup>2)</sup> confugit. Verebatur namque propter Griffini furorem<sup>3)</sup> uel domum redire uel quouam in patria clam amplius consistere. In illa autem silua rupes<sup>4)</sup> ardua nimis eminebat, rupes<sup>5)</sup> aquilarum nuncupata<sup>6)</sup>, eo quod omni tempore quatuor super illam nidificent aquile, contra quatuor principales uentos semper uultus conuersos<sup>7)</sup> habentes. Et ipsa uero et in ipsa rupe aula perampla, perpulcri thalami, diuersaque miri operis ad instar testudinis erant incisa edificia, habitacula ciclopum olim credita, sed ante illud tempus uix ab aliquo comperta, archano et densissimo nemoris sinu recondita. Hec edificia Iuorius cum infantulis peciit, ac ibi quinquennio omnibus incognitus moram fecit. Ferina caro quam uenatu conquirebat cibum, latex haustum prebebat; nuces quoque pomaque siluestria et ceteri fructus qui inibi inueniri poterant, autump<sup>[Fol. 6.]</sup>nali collecti tempore et reconditi, alimento seruiebant. Iuorius cum Meriadoco uenatum et aucupatum cotidie pergebat; Morwen uero, uxor eius, puella Orwen secum assumpta, in colligendo fructus uel herbas occupabatur.

Set hic fortassis queritur quomodo sibi carnes ad esum parauerint<sup>8)</sup>, dum et ignis et uasa quibus elixari possent defuerint. Carnes quidem sibi pabula tum more siluis exulancium accurare consueuerant. Huiusmodi quippe homines prediis uel patria scelere exigente expulsi, publica ab conuersatione remocius semoti, saltus siluarumque latebras usque frequentantes, dum uasis cibis elixandis necessariis indigent, ignem silice<sup>9)</sup> eliciunt, piram quam maximam e<sup>10)</sup> sarmentorum lignorumque constructam congerie copiose accendunt; accenseque caucium quot uoluerint<sup>11)</sup> calefaciendos iniciunt. Interim uero ceteri, terram cauantes, binas fossas non eiusdem quantitatis preparant, una quarum

1) L, capud. 2) cleuentanam, *or* eleuentanam.

3) O, fuororem; L, furororem.

4) L, rupis.

5) L, rupis.

6) L, nunccupata.

7) conuerse, *in O and L*.

8) parauerunt.

9) cilice.

10) ex.

11) uoluerunt.

alta et ampla, altera parum arcior et profundior exstat. Sicque constituuntur ad inuicem, ut semipedis inconuulse terre spacium inter eas maneat. Per illud autem spacium a maiori ad humiliorē foueam fit oblique haud <sup>1)</sup> magnum foramen quod clepsedra <sup>2)</sup> uel sude obturatur. Inde unda implent maiorem, carnes uero elixandas in minori collocant, uiridi quoquouersus substrato <sup>3)</sup> gramine, locatasque iterum herba cooperiunt. [Col. 2.] Hiis autem ita compositis, iam scintillantes foco eiectos caudices in foueam repletam deuoluunt latice <sup>4)</sup>; ab quorum feruore limpha non solum estuans sed eciam ebulliens, dempta clusilla <sup>5)</sup>, in continenti pabula percurrere <sup>6)</sup> cauea sinitur. Hocque tam diu fit donec sufficienter elixa caro extrahatur <sup>7)</sup>. Iuorius quoque, eo ordine carnes elixandas conficiens, cibum sibi gratissimum et saporissimum accurabat. Attritis autem et consumptis uestimentis que illuc attulerant, indumenta sibi <sup>8)</sup> ex papiris <sup>9)</sup> texuerunt ac arborum consuerunt foliis.

Emenso uero v annorum spacio, quadam die, dum nemus se solito spatiatum lustrarent et Morwen cum puella longius ab Iuorio esset semota, ecce Vrianus cum Kaio, regis Arturi dapifero, media uia illis occurrit. Vrianus uero rex erat Scocie curiamque regis Arturi adierat, eumque ad propria repedantem Kaius iussu regis Arturi conducebat. Cumque simul properantes cominus puelle deuenissent, salutans <sup>10)</sup> sibi inuicem Kaius quidem regreditur: Vrianus uero ceptum iter prosequitur. Qui puellam eleganti forma contemplatus, tanteque esse pulcritudinis, quante nunquam aliquam nouerat, ipsius amore succenditur. Illo equum conuertit; illam nequicquam reluctantem ante se super sonipedem sustulit, ac, nutrice flente relictā, suam in patriam abduxit.

Kayus <sup>11)</sup> quoque, dum per artam semitam in <sup>12)</sup> [Fol. 6b.] regrediendo tenderet, Iuorium et Meriadocum uenatu honustos obuios habuit. Ipseque incomparabilem pueri admiratus speciem—erat enim flauis capillis, nitida facie, procera statura et pectore exstante, ilibus gracilioribus—cornipedem post ipsos iam fugientes

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1) L, haut.      2) clipsedra.      3) substracto.      4) L, lance.  
5) dusilla.      6) procurrere.      7) retrahatur.  
8) *O has* sibi *just before* texuerunt.      9) L, pappiris.  
10) salutatus.      11) L, Gaius.      12) *Omitted in L.*

admittit, Iuorioque longius terrore abacto, Meriadocum rapuit ouansque secum deuexit.

Iuorius autem, erepto sibi puero Meriadoco, sua lugubris habitacula repetit, quo sua[m] coniugem similem deflentem querelam offendens quod discrimen incurrerant alterutro referunt. Pro quo infortunio eiusmodi dolor eorum mentes occupauit, ut continuo biennio post amissionem puerorum se inmitigabili luctu torquentes non sine maxima cibi potusque penuria inibi soli degerent.

Expleto uero biennio, dum una die <sup>1)</sup> se conquerentes inuicem multa conferrent, "Quid" ait illa "hic solitarii degimus? Causa puerorum huc confugimus, ut eos uite conseruaremus, hic hactenus perstitimus; quibus ablatis et desideratis, quid hic nos ulterius detinet? Saniori profecto uteremur consilio, si quo abducti sint inquirere et indagare studuissemus. Pergam certe nunquam indultura labori, nunquam captura quietem, donec puellam michi surreptam usquam fortuna nancisci <sup>2)</sup> con<sup>[Col. 2.]</sup>cesserit. Scio autem quod hac parte et manum contra boream <sup>3)</sup> abducta sit. Miles enim <sup>4)</sup> qui uirum conducebat, a quo puella rapta est, dum ab eo discederet, se in Scociam ad eum <sup>5)</sup> uenturum promisit <sup>6)</sup> eique proprio ualedicens nomine Vrianum nuncupauit." Iuorius: "Ego quidem curiam regis Arturi frequenter frequentauit, ei uenatorio officio obsequens, quo, si umquam Kaius ipsius dapifer michi uisus et cognitus est, illum <sup>7)</sup> a me puerum Meriadocum abstulisse non dubito. Ibo et ego, si forte diuinum numen, nostri miseratum doloris <sup>8)</sup>, eum michi aliquorsum obtulerit." Dicta faciunt; se mutuo flentes osculantur; diuersasque uias ineuntes ab inuicem dirimuntur.

Morwen igitur ad Scociam iter arripuit; ipsaque die qua Vrianus rex, puella Oruen sibi in uxore dotata, celebres nuptias agebat, illo peruenit. Jam namque Oruen nubilem etatem attigerat; et quibus erat oriunda natalibus, ipsa referente, Vriano regi euidenter patuerat. Missarum autem peractis selemptiis <sup>9)</sup>, dum regina Oruen splendidis ornata indumentis ab ecclesia ad palacium rediret, Moruuen, turbis pauperum qui elemosinam

<sup>1)</sup> L, dierum.      <sup>2)</sup> L, nanccissci.

<sup>3)</sup> *Both MSS. have tetendit after boream. The sentence is probably corrupt.*      <sup>4)</sup> uero.      <sup>5)</sup> se.      <sup>6)</sup> promissit.      <sup>7)</sup> ipsum.

<sup>8)</sup> dolores.      <sup>9)</sup> solemnij.

petituri confluerant inmixta, ipsam<sup>1)</sup> quidem diligenter contemplabatur, set eam minime cognoscere potuit; ex uarietate quippe cultus sepe fallitur cognicio uultus. [Fol. 7.] At regina inter cateruas pauperum parum subsistens, cui bonus mos inoleuerat egenos semper fouere et eorum inopiam sua supplere habundancia, dum pietatis in eos intuitum flecteret, suam nutricem inopinate aduertit, animaduersamque cognouit. Quam statim ut aspexit, pallore suffunditur et tum dolore preteritorum, tum gaudio presencium, mente sibi euanescente, in mentis excessum rapitur ac inter manus procerum quibus incumbibat ad terram labitur. Ad hec nobiles et proceres omnesque circumstantes obstupefacti accurrunt. Adest et ipse rex Vrianus nimis trepidus, eamque in se reuersam releuans<sup>2)</sup> quid habuisset interrogat. Regina "Non est mirum, domine" respondit "si uultus palluerit, si mens mihi defecerit—mihi me coram illam intuenti assistere que cum maximo proprio dispendio me neci surripuit et usque ad etatem adultam educauit. Set nunc quam<sup>3)</sup> cara tibi habear, quo me amore diligas, in ea ostendere poteris; quia quicquid<sup>4)</sup> boni uel honoris illi impenderis, me graciosius accepturam<sup>5)</sup> quam mihimet impensum cognoscito." Suamque nutricem medio pauperum euocans, lacrimis prorumpentibus, eius collo brachia iniecit ac ante regem Vrianum papira dumtaxat ueste amictam statuit. Vrianus uero, liberalitatem laudans coniugis, iussit Moruuen thalamo induci, optimo cultu indui, omniaque ei reperiens necessaria, cum regina fecit morari.

[Col. 2] Iuorius autem interea regis Arturi curiam adiit, atque eo conuiuante, cuius fores nunquam tempore prandij clauderantur, regiam aulam, omnibus spectaculo factus, subiit; uir namque innormis proceritatis erat, torua facie, barba prolixa, incultis crinibus, scyrcis et papijris<sup>6)</sup> contextis amictus, ense latus cinctus, uenatorium cornu collo, arcum cum sagittis manu, ceruum uero exanimem magni ponderis immenseque magnitudinis, quem sibi obuium casu uenatu ceperat, humeris gestans. Regiam autem ingressus, uniuersos hinc et inde discumbentes diucius immobilis persistens diligenti cepit perlustrari lumine, si forte quempiam inter eos cognosceret, a quo et ipse quis esset innotesci ualeret. Set neminem preter Kaium dapiferum

<sup>1)</sup> ipsamque.

<sup>2)</sup> L, reuelans.

<sup>3)</sup> L, nunquam.

<sup>4)</sup> quidquid.

<sup>5)</sup> accepturum.

<sup>6)</sup> et cirpis et papiris.

aduertit quem sibi antea cognitum recognoscebat. Quo uiso, ceteris pretergressis, confestim coram eo ad mensam accessit, eum salutauit, suoque prolato uocabulo et quis esset ostenso, ceruum eius ante pedes deposuit, ut sui munusculum non dedignaretur accipere rogicans.

Meriadocus uero, Iuorio intrante, mense cum aliis residens, ut eum conspexit, quis erat falli non potuit, confestimque iunctis pedibus mensam transsiliit, in eius amplexus lacrimis suffusus irruit, eum necis liberatorem uiteque conseruatorem contestans et clamitans. Deinde cum eo ante Kaium accedens dapiferum, [Fol. 7b.] commemoratis ab eo sibi collocatis beneficiis, ut illius dignaretur, sui gracia, remunerare beniuolenciam suppliciter exorabat. Kaius autem <sup>1)</sup> non ignarus quis esset, quippe qui sibi quondam multociens suo solebat obsequi officio, precipue tamen gracia Meriadoci, illum penes se retinuit ac quibus indigebat liberaliter ditauit.

Non multum post hoc <sup>2)</sup> temporis effluxerat et Kaius dapifer, ut ipsum Vriano spopondisse commemorauimus, in Scociam proficiscitur, Iuorium et Meriadocum secum adducens; bellorum quippe impedimentis instantibus quibus sub rege Arturo semper <sup>3)</sup> occupabatur nunquam antea expediri potuit, ut secundum suam promissionem illo proficisci ualuisset. In Scociam igitur ad regem Vrianum peruenientes, ultra omnem <sup>4)</sup> estimacionem Iuorius uxorem, Meriadocus sororem suam sanam <sup>5)</sup> et hilarem, ingentique honore et gloria preditam, reperit. Quantum hinc eis exoritur gaudium, quam efficax preteritorum sibi hinc <sup>6)</sup> euenerit remedium, ex ipsius rei euentu perpendere <sup>7)</sup> poteris. Que enim maior leticia quam parentes et amici tristes diucius diuisi se tandem hillares reperire, post nimios labores potiri quiete, pauperiemque et miseriam diuitiis et gloria commutare? Universos igitur commune gaudium optinet, plurimi in deliciis dies ob tantam fortune gratiam ab eis continuantur preteritique dolores releuantur gaudiis <sup>8)</sup>.

[Col. 2.] Cum autem simul inibi <sup>9)</sup> commorarentur, ceperunt sui patruī Griffini nequiciam, quam tum in suo genitore, tum

<sup>1)</sup> uero.

<sup>2)</sup> hec.

<sup>3)</sup> *Omitted.*

<sup>4)</sup> omēn.

<sup>5)</sup> incolumem *before* et.

<sup>6)</sup> L, huic.

<sup>7)</sup> L, prependere.

<sup>8)</sup> gaudijs releuantur. *In L gaudiis was added by a different hand.*

<sup>9)</sup> inibi simul.

et in se nequiter exercuerat, crebro sermone reuoluere et si aliquo modo uicem sue malicie illi reddere ualerent propensius agere. Sed, quia regem Arturum illi fauere non ignorabant, sub cuius Griffinus degebat <sup>1)</sup> imperio, sibi minime successurum sciebant, si sine regis Arturi assensu et auxilio aliquid in eum moliri conarentur. Ex communi igitur sententia et deliberacione oportunum tempus nacti, regem Arturum super hiis se apud eum conquesturi adeunt. A quo honorifice suscepti causam aduentus insinuant, flebili querimonia rem gestam ei per ordinem referunt, et ut se super tanto ulcisceretur <sup>2)</sup> scelere illius genibus prouoluti suppliciter deposcunt. Rex autem Arturus regis quondam <sup>3)</sup> Caradoci probitatem et sapienciam ad memoriam reducens et tam inauditum Griffini detestans <sup>4)</sup> facinus ei confestim misso mandauit nuncio, ut die statuta ad suam ueniret curiam, super fratricidio quod sibi imponebatur responsurus.

Griffinus uero hactenus fama uulgante suos nepotes quos neci addixerat audito euasisse, semper habens suspectum se non impune laturum scelus quod in eos orsus fuerat, locis opportunis castella condiderat uirisque et pabulo in preparacionem pugne callide sufficienter munierat. Et [Fol. 8.] maxime niualem montem qui Kambrice Snawdown dicitur <sup>5)</sup>, situ loci ceteris tuciorrem, munire curauit, quem quasi asilum constituit omnibus eciam incolis cum paruulis et mulieribus et sua suppellectili <sup>6)</sup> uniuersa super eum tuto abductis et collocatis. Quibus rebus Griffinus confisus destinato sibi ab rege Arturo nuncio se nequaquam ad eius curiam respondit uenturum, vnde Arturus nimium commotus, instructa militum copia, cum Vriano rege Scocie contra eum ilico ascendit.

Griffinus uero, cognito ipsius aduentu, omnes uiarum transitus quibus Kambria adibatur <sup>7)</sup> antea obstruxerat, una sola relicta peruia, que hinc et inde imminencium rupium tam artis arcebatur faucibus, uti non nisi unum post alium uiatorem caperet. Hanc quoque ipse Griffinus, armatorum stipatus cateruis, obsidens, regem Arturum inibi, nusquam alias reperto transeundi aditu, meare conantem facili repellebat iniuria. Quo dum Arturus, nescius quid faceret, in transeundo moras necteret, Sadocus et

<sup>1)</sup> viuebat.      <sup>2)</sup> L, uscisceretur.      <sup>3)</sup> L, quodam.      <sup>4)</sup> L, distans.

<sup>5)</sup> Snaudune dictum.      <sup>6)</sup> L, supplectili.      <sup>7)</sup> L, adiebatur.

Duneuallus—illi duo proceres quos a Griffino pueros petisse superius ostendimus—collecta et conducta ualida multitudo militum, inprovisi parte alia in illius irrupere <sup>1)</sup> prouinciam flammaque et cede nulli parcentes etati quoquouersus depopulabantur. Cuius rei Griffinus, percepto nuncio, suis pereuntibus succursum <sup>2)</sup> ire contendens, uallem quam [Col. 2.] obsederat <sup>3)</sup> incustoditam reliquit, aciemque contra duos prefatos proceres direxit. Sicque, libero Arturo patefacto introitu, omnem statim illas Scilleas fauces traiecit exercitum, Griffinumque insecutus in quodam o[p]pido preardua rupe constructo obsedit, erectisque in circuitu aggeribus, impugnare cepit. Fecerunt et ipsi machinas contra machinas, seque uiriliter propugnantes fortiter restiterunt. Horum extrinsecus iuges fiebant assultus; illi econtra cotidie subitos in eos moliebantur <sup>4)</sup> excursus. Modo telorum balistarumque iactus eminus percrebrescere <sup>5)</sup>, modo congressiones militum cominus uideres feruere; modo distinctis aciebus dextrisque consertis in mutuam cedem aduerse irruebant caterue, resque maximo agebatur discrimine.

At rex Arturus, loci positione diligentius inspecta, que suimet natura eciam absque propugnatore ualde muniebatur—una namque tantum ex parte, in ipso decliui montis latere, difficilime ascendebatur, tantaque erecta celsitudine, ut uix ad ipsius culmen telorum iactus pertingeret—perpendensque inclusorum excursibus municipii capiundi dilationem fieri, eos artius propensiusque expugnare statuit. Fossam igitur amplam et profundam ante ipsas ualuas oppidi ducere precipit, ut et eorum refrenaret excursus et, si uiribus non posset, uel eos fame ad dedicionem <sup>6)</sup> cogeret. [Fol. 8b.] Deinde per girum, silua succisa, aggeres quam plurimi hinc et inde eriguntur, unde crebri <sup>7)</sup> iactus uoluebantur lapidum iaculacionesque agebantur missilium. Ad hec Griffinus, obsidionem artatam totumque aduertens negocium in uirtute consistere, singulis quibusque eorum machinamentis contraria obiebat, omni elaborans conamine, ut nequaquam ascribi ualeret inercie, si sese quoquomodo deuinci contigisset <sup>8)</sup>. Ratum tamen habebat, se nullius uiribus nisi sola fame submittendum. Quod et ita prouenit; toto namque

<sup>1)</sup> prorupere.

<sup>2)</sup> succursum.

<sup>3)</sup> obsiderat.

<sup>4)</sup> L, moliebantur.

<sup>5)</sup> percrebrescere.

<sup>6)</sup> L, dediconem.

<sup>7)</sup> crebi.

<sup>8)</sup> L, contigisset.

triennio semper hostibus inuincibilis restitit, donec uictrix uincencium ei nimia fames ingruit, que citius omni robore mentes robustorum flectere et ad dedicionem solet compellere. Quid ultra? Famis peste ingruente Griffinus compulsus se in regis Arturi misericordia dedit. Arturus autem se de eo misericordiam habiturum negauit, nisi suorum parium iudicio procerum. Jussu igitur regis Arturi proceres ad iudicium exeunt, quorum censura eum capitali addixit sentencie. Iniustum namque omnibus uidebatur, illum diucius uiuere, quem tantum facinus in fratrem et nepotes constabat commisisse. Data itaque sententia, deo eius ultore nequicie, Griffinus capite plectitur.

Postquam igitur Griffinus merita exsoluit <sup>1)</sup> supplicia, uniuerse primatus Kambrie, rege Arturo annuente, Meriadoci <sup>[Col. 2.]</sup> cessit dominio. Sed ipse, ut probus <sup>2)</sup> iuuenis, maioris honoris apprecians se in florenti etate probitatibus exercere miliciamque expertum ire <sup>3)</sup> quam domi residens desidia torpescere, suum socerum Urianum, regem Scocie, conuenit, et, quid apud se deliberarat innotescens, omnem <sup>4)</sup> Kambrie prouinciam eius tu[i]cioni commisit—tali condicione inter se sanctita, ut quamdiu experiunde ipse uoluisset uacare milicie, tam diu sub eius tutela regnum Kambrie consisteret, ubi autem in pace reuerteretur, ut paterno iure sibi debitum, ad suum, si sibi placeret, rediret imperium. Nondum tamen quam terram peteret deliberacione habita, interim in curia regis Arturi perhendingabat, donec disposuisset, quo ad propositum opus tenderet.

Rex autem Arturus per idem tempus apud urbem liber parumper a bellorum inquietudinibus morabatur. Cui semper euenire solebat, ut, quociens eum aliquamdiu aliquorsum perhendingare contigisset, semper tociens alicuius magni negotii <sup>5)</sup> occurrebat euentus. Quod et tunc accidit. Miles enim quidam, Niger Miles de Nigro Saltu dictus, ad eius curiam aduenit, Nigrum Saltum suum esse calumpnians, nulliusque nisi sui illum debere subiacere dominio astipulans, quem rex Arturus ut maioris potestatis sibi nitebatur auferre. Econtra rex respondit predictum Nigrum Saltum sui iuris dumtaxat existere, id sibi assumens in argumentum, quod genitor suus, rex Vterpendragon, duos diuersi <sup>[Fol. 9.]</sup> generis in eodem <sup>6)</sup> saltu quon-

<sup>1)</sup> persoluit.

<sup>2)</sup> L, probet.

<sup>3)</sup> L, iri.

<sup>4)</sup> L, omen.

<sup>5)</sup> ei *after* negotii.

<sup>6)</sup> nigro *after* eodem.

dam nigros apros siluestres posuerit, ex quibus omnis grex porcorum qui in illo habebatur processerit. Ad hec Nigri Militis de Nigro Saltu erat responsum, quod, licet minime prefatos nigros apros illius recognosceret, se tamen eorum eo pacto libenter liberam ei concessurum capturam, quo Nigri Saltus possessione et dominio sibi licite uti liceret. "Verumptamen," ait "O rex, si ex rerum euentu huius controuersie consistat probacio, mihi nempe censura iusticie potius assentire uidebitur, qui et ex ipsius Nigri Saltus effectum auita suffundat nigredine et Niger Miles de Nigro Saltu ex ipsius Nigri Saltus mihi nomen diriuetur nomine." Hinc igitur inter eos causarum discerpiones et controuersiarum oriuntur litigia. At, ubi discerpantibus finis esse non potuit, isto in calumpnia procaciter instante, rege quoque e diuerso illam procacius infirmare nitente, tandem res parium <sup>1)</sup> suorum procerum iudicio examinanda committitur, ut, quod illi inter regem et suum militem, equitate dictante, decreuissent, dictata equitas utrumque sequi compelleret. Verum Niger Miles de Nigro Saltu, illos quod magis regis gracie cederet quam quod ad suum profectum proueniret decreturos non dubitans, sanius et decencius esse duxit, id quod sui iuris calumpniabatur constare suis uiribus disracionare quam suspecto aliorum arbitrio committere, dum [Col. 2.] ratum et immutabile sciebat futurum quicquid <sup>2)</sup> iudicii protulisset examen. Ergo coram omni concilio medius prosiliit et "Quia," ait "O rex, te mihi ex aduerso huic cause patrocinari conspicio, istorum me iudicio committere non audeo, quos procul dubio quod tibi potius quam mihi succedat decreturos agnosco. Vnde, quia preiudicium incurrere pertimesco, id quod calumpnior me <sup>3)</sup> propriis uiribus contra xl<sup>ta</sup> e tuis quos uolueris disracionatum offero, ut scilicet hiis singulis xl diebus unum qui agat duellum aduersum me ad Nigrum Saltum dirigas. Quibus si preualere <sup>4)</sup> potuero, simul et in causa preualeam; si uero contingat succumbere una et mea causa succumbat." Placuit regi et omnibus quod <sup>5)</sup> dixerat, omniumque in hoc conuenit assensus non parum admirantium eum aduersus tot et tam fortes regis Arturi campigenas <sup>6)</sup> solum audere inire conflictum. Erat autem Niger

<sup>1)</sup> L, parum.<sup>2)</sup> quidquid.<sup>3)</sup> *After* uiribus.<sup>4)</sup> *Both MSS. have* preualere.<sup>5)</sup> que.<sup>6)</sup> L, capigenas.

Miles de Nigro Saltu iuuenis quidem sed miles peroptimus qui nullius umquam formidauerat <sup>1)</sup> congressum.

Indictum igitur duellum, loco et tempore statuto, iniciatur, ad quod agendum singulis diebus unus <sup>2)</sup> a rege Arturo miles dirigitur. Sed omnes, uno omine <sup>3)</sup> excepti, omnes a Nigro Milite de Nigro Saltu prostrati, deuicti et sub nomine captiui ad eum remissi sunt. Iamque ceteris sinistro fato transcursis, e quadragenario numero tres tantummodo dies restabant, cum rex Arturus, immodice afflictus, tum pudore, suos ualidiores [Fol. 9b.] equites <sup>4)</sup> ab uno deuinci, tum eciam dampno quod sibi ea de causa perpendebat oriri, Kaium dapiferum suum aduocauit, quem et sic allocutus est: "Intollerabili michi mens merore premitur nullaque per diuersa cogitacionum distracta quiete perfruitur, cui nunquam quicquam <sup>5)</sup> quam in presenti obrepsit pudibundius. Ecce namque tot mei famosos campigenas quos bello misimus, pro <sup>6)</sup> dolor! ab uno subigi, tot uiros robustos ab uno pudet eneruari, in quorum singulis, quia meam causam <sup>7)</sup> agere noscuntur, tociens me uinci confundor, quociens ipsi ab aduersario expungnantur. Et de quo celebre hactenus ubique ferebatur, quempiam meorum militum mille aliis preualere solere, nunc e conuerso, uerso fortune folio <sup>8)</sup>, mille eorum non possunt vni <sup>9)</sup> resistere. Igitur quia strenuiores mei exercitus hosti inexter <sup>10)</sup> loco cesserunt et dies xl<sup>mus</sup> duobus dumtaxat interpositis instat diebus, uiuaci utendum est consilio, ut uel saltem <sup>11)</sup> hiis iij diebus nostri simul pudoris et dampni resarciatur cumulus. Vnde necesse censui te in crastinum ad initum debere proficisci duellum, quem uirtute et industria ceteris sepius ualenciozem expertus sum et cuius est officium, aliis deficientibus, pro me semper laboris subire dispendium commilitonibusque uexatis et abactis auxilii conferre subsidium. Quod si te eciam uictrix manus hostilis eidem quo ceteros inuoluerit discrimini, meus profecto nepos Waluuanus [Col. 2.] contra eum conflictum die sorcietur sequenti. Illum quoque si isdem infortunii casus meruerit, ipsemet die extrema ad singulare illius <sup>12)</sup> certamen progrediar, quo aut totum cum dedecore perdam seu certe mei

1) L, formidauerit. 2) *Omitted.* 3) L, homine. 4) milites.

5) quidquam. 6) proh. 7) causam meam. 8) L, filo.

9) L, mille meorum nequeunt hunc resistere. 10) inerunt.

11) L, saltim. 12) eius.

esse domini Nigrum Saltum uirtuose decernam. Vade ergo et ut summo sis presto diluculo sedulus preuide." Kaius: "Tanta oracionis prolixitate opus non erat tue mentis scire placitum michi; noueris <sup>1)</sup> ratum haberi preceptum. Presto ero et rem quo melius potero perficere curabo." Perrexerit igitur atque secretius cum amicis secedens, quam lepide, quam generose, quamque uiriliter rem gereret cum eis deliberabat.

Hoc ubi Meriadocus comperit, qui iam ante triennium ab eodem Kaio ad militarem nobiliter fuerat promotus ordinem, ad eum accessit <sup>2)</sup> atque an uerum esset quod de eo audierat inquisiuit. Quo respondente uerum, cepit Meriadocus eum rogare, ut se sui loco duellum cum Nigro Milite de Nigro Saltu sineret committere, dicens indecens nimis esse et sue glorie minime expedire, ut cum illo confligeret a quo tot probos patebat deuictos; quia qui maioris uirtutis hactenus ceteris habitus fuerat si et ipse uictus sortem incurrisset uictorum, maiori nempe quam alii exponeretur obprobrio, quippe dum ad hoc eligebatur ut omnes alios ulcisceretur. De se uero si contigisset deuinci, nec sermonem asserebat habendum; si autem triumphum de tociens triumphante potuisset [Fol. 10.] nancisci <sup>3)</sup>, non solum sibimet sed etiam illi laudis fauorem acquireret, quia uirtus et probitas militis est honor et gloria principis. Kaius autem ad hec illius iuente inualitudinem <sup>4)</sup> sibique inexpertam causans haberi miliciam, illum respondit qui se sue commisit fidei sui causa tanto nolle destinari periculo, quantum <sup>5)</sup> ex bellorum solet prouenire <sup>6)</sup> euentu uel <sup>7)</sup> dispendio. Demum tamen, prefatis atque multis aliis rationibus flexus, ei quod petebat de eius non diffidens uirtute concessit, plurimum eum hortatus, ut sic studeret exequi negocium, quatenus <sup>8)</sup> non uituperium sed laudis utrique adipisci mererentur brauium.

Meriadocus igitur sub ipso diei crepusculo, armis, ut decebat, instructus, sonipedem ascendit atque ad Nigrum Saltum, moderaciori tamen gressu, ne equ[u]s anelus <sup>9)</sup> fatisceret, conten-

<sup>1)</sup> L, nolueris, *but mark to expunge under l.*      <sup>2)</sup> L, adcessit.

<sup>3)</sup> L, nanccisci.      <sup>4)</sup> inuallitudinem.      <sup>5)</sup> Both MSS. have quantus.

<sup>6)</sup> euenire.

<sup>7)</sup> euentu uel *omitted. but dispendio is glossed id est euentu.*

<sup>8)</sup> L, quatinus.

<sup>9)</sup> L, hanelus.

dit <sup>1)</sup>. Ambiebat autem ipsum Nigrum Saltum fluuius latus et profundus, qui, quasi limes et diuisio, terram regis Arturi ab ipso saltu dirimebat. Ad quem Meriadocus perueniens equo descendit, faleras deposuit, se in recenti herba parumper refrigerare et spaciari equum uolutando permisit. Deinde, crine composito, singulisque membris leui manu comptis et deterisis, iterum cornipedem stratum ascendit. Vado autem quo transiturus erat reperto, bucina, sicut alii antea <sup>2)</sup> fecerant, [Col. 2.] insonuit, quo Niger Miles de Nigro Saltu militem qui secum congrederetur aduenisse cognosceret. Niger autem Miles de Nigro Saltu, sonitu percepto bucinæ, arma statim corripuit, ac, equo ascenso, se cursu precipiti ei obuium dedit, quique in medio ipsius uadi transitu ei occurrens cum illo congressus est. At Meriadocus, equum cursu, lanceam impulsu, caucius dirigens, splendidum ei ferrum sub ore stomachi inflixit, et, cum ipso ictu dextram fortiter impingens <sup>3)</sup> ac in latus artificiose retorquens ipsum impulsu prona petere compulit. Moxque lanceam scuto infixam deserens, stricto mucrone, in eum in decliuo uno pede scansili retento pendentem irruit; nasumque cassidis leua arripiens quasi ei caput amputaturus institit. Niger uero Miles de Nigro Saltu, supplices ad eum manus protendens, ut secum paucis, pace interposita, colloqui liceret flagitare cepit. Cuius precibus cedens Meriadocus dextram cohibuit et quid dicere uellet annuit. Qui super equum erectus “Multas cum multis” ait “congressiones inij, et nunquam me forc[i]orem nec eciam mei parem usque hodie reperire ualui. Tui autem impulsus <sup>4)</sup> impetu omnis me protinus pristina uirtus reliquit, nec alterius modi mihi tua est experta impulsio, quam si celi et terre una adinuicem, me medio existente, fieret collisio. Dic igitur mihi quis sis, miles egregie, cui procul dubio etas [Fol. 10b.] maturior incomparabilem uidetur spondere uirtutem, quem eciam nunc inerbem tante fortitudinis comitatur <sup>5)</sup> effectus.” Meriadocus: “Mei <sup>6)</sup> generis originem nunc superfluo duco retexere <sup>7)</sup>; pan-

<sup>1)</sup> Here in L, followed the words: Ambiebat autem ipsum Nigrum Saltum moderaciori, etc. — contendit, a confusion of the preceding and following sentences. The scribe later on observed the mistake and marked the words vacat.

<sup>2)</sup> ante.

<sup>3)</sup> L, inpingens.

<sup>4)</sup> L, impulsum.

<sup>5)</sup> commitatur.

<sup>6)</sup> autem after Mei.

<sup>7)</sup> texere.

dam quod ad presens spectat negocium, me, militem regis Arturi, hunc Nigrum Saltum contra te disracionatum esse legatum." Cui ille: "Te ipsius militem equidem sum patenter expertus teque Nigrum Saltum aduersum me <sup>1)</sup> decreuisse prorsus <sup>2)</sup> fateor." Gladiumque uagina extrahens ei ab cuspidē in signum uictorie tradidit. "Obsecro tamen," subiunxit, "ut tue propaginis seriem mihi notifices, quia tante fortitudinis tanteque pulcritudinis indolem non reor ex humili plebe descendisse." Tunc Meriadocus, cuncta que pretaxauimus replicans, omnium suorum lineam generacionis natalium, prospera et aduersa que pertulerat, sueque mentis ad milicie exercitium propositum, singillatim patefecit. Quibus auditis, "Iuste," ait Niger Miles de Nigro Saltu "tanto oriundus stemmate <sup>3)</sup>, tanta animi uirtute, corporisque precellis <sup>4)</sup> uigore. Nec me pudet aliis semper inuincibilem a tali <sup>5)</sup> deuinci qualem te iam signis patentibus euidenter comprobauī. Insuper et me quicquid <sup>6)</sup> mei est tui ex nunc dicioni submitto <sup>7)</sup>, meque, quocumque perrexeris, ad uniuersa que peragere uolueris inseperabilem tibi spondeo futurum comitem, quo nec fideliozem nec magis necessarium te reperturum estimo. Pro insipiente reputabitur qui alteri nostrum, altero presente, aliquid mali moliri uoluerit." Hec dicens, ceruicem ad Meriadoci <sup>8)</sup> genua suppliciter flexit seque ipsius imperio [Col. 2.] et dicioni subdidit. Meriadocus autem, quod sibi a tanto uiro offerebatur indignum renuere iudicans, ipsius dedicionem cum subieccione gratuito suscepit animo. Deinde inuicem amplexi simul ad curiam regis Arturi properabant, accepta ab eo fide, interposita cum securitate fidelitate, ut quoad uiueret suo in obsequio fidelis persisteret.

Omnibus autem xl diebus quibus contra Nigrum Militem de Nigro Saltu duellum agebatur nunquam rex Arturus cibum sumere consueuerat, donec qui missus fuerat remeasset. Illo quoque <sup>9)</sup> die de Meriadoco quam de aliis magis sollicitus <sup>10)</sup> et ipse inpastus remansit et nullum e suis cibari permisit, quousque cognosceret cuius fortune euentus incurrisset. Moram autem Meriadoco diucius nectente, iussit quendam rex Arturus summam arcem ascendere, si quoquam eum repedantem aduerteret.

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<sup>1)</sup> *Omitted.*

<sup>2)</sup> L, prossus.

<sup>3)</sup> stemate.

<sup>4)</sup> L, procellis.

<sup>5)</sup> L, tale.

<sup>6)</sup> quidquid.

<sup>7)</sup> committo.

<sup>8)</sup> L, Merodiaci.

<sup>9)</sup> L, Illoque.

<sup>10)</sup> sollicitus.

Speculator uero, turri conscensa <sup>1)</sup> oculisque contra uiam que ad Nigrum Saltum ducebat erectis, "Quendam" exclamauit "aduenientem longius intueor, quem incessus moderacior et splendor armorum Meriadocum testantur. Tri[p]licem enim lorica[m] habebat auream, scutum, interlucentibus gemmis, aureis totum obductum laminis, in cuius equi falleris nil nisi et pallor electri et fulua auri radiabat species. Sed et alium" ait "a dextra equitem nige[r]rimis armis secum adducit, quem, quantum arma et gestus indicant, Nigrum Militem de Nigro Saltu esse prenuncio."

[Fol. 11.] Rex autem hoc pre admiratione credere non potuit, sed <sup>2)</sup> et friuolum esse asserens quod annunciabat dicebat tam probum et exercitatum militem ab inberbi adolescente <sup>3)</sup> impossibile fore deuinci. Illis autem inde sermocinantibus et diuersa proferentibus, Meriadocus cum Nigro Milite de Nigro Saltu, quem manu ducebat, regiam dignus omnibus spectaculo factus subiit ac ante regem et eius primates progrediens "Tuam" ait, "O rex, causam decreui; Nigrum Saltum, unde causa agebatur, tibi adquisiui; et, si inde teneris dubius, ecce Nigrum Militem de Nigro Saltu, qui illum sui calumpniabatur dominij, propriis tibi uiribus subactum adduco. Nunc ergo premia que uictori spopondisti exsolue, ne et ego remunerationis immunis et tu beneficii uidearis ingratus." Huiusmodi enim donum rex Arturus singulis ad duellum proficiscentibus proposuerat, ut, si quis Nigrum Militem de Nigro Saltu expugnasset, quicquid <sup>4)</sup> rediens ab eo peteret, impetraret. Cui rex "Splendido" respondit "et opulento <sup>5)</sup> dignus censeris premio; pete quod placuerit, feres procul dubio quicquid <sup>6)</sup> nostra sublimitas <sup>7)</sup> tua uirtute dignum perpenderit." Meriadocus "Multos tuorum" ait "huius rei examinatione uexasti, que mei est terminata obsequio. Ecce, habes quod optasti, possides quod calumpniabaris, decreuisti unde certabas. Age ergo liberaliter, ut liberalem decet in liberalem [Col. 2.] uirum <sup>8)</sup>, ut mei gracia Nigri Saltus illi libera restitatur possessio, quam se mei causa desiderasse conque-ritur. In hoc enim tota mee summa petitionis consistit, ne suo iure nobilem uirum contingat destitui, cuius probitas potius exigit augeri quam minui." Arturus „Licet" ait "pro uoto tibi petenda que placeret proposuimus, Nigri Saltus tamen instanciam

<sup>1)</sup> turi conscensa.

<sup>2)</sup> set.

<sup>3)</sup> L, adolescente.

<sup>4)</sup> quidquid.

<sup>5)</sup> opulenti.

<sup>6)</sup> quidquid.

<sup>7)</sup> L, sublimitas.

<sup>8)</sup> Omitted.

nos fecisse meminimus; quo excepto, quicquid <sup>1)</sup> aliud animo sederit gratanter annuimus. Ridiculo quippe et mentis ascriberetur inconstancie, si tam levis estimem precij, in cuius adquisicione adeo desudaui. Te ergo aliunde remunerari expete, quia Nigro Saltu uestrum neutrum mihi exstat gratum donare." Considentes autem illi ipsius familiares et consiliarij proceres et primi palacij eum hortabantur, ne uirum bene de se meritum promisso et debito cassaret premio; quod nec illius probitatem nec ipsiusmet dignitatem decebat, "Et si quod maius est" aiebant "a te expeteret, annuere debueras, presertim dum hoc exposcit, quod propriis uiribus adquisiuit. Justum namque est, ut inde remuneracionis sumat stipendia, in cuius adquisicione laboris est perpersus dispendia." Quorum tandem rex Arturus credens consilio Nigrum Saltum Meriadoco ad quidlibet <sup>2)</sup> uellet—datum scilicet uel possessum—iure concessit perpetuo, quem ipse Meriadocus statim in regis presencia Nigro Militi de Nigro Saltu liberum et quietum restituit, salua subieccione et fidelitate, quam Nigrum Militem de Nigro [Fol. 11b.] Saltu sibi fecisse retulimus <sup>3)</sup>.

Duello igitur contra Nigrum Militem de Nigro Saltu pro ipso Nigro Saltu completo, die sequenti <sup>4)</sup> Roseus Miles de Roseo Saltu adest, qui haud <sup>5)</sup> impari calumpnia in regem inuectus Arturum se ab eo conquerebatur auito fundo <sup>6)</sup>, Roseo uidelicet Saltu, destitui. Super quo dum inter eos uehemens uerborum accio, racione postposita, nil equitatis censeret, demum Roseus Miles de Roseo Saltu suam causam duelli examini <sup>7)</sup> contra quemlibet e regis militibus commisit, Rosei Saltus libera possessione concessa cui prouenisset uictoria. Mittitur et contra hunc Meriadocus, illius congressum ceteris formidantibus; qui, non minori in istum quam in priorem usus uirtute, prostrauit, deuicit et cepit, sibique socium effectum et sue dicioni deditum ad regem deduxit Arturum. A quo in laboris remuneracionem, ut ipsemet postulauerat, Roseo Saltu Meriadocus donatus et ille quoque Roseo Militi <sup>8)</sup> de Roseo Saltu quod ei surripuerat <sup>9)</sup> reddidit.

Huic Candidus Miles de Candido Saltu succedit, qui non

<sup>1)</sup> quidquid.

<sup>2)</sup> *Both MSS. have* quorumlibet.

<sup>3)</sup> L, reculimus.

<sup>4)</sup> sequente.

<sup>5)</sup> L, haut.

<sup>6)</sup> L, fundeo.

<sup>7)</sup> axanimi.

<sup>8)</sup> L, multi.

<sup>9)</sup> surripuerat.

dispari accione in ius ductus, discerptacionum controuersiis sibi non prospere cedentibus, singulare certamen proponit. Cum Meriadoco in uado fluminis Candidum Saltum circumfluentis congreditur, a quo et deuincitur; singuli quippe saltus singulis annibus <sup>1)</sup> ambiebantur, in quorum uadum transitu semper ab eis est mu<sup>[Col. 2.]</sup>tua facta congressio. Candidus igitur Miles de Candido Saltu a Meriadoco deuictus sibi, sicut alii, subicitur, in eius societate recipitur et quem amiserat Candidum Saltum iterum, Meriadoco donante, assequitur.

Meriadocus igitur, postquam hos tres sibi confederauit proceres, scilicet Nigrum Militem de Nigro Saltu, Roseum Militem de Roseo Saltu, et Candidum Militem de Candido Saltu, uiam quam animo prefixerat ad inquirendam et exercendam miliciam accelerabat. Regni itaque Kambrie, ut pretaxauimus, suo socero Vriano, regi Scotie, tuenda et disponenda negocia commisit, itineris tanti dispendio res necessarias accurauit, se sociosque, quomodo dicebat, armis, equis et preciosis indumentis instruxit et ad imperatorem Alemannie properare instituit. Missis namque longe lateque nunciis, sciscitatus fuerat quenam terrarum regio bellorum subiaceret <sup>2)</sup> legibus, relatumque sibi fuerat inter imperatorem Alemannie <sup>3)</sup> et Gundebaldum, regem terre ex qua nemo reuertitur, maximas bellorum geri discordias; Gundebaldus quippe, rex terre ex qua nemo reuertitur, unicam filiam imperatoris uiolenter rapuerat nullaque condicione flecti potuit, ut eam patri suisque redderet natalibus. Hoc seminarium discidii inter eos exstiterat <sup>4)</sup> et ad irarum causas grauissimas bellorumque discrimina instimulauerat. Inuitabantque et conducebant a remotis terrarum recessibus milites quoscunque <sup>[Fol. 12.]</sup> magne probitatis audierant et crebros excursus mutuasque congressiones omni pene die inuicem agebant. Fiebantque utrarumque parcium cedes innumerabiles, desolationes urbium, rapina rerum familiarum et quod hiis est grauius indiscreta captiuorum <sup>5)</sup> seruitus ciuium. Inter que probitas et uirtus uniuscuiusque in propatulo facile habebatur et quos laudis decere[n]t <sup>6)</sup> premia, quosue <sup>7)</sup> uituperacionis manere[n]t <sup>8)</sup> opprobria, omnium patebat obtutibus. Quibus rebus Meriado-

<sup>1)</sup> ampnibus.

<sup>2)</sup> subiacebat.

<sup>3)</sup> alemanie.

<sup>4)</sup> L, existerat.

<sup>5)</sup> captiuatorum.

<sup>6)</sup> *Both MSS. have deceret.*

<sup>7)</sup> *ue omitted.*

<sup>8)</sup> *Both MSS. have maneret.*

cus compertis, cunctis ordinatis et dispositis, illo cum sociis iter arripuit, et, terra marique multis traiectis dispendiis, ad imperatorem sanus et incolumis <sup>1)</sup> cum omnibus peruenit. Imperator autem <sup>2)</sup>, postquam quis esset et cur ad se uenisset <sup>3)</sup> audiuit, eo quo <sup>4)</sup> decuit eum honore suscepit atque inter primos stipendiarios sui exercitus eum constituit. Non multum post <sup>5)</sup> uero, dum ad quolibet certamina singulosque congressus se probius et uirtuosius ceteris omnibus iugiter ageret, uniuersis gregariis conducticiis et stipendiariis <sup>6)</sup> militibus ab imperatore preficitur; quorum numerus pene usque ad xiiij milia recensebatur, Maiores quippe <sup>7)</sup> probitates ipse solus cum suis sociis patrabat cotidie quam maxima pars imperialis exercitus; vnde non solum apud imperiales sed etiam apud regem Gundebaldum eius nomen celebre ferebatur.

Quadam autem die prepeti cursu anelo <sup>8)</sup> equo nuncius ad imperatorem [Col. 2.] uenit, referens Saguncium, principem milicie regis Gundebaldi, suam terram cum ualida manu intrasse prouinciamque <sup>9)</sup> quoquouersus depredari. Imperator autem accito <sup>10)</sup> confestim Meriadoco iussit cum suis cateruis hostibus suum regnum depeculiantibus occurrere predamque quam ceperant de manibus eorum excutere. Meriadocus uero, nil moratus, milites in iiii<sup>or</sup> turmas diuisit, quarum unam secum retinuit, tribus autem reliquis suos tres socios prefecit. Fines autem illius prouincie quidam fluuius profundo cingebat gurgite, quem hostes prede ducti <sup>11)</sup> cupidine uado transierant <sup>12)</sup> quemque etiam regredientibus illis traicere erat necesse et loco eodem, quia nusquam alias uadum reperiiebatur <sup>13)</sup>. Citra huius fluminis ulteriorem ripam <sup>14)</sup> Meriadocus Nigrum Militem de Nigro Saltu cum sua turma transmisit, ut, si hostes in reuertendo suam manum, fluuiio traiecto, euaderent, a Nigro Milite de Nigro Saltu inopini exciperentur. Candido uero Militi de Candido Saltu precepit cum suis <sup>15)</sup>, ut aduersariis predam eriperet, dum ipsemet cum eisdem congrediretur. Roseum quoque Militem de Roseo Saltu, cui iiii<sup>ta<sup>m</sup></sup> partem exercitus commiserat, non longe

<sup>1)</sup> L, incolumus.

<sup>2)</sup> uero.

<sup>3)</sup> aduenisset.

<sup>4)</sup> L, quod.

<sup>5)</sup> L, primo.

<sup>6)</sup> L, stipendariis.

<sup>7)</sup> quipp.

<sup>8)</sup> L, hanelo.

<sup>9)</sup> quoque *for* que.

<sup>10)</sup> L, accito.

<sup>11)</sup> preducti *for* prede ducti.

<sup>12)</sup> L, transsierant.

<sup>13)</sup> repperiebatur.

<sup>14)</sup> ripam ulteriorem.

<sup>15)</sup> socijs *after* suis.

in insidiis constituit esse, qui sibi belligeranti, si opus esset, ferret subsidium. Hoc igitur ordine disposito exercitu, ipse ocius aduersarios peciit, quorum itineris et accionis consilium per exploratores totum certius inuestigauerat. Casu autem euenit quod eis ad predicti fluuii transitum <sup>1)</sup> [Fol. 12b.] occurrit, maximam predam uirorum, mulierum, pecudum et diuersarum supellectilum <sup>2)</sup> secum ducentibus. In eos igitur irruens primo impetu eorum agmen deiecit, quia et preda onusti incedebant et in amnis <sup>3)</sup> transitu maxime impediabantur. At tamen Saguncius ad eorum primum congressum vniuersam predam cum sarcinis iussit quam tocus in unum infra agmen coaceruari militibusque per cuneos expeditis, strictis gladiis, in se irruentibus resistere. Discriminosum igitur inter eos est bellum conflatum, dum hii totis uiribus niterentur que perdididerant excutere, illi econtra uiriliter contenderent capta retinere. Meriadocus autem hinc et inde furibundus pererrans <sup>4)</sup> armatorum agmina nunc more bellue in hostes irruebat et prosternebat, modo suorum animos uariis exhortationibus <sup>5)</sup> ad certandum audaciores efficiebat. Ipse quidem uirtute Saguncius autem numero militum precellebat. Pungna uero magna protrahitur parte diei, licetque innumerabilis hostium multitudo undique cateruatim a Meriadoco pessumdaretur, anceps tamen semper mansit uictoria, donec Roseus Miles de Roseo Saltu, qui non eminus infra nemoris abdita pro subsidio latuerat, cum sua cohorte inprouisus a latere in eos excurreret aciesque confertas <sup>6)</sup> dissiparet. Turbatis autem et disiectis ordinibus, tunc primum abductam predam pertinacibus calumpniatoribus liberam deseruerunt sueque saluti [Col. 2.] fuga consuluerunt. Et quia insequencium ab omni latere telis micantibus uia euadendi nusquam patebat, estuosos gurgitis fluctus precipites irruperunt, eo uiam querentes, quo nunquam ante uiator transierat. Presens tamen <sup>7)</sup> discrimen iuuit astucia; equites quippe super equos amnis <sup>8)</sup> medio, quo maior raptus aque ferebatur, magno spacio interiecto, duobus in locis constiterunt <sup>9)</sup>, ut rigor aque reliquo transeunti exercitui facilior fieret. Verum idem fluuius nocte preterita aquis niualibus ex uicinis montibus defluentibus adeo inundauerat, quod

<sup>1)</sup> L, transsitum.

<sup>2)</sup> L, supellectilum.

<sup>3)</sup> amnis.

<sup>4)</sup> L, portans.

<sup>5)</sup> L, exhortacionibus.

<sup>6)</sup> consertas.

<sup>7)</sup> Omitted.

<sup>8)</sup> amnis.

<sup>9)</sup> constituerunt.

eciam ipsi equites egre in eo consisterent. Quia tamen mortis urgebat necessitas, pedites cum equitibus mixtim certatimque se in profundum dederunt, leuiorem mortem fluuium quam hostilem gladium sibi illaturum credentes. Submersi sunt itaque fere omnes qui flumen transituri priores ingressi sunt; sed eorum mors ceteris salus fuit; tot enim tunc undis perierunt, ut ceteri expediti per eorum corpora <sup>1)</sup> transitum haberent <sup>2)</sup>. Sed, flumine transito, dum letarentur se discrimen euasisse, in aliud inciderunt. Niger quippe Miles de Nigro Saltu, qui, ut prediximus, illo a Meriadaco premissus fuerat, illos flumen transgressos exceptit, necemque fugientes nece affecit. Meriadocus quoque, ereptam <sup>3)</sup> predam Candido militi de Candido Saltu commendans, eos insecutus est extremosque fugientium exicio dabat. Saguncius autem, ubi suos a fronte et a tergo uidit occumbere, sibi maturius preuidens, ad [Fol. 13.] quandam annosam siluam que in uicino erat cum paucis elabitur. Cuius fugam cum <sup>4)</sup> Meriadocus cognouisset, Nigro Militi de Nigro Saltu <sup>5)</sup> totum relinquens exercitum ad delendas uel capiendas reliquias hostium, ipse fugientem Saguncium per opaca silue, tantum ceteris expeditis secum assumptis militibus, persequi festinauit, quem mangnopere uiuum capere cupiebat <sup>6)</sup>. Niger igitur Miles de Nigro Saltu cum Roseo Milite de Roseo Saltu, hostes sine miseratione cedentes, uniuersis aliis interfectis, pene usque ad uimilia captiuorum cum multimodis spoliis abducunt atque Candidum Militem de Candido Saltu, qui trans flumen cum excussa preda remanserat, pecierunt.

Interea Meriadocus fugientem Saguncium per densitatem silue cum ceteris militibus persequabatur, eum minime comprehensurus; jam enim a conspectu eius remocius euaserat, atque deinde per quandam strictam semitam a uia trita declinans, iter quod ad suam ducebat patriam, silua egressus arripuerat. Erat autem eadem silua uasta nimis et horrida, quam cuius esset latitudinis uel longitudinis nullus unquam rimari potuit: uidelicet, ob feritatem inmanium beluarum eam inhabitantium et ob innumera et incredibilia fantasmata que per siluam uiantes uexabant et deludebant. Tot quippe fantasiarum in ea apparebant

<sup>1)</sup> L, expeditum eorum compara.

<sup>2)</sup> habebant.

<sup>3)</sup> exceptam.

<sup>4)</sup> L, dum.

<sup>5)</sup> et Roseo militi de Roseo Saltu *after* Saltu.

<sup>6)</sup> L, cupiebat capere, *but marked for transposition*.

species, ut nullus transeuncium ab earum illusionibus immunis effugeret. Quorundam quoque animos, humano sensu, tum terroribus <sup>1)</sup>, tum suis transformacio<sup>[Col. 2.]</sup>nibus, priuatos, quasi in extasim ad alia secula raptos dementes effecerant. Meriadocus igitur, predictam siluam ingressus, toto spacio estiuui diei post meridiem in eam procedebat. Vesperascente uero, in quodam saltu cum suis descendit, atque, equis in recenti herba pabulatum dimissis, membra pausaturus sub diuo accubuit, suis uigilibus precipiens, ut statim primo diluculo ad proficiscendum excitarentur. Verum se collocantes, sompnum capturi, uix oculos clausuerant, dum ecce aurora albescente, ut sibi pro uero uidebatur, diescebat. Vigiles <sup>2)</sup> itaque Meriadocum adierunt, eumque excitantes, "Domine," inquit, "surge; iam enim dies lucescit <sup>3)</sup>." Ille autem magis sompno grauatus quam alleuiatus, ualde admirans, excitantibus se dixit: "Vix sompnum cepi, et nunc dies est? vbi est ergo nox? Certe aut ego prolixiori solito sompno indigeo aut nox solito breuior est." Jussit tamen eadem hora surgere ac <sup>4)</sup> iter inceptum carpere. Pergentibus uero lux semper clarior sole ascendente apparebat, ita ut, dum necdum miliarium et semis peregissent, ultra primam horam diei esse iudicarent. Circa quod tempus diei in quandam planiciem latissimam peruenerunt, in quam sepe Meriadocus cum imperatore uenatum ierat. In ipsa autem planicie subito sibi ingencia edificia apparuerunt, miri <sup>5)</sup> et preclari operis columnnis celatis et depictis, celsis laquearibus, ex lapide marmoreo et porphiritico tabulatis parietum constructis et constratis, <sup>[Fol. 13b.]</sup> omnia circumcirca alta fossa ualloque prerupto cingente. At Meriadocus ob tantorum edificiorum tam subitam structuram non parum obstupefactus "Miror," inquit <sup>6)</sup>, "O commilitones mei, de tanta rei nouitate quam uideo, unde hee domus marmoree eiusmodique rerum apparatus qui nostris <sup>7)</sup> patent oculis adueneri[u]t. Necdum quippe dies xxi<sup>us</sup> est, ex quo in hac ipsa planicie cum imperatore et quibusdam e uobis uenatus sum, quo temporis spacio nec tantum opus perfici nec, si posset perfici, a nobis utique quiuisset celari. Procedamus tamen et cuius sint <sup>8)</sup> habitacula uel a quibus constructe inuestigemus." Illis igitur procedentibus, subito ante ianuas pa-

<sup>1)</sup> L, terrioribus.

<sup>2)</sup> L, Vigiles.

<sup>3)</sup> L, lucessit.

<sup>4)</sup> L, ad.

<sup>5)</sup> uiui.

<sup>6)</sup> L, inquit.

<sup>7)</sup> meis.

<sup>8)</sup> sunt.

laci pueri pene xxx apparuerunt, speciosi ualde, ciclade purpur[e]a <sup>1)</sup> et bisso amicti. Qui omnes uenientibus occurrentes <sup>2)</sup> Meriadocum alacri <sup>3)</sup> uultu cum sociis salutauerunt atque ad prandium inuitauerunt. Jam autem hora diei tertia sibi esse uidebatur. Meriadocus autem, quamquam iter inceptum acceleraret, iudicauit tamen ingredi, hac causa precipua, ut inhabitatores cognosceret et res tam mirabilis et stupenda sibi <sup>4)</sup> patefieret.

Curiam igitur ingressi sunt <sup>5)</sup>, quam maxima <sup>6)</sup> multitudinis incognite replebat frequentia, atque ad hostium aule descendunt. Inde per porphiriticos gradus ascendentes ubi regiam subierunt, in eminenciore domus parte preclarum accubitus aduerterunt sericis pannis nobiliter stratum, in quo femina decoris inestimabilis recu<sup>[Col. 2.]</sup>habat, quam et lepidi <sup>7)</sup> gestus et incomparabilis pulcritudo nitorque glorie non parue nobilitatis esse affirmabant. Tota quippe domus intrinsecus uariis ornamentis erat ornata, nobilesque uiri procerum militumque hinc et inde circumsidebant, diuersis ludis se spaciantes. Quidam enim simulatam pugnam bifaria acie pirgis componebant; alii alearum iacturis operam dabant; nonnulli tessaris iactis euentum lucri uel dampni fortune committebant. Quorum lusum predicta matrona, illorum domina, in accubitu suo iacens, dum contemplaretur, ubi intrantem Meriadocum est intuita, parum se erigens eum lepide prior salutauit et ad se euocauit, omnibus illis <sup>8)</sup> iussis assurgere. Ille autem aduocatus audacter processit atque super lectum iuxta eam resedit, suis militibus sparsim per aulam assidentibus. Ad quem uirago "Bene," ait "Meriadoce, ad nos uenistis; multum enim temporis est, ex quo te desiderabam uidere, tuas audiens probitates." Cui ille: "Stupendum est non modice quod uideo et audio, uel quomodo mei faciem aut nomen cognoueris uel quis in hoc loco tantas structuras tam repente condiderit, cum necdum mensis transiit quod hic nec unus lapis edificii fuerit." Illa ad hec: "Ne mireris, Meriadoce, si te tuo uocauerim <sup>9)</sup> nomine, diu quippe est quod mihi et uultu et nomine haberis cognitus. Sed multum erras de hiis edificiis, que tam subito constructa asseris, quia et hec

<sup>1)</sup> *Both MSS. have purpura.*

<sup>2)</sup> L, *occurentis.*

<sup>3)</sup> L, *alicii.*

<sup>4)</sup> *Omitted.*

<sup>5)</sup> *ingressus for ingressi sunt.*

<sup>6)</sup> L, *maxime.*

<sup>7)</sup> L, *lepedi.*

<sup>8)</sup> *illi.*

<sup>9)</sup> L, *uocauerim.*

habitacula sunt a priscis temporibus. Nec hic locus est quem (Fol. 14.) tu esse existimas nec umquam nisi modo in hoc loco fuisti. Nunc autem nobiscum comedes, quam diu placuerit penes nos perhendinaturus <sup>1)</sup>.” Vocatisque ministris, iussit confestim mensam apponi. Qua apposita, solus quidem Meriadocus iuxta illam ad celsiorem mensam recubuit; milites autem eius mixtim cum aliis discubuerunt. Maximus famulatus ministrancium assistebat; splendidus apparatus dapium regalium apponebatur; tot erant fercula, quod numerum excederent, quod sicut postea Meriadocus se astruebat nunquam in aliqua curia uidisse nec tante dulcedinis aliqua degustasse. Verum omnes in communi silentium tenebant, ut nullus in tota aula uel seruiencium aut discumbencium cum considente seu conseruiente aliquid loqueretur.

Quod Meriadocus aduertens, et quia necdum interrogauerat qui essent, circa finem prandii dapiferum ad se uocauit, atque, matrona alias intendente esse curie, quesiuit que gens essent, si sua domina uirum haberet, nomen quoque eiusdem, necnon et cur ita omnes tacerent, ut eciam cum suis militibus qui erant extranei et eorum uerbis exhilarari debuissent nullus penitus uerbum consereret. Dapifer autem, dum ad interrogata responsum reddere debuisset, ruga in naso contracta, subsannam ei pro responso reddidit. At Meriadocus, eum hoc reputans ludendo fecisse, iterum eum ut quesita sibi inti<sup>[Col 2.]</sup>maret blande rogauit. Ille uero iterato, more canis estuantis, linguam ab ore usque ad mentum deorsum exerens, subiuncto cachinno, Meriadocum deridebat. Meriadocus autem, nec tunc quidem rem ut erat intelligens et derisionem adhuc lusum existimans, “Uir” ait “egregie, quid est quod agas? Ego <sup>2)</sup> que michi ignota et tibi bene <sup>3)</sup> sunt cognita a te quero et tu mihi responsionis loco contraccionem narium et distorte bucce reddis ualgium. Queso ut uel nunc demum interrogata mihi edicas.” Verum dapifer, nichil ei locutus, tercio ad instar auricularium aselli <sup>4)</sup> ambas manus circa tempora <sup>5)</sup> sparsis digitis agitans, ardentibus oculis, patenti oris rictu, Meriadoco, ac si iam eum deuoraret, incubuit, uultusque eius adeo immutatus est, ut similior demoni quam homini uideretur. Vnde Meriadocus, nimium perterritus, statim e mensa prosilire uoluit. Quod matrona aduertens,

<sup>1)</sup> L, perhendinaturus.

<sup>2)</sup> quippe *after* Ego.

<sup>3)</sup> *Omitted.*

<sup>4)</sup> asselli.

<sup>5)</sup> L, timpora.

quasi irata, dapiferum increpare cepit, "Tolle, tolle," clamitans "nec uiro nobili iniuriam inferas, ne alicuius rusticitatis nota nostram curiam notare ualeat." Tantus autem timor Meriadocum omnesque eius socios eadem hora inuasit, ut, mensa confestim sublata, consurgerent atque tremebundi cum festinatione exirent. Dies autem, quantum ad eorum estimationem, ad uesperum iam uergebatur. Equis igitur ascensis, non plene [Fol. 14b.] miliarium perrexerant cum noctis tenebre adeo dense incumbabant, ut nullus ab alio aduerti ualeret. Isdem<sup>1)</sup> quoque stupor atque insania que sibi contigerat eciam eorum equis incubuit; qua incumbente, in tantum debac[c]hati sunt, quod nullus ex eorum sessoribus eorum aliquem domare uel a precipiti refrenare cursu ualuisset. Dispersi sunt itaque huc illucque per siluam, quo insania equos ferebat, totaque nocte quasi in congressione pungne, admissis equis, sibi occurrentes; equi cum equis uirique cum uiris in occurso mutuo collidebantur. Quique dum inuicem occurrerent, quisque ad alium clamabat, ut cursum sisteret, manibusque extentis, quisque alium quocumque posset loco ac si se mutuo retenturi<sup>2)</sup> arripiebat. Sed nec equi refrenari nec a se potuerunt retineri. Eorum igitur quam plurimi, collisis membris, tam equorum quam equitum sparsim ceciderunt; alii autem per auia ducti a sociis errauerunt; reliqui omnes, una cum Meriadoco in cuiusdam fluminis profundo gurgite circa matutinum tempus inopini deuecti, usque ad sellarum<sup>3)</sup> carpellas tumescentibus aquis insederunt. Die autem facto, tunc primum quidem ubi essent cognouerunt, fluuiumque egressi, licet immenso labore, quinquaginta iiij e suo numero deesse inuenerunt. Meriadocus uero, tantis infortuniis acceptis, magno consternatus est dolore, conuersusque ad socios "O commilitones," inquit "dies fantasti<sup>[Col. 2.]</sup>ca nos deliciis paut. Sed quo fuerimus, quos conuiuas<sup>4)</sup> habuerimus, infortunium quod nos secutum est euidenter edocuit. Tamen ob amissionem sociorum magis doleo, quos scio me minime reperiturum."

Flumen igitur egressi parum a labore fessa membra pausaerunt, indeque in siluam progrediebantur, quorsum irent prorsus ignorantes. Dumque se siluam egressuros sperarent, in interiora

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<sup>1)</sup> Ibidem.

<sup>2)</sup> L, recenturi.

<sup>3)</sup> L, cellarum.

<sup>4)</sup> conuiuias.

eius semper tendebant. Post meridiem aut[em] tempestas ualida est eis exorta, scilicet uis uenti cum inundacione pluuię et coruscacione fulminum terroribusque tonitruum; quibus malis in tantum quassati sunt, ut felices iudicarent qui ea tempestate sub tecto manebant. Anxius igitur<sup>1)</sup> nimis Meriadocus et nescius quid faceret, inquirebat a sociis si quem in uicino nossent<sup>2)</sup> locum, quo sub aliquo edificio a tanta procella possent confugere. Cui unus militum respondit, castellum permaximum in confinio haberi sed neminem umquam illud intrasse qui sine dedecore exierit<sup>3)</sup>. Erat autem inter alios tiro quidam, Waldomerus nomine, cognatus ipsius imperatoris, qui, amore ductus, Meriadocum ad bellum comitatus<sup>4)</sup> fuerat. Hic, tam horride tempestatis semper inualescente turbine, dum iam dies uergebatur ad uesperam et iam ictus tonitruum et<sup>5)</sup> coruscaciones fulminum ferre ulterius non posset, cepit a milite querere quorsum esset castellum, quod se nosse prope adesse predixerat, [Fol. 15.] et ut se illo duceret rogare. Ad hec miles: "Ego quidem te, si uis<sup>6)</sup>, ad castellum ducam<sup>7)</sup>. Sed ipse in castellum minime tecum introibo. Verumptamen predico tibi inde grauissime<sup>8)</sup> te penitutum, antequam exeas." Cui Waldomerus "Ne cures" ait; "tantum ad castellum me ducito, quia hic non remanebo." Duxit itaque illum<sup>9)</sup> miles ad castellum, quem etiam pene uniuersi qui cum Meriadoco erant, exceptis xi tantum militibus, secuti sunt, dicentes se uelle potius quamlibet experiri fortunam quam sub tanto ibi periclitari discrimine. Miles autem qui illos duxerat, ubi fores oppidi attigit, illis ualedicens ad Meriadocum reuersus est, qui<sup>10)</sup> iam se cum hiis qui secum remanserant sub umbra annose quercus<sup>11)</sup> a procella contulerant.

Valdomerus igitur, cum ceteris se commitantibus castellum ingressus, omnes aditus apertos inuenit sed neminem in toto castello. Intrauerunt autem quandam aulam in superiore turri sitam, auleis coopertam<sup>12)</sup>, et tapetis undique stratam, in cuius medio ignis lucidissimus accensus ardebat. Stabula quoque equorum in ulteriori ipsius parte erant, satis habundancia pre-

<sup>1)</sup> ergo.

<sup>2)</sup> noscent.

<sup>3)</sup> exiret.

<sup>4)</sup> L, comitatum.

<sup>5)</sup> *Omitted in L.*

<sup>6)</sup> si uis *omitted*.

<sup>7)</sup> simul *before* ducam.

<sup>8)</sup> L, ingrauissime *for* inde grauissime.

<sup>9)</sup> eum.

<sup>10)</sup> L, quia.

<sup>11)</sup> *In L, we have se after* quercus.

<sup>12)</sup> comptam.

benda et foragine. Que cum Waldomerus uidisset: “Descendite,” clamauit “O socii; optime hospitati sumus. Ecce omnia affatim suppetunt quibus maxime indigebamus. Domus est nobis ornata, ignis accensus, iumentis autem sufficiencia pabula in stabulo. Delirauit qui nos ab hoc hospicio <sup>[Col. 2.]</sup> dehortari contendit.” Igitur descendentes equos in stabulis constituerunt, pabula apposuerunt, armisque depositis, focum circumsederunt. Sed dum parumper ibi consedissent, tam ingens timor eos inuasit, ut nullus alium alloqui nec eciam intueri auderet, sed, demissis capitibus, terram tacentes aspiciebant, ac si iam sibi necem <sup>1)</sup> imminere uererentur. Interea illi qui cum Meriadoco remanserant, ingruentibus noctis tenebris predictaque <sup>2)</sup> tempestate semper in peius uergente, ceperunt se inuicem conqueri, quod non issent cum sociis sed in tanta procella remansissent. Prefatum <sup>3)</sup> militem, qui alios ad castellum duxerat, deprecabantur, ut ipsos quoque ad commilitones quam tocius ducere festinaret. Miles autem, quamquam inuitus, dux eis usque ad castellum factus est, sed ipse confestim ad Meriadocum rediit. Aduenientibus autem istis, priores a terrore <sup>4)</sup> quo tenebantur illorum aduentu admodicum releuati sunt; sed ubi <sup>5)</sup> et ipsi cum eis fere dimidia hora consederunt, eodem pauore omnes comprehensi exanguibus similes uidebantur. Meriadocus inter hec in silua cum uno milite consistens, tum aeris intemperie urgente, tum ueritus ne suis militibus sui in absencia aliquid discriminis contingeret; “Duc me” ait “ad socios, cum quibus malo si qua sunt participari pericula quam hic sine illis tutus consistere.” Cui miles: “Libenter te ad illos ducam, sed ego huc redibo.” Duce igitur milite, Meriadocus <sup>[Fol. 15b.]</sup> oppidum peciit, et, ductore redeunte, aulam subiit. Quem intrantem cum nemo salutasset nec ei assurgeret, “Qua causa,” clamauit “o socii, sic obmutescitis?” Tunc Waldomerus, resumpta audacia <sup>6)</sup>, caput <sup>7)</sup> erexit atque “Meriadoce, ne mireris” respondit “nos ita silere; quia tam immodico pauore tenemur, quod nec nos intueri alterutro nobis mens sit <sup>8)</sup>.” Ad hec Meriadocus “Surgite” ait “quam tocius; nichil aliud quam inercia uos detinet <sup>9)</sup>. Quid ueremini? Surgite, discumbite, mensam apponite; nimis enim

<sup>1)</sup> L, necesse.

<sup>2)</sup> L, predictam.

<sup>3)</sup> Prefatumque.

<sup>4)</sup> timore.

<sup>5)</sup> L, ubique.

<sup>6)</sup> L, audita.

<sup>7)</sup> L, capud.

<sup>8)</sup> L, fit.

<sup>9)</sup> L, detinent.

longa ieiunia continuauimus. Ego autem, si in hac domo habentur, que nobis sunt uictui perquiram necessaria.” Surgentibus itaque illis et discumbentibus, Meriadocus confestim thalamum unum et alium adiit, sed, in illis nullum reperiens, tertium quoque subiit, in quo puellam mirande forme thoro residentem offendit, ante quam et mensam positam cum pane et uino sufficienti. Meriadocus igitur oblatis cibi ductus cupidine iii<sup>es</sup> utres uino plenos <sup>1)</sup> collo sibi et brachiis suspendit, cophinumque placentis refertum inter manus corripens, ad socios festinus reuertebatur, nil prorsus <sup>2)</sup> nec eciam salutacionis uerba <sup>3)</sup> locutus cum uirgine. Verum illi properanti quidam procere stature in secundo occurrit thalamo, qui, percuntatus quis esset et cur panem et uinum domini sui furatus fuisset, ex inproviso cum pungno ei tempora <sup>4)</sup> eo annisu contudit, ut pene ad pedes eius Meriadocus prosterneretur [Col. 2.] gladiusque quem manu tenebat longius propelleretur. Ille autem, de gladio nil cogitans sed ut que rapuerat perferre posset ad socios, citato gressu ab illo in aulam profugit; quibus et allata apposuit, dicens se quoque ad coquinam iturum. Prius tamen, dum se deliberaret ulcisci de illo qui se percusserat et ense non inuenisset, confusus parum <sup>5)</sup> resedit, quid sibi contigisset pre pudore non audens referre sociis. Vnde dum tristis resideret, ecce quidam a thalamo uenit, ipsius ferens mucronem sibi a puella missum mandante eum rusticum et inertem esse: rusticum, quod se non salutasset et sibi apposita abstulisset, inertem quod contra inermem ense munitus resistere minime ausus fuisset. Gladium autem <sup>6)</sup> Meriadocus adeptus confestim coquinam adiit, lancemque <sup>7)</sup> permaximam optimis ferculis que in ea affatim repperit impleuit. Juxta focum autem dormiebat uir inberbis, raso capite, inmanis corporis, qui Meriadoco tumultuante in colligendis epulis excitus, quasi amens, prosiliit, ueru quo grues assari solebant ambabus manibus arripuit, Meriadocumque iam exeuntem nactus ei inter scapulas tanta ui ueru ingessit, quanta, ut puto, eum exanimem reddidisset, nisi fustis in ictu confracta ictum debilitasset. Ante hostium uero coquine et penes illud puteus altus erat. Meriadocus igitur percussus lancem <sup>8)</sup> con-

<sup>1)</sup> L, plenas.

<sup>2)</sup> L, prorsus.

<sup>3)</sup> uerba salutacionis.

<sup>4)</sup> L, tempora.

<sup>5)</sup> *Omitted.*

<sup>6)</sup> uero.

<sup>7)</sup> L, lancemque.

<sup>8)</sup> L, lancem.

citius deposuit, suum percussorem per aures—quia capillis carebat—[Fol. 16.] furibundus corripuit, eleuauit, nequicquam renitentem in profundum putei proiecit et cum lance<sup>1)</sup> dapifera ad socios profugit. Cum quibus et residens eos alacriter hortabatur comedere<sup>2)</sup>. Illis itaque in summa prandentibus, truculentus satelles<sup>3)</sup>, gigantee forme, semitrabem dorso gerens, aulam ingressus est. Qui, quoquouersus torua rotans lumina, “Qui sunt” exclamauit “hii latrones, qui domum domini mei furtim ingressi sunt eiusque cibos more ardalionum diripuerunt et consumpserunt?” Cui cum Meriadocus respondere conaretur, ille excussam fortiter trabem in eos proiecit, cuius casu illorum xx exangues reddidit. At Meriadocus, socios male tractari ab illo non ferens diucius, euaginato gladio, in eum irruit atque in fugam conuertit, fugientique insistens, tam diu per thalamos, per curiam et per nemus eum insectatus est, donec in sequendo eum in domum quandam<sup>4)</sup> armatis plenam circa crepusculum inopinus incidit. Dumque armatorum territus multitudine egredi uellet, omnes in eum solum irruentes ipsum remanere coegerunt. Ille autem, dorso applicato parieti, scutum protendit, uiriliter restitit, nec ante tum propugnando, tum impugnando destitit, quousque, ex eis quam plurimis occisis, ceteri ipsius pertinacia uicti ei dextram darent ac libere quo uellet ire permetterent.

Meriadocus igitur ab illis liberatus ad castellum rediit sed sociorum neminem repperit. Vniuersi enim pre timore [Col. 2.] fugerant sonipedemque eius cum armis secum duxerant. Nescius itaque quid ageret pedester<sup>5)</sup> per siluam solus iter carpebat. Jam autem, sole ascendente, dies claruerat; pergenti uero illi fit obuia mulier, Ueradario residens, sonipedem dextra ducens, lacrimis obducta faciem. Hec a Meriadoco interrogata<sup>6)</sup> cur fleret respondet<sup>7)</sup>, uirum suum, strenuum militem, paulo ante a duobus spurcissimis latronibus fraude interfectum, se ab illis captam set tunc a sompno pressis fugisse; quem ducebat uelle dare sonipedem qui mortem domini sui ulcisceretur<sup>8)</sup>. Spondet ulcionem Meriadocus; equum ascendit; cum illa pergit; unum dormientem opprimit; alter excitus et resistens similem casum luit.

1) L, lancee.

2) L, comedere.

3) satilles.

4) quandam domum.

5) L, pedes.

6) interrogata *after* fleret.

7) respondit.

8) uscisceretur.

Inde digressus, muliere relictâ, ut fortuna fauebat, prefatus miles qui in silua illis ad castellum pergentibus remanserat ei occurrit. Quem Meriadocus uidens ualde letatur, ei casus suos<sup>1)</sup> exponit, sociorum turbam amissam refert, se non sapienter egisse, quod ipsius noluerit<sup>2)</sup> parere consilio. Miles autem ad hec eum consolatus cum eo ultra progreditur. Non longius uero processerant et ecce ante se in quadam planicie armorum turbam incidere<sup>3)</sup> conspexerunt. Quibus conspectis, Meriadocus iussit militi ibi subsistere, dum ipse ad cuneum quem uiderant properaret et qui essent inquireret. Substitit<sup>4)</sup> miles; Meriadocus sonipedem post eos admisit, extremosque nactus, suos quos [Fol. 16b.] perdiderat omnes cognouit una cum Waldomero esse socios; fortuitu namque uniuersi qui, ut premissum est, ab illo deuiarunt<sup>5)</sup> paulo ante in ipsa planicie sibi inuicem occurrerant. Quibus ex insperato uisis, ultra quam credi potest Meriadocus exhilaratus est, quia nunquam se eos recuperaturum crediderat. Milites igitur ex inuencione ducis et dux ex militum recepcione<sup>6)</sup> letificati tractabant mutuo iam fore sibi capiendum consilium, ne ulterius similia discrimina sua incuria incurrerent. Vnde adinuicem conferentes, dum fere usque ad tria miliaria processissent, clamor et tumultus perualidus, quasi bellancium strepitus, eorum auribus eminus insonuit. Obstupefacti igitur uniuersi se circa ducem fuderunt, at<sup>7)</sup> Meriadocus, id quoque fantasticum esse existimans, remque prescire antequam ipse illo accederet cupiens, duos equites qui unde tantus clamor esset indagarent premisit. Illi autem interim, equis descensis, eorum reditum<sup>8)</sup> in loco expectabant. Nunci[i] itaque festinantes qua tumultuancium uoces perceperant iter arripiunt. Sed non longius abierant<sup>9)</sup>, cum silua egressi cruentas certancium cateruas pre se offenderunt totam quoquouersus<sup>10)</sup> terre superficiem cadaueribus occisorum stratam, riuulos effusi sanguinis toto campo diffluere. Puerum igitur quendam cominus extra prelium stantem aduocant, a quo qui esse[n]t ille conflagencium turme querunt. Quibus puer: "Exercitus sunt imperatoris et regis [Col. 2.] Gundebaldi." Ad hec illi "Quis" inquirunt "ductor est imperialis excercitus?" Puer: "Tres socii

1) suos casus.

2) L, uoluerit.

3) incedere.

4) L, subsistit.

5) deuiauerunt.

6) suscepcone.

7) L, ac.

8) L, redditum.

9) L, ambierant.

10) Both MSS. have quaquouersus.

Meriadoci <sup>1)</sup> exercitui presunt, quos ipse pridie ad hostium spolia reliquerat, dum ipse Meriadocus Saguncium, ducem Gundebaldi, de bello fugientem persequeretur. Verum quia ipse Meriadocus statuto termino ad illos non rediit, cum uniuerso quem regebant exercitu qua eum isse putabant uia compendiosiori in eius subsidium illum secuti sunt, uerentes ne aliquo tardaretur discrimine. Sed uiarum inscij <sup>2)</sup> cum inconsultius fines hostium intrassent <sup>3)</sup>, a rege Guntranno, fratre Gundebaldi, qui in uicinis regnat, hodie matutino tempore insidiis circumuenti sunt. Jamque, ut ipsimet cernere potestis, eorum usque ad internicionem ceditur exercitus, illique iam tanto coartantur periculo, ut in proximo aut morientes occumbent aut certe ducentur captiui; hostium quippe innumerabiles conuenere copie. Verum nec uictoribus leta relinquitur uictoria; omnes enim ex aduersa parte nisi perpauci qui reliqui sunt iam corruerunt. Quia tres prefati socii, scilicet Niger Miles de Nigro Saltu et Roseus Miles de Roseo Saltu et Candidus Miles de Candido Saltu, tanta uirtute in eos debac[c]hati sunt, ut potius leonum quam hominum illorum uideretur esse fortitudo."

Hiis auditis, a puero nuncij conciti ad Meriadocum reuertuntur eique audita referunt. Meriadocus autem, sociorum infortunium suum reputans, du<sup>[Fol. 17.]</sup>centos quos secum habebat equites duas in turmas diuisit, nilque moratus, ad locum certaminis, nunciis precedentibus, quam celer[r]ime properat. Quo ubi uentum est, haud <sup>4)</sup> procul tres socios suos ab hostibus circumuallatos iamque capiendos uel interficiendos conspicit. Paucis igitur suos de pristina hortatus uirtute, aduersarios ab utroque latere uiriliter iussit inuadere. Nec mora, clamore ualido sublato et equis ad cursum concitatis, bifaria acie e silua inopini excurrunt, hostes undique acriter <sup>5)</sup> inuadunt, inuasos dissipant, dissipatos partim capiunt, partim obtruncant, omnesque in fugam conuertunt captamque predam de manibus eorum excutiant <sup>6)</sup>. Aduersarii namque eos plures quam erant subsidio uenisse putauerunt <sup>7)</sup>, ideoque primo eorum impetu statim terga uerterunt. Fuerant autem qui capti erant ex imperialibus septingenti <sup>8)</sup>

<sup>1)</sup> L, Meriadocij.

<sup>2)</sup> nescij.

<sup>3)</sup> intranssent.

<sup>4)</sup> L, haut.

<sup>5)</sup> L, accriter.

<sup>6)</sup> L, excuciant.

<sup>7)</sup> putauerant.

<sup>8)</sup> *After septingenti L has dcc. In the Oxford MS. Dcc. is a marginal gloss.*

quingenta equites qui, hostium fuga excussi, eos qui se ceperant statim infestare <sup>1)</sup> ceperunt, et qui e bello fugientes se in siluam receperant, hostes abactos uidentes, in campum reuersi sunt. Occisorum autem ex parte imperialium habebatur numerus cccc<sup>ti</sup> xxxvi. Ceteri omnes salui.

Fugientibus igitur aduersariis, Meriadocus a tergo cum suis truculentus insistit necemque miserandam ingerit. Omnes enim quos assequi poterant neci dabant. Cesus <sup>[Col. 2.]</sup> est igitur ab eis uniuersus regis Guntranni exercitus, ut nulle penitus ex eo superessent reliquie. Ipse quoque Guntrannus fugiens a Meriadoco anticipatus occiditur. Per cuius regnum suum ilico duxit exercitum, omnia circumcirca ferro et flamma pessumdans. Potitus <sup>2)</sup> est igitur uniuersis municipiis eius et urbibus, quarum quasdam ui expugnauit, quasdam in dedicionem accepit. Prebebat autem larga stipendia suis militibus de hostium spoliis. Inierat autem cum sociis consilium, se minime ad imperatorem rediturum, nisi ante miris a se gestis. Mandauit tamen imperatori bellorum euentus et queque a se gesta fuerant. Imperator uero, illum de singulari collaudans uirtute, rescripsit ei, cun[c]ta que adquisi[u]erat uel adquisiturus foret in sua, prout uellet, potestate mansura, et, si filiam suam quam rex Gundebaldus rapuerat eripere <sup>3)</sup> posset, se eam sibi in matrimonio dotaturum diuiciasque et gloriam affatim collaturum. Quibus mandatis ab imperatore Meriadocus acceptis nitendum sibi summo opere iudicabat, ut inceptam probitatem meliori fine concluderet, ne sua inercia perderet quod tanti honoris sibi a tanto offerebatur principe.

Igitur per ciuitates et castella que ceperat aptis locis dispositis suorum militum presidiis, ipse priuatus, usus consilio, tantum cum tribus sociis suis, scilicet Nigro Milite de Nigro Saltu et Roseo Milite de Roseo Saltu <sup>[Fol. 17b.]</sup> et Candido Milite de Candido Saltu, in regnum Gundebaldi regis proficiscitur <sup>4)</sup>; regna quippe horum duorum fratrum collimitabantur, trium dierum interiecto itinere. Jam enim fama uirtutum eius usque ad aures filie imperatoris peruenerat. Ipsa quoque clanculo nuncios ad Meriadocum miserat, mandans ei, se ob probitates eius <sup>5)</sup> illum solum diligere, ipsius amicitiam <sup>6)</sup> oppido appe-

<sup>1)</sup> *Both MSS. have* infestari.

<sup>2)</sup> L, Pocius.

<sup>3)</sup> L, erripere.

<sup>4)</sup> proficiscebatur.

<sup>5)</sup> *Omitted.*

<sup>6)</sup> L, anunciam.

tere <sup>1)</sup>; et si ad eam uellet uenire, sua industria se e potestate Gundebaldi eripere, insuper et regnum ipsius ualeret adquirere. Hoc tamen ei per nuncios sepe inculcauit, ut, si ad se ueniret, cum manu priuata accederet, dicens eum potius cautela quam uiribus id negocium ad effectum posse perducere <sup>2)</sup>. Comparatis itaque uie necessariis, Meriadocus solummodo et tres socii eius iter ineunt. Errauerunt autem in siluam quamdam, quam transgressuri intrauerant, biduoque fame affecti sunt, quia nulla hominum habitatio in uicino <sup>3)</sup> aderat, a <sup>4)</sup> quibus sibi necessaria emere poterant. Quinto demum die, in extrema hora nemoris, grex boum, quasi de pascuis domum reuertens, tempore uespertino ante se apparuit. Tunc Meriadocus ait Nigro Militi de Nigro Saltu: "Festinanter precede; collem qui ante nos eminet ascende; si locus sit quo diuertere hac nocte possimus inspicere; hic quippe grex quem conspiciamus non longius remota hominum repetunt habitacula." Niger igitur Miles de Nigro [Saltu], ut sibi iubebatur, precessit, montem ascendit, circumspexit, rediit, clamauitque ad socios: [Col. 2.] "Venite; ne moremini; urbs preclarissima muro circumdata trans montem habetur, cuius eciam suburbana firma concludunt menia." Colle itaque traiecto, hominem inuenerunt in agro, a quo que et cuius urbs esset urbisque quesierunt aditum. Responsum est ab eo urbem Gundebaldi regis et nobiliorem municionemque totius regni ipsius esse, ob cuius decorem et firmitatem filiam imperatoris quam ceperat in eam posuisse in eamque clausam obseruare; portis autem ciuitatis sedulos <sup>5)</sup> continue custodes pre timore imperatoris presidere neminemque ab occasu solis usque ad ipsius ortum die sequenti urbem ingredi uel egredi permittentes <sup>6)</sup>; si autem urbem uoluissent intrare, gregem boum precedentem sequerentur. Intrabat autem grex in suburbana per quamdam portam paruulam. Secuti sunt igitur armenta boum, atque suburbana subeuntes ad ualuas ciuitatis peruenerunt repagulis firmissime obseratas. Meriadocus autem aduocans ianitorem rogauit blande, ut sibi ianuas patefaceret. Ille uero tantummodo portarum aperto postico, "Cuiates" ait "estis? pacificene an exploratores?" Cui Meriadocus: "Ex Britonibus originem ducimus; regi Britannie diu militauimus; pacifici sumus; ut regi

<sup>1)</sup> *It is possible that some words have been lost in this clause.*

<sup>2)</sup> producere.    <sup>3)</sup> L, uicinio.    <sup>4)</sup> e.    <sup>5)</sup> cedulos.    <sup>6)</sup> *Omitted.*

Gundebaldo seruiamus in hanc patriam uenimus, quem ab imperatore Alemannie grauari audiuius. Si militibus indiget et nostro seruicio, presto habemur ipsius parere imperio. Nos ergo intrare permitte.” [Fol. 18.] Contra ianitor: “Laudandi quidem estis, quod ad subsidium domini mei uenistis, cui talium uirorum non parua incumbit necessitas. Verum propter fraudes imperialium sibi assidue insidiancium ab ipso uetitum est, aliquem extraneum hanc ingredi ciuitatem, nisi ex precepto oris ipsius uel prefecti, quem ad tuendam reliquit ciuitatem. Rex quippe longius tridie infra suum regnum profectus est, dimisitque in hac urbe filiam imperatoris, quam ui abduxit, ut ipsa eum rogauit, ob cuius ereptionem<sup>1)</sup> cotidie pene milites imperatoris per hanc discurrent prouinciam et uariante fortuna plurime hinc inde fiunt congressiones. Qua de re claustra urbis arcus obseruantur, ne aliqua incuria hosti pateat<sup>2)</sup> aditus. Vos autem ite et uobis in suburbano hospicia capite, donec rex redierit uel cum prefecto huius urbis locuti fueritis<sup>3)</sup>. Cui Meriadocus “Immo” ait “tu ad prefectum uade et renuncia illi quatuor milites ante ualuas stare urbisque precari ingressum; simul et cur aduenerimus ei insinua.” Ad hec ianitor “Non faciam,” respondit “quia non mihi uacat et porte iam sunt claudende. Discedite hinc ad hospicium uestrum. Pro-cacia uestra uos aliquas demonstrat machinari insidias.” Quo dicto, cum posticum claudere uellet, Meriadocus equo prosiliens “Obsecro” ait, “amice, tria uerba mecum secrecius ad tuum prefectum<sup>4)</sup> loquere.” Ianitore uero negante et posticum claudere festinante, Meriadocus, aduertens neminem cum eo infra ianuas adesse, [Col. 2.] pede dextro tam fortiter posticum impulit, ut et ipsum ianitorem postico impulsum solo resupinum prosterneret. Introque fremebundus irrumpens, ipsum per tempora<sup>5)</sup> cor[r]eptum foras extraxit atque in rapidum flumen, quo urbs ambiebatur, proiecit. Deinde introgressus portas aperuit<sup>6)</sup> et socios urbem intrare fecit.

Dum hec ab illis geruntur, fortuitu filia imperatoris in turri muris contigua ad superiores fenestrarum absides cum duabus puellis stabat, hinc uirorem pratorum, fluenta fluminum,

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<sup>1)</sup> L, repcionem.

<sup>2)</sup> L, poteat.

<sup>3)</sup> L, fuerit.

<sup>4)</sup> L, profectum.

<sup>5)</sup> L, timpora.

<sup>6)</sup> L, apperuit.

illinc amenitatem se spaciando despectans nemorum. Que, uniuersa que ad ualuas urbis acta sunt intuita, statim cepit coniecturare ipsum esse Meriadocum<sup>1)</sup> qui tantum facinoris<sup>2)</sup> perpetrare ausus fuisset. Verita igitur ne a ciuibus res gesta comperiretur, sine mora nuncium quem ante ad Meriadocum miserat clanculo acciuit<sup>3)</sup>, portas urbis adire celerrime precepit, qui essent quos pre illis stare uiderat inquisitum<sup>4)</sup>. Nuncius festinauit, ualuas peciit, re inuestigata ad dominam rediit, Meriadocum adesse nunciauit. Remittitur nuncius festinanter, Meriadocum ad castellum perducturus. Mandauit autem illi, ut diceret, mutato nomine, se regi militaturum aduenisse. Rex autem, ut predixi, remocius profectus fuerat. Prefectus quoque ad regalia exercenda negocia eadem die urbem exierat. Filia uero imperatoris, ut domina, urbi presidebat, cuius iussionibus animo libenciori quam ipsius regis omnes [Fol. 18b.] ciues obsecundabant. Meriadocus igitur, castellum ingressus, filiam imperatoris cum considentibus lepide salutauit, suumque interrogantibus nomen mentitus, regi subsidio se aduentasse cum sociis astruebat. Exceptus est autem ab illa coram aliis, ut extraneus, sed post refeccionem cene, quibusque militum sua hospicia petentibus, puella, cum sui consilii consciis remanens, eum introduxit thalamis omnibusque refocillauit deliciis. Cui, cum uniuersa que circa imperatorem et a se gesta erant narrasset, "Mecum" ait illa "O Meriadoce, hiis duobus perhendinabis diebus; tercio quo te misero proficisceris."

Moratus est igitur apud illam Meriadocus duobus diebus omnique gaudio et delectacione recreatus est. Die autem tercio illucescente, Meriadocum illa aduocauit, cui et hec locuta est: "Patens tibi est, Meriadoce, me a rege Gundebaldo ui captam<sup>5)</sup> et ui a patre, iam triennium est, abductam. Nec tamen me quasi captiuam sed uelut<sup>6)</sup> filiam, immo eciam ut dominam, semper hactenus habuit. Tocius enim sui regni principatus meis subiacet iussionibus atque ad meum nutum uniuersa eius precipua pendent negocia. Ipsemet rex mee uoluntati in omnibus obsequitur, nec est quod uelit patrare quod menti mee obesse nouerit<sup>7)</sup>. Verum licet mihi pro uoto suppetant omnia, meam

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<sup>1)</sup> L, Meriodocum.

<sup>2)</sup> L, facionoris.

<sup>3)</sup> L, asciuit.

<sup>4)</sup> inquisituro.

<sup>5)</sup> raptam.

<sup>6)</sup> L, uelud.

<sup>7)</sup> L, noluerit, *but with expunging dot under l.*

tamen mihi conscienciam semper captiuitatis remordet iniuria <sup>1)</sup>; vnde [Col. 2.] mihi regnum est pro carcere, diuiciarum copias inopiam reputo, honor et gloria mihi uidentur dolor et angustia, nec est aliquid quod meo sedeat animo, quamdiu tenear sub captiuitatis uinculo. Nitendum est igitur ut hinc eripiar, quia gratius est mihi eciam cum miseriis mori libera quam cum omnibus deliciis <sup>2)</sup> uiuere captiua. Ad quod efficiendum neminem te magis scio idoneum, quia qui tot probitatum singulari uirtute es <sup>3)</sup> assecutus insignia certa sum te meum uelle completurum, si ad hoc uolenti animo erigaris. Duo autem sunt que huic rei maxime suffragantur. Vnum autem est, quod in re militari sollers haberis et strenuus, et, ut puto, solus inuentus es, qui Gundebaldi incomparabilem conterat <sup>4)</sup> fortitudinem, qui in rebus bellicis nunquam sui parem inuenit. Aliud est quod ipse rex Gundebaldus ob morum peruersitatem et importabilem tyrannidem uniuersis sui regni ciuibus odiosus habetur, tuaque fama audita, tuum aduentum ardentibus animis hactenus affectauerunt. Rem autem quo te docuero aggredieris ordine.

“Curiam ipsius Gundebaldi a me digressus adibis, quodque sub eius stipendiis militaturus adueneris ei intimabis. Set sunt quedam in quibus te premunitum esse desidero. Ipse Gundebaldus incomparabilis exstat uirtutis, cui mos huiusmodi noscitur hactenus fuisse, ut nullum sibi militari <sup>5)</sup> [Fol. 19.] cupientem consorcio sue admiserit milicie, antequam quarum esset uirium ipsemet singulari congressione fuerit expertus. Est autem ei <sup>6)</sup> quedam insula, quindecim ex omni parte patens miliariis, super Rheni fluminis ripas sita, terra de qua nemo reuertitur nuncupata <sup>7)</sup>; ex cuius uocabulo ipse cognominatus est rex terre de qua nemo reuertitur. Que quidem insula idcirco <sup>8)</sup> terra de qua nemo reuertitur dicta cognoscitur, quod sit tota palus perpetua, omni destituta soliditate, que nec hominum nec pecudum umquam tulerit uestigia; omnis quippe illius superficies insule ad instar bituminis liquescit et defluit <sup>9)</sup> mollicie, nulla firmitate subnixa, ut potius liquidum bitumen quam solidam terram iudices. Inde est—quia quicquid <sup>10)</sup> illam ingreditur statim mergitur—

<sup>1)</sup> captiuam remordet captiuitatis iniuria.

<sup>2)</sup> diuicijs.

<sup>3)</sup> *Omitted in L.*

<sup>4)</sup> conteras.

<sup>5)</sup> L, militare.

<sup>6)</sup> et.

<sup>7)</sup> L, nuncupata.

<sup>8)</sup> L, iccirco.

<sup>9)</sup> L, deffluit.

<sup>10)</sup> quidquid.

terra de qua nemo reuertitur merito nuncupatur <sup>1)</sup>). Non herbas gignit, non arbores nec aliquid quod uitalem spiret animam. Eiusdem latitudinis cuius et longitudinis est. In medio tamen ipsius, quasi <sup>2)</sup> in puncto centri, pene miliarium et semis terra solida <sup>3)</sup> est; quem locum, municioni congruum et inexpugnabilem Gundebaldus considerans, mira arte et industria uiam permeabilem per mediam paludem ad illum usque direxit. Longissimis enim trabibus centenorum pedum sibique more complium ex aduerso incastratis paludi spisso ordine et directo infixis, alios pedis crassitudinem habentes super capita eorum contabulari fecit. Has quoque contabulaciones [Col. 2.] lapidibus strauit <sup>4)</sup>, ut natura potius quam ars uiam uideatur effecisse. Secat autem insulam a quatuor partibus per medium in modum crucis porrecta <sup>5)</sup>, cuius partes coeunt in predictam solidam continentem in medio loco sitam, in qua ipse Gundebaldus aulam uenusti operis construxit, [h]ortum diuersarum arborum fructuumque conseruit et aquarum riuulos diriuauit. Quam aulam fere semper dum pacis fruitur ocio frequentat, ubi et omnes suos congeffit thesauros. A quatuor autem lateribus quatuor castella insulam muniunt, scilicet quibus locis uiarum capita ab insula exeunt. Sed predicta semita artissima est, ut obuiantes non capiat, trium <sup>6)</sup> pedum porrecta in latitudinem. Nam paludis profunditas et inconstancia laciorem fieri minime passa est. Gundebaldus igitur, ut premonstrauit, dum ad se uenientes milites et sibi seruire cupientes probare desiderat, ipse aulam prescriptam armatus petit, militem ad quodlibet unum ex quatuor castellis statuit; deinde, admissis equis, in arta semita inuicem congregiuntur. Verum omnes qui cum eo hactenus conflixerunt <sup>7)</sup> ipse prostrauit atque in profundam paludem nunquam resurrecturos deiecit. Est quippe uir nulli probitate posterior, habens sonipedem generosum et precipuum, cuius solius ualore multos egregios milites ille deuicerit et prostrauerit. Certus itaque sis te cum illo oportere congregi et te ei minime posse resistere, si prefato equo uectus [Fol. 19<sup>b</sup>.] tibi occurrerit, nisi meo munitus a[m]miniculo. Habeo namque apud me sonipedem <sup>8)</sup> quem Gundebaldus mihi commendauit, fratrem alterius sonipedis quem

<sup>1)</sup> L, nuncupatur.

<sup>2)</sup> q.

<sup>3)</sup> solida terra.

<sup>4)</sup> stauit.

<sup>5)</sup> porrectam.

<sup>6)</sup> L, tantum.

<sup>7)</sup> L, confluxerunt.

<sup>8)</sup> sonipepedem.

ipse secum detinet sed illo multo ualenciolem et egregiolem. Preclara quoque ipsius arma penes me seruantur, que una cum pretaxato equo tibi tradam, quibus munitus ipsius occursum secure poteris recipere <sup>1)</sup>). Videas ergo ut te probe strenueque contineas, quia uita et salus utriusque nostrum ex hoc pendet negotio. Si tibi successerit, et mihi succedet <sup>2)</sup>); si quid aduersi incurreris, et me casus idem manebit."

Hiis dictis, suffusa lacrimis dextrarium e claustris quibus tenebatur fecit produci Arabicum <sup>3)</sup>), forma, pulcritudine, decore <sup>4)</sup>) et ualore sola regia sella dignum. Erat enim capite paruo <sup>5)</sup>) et macilento, acutis et erectis auribus, collo lato spisso et neruoso, corpore plano et producto, iliis striccioribus, pectore <sup>6)</sup>) diffuso, crassis clunibus et rotundis, cauda protensa crispa et demissa, tibiis grossis et ualentibus, magnis pedibus, firmis ungulis, uiuaci gestu, magnarum uirium, lenis motus, cursu uelocissimus, tante mansuetudinis, ut manu pueri posset circumflecti. Hunc equum falleris quibus condecebat co[m]ptum et ornatum iussit Meriadocum ascendere, supradictis regis armis ei contraditis. Mutuo igitur ualedicto, Meriadocus <sup>[Col. 2.]</sup> ad regem tendere cum sociis cepit. Quem apud unum e quatuor castellis insulam cingentibus reperiens <sup>7)</sup>), ea condicione ab eo suscipitur, ut, si singularem illius congressum perferre ualuisset, numero ipsius ascriberetur milicie. Quid plura? Dies statuitur, quo inuicem congredierentur. Occultabat autem Meriadocus sonipedem usque ad diem congressionis, iuxta preceptum puelle, ne a Gundebaldo comperiretur. Numquam enim Gundebaldus cum eo certamen inisset, si illum equum Meriadocum habere cognouisset. Duelli dies aduenerat et uterque se ad certamen preparat. Rex ab aula in insula sita, Meriadocus a proximo castello armatus progreditur. Verum ubi appropinquauerunt et rex Gundebaldus suum sonipedem aduertit, confestim expaluit, omneque robur ipsius emarcuit; in sortibus quippe acceperat se ab illo solo uincendum qui sibi singulari pungna illo equo uectus occurrisset. Non tamen erat tunc tempus penitendi nec locus periculum euitandi, quia, ut alter libere transiret, alterum <sup>8)</sup>) deici ante erat necesse. Tota igitur res solis consistebat uiri-

<sup>1)</sup> excipere.

<sup>2)</sup> L, succedit.

<sup>3)</sup> L, arrabicum.

<sup>4)</sup> colore.

<sup>5)</sup> parua.

<sup>6)</sup> corpore.

<sup>7)</sup> L, repperiens.

<sup>8)</sup> L, alter.

bus. Hec tamen <sup>1)</sup> horrenda uoce intonuit, se ab illis proditum in quibus maxime confidebat, subiunxitque: “Meriadoce, Meriadoce, nunc primum quis sis agnosco. Tua cum puella amicitia supplantauit me.” Meriadocus autem eius dicta non attendens, a[d]misso equo, demissa lancea, eum uiriliter impulit, atque cum equo [Fol. 20.] in unum globum, uersis uestigiis, in paludem deiecit. Absor[p]tique <sup>2)</sup> sunt ambo, scilicet rex cum sonipede, in profundo bituminis nec unquam postea uisi sunt.

Rege igitur Gundebaldo in palude submerso, quia propter uie artitudinem equum Meriadocus circumflectere minime poterat, usque ad aulam progressus est. Ex cuius aduentu milites, custodes palatii, regis interitum cognoscentes, sine mora in ultionem domini <sup>3)</sup> in eum unanimes irruissent, ni pacta condicio et lex statuta uetuisent. Sanctitum namque inter regem et Meriadocum iureiurando, suo uniuerso audiente exercitu, fuerat, ut, si, illo deuicto, Meriadocus uictor existeret <sup>4)</sup>, ob ipsius necem nil prorsus <sup>5)</sup> mali a suorum quoquam pateretur, et, quia herede carebat, suo quoque libere potiretur imperio; tot quippe ante <sup>6)</sup> Meriadocum secum confligentes prostrauerat, ut nec ipsum quidem sibi posse resistere certus extiterit, ideoque pactum huiusmodi quasi pro ridiculo cum eo inierit. Sed longe aliter quam sperabatur contigit. Aulici igitur, tum <sup>7)</sup> condicione sanctita constricti, tum eius probitatem admirati, non solum ei nocere cauerunt, uerum etiam cum ingenti ipsum laude susceperunt, ut dominum acclamantes <sup>8)</sup> illum dignum imperio, qui uirum contriuerit, cuius impetum neminem unquam ferre potuisse constabat. Arma itaque thesaurosque ei contradunt. Mittit confestim pro sociis ad castellum de quo ad bellum egressus est. Nunciatur quoque [Col. 2.] res gesta per reliqua oppida confinia. Conueniunt ad Meriadocum principes; coadunantur militum cohortes; in regni gubernatorem ab omnibus assumitur, summaque rerum potestas ei conceditur. Dedisur illi uniuersa prouincia; totius regni cessit potencia. Meriadocus autem, eorum liberalitati et munificencie debitas gratias referens condignisque muneribus singulos remunerans, illis in commune insinuat, quod miles sit imperatoris; quod ab

<sup>1)</sup> tantum.      <sup>2)</sup> *Both MSS. have* absortique.      <sup>3)</sup> L, ulciorem dum.

<sup>4)</sup> L, exissteret.      <sup>5)</sup> L, prosus.      <sup>6)</sup> L, autem.      <sup>7)</sup> L, cum.

<sup>8)</sup> acclamantes.

eo ad subiugandos hostes directus; quod hiis rebus maxime suam operam adhibuerit, ut filiam imperatoris a captiuitate excuteret; quod quicquid <sup>1)</sup> illis in regionibus adquisisset uiribus et nomini imperatoris ascriberet; quod imperator <sup>2)</sup> sibi filiam se in matrimonio daturum, si eam e Gundebaldi posset manibus eripere, spoponderit; propter que omnia oportere se consensu, consilio et ordinacione imperatoris agere, que agenda erant super regnorum que <sup>3)</sup> assecutus fuerat regimine. Ad hec principes ex communi responderunt consultu, se nichil imperatori debere; se nichil ex ipso tenere; se nunquam sub eius dicione fuisse; se nec timore nec uiribus imperatoris sibi cessisse. Si traditum a se principatum in antiqua libertate uellet tueri, gratum illius sibi foret dominium; si sub imperatoris deliberaret transferre <sup>4)</sup> imperium, iret quo uellet, ut uenerat; ipsi sibi alium regem preficerent. Dum hoc inter eos diu uentilatum fuisset, tandem in [Fol. 20b] hac se[n]tencia consenserunt principes, ut, si imperator ei suam filiam in coniugium traderet, regnum suum imperatoris dicioni subigi non refutarent; sin autem, id nullo modo fieri paterentur. Tali fine conuentus soluitur. Meriadocus autem, munitis undecumque urbibus et castellis, ad puellam rediit, a qua cum magna triumphali pompa magnisque <sup>5)</sup> occurrencium est exceptus preconiiis.

Dum autem Meriadocus in hiis esset occupatus negociis, ingens bellum inter imperatorem et regem Gallie exoritur, quo imperatorem ualde comprimi et coartari contigit. Rex quippe Gallie ex inproviso super eum ducens exercitum, longe lateque eius depeculiatas prouincias, quasdam quoque preclaras urbes et municipia expugnauit, ciues captiuauit, reliqua omnia ferro et flamma pessumdans. Tres eciam ipsius duces cum maxima multitudine sibi occurrentes prostrauit omnemque eorum usque ad internicionem fudit exercitum. Imminente igitur sibi rege et assidua infestacione incumbente, compulsus est imperator cum eo pacem firmare talique <sup>6)</sup> condicione inire concordiam, ut filiam suam quam Gundebaldo Meriadocus eripuerat maritali lege coniungeret, concessis ei omnibus que de suo imperio armis optinuerat; iam quippe ei Meriadocus uni-

<sup>1)</sup> quidquid.<sup>2)</sup> imperatorem.<sup>3)</sup> quo.<sup>4)</sup> sub imperatore deliberare tran[s]ferret.<sup>5)</sup> L, mangnisque.<sup>6)</sup> L *omits* que.

ersa a se gesta scripto innotuerat. Cauit autem diligentissime imperator ne quod [Col. 2.] cum rege Gallie super filie sue desponsacione conuenerat ullo modo Meriadoco patefieret; unde et ad huius rei noticiam non nisi consiliarios suos quemquam admiserat. Nouerat enim probitatem Meriadoci et quantum in re militari ualeret quantumque iam sibi ex duobus regnis que adquisi[u]erat robur accreuisset. Studuit itaque eum fraude circumuenire, qua filiam suam de manibus eius auferre ipsumque sui potestati posset subigere.

Hec imperatur apud se et cum amicis deliberans duos nobilissimos proceres, xl suo in comitatu <sup>1)</sup> milites habentes, ad Meriadocum cum suis signatis direxit apicibus, quibus primum Meriadocum laude efferebat <sup>2)</sup> multiplici, illum patronum et tutorem sui sepe clamitans imperii. Deinde dignas laboribus ipsius remunerationes promittebat; quedam quoque de propriis <sup>3)</sup> negociis que circa se uersabantur interserebat <sup>4)</sup>. Ad ultimum uero mandabat et precipiebat illum sine dilacione ad se properare, suam filiam cum principibus utriusque regni adducere <sup>5)</sup>, tum quia eam uisendi nimio <sup>6)</sup> detinebatur affectu, tum quod nupcias eiusdem peragere festinaret, quas se absente perfici nolebat, tum eciam ut <sup>7)</sup> principes quos conuenire iubebat sibi dedicionem facerent. Meriadocus autem, huiusmodi ab imperatore mandata suscipiens, magnum sue glorie ex dictis ipsius repu[Fol. 21.]tabat emolumentum accidisse, non perpendens hamum cibo tectum, uenenum melle dulcoratum, uerba captancia deceptionis blandiciis illita extitisse. Nec mora, procerum coegit concilium, in quorum audientia mandata imperatoris recitari iussit. Quibus auditis, confestim fauor cunctorum eum assecutus est, illum dignum acclamantium <sup>8)</sup> regni gubernacione qui tot et tanta a tanto principe percipere meruisset laudum preconia; promiseruntque se cum illo una ituros eique in omnibus que imperasset obsecundaturos et quicumque casus manerent socios fore atque participes.

Cum maximo igitur decore atque nobilitate profeccione parata, Meriadocus, assumpta filia imperatoris, iter propositum arrip[u]it. Comitabantur <sup>9)</sup> autem eum xii comites ingenuitate

<sup>1)</sup> L, commitatu.

<sup>2)</sup> L, afferebat.

<sup>3)</sup> L, propriiis.

<sup>4)</sup> L, interserabat.

<sup>5)</sup> L, abducere.

<sup>6)</sup> L, immo.

<sup>7)</sup> Omitted in L.

<sup>8)</sup> L, acclammancium.

<sup>9)</sup> L, commitabantur.

et diuiciis conspicui <sup>1)</sup> procerumque multitudo usque ad lxxxiiii quos non minus xx milia militum sequebantur. Nam cum tanta militum copiositate aduenit, ut etiam imperatori terribilis uideretur. Aduentanti autem imperator quasi gratulabundus occurrit, aliud uultu pretendens quam quod mente machinabatur. Jussit autem omnem turbam que cum eo uenerat, exceptis primoribus, circumcirca per uillulas et castella hospitari, uolens, si quid accidisset, omne robur exercitus ab eo remotius consistere, quatinus eorum presencia ei minime foret presidio. Primores autem et principes cum Meriadoco <sup>[Col. 2.]</sup> in suo excepit palacio. Aggregauerat autem et imperator innumerabilem miliciam, ita ut uix urbis qua morabantur menia ipsam capere[n]t. Nata[m] uero suam statim, ubi aduenit, a consorcio Meriadoci remouens <sup>2)</sup>, in celsiori turre constituit, adhibita ei <sup>3)</sup> diligenciori custodia. Ne tamen dolus pateret, aditus ad eam Meriadoco minime negabatur; sed quid inter eos gereretur suis sedulo rimari iussit, occasionem aduersus eum querens qua iuste uideretur eum grauare debere.

Nunciatur imperatori interea ab insidiantibus, Meriadocum cum filia sua sepius secreta uerba conserere, oscula inmoderacius imprimere et striccioribus stringere colla complexibus. Quod imperator audiens ad suam exercendam nequiciam se uiam reperisse <sup>4)</sup> congratulatus est <sup>5)</sup> ualde. Conuocat igitur omnes principes qui ad curiam conuenerant una cum Meriadoco et suis proceribus, induxitque palacio, quasi cum eis super aliquo consultaturus negocio. Uniuersam <sup>6)</sup> autem reliquam turbam clausis iussit amoueri foribus. Occuluerat <sup>7)</sup> autem et infra palacium et extra in pomerium quo ab aquilonari parte ambiebatur palacium ualidam manum armatorum usque ad mille quingentos milites, quibus signum dederat, quid quando agere proposuerat. Facto igitur concessu nobilium et silencio imperato, "Non uos," ait imperator "O patres et principes, latere existimo, quo affectu meos fami<sup>[Fol. 21b.]</sup>liares semper coluerim uel quibus honoribus mihi fideles <sup>8)</sup> extulerim quantisue <sup>9)</sup> sub me militantes sim solitus remunerari <sup>10)</sup> stipendiis. Cum amicis mihi namque est secretorum communicatio cum de me iam bene meritis regni

<sup>1)</sup> conspicium.<sup>2)</sup> amouens.<sup>3)</sup> illi.<sup>4)</sup> L, repperisse.<sup>5)</sup> L *omits* est.<sup>6)</sup> L, Uniuersum.<sup>7)</sup> Oocculerat.<sup>8)</sup> fideles mihi.<sup>9)</sup> quibusue.<sup>10)</sup> remunerare.

tuicio, cum mihi militantibus thesaurorum particio. Illis diligentem, istis liberalem, reliquis<sup>1)</sup> aut[em] ex[h]ibere munificum me semper studui. Hinc amicorum constanciam, procerum fidelitatem, militum uero singularem circa me comparauī uirtutem. Argumentum mee oracioni hic qui adest Meriadocus existit<sup>2)</sup>, quem quam fauorabiliter ad me aduentantem exceperim, ad quante dignitatis gradus sublimauerim<sup>3)</sup> satis habetur compertum. Primum namque ex stipendario in numero meorum familiarium eum acciui<sup>4)</sup>; deinde gregariis uniuersis et stipendariis militibus meis prefeci; auricularem et consiliarium meum constitui; preclaras illi quoque prouincias ad regendum tradidi; hiisque satis maiora ei conferre proposui, tum ob illius uirtutem, tum quod id mee glorie rebar comparere. Quidem strenuum<sup>5)</sup> eum fateor multisque<sup>6)</sup> pro me sudasse laboribus. Verumptamen queso cuius tociens triumphauit uiribus? Nonne meis? Nonne robore<sup>7)</sup> mei exercitus uictor exstitit? Cuius est suffultus diuiciis? Nonne suis ex meo erario stipendia prebebantur militibus? Duo quidem regna subegit. Sed quomodo? Decertante meo exercitu. Natam quoque meam de manibus Gundebaldi excussit. Sed per quid? Per industriam<sup>[Col. 2.]</sup> mee ipsius filie. Nichil ergo absque meo egit amminiculo. Vt tamen meam in eo liberalitatem et munificenciam ostenderem, super omnem quem ei ante honorem contuli, deliberaui meam copulare filiam, augere diuicias insuper et terciam partem mei imperii eius subdere<sup>8)</sup> dominio. Idque exequi iam festinassem, nisi scelus ipsius interuenisset quod me a meo diuertit proposito. Tanto namque ipse Meriadocus in me excessit facinore, ut non solum<sup>9)</sup> promissis<sup>10)</sup> destitui beneficiis, uerum eciam sit dignus dirissimis<sup>11)</sup> subigi suppliciis. Meo quippe dedecori dedit operam nilque pudibundius quam quod gessit inferre potuit. Pudet me meimet<sup>12)</sup> ipsius proferre uerecundiam. Nisi tamen proferatur a uobis, sciri non potest filiam meam quam me more regio<sup>13)</sup> desponsaturum nouerat, me insciente, oppressit, uiolauit, et, ut puto, sicut uenter tumescens innuit, grauidam reliquit<sup>14)</sup>. Meam munificenciam sua preuenit nequicia, illamque sibi prostituit que

1) L, reliquiis. 2) exstitit. 3) L, sullimauerim. 4) L, asciui.

5) L, strenuum. 6) L, militisque. 7) L, corrobor. 8) subdere eius.

9) *Omitted.* 10) L, promissus. 11) durissimis. 12) memet

for me meimet. 13) sibi *after* regio. 14) L, reliquid.

sibi illibata desponsari debuit. Apud uos igitur meam depono querelam, expectaturus quid uestra super hoc censura, equitate dictante, censeat.“

Ad hec Meriadocus, ultra quam credi potest miratus<sup>1)</sup> et ob inauditam prodicionem que sibi intentabatur ira feruescens, dum in medium prosilisset, ut ab illatis se excusaret calumpniis, confestim qui in latebris<sup>2)</sup> erant, accepto signo, hinc et inde eruperunt<sup>3)</sup> armati. Meriadocum cum sociis, strictis gladiis, circum [Fol. 22.] dederunt, circumdatos ut inermes ceperunt, captosque abducentes in arcem<sup>4)</sup> fortissimam que confinis erat palacio sub arta incluserunt custodia. Eadem quoque tempestate destinavit imperator quatuor legiones per circumiacentes uillulas ad Meriadoci occupandum exercitum, dato precepto, ut Meriadoco fauentes ergastulis manciparent, qui autem niterentur resistere gladiis cederentur. Ex quibus plurimi, prodicione comperta, fugam inierunt, quidam uiriliter pungnantes interfecti sunt, reliqua multitudo usque ad xiii m[ilia] sese imperatori dederunt; sparsim quippe per uillas hospitati fuerant, unde leuiter ab imperialibus, ut incauti et dispersi, occupati sunt. Imperatoris autem filia ubi qua fraude sit circumuentus Meriadocus audiuit, tam ingenti est absor[p]ta<sup>5)</sup> merore<sup>6)</sup>, ut uix a propriis manibus abstineret, quin semet ipsam interficeret. Continuit tamen mentis ardorem, certa de futuris existens, quod Meriadocus, si posset euadere, uicem suis proditoribus recompensaret.

Uicesimo autem die quo hec gesta sunt rex Gallie cum magna nobilitate aduenit, sibi pactam filiam imperatoris in uxorem ducturus. Verum ubi ad puelle uentum est colloquium, remque secrecius et diligencius inuestigans, eam grauidam rex<sup>7)</sup> deprehendisset, ilico, quasi hoc<sup>8)</sup> in iniuriam suam factum fuisset, ipsius repudiauit connubium, se scortum in coniugium abiurans umquam duc<sup>[Col. 2.]</sup>iturum. Federa quoque que cum imperatore inierat sine dilacione abruptit, id in suum dedecus machinatum fuisse sepius inculcans. Nil tamen quod<sup>9)</sup> ei iure belli abstulerat penitus restituere uoluit, sed, fracta pacis condicione bellicque renouato tumultu, passim imperatoris depredabatur

<sup>1)</sup> admiratus.

<sup>2)</sup> lateribus.

<sup>3)</sup> proruperunt.

<sup>4)</sup> L, artem.

<sup>5)</sup> Both MSS. have absorta. <sup>6)</sup> L, merrore. <sup>7)</sup> rex is put before eam.

<sup>8)</sup> Omitted in L.

<sup>9)</sup> L, que.

prouincias. E contra imperator, ubi de pace sibi spes excidit, congregat<sup>1)</sup> et ipse non paruas tam pedestrium quam equestrium copias, furentique regi maturat occurrere. Certus ab utrisque dies certaminis indicitur, quo quis eorum adeptus fuisset uictoriam alterius potiretur imperio.

Meriadocus interea prefati turri tenebatur inclusus. Verum propter bellorum euentus laxiori seruabatur custodia. Imperator enim<sup>2)</sup> facti penitens a uinculis immunem eum<sup>3)</sup> esse preceperat, sperans animum eius se aliquo modo posse lenire. Dolebat enim grauiter, quod prodicionis pro eo arguebatur crimine, uirum quod<sup>4)</sup> sibi utilem perdidisset, regemque nichilominus sibi<sup>5)</sup> hostem existere. Postquam autem Meriadocus bellum parari cognouit, qualiter euadere posset apud se sedule deliberabat. Segregatus namque a sociis per se solus manebat. Quid[d]am autem insolitum machinatus est, sicut mens hominis, ubi magis artatur, magis artificiosa sepius inuenitur. Quodam igitur ues<sup>[Fol. 22b.]</sup>pertino tempore omnes pannos quos habebat, exceptis lineis, in frusta conscidit<sup>6)</sup>, ipsasque scissuras ad instar funiculi ad inuicem connexuit, funemque longissimum ex conscissa<sup>7)</sup> ueste contexuit. Quem eciam trabe ligatum per quandam humiliorem fenestram deorsum deposuit, per quem ipse ad terram confestim descendit. Deinde, ut specie canis excubias falleret, usque ad uallum manibus pedibusque repebat. Quo sine aliquo impedimento transito, ad domum cuiusdam militis, qui in uicino degebat sibique erat familiarissimus, citissime tendebat. A quo quidem ubi quis esset agnitus honorificentiss[im]e susceptus est et omnibus refocillatus deliciis. Tribus autem diebus cum eo perhendinauit. Quarto uero locum certaminis peciit una cum suo hospite, qui eciam adinuenit sibi in armis et equis queque erant necessaria.

Pugne dies illuxerat, et a suis ducibus armis septus uterque in campum decertaturus producit exercitus. Meriadocus in<sup>8)</sup> prima fronte se regalibus latenter ingressit cohortibus. Nulla mora, distinctis et ordinatis aciebus, discurrunt<sup>9)</sup> pedites; congregiuntur equites; clamor ad sidera tollitur; cominus eminusque pungnatur; corruunt passim uulnerati; nunc hac, nunc

<sup>1)</sup> cogregat.

<sup>2)</sup> *Omitted.*

<sup>3)</sup> eum immunem.

<sup>4)</sup> uirumque.

<sup>5)</sup> sibi nichilominus.

<sup>6)</sup> L, concidit.

<sup>7)</sup> L, concissa.

<sup>8)</sup> uero

*before in.*

<sup>9)</sup> L, discurrunt.

illac, uicti uictoresque pellunt et propelluntur. At Meriadocus, inter primos se semper agens, principem milicie imperatoris obuium habuit. [Col. 2.] Cum quo congressus se in necem<sup>1)</sup> medio campo prostrauit ac eius equum abduxit. Post hunc cuidam duci qui primam conducebat aciem occurrit. Huic quoque sub cauo pectore ferrum recondit mortiferum, abducensque sonipedem illum in suo sanguine uolutantem reliquit<sup>2)</sup>. Tercium imperatoris nepotem, qui post eum imperaturus credebatur, furibundus excepit; nec meliori omine<sup>3)</sup>, istum quippe cum equo in una deiectum congerie nece mulctauit<sup>4)</sup> tristesque manes ad Tartara misit. Deinde orbiculatim inter utrasque perequitans acies, quasi imperialibus insultaret, splendidam in eos lanceam uibrabat atque ad suum laccessibat congressum.

Imperator autem<sup>5)</sup>, ex interitu suorum optimatum et familiarium tanto accepto infortunio, animo nimis torquebatur, atque, nisi in eo uindicaretur, mori mallet quam uiuere. Ignorabat tamen quis esset. Cumque illius congressum nullum suorum amplius conspiceret audere excipere "Occumbam" exclamauit "cum ceteris, nisi hos qui occubuerunt ulciscar." Equum igitur calcaribus subducens ad cursum coegit Meriadocumque prefixa cuspidе omni uirtute peciit. E contra Meriadocus totis habenis in imperatorem admisit sonipedem atque in eum preceps irruit. Eoque imperatorem aggressus est impetu, ut nec clipeus obstiterit nec lorica, quin ualida impacta dextra lancea ei penetralia transuerberaret et cum [Fol. 23.] calido sanguine spiritum per auras eliceret. Dum autem corrueret "Qualia" inquit<sup>6)</sup> Meriadocus "mihi, O imperator, prebuidisti stipendia, talia et ego tibi impendo seruicia." Hec dicens, se continuo cateruis armatorum immiscuit, ne cui comperiretur quis esset euadere cupiens. Rex autem quecumque gesserat sedulo conte[m]platus lumine mittit statim post eum qui illum ad se cum honore deducerent, ne tam probus miles suam euaderet noticiam, et quia ipsius gestiebat remunerari uirtutem qua de tam ualido hoste triumphauerat. Cumque ante se ductus fuisset Meriadocumque cognouisset, cuius probitas sibi satis relata fuerat, rex subridens "Meriadoce, Meriadoce," ait

<sup>1)</sup> L, semi-necem.

<sup>2)</sup> L, reliquid.

<sup>3)</sup> L, homine.

<sup>4)</sup> In L *cancelling dot under c.*

<sup>5)</sup> uero.

<sup>6)</sup> L, inquit.

“e<sup>1</sup>) merito in illum talia exercuisti quem tante perfidie constat in te co[m]misisse facinus. Laborasti pro me, nec ero tibi ingratus, sicut ille exstitit. Ille tibi uxorem mei causa abstulit. Ego uero illam restituam.”

Neci igitur imperatore tradito, ipsius totus dispergitur exercitus. Verum non multum post regis Gallie dicioni cum vniuerso imperio subditur. Rex autem, imperii potitus gubernaculo, Meriadoco confestim suam coniugem cum omnibus que ipse Meriadocus conquisi[u]erat restituit; insuper et magnas possessiones ei adiecit; suos proceres in custodia detentos<sup>2</sup>) ei reddidit eumque secundum a se super totum suum imperium constituit. Nascitur post hec Meriadoco filius, ex quo multi reges et principes processerunt. Meriadocus uero in omni probitate consenuit<sup>3</sup>).

## De ortu Waluuanii nepotis Arturi.

[Cott. MS. Faustina, B. VI.]

[Fol. 23, col. 2.] Vterpendragon rex, pater Arturi, omnium Britannie confinium prouinciarum sue dicioni reges subegerat, tributariosque efficiens eorum filios partim loco obsidum, partim honestate morum militarique erudiendos disciplina sua in curia detinebat. Inter quos Loth nepos [Si]chelini regis Norgwegie educabatur, adolescens<sup>4</sup>) mirandus aspectu, robore corporis animique uirtute peditus, unde et regi Vthero eiusque filio Arturo ceteris suis coetaneis kerior habitus ipsius secreta cubiculi continue frequentabat. Erat autem regi filia Anna dicta incomparabilis pulcritudinis, que cum matre regina in thalamo morabatur. Cum qua dum predictus adolescens sepe iuueniliter luderet et iocosa secretius uerba consereret, utrique alterutro capiuntur amore. Alterni tamen affectus diu ab invicem cum timore tum pudore dissimulati sunt. Verum quia ad instar flamme amor quo magis tegitur, eo magis accenditur, indeque capit augmentum unde minui festinatur, magnitudinem tandem amoris in se continere non ualentes, que mente conceperant mutuo

<sup>1</sup>) *Omitted.* <sup>2</sup>) L, decentos. <sup>3</sup>) *Explicit ad the end.* <sup>4</sup>) Ms. adoloscens.

patefaciunt. Sui igitur uoti compotes effecti assensum uoluptati adhibent, statimque illa impregnata intumuit. [Fol. 23 b, col. 1.] Pariendi uero appropinquante termino, egritudinem simulans secreto cubat cubiculo, unam tantum pedisequam huius rei habens consciam. Tempus tandem quo fetum expelleret aduenerat, paruulumque eleganti forma enixa est. Conduxerat autem ditissimos e transmarinis finibus commercia sectantes pactaque cum eis sub iureiurando fuerat<sup>1)</sup>, ut statim ubi in lucem prodiret, ne a quoquam comperiretur, secum suam in patriam infantem abducerent ac usque adultam etatem diligenter educarent. Natum itaque infantulum, nemine sciente, negotiatores suscipiunt, cum quo genitrix eis auri et argenti preciosarumque uestium innumerabilem copiam contulit. Tradidit quoque ingentis precii pallium insertis gemmis auro undique intextum necnon et anulum lapide smaragdino insignitum, quem a rege custodiendum acceperat, quo ipse dumtaxat festiui diebus uti solebat. Cartam eciam regis sigillo signatam addidit, cuius textus eum certis insinuabat indicibus ex regis Norwegie nepote sororeque Arturi progenitum Waluuaniumque a genitrice nominatum et propter regis timorem ad extraneas fuisse destinatum prouincias. Hec ideo illa, scilicet pallium anulum et cartam, prouido usa consilio cum eo prebere studuit, ut, si forte quandoque rediens a parentibus [Col. 2.] non agnitus refutaretur, signum certitudinis exhiberent et per eorum indicia ad parentum perueniret noticiam.

Negotiatores igitur sue tuicioni commissum paruulum tolentes nauem con[s]cendunt, datisque uentis carbasis alta sulcantes equora viij tandem die Gallicanas allabuntur<sup>2)</sup> ad horas, nactique<sup>3)</sup> continentem duobus miliaris a ciuitate Narbonensi appulsi sunt. Quo ubi applicuerunt sale reumateque maris tabentes, ad urbem se spaciatur, lintre in portu relicto, omnes properant, unum tantummodo puerum qui suas res lactentemque in cunis iacentem tueretur deserentes, remocius quippe ab urbe sub prerupta rupe appulerant nullumque interim ratem aditurum

<sup>1)</sup> *Paul Meyer, p. 143, says that this should read fecerat. But why change when pacta . . . fuerat is obviously the pluperfect of the deponent, paciscor? For a similar separation of the parts of the compound verb-form see p. 46, Sanctitum . . . fuerat and, p. 73, Missus . . . fuerat.* <sup>2)</sup> Ms. alabuntur. <sup>3)</sup> Ms. uactique.

credebant. Sed, illis egressis, forte quidam piscator e uicino pago, Viamundus uocabulo, rebus quidem pauper sed genere et moribus honestus, ut moris cotidie habebat, cum coniuge per litus gradiebatur, inuestigans si piscem inuenire potuisset freti retractu in continenti destitutum, cuius sibi precio uictum acquireret. Hic carinam appulsam intuitus, ceteris omissis, illuc confestim tetendit, ingressusque neminem excepto puero qui ad eius tutelam relictus fuerat et illum quidem dormientem repperit. Videns autem paruulum prestanti forma nauemque sine custode omnibus refertam diuiciis suamque considerans paupertatem quam ibi, for<sup>(Fol 24, col. 1.)</sup>tuna fauente, releuare poterat—ut in prouerbio dicitur, oportunitas loci et temporis reddit latronem—quicquid maioris estimacionis in auro et argento uariaque suppellectili sibi uidebatur diripuit. Infantem quoque et thecam ad capud eius stantem in qua pallium anulus et carta continebantur uxori tradens, opibus honesti ad sua cum festinatione, nullo negotium aduertente, abscesserunt. Institores autem post paululum ad naualia regressi dampnum sibi illatum rebus sublatis offendunt. Cuius rei euentu inopino dolore perculsi maximoque merore consternati ad gemitus et fletus omnes conuersi sunt, diemque in lamentacionem continuauerunt et maxime ob infantis surrepcionem quem sue fidei constabat creditum. Moxque ad hoc idoneos electos per uicina litora ruraque nuncios mittunt, qui rem diligenter indagarent et qui sibi tantum intulissent discrimen inquirerent. Sed quoniam quod omnium latet noticiam difficile deprehenditur, nichil certitudinis anticipantes, ad nauem qui missi fuerant mesti remearunt.

Viamundus autem subtractam cum infantulo substantiam ad casam deferens oculuit, ipsumque loco filii, quia proprio carebat, adhibita diligencia enutriuit. Verebatur tamen opulenciam qua pollebat in palam proferre—quia et egestas qua hactenus afficiebatur exstabat notissima et furti quod commiserat adhuc fiebat questio—ne opum ostentacione perpetrati sceleris infamia notaretur. <sup>[Col. 2.]</sup> Septem autem annorum transcurso spacio Romam pergere deliberauit, et facti penitudine ductus et quod non dubitabat se illo ut in extranea regione suis facultatibus licite posse uti. Omnibus igitur uie necessariis paratis et compositis, uxore filio adoptiuo familia-

que comitantibus, cum uniuersa substantia iter arripuit inque breui sane et prospere Romana menia attigit. Ingressus autem omni die urbem circumquaque circumibat, cunctaque perscrutans, statum loci, mores ciuium et nomina senatorum<sup>1)</sup> ac principum<sup>2)</sup> callide inquirebat. Roma uero ea tempestate ui barbarorum capta et subacta fuerat et pene usque ad internicionem desolata, muris dirutis, edificiis combustis, ciuibus captiuatis et dispersis uariisque suppliciis interemptis. Sed nouus in imperio imperator successerat, qui ruine urbis condolens diruta reedificabat, ciues dispersos co[n]gregabat, captos redimebat, summopere dans operam eam ad pristinae felicitatis statum reducere. Quibus Viamundus agnitis et ut erat astuti ingenii, rem sibi intelligens ad uotum succedere, nil moratus, se egregio cultu adornauit, seruos et quam plurima mancipia a uicinis oppidis magnosque apparatus comparauit, seruorumque numerosa turba uallatus per mediam urbem ad palacium tendit, omnibus spectaculo factus cum ex splendidis ornamentis tum ex se stipancium multitudine, veniensque [Fol. 24b, col. 1.] ad imperatorem honorifice suscipitur. Cum quo demum colloquia conserens [narravit] se ex nobilissima Romanorum oriundum familia Gallieque partibus commoratum populi ducatum habuisse, sed, audita urbis clade et infortunio, se conciuium uires adauctum illo properasse, utque sibi cum suis habitandi in ea locum tribueret suppliciter flagitabat. Imperator autem, eum non parue generositatis cum ex ueneranda canicie cum uariarum decore rerum tum e satellitum numerositate estimans et coniciens, quod ad se uenerit gratias agit, seque eum, si in urbe commoraretur, multiplici donaturum spondet honore. Deditque illi aulam marmoream mire structure stupendisque comptam edificiis pre foribus sui palacii, que Scipionis Affricani testatur fuisse. Municipia quoque uineas et agriculturas extra urbem contulit suis seruituras expensis.

Tante itaque fortune Viamundus ultra omnem estimacionem nactus beneficia se tam lepide tamque decenter et generose agebat, ut imperatorem senatum populumque in sui admirationem converteret omniumque se amatum traheret affectus celebrisque sermo de sua largitate et munificencia per totam

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<sup>1)</sup> Ms. sanatorum.

<sup>2)</sup> Ms. principium.

urbem clam palamque ferreretur; senatorum quippe et nobilium Rome ad eum cotidie conuentus fiebat, nec non et ab aula imperiali pretextati pueri militumque turba ob gratiam paruuli confluebant <sup>[Col. 2.]</sup>, quos uariis deliciis oppipatis<sup>1)</sup> conuiujs donisque honorabat largissimis. Crescente interea etate puero, crescebat et animi uirtute et corporis habilitate, suique genitoris qui credebatur emulator existens, industrie facecie probitatieque studebat. Frequentabat et ipse palacium familiarisque cum subditis habebatur principi. Quedam enim in illo ingenite uigebant uirtutes<sup>2)</sup> quibus se uidencium animos ad se amandum extorquebat et alliciebat. Erat siquidem procera decentique statura, lepido gestu, pulcra facie, ingentique predictus fortitudine. Jamque duodecimum eui annum attigerat, cum Viamundus graui tentus egritudine lecto decubuit. Qui, ingrauescente languore, dum sibi uite finem imminere cerneret, per primores ciuitatis imperatorem papamque Sulpicium, per id tempus apostolice sedi presidentem, ut ad se uenire suaque colloquia dignarentur plurimum exorabat. Illi autem tanti uiri preces, quem ob morum liberalitatem non parum dilexerant, minime renuentes, assumptis secum uiris excellencioribus ciuitatis, grauuido<sup>3)</sup> affectu ad eum conuenere. Aduenientibus uero Viamundus primum de impertitis sibi ab illis beneficijs debitas grates exsoluit, deinde, eos secreto conuocans, uite prioris statum, quo casu tantarum diuiciarum gloriam adeptus fuerit puerumque quem educabat reppererit, totiusque uite ordinem seriatim exposuit. Subiunxitque: "Hoc estuanti" inquit "animo uestre <sup>[Fol. 25, col. 1.]</sup> celsitudini sepius intimare deliberaui sed semper temporis oportunitatem opperiens usque ad presens distuli. Nunc autem ultimo fato incumbente ea fateri compulsus, licet quod postulo homini seruilis condicionis a totius orbis dominis iuste negari<sup>4)</sup> possit, tamen amicicie familiaritatisque memores quibus me dignati estis mee uos petitioni non abnuere estimo. Est quidem quod uos petiturus acciui, hunc puerum quem loco filii enutriui et cum quo hec omnis mihi rerum copia contigit uestre sullimitatis tuicioni committere, ut eum educantes ad militarem ordinem, dum etas affuerit, promoueatis. Nepotem quippe Arturi regis Britannie—iam enim,

<sup>1)</sup> In Ms. first p is crossed by mistake.

<sup>2)</sup> Ms. uirtutis.

<sup>3)</sup> Ms. grauito.

<sup>4)</sup> Ms. regari.

patre defuncto, [regnum] suscepit—de quo tante probitatis fama ubique uolat, eum esse noueritis, quem a parentum<sup>1)</sup> nobilitate non degeneraturum non dubito. Rem tamen ab omnibus et ab ipso laudo haberi secretam, nec etiam nomen ipsius, donec a suis cognoscatur parentibus, patefiat, quia et hoc carte monimenta que eius testantur prosapiam prohibent. Vbi autem in uirilem etatem proruperit, cum uestris litteris et sue propaginis certis indiciis, que satis apud me habentur probabilia, oro remittatur.“ Puerumque aduocans, qui, quia quo nomine censeretur nesciebatur, usque ad illud tempus Puer sine Nomine uocatus fuerat, imperatoris amplexus uestigia, supplici prece summisque uotis eum commendauit. Loculum quoque quo testamenta a matre contradita continebantur iubens afferri imperatori ostendit. Quibus <sup>[Col. 2]</sup> uisis, imperator, uiri liberalitatem circa puerum habitam multa laude efferens, puerum iniectis brachiis suscipit, se eius uoluntati per omnia satisfacturum spondens. Sicque Viamundus quod maxime affectauerat pro uoto adeptus, imperatore assidente, letus defungitur, maximeque lamentacione cunctorum [in] monumentis nobilium, constructa desuper ab imperatore miri operis piramide, sepelitur.

Post Viamundi autem obitum Puer sine Nomine ad palacium iussu principis ductus inter regales pueros annumeratur. Trium uero annorum emenso termino, xv scilicet etatis anno, sua probitate exigente, armis ab imperatore instruitur. Cum quo et uiginti alios iuuenes ob gratiam ipsius milicia donauit. Indequē cum ceteris tironibus iuuentuque Romana ad circum quo cursus equorum fieri solebant progressus, quanta se ea die uirtute egerit, quam strenue gesserit, fauor omnium circum astancium eum prosecutus testimonio fuit. In illo siquidem spectaculo nullus ei resistere, nullus eius uiribus equiparari ualuit, quin quemcunque obuium haberet mutuo congressu<sup>2)</sup> prosterneret. Quapropter, equiriis celebratis, aurea quam rex uictori proposuerat insignitus corona, pompa cum laudibus eum prosequente, in presencia[m] imperatoris adducitur. Quem imperator de singulari probitate non mediocriter collaudans cuiuscumque <sup>[Fol. 25b, col. 1.]</sup> muneris a se uoluisse remunerationem poscere concessit. Ille autem “nil aliud” ait “tuam mihi, O im-

<sup>1)</sup> Ms. apparentum.

<sup>2)</sup> Ms. congressi. *Doubtless the additional stroke at the end omitted by mistake.*

perator, munificenciam opto conferre, nisi ut primam congressionem si[n]gularis pugne que tibi contra tuorum aliquem hostium sit agenda concedat.” Annuit imperator eumque in primo equestrium constituit ordine. Prima uero die qua ipse ad miliciam assumptus fuerat tunicam sibi parauerat purpuream, quam, ad pretaxatum<sup>1)</sup> equestre certamen processurus, armis superinducens, tunicam armature nuncupauit. Dumque a militibus quereretur cur eam super arma induisset—neque enim antea huiusmodi tunica armis septus aliquis usus fuerat—respondit se tunicam armature ad hornatum adhibuisse. Ad quod responsum ei ab omni acclamatur exercitu: “nouus miles cum tunica armature! nouus miles cum tunica armature!” ac deinceps hoc illi mansit uocabulum, “Miles cum tunica armature.” Qui altiori<sup>2)</sup> ab imperatore promotus honore semper ad altiora<sup>3)</sup> uirtutis et probitatis tendebat, cui in omni congressu, in omni certamine, celebre nomen singularisque fortitudo ascribebatur.

Dum hec Rome geruntur, bellum inter Persarum regem Christianosque Ierosolimis commorantes oriri contigit. Ventumque erat ad diem prefinitum certamini et tam equestrium quam pedestrium ingentibus copiis conferte circumstantes acies sibi spectaculum incuciebant terroris, distinctisque ordinibus gradatim [Col. 2.] ad prelium appropriabant<sup>4)</sup>. Jamque tubis clangentibus, tensis neruis, telisque erectis, primipilares dexteras conserere festinabant, dum euo consilioque maturiores<sup>5)</sup> utriusque partis, considerantes tante multitudinis tantique roboris conflictum non sine maximo posse fore discrimine, in medium procedentes, primum refrenant impetum ac de pacis condicione locuturos ad inuicem legatos dirigunt. Diutius autem inter eos locutione habita, tandem in hoc uniuersi dedere consensum, ut hinc et inde unus ad duellum eligeretur et cui cessisset uictoria cederet et rerum unde agebatur dominium. Verumptamen Ierosol[om]itani, quia hoc sine assensu Cesaris, sub cuius degebant imperio, non audebant concedere, sibi dari pecierunt<sup>6)</sup> inducias, donec ad Cesarem super hac re legacionem mitterent et eius uoluntatem agnoscerent; se uero ad hanc paccionem pronos animo, si ab eo concederetur,

<sup>1)</sup> Cp. *Du Cange* under praetaxatus (= praetactus = praedictus).

<sup>2)</sup> Ms. alteriori.

<sup>3)</sup> Ms. alteriora.

<sup>4)</sup> Cp. *Du Cange* under

appropriare (= appropinquare).

<sup>5)</sup> Ms. maceriores.

<sup>6)</sup> Ms. pacierunt.

iureiurando asserebant. Igitur, concessis induciis, qui hac legatione fungerentur eligunt, electosque, postposita dilacione, mittunt, precipientes illis, ut, si Cesarem quod postulabant minime renuere animaduenterent, etiam ad propositum certamen idoneum uirum ab eo flagitarent. Missi itaque iter maturantes ad imperatorem ueniunt inductique [in] senatum uie causam disertissime perorauerunt. Imperator autem, super relatis inito consilio, eorum petitioni concedendum deliberauit, sed quem cum eis<sup>1)</sup> dirigeret dubitabat. Dumque uariis sentenciis sermo intractaretur, res [Fol. 26, col. 1.] Militis cum tunica armature defertur ad aures. Qui, nil moratus, in conspectu imperatoris, sumpta audacia, prorupit atque "O!" ait, "imperator, tue munificencie te opto memorem [esse] qua me ad tyrocinium delectum, me petente, dignanter donasti, ut primum singulare certamen quod tibi tuos contra aduersarios ineundum foret mihi annueres. Ecce non tantum tibi et Romano populo, uerum etiam fidei Christiane a perfidis bellum indicitur. Oro tuam sullimitatem ut mihi quod concessit permittat, quatinus et tue sponsonis effectum assequar et Romani populi dignitatem cultumque religionis ulciscar." Imperator autem, licet tam probum militem et sibi necessarium a se dimittere et tanto destinare discrimini admodum egre ferret, tamen quia sua hoc exigebat promissio et illo ad tale negocium magis nesciebat idoneum—presertim cum ex illius qui mittendus erat fortitudine suorum omnium uires uirtutemque pensandas seque dampnum et dedecus, si uinceretur, lucrum autem et gloriam, si uicisset, manere nouerat—ex senatusconsultu fieri adiudicauit.

Armis itaque bene et decenter instructum et munitum eum imperator cum legatis dirigit, centum ei insuper cum uno centurione adiunctis equitibus, ut et honorifice pergeret et siquid sibi per tanta terrarum marisue spacia aduersi contigisset eorum amminiculo euitaret. Nec mora, uiam ineunt et ad mare Adriaticum deuenientes naues conscendunt. Erant autem rates cum [Col. 2.] eis xvi, quarum alias negociantes alias ad loca sancta properantes ob piratarum seuciam qui per maris latitudinem uagabantur in eorum comitatu coudunaauerant. Hiis igitur coniunctis, portum deserentes in altum de-

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<sup>1)</sup> Ms. eius.

feruntur. Quo diebus xxv tumidis iactati fluctibus, dum nec portum petere nec rectum possent cursum dirigere, undique procellis surgentibus, magnisque circumacti anfractibus, ad quandam insulam gentis barbarice appulsi sunt. Cuius incole tante feritatis existebant, ut nulli sexui, nulli parcerent<sup>1)</sup> etati, quin sontes et insontes ab extranea natione uenientes pari pena multarent. Ideoque a nullo petebantur sectante commercia, sed ab omni gente cui tante infamia nequicie innotuerat uitabantur manebantque in orbe<sup>2)</sup> quasi extra orbem positi, ab omnium consorcio segregati. Nam et omnium pecudum ac uolucrum carne uesci inmodiceque dicuntur, uoluptati subditi, ut nec patres filios nec filii a quibus sint geniti prossus agnoscant. Trium cubitorum statura mensuram non excedit etasque ad quinquagesimum annum protenditur. Raro aliquis infra x uita diffungitur nec quinquagesimum superuiuens annum transgreditur. Cultu cibusque diffusi, laboribus assueti, diuiciis affluentes in propagacione sobolis noscuntur fecundi. Jam uero fama per omnes paganorum regiones percrebuerat, militem ab imperatore missum ad initum uenire duellum cuius congressum nemo sufferre ualebat. [Fol. 26b, col. 1.] Ideoque ad uniuersas sue dicionis insulas [in] Egeo mari—quod transfretaturus erat—adiacentes clanculo mandauerant, ut portus et littora iugi excubacione obseruarent, et, si forte appulisset, opprimerent, ne ad statutum diem uenire potuisset. Nec non et piratas diuersis in locis lata equoris statuerant obsidere spacia, ut, si ab hostia obseruantibus minime lesi euasissent, ab hiis qui per fretum usque discurrebant inopinate exciperentur. Regnabat autem ea tempestate in illa insula quidam, dictus Milocrates, inimicus Romani populi, qui, neptem imperatoris quam regi Illirico dederat ui capiens et abducens, illam insulam potencia occupauerat. Huic quoque sicut et ceteris notificatis insidiis, ciuitates et oppida que uel pelago imminebant seu penes quas aptos<sup>3)</sup> applicantibus portus fore compererat militibus et custodibus munierat, ut et ille transeuntem infestarent et hee appellentes subito inuaderent. Littora autem quibus applicuerant per girum erant circumdata nemoribus, minus tamen opima agrestibus animalibus, unde ob eorum raritatem et ab incolis

<sup>1)</sup> Ms. paterent. *I have adopted Paul Meyer's emendation.*

<sup>2)</sup> Ms. orbem.

<sup>3)</sup> Ms. aptus.

extraneisque superuenientibus arcius seduliusque seruabantur, quorum esu, rege excepto ac eius principibus, nulli fas erat perfrui.

Hanc igitur ubi prefatus centurio cum sua classe est nactus insulam, Miles cum tunica armature, paucis comitantibus, puppim egressus siluas uenatum adiit. Jamque vi prostratis, [Col. 2.] discopulatis canibus, vii insequi ceruum ceperat, dum ecce canum latratus tubarumque strepitus in interiorem siluam positus custos percepit nemoris. Accitisque sociis quorum tutele secum silua tuenda a rege commissa fuerat arma iubet capere. Nam xx milites, qui illam tuerentur, disponebantur, quorum absque licencia nulli tutus in ea patebat ingressus. Arma iussi capiunt atque uenantibus iam preda potitis occurrunt. Querunt cuius licencia regia depopulentur nemora, que nec etiam ingressu pacifico subire cuiquam licebat. Jubentur arma deponere atque pro temeritate patrata iudicium subituri regem adire. E contra Miles cum tunica armature respondit: "Cuius huc aduenimus eiusque licencia nobis necessaria inuadimus, nec arma nisi in uestris uisceribus recondita deponemus."

Dixerat et ualido contorquens<sup>1)</sup> pila lacerto,  
In tumido rigidum congeffit gutture<sup>2)</sup> ferrum,  
Cuius dextra grauis compescuit ora minantis.

Custos autem nemoris saucius ingemuit, sed tamen ipso dolore magis intumuit atque e plaga extractum toto conamine missile in Militem cum tunica armature remisit quod ab eo errore delatum robori infixum est. Nec mora, hinc et inde concurrunt ceteri et nunc cominus, consertis dextris, sibi inuicem uulnera ingerunt, nunc eminus telorum iactu confligunt. Ex parte quidem Militis cum tunica armature plures habebantur sed inermes, cum aduersariis omnium munimen armorum adesset. At Miles cum tunica armature, dum suos cedere uideret hostibus, stricto gladio [Fol. 27, col. 1.] in eorum ducem irruens humo prostrauit, apprehensoque naso cassidis eum ad socios traxit ac uita cum armis destituit. Quibus ipse indutus, propriam hortatus turmam, inuasit hostilem, ceterisque fugatis xiii solus peremit. Fugientes uero per siluarum abdita turba insequitur militum, omnesque quos assequi possunt ad Tartara dirigunt.

<sup>1)</sup> Ms. et torquens. *Paul Meyer (p. 143) pointed out that these were hexameters. In Ms. they are written in prose.* <sup>2)</sup> Ms. gutture.

Cui cedi unus superstes relinquitur, ut tante cladis existat nuncius. Is inter densa fruticum se o[c]culens delituit, donec manus aduersaria discedens se desisteret persequi. Qua recedente, ocius surrexit, regem adiit atque ei que gesta fuerant retulit. Morabatur autem tunc temporis rex Milocrates in finitima ciuitate, quam tribus milibus a mari amenissimo in loco condiderat. Qui, hostium aduentu suorumque militum interitu cognito, missis continuo nunciis, tocius prouincie principes, cum quanta manu ualerent, quantocius conuenire imperat. Illi autem, ut imperatum erat et loco et tempore, cum collecta multitudine adueniunt. Aduenientes autem per uicinos pagos hospitabantur, quia predicta eos ciuitas capere non poterat. Rex uero Milocrates cum eorum principibus quid agendum foret deliberabat.

Interea Miles cum tunica armature, deuictis hostibus, ad naues regreditur, cuius uictorie adeptis remuneratus spoliis omnis congratulatur exercitus. Die autem tertia inceptum affectabatur iter aggredi, sed, flabris obstantibus, in [Col. 2.] loco coacti sunt remorari. Centurio igitur nimis inde afflictus maiores milicie congregat atque ab eis de patrandis negociis consilium expetit. Affirmabat enim regem illius insule eiusque principes ob suorum perniciem iam se contra moueri eosque in ulcionem peremptorum se oppressum ire iam conspirasse, ni discessum citius maturassent. Se autem, sibi aura remittente, inde discendere non ualere, nec tutum fore illuc dicebat manendum, dum nec ad multitudinis repulsionem hostium militum haberetur copia nec suis expensis tam longo in tempore necessaria suppeterent. "Oportet" inquit <sup>1)</sup> "igitur quempiam nostrum uires et consilia inuestigatum ire aduersariorum, ut. cognitis que penes eos factitantur, que nobis agenda sunt utilius prouideamus." Dicta ducis placent atque qui hoc exercean negotium duo de omnibus eliguntur, quorum unus Miles cum tunica armature, alter, Odabel dictus, centurionis exstabat consanguineus, qui et in dubiis prouidi et cauti et in aduersis probi et strenui pre ceteris noscebantur. Hii armis septi iussum iter arripiunt atque per nemus ad urbem tendunt. In cuius silue aditu aper illis immanis occurrit,

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<sup>1)</sup> Ms. inquit.

colla ad modum hastilium setis obsitus, aduncis dentibus rictus munitus, ab cuius ore fulmine euaporante, spumaque per armos fluente, obliquo in illo impetu ferebatur. Miles cum tunica armature autem, illo uiso, de sonipede desiliit, ac splendidum dextra uibrans uenabulum, antequam se copiam aggrediendi haberet, in illo pedes [Fol. 27b, col. 1.] irruit. Cuius fronti inter supercilia infixum spiculum, cetera percurrens, sibi per ilia fecit exitum. Nec tamen statim corruit, sed cum accepto uulnere furorem concepisse uidebatur, ut, tametsi deficiente sanguine uires plurimum defecissent, quantumuis dabatur, eum cum dente impeteret. Op[p]osito uero egide dum ictum Miles cum tunica armature exciperet, euaginato gladio, capud in se furentis abscidit ac eum in suo cruore uolutantem dimisit. Quem equo<sup>1)</sup> impositum ipsius armiger sui ex parte ad centurionem detulit atque citato cursu rediens illum ad urbis ualuas mediante die anticipauit. Ciuitatem autem introgressi palacium adire<sup>2)</sup>, mixtique cum aliis inter regales quasi forent ex ipsis conuersabantur. Innumerosa namque turba eos qui essent non deprehensi sinebat, dum etiam et hoc ad eorum accidisset tutelam, quod illius patrie lingue periciam<sup>3)</sup> non ignorabant. Urbem itaque pagosque quoquouersus perlustrantes uirtutem numerumque milicie inuestigabant aut que presens aderat ceu quam fore uenturam audierant; minime quippe adhuc omnis exercitus conuenerat. Pridie namque rex Milocrates classem Romanorum quosdam exploratum miserat, qui repedantes oppido eum terruerant, se tantam astipulantes armatorum repperisse multitudinem, quantam inermium eius insula nunquam continuisset. Exploratores siquidem a centurione capti fuerant, quos ille<sup>4)</sup> ibi mortem minans<sup>5)</sup> se talia dicturos<sup>6)</sup> sacramento spondere coegerat. Insuper et eis, quo eos [Col. 2.] sibi fideliores haberet, plurima dona largitus ad propria eos dimisit, vnde rex Milocrates classem inuasum ire nisi cum forti manu uerebatur. Germanum autem suum, Buza-farnan nomine, confinia regna regentem per legatos acciuerat, ut sibi in tanta necessitate quanta et quam cicius posset conferret presidia. Cuius eo aduentum expectante, belli prote-labantur negocia. Eo autem die quo Miles cum tunica armature

<sup>1)</sup> Ms. eco.<sup>2)</sup> *Is this intended as the Historical Infinitive?*<sup>3)</sup> Ms. periticam.<sup>4)</sup> Ms. illo.<sup>5)</sup> minantem.<sup>6)</sup> Ms. ducturos.

urbem aduenerat rex forte Milocrates optimatum conuentum coegerat, ab eis sciscitans quid in rebus instantibus factu opus foret. In quo ab omnibus statutum est, ut, eius fratre, rege Buzarfarnan, aduentante, exercitus duabus distingueretur in partibus, e quibus una nauali, alia terrestri aduersarios aggredere prelio, ut nullus fuge locus pateret. Miles uero cum tunica armature, inter alios incognitus residens, singula que dicebantur intenta aure, percepta memori mente notabat.

Jamque Phebus occiderat et rex Milocrates ad prandium festinabat. In cuius comitatu se agens Miles cum tunica armature, sociis se aforis opperientibus, regiam ingreditur, ceterisque discumbentibus, cubiculum quo neptis imperatoris scilicet regina, quam rex Milocrates, ut pretaxauimus<sup>1)</sup>, legitimo uiro<sup>2)</sup> abstulerat, cum suis dumtaxat residebat puellis, nullo subito sciente, tardior quippe ora uisus hebetauerat sed necquid tale posse contingere aliquis autumabat<sup>3)</sup>. Cepit autem quid ageret apud se de<sup>[Fol. 28, col. 1.]</sup>liberare, et quicquid sinistri sibi obuenire ualeret sedulo mentis oculo prouidere. Si enim, ut proposuerat, in thalamo delitescens regi sopito necem inferret, uerebatur<sup>4)</sup> ne et ipse deprehensus similem penam lueret. Si autem, nulla probitate patrata, repedasset, profecto pro inerte timidoque haberetur. Dum talia secum uolueret, quidam miles, Nab[a]or nunccupatus, unus scilicet ex illis quos nuper rex classem centurionis exploratum miserat, missus a rege ad reginam aduenit. Intuebatur eum Miles cum tunica armature nec ab illo aduertebatur; mos quippe est quod in umbra constituti luci presentes clare aspiciant ipsique ab illis incircumspecti maneant. Hunc igitur Miles cum tunica armature, dum cum aliis exploratoribus a centurione captus teneretur, firma iunxerat amicitia, anulumque ei cum purpurea clamide ob sui tradiderat memoriam. Eo igitur uiso, ex amicitia audaciam sumit, eumque ad se clanculo acciens amplectitur, causam aduentus insinuat, atque quedam quibus eius ergasse experiretur prelocutus, fauorem—ubi eum sibi remota fraude animo<sup>5)</sup> aduertit fauere—ad ea que mente perceperat perpetranda sibi subsidio fore supplicatur. Nabaor autem admodum ex eius presencia admiratur et, cur<sup>6)</sup> uenerit cognito, eius remunerandi munificenciam locum se

<sup>1)</sup> Cp. *DuCunge under* praetaxatus (= praetactus = praedictus). <sup>2)</sup> Ms. nuro.

<sup>3)</sup> Ms. attumabat. <sup>4)</sup> Ms. uerberabatur. <sup>5)</sup> Ms. animum. <sup>6)</sup> Ms. cum.

inuenisse gaudebat. Secreciori itaque ei inducto thalamo, "O mi" inquit "karissime! tuo posse maius est quod affectas nec tuis solis uiribus appetendum. Triginta namque forcium <sup>[Col. 2.]</sup> regis accubitus peruigiles ambiunt, uti nec etiam eius familiaribus, usque dum dies luceat, ad eum fiat accessus. Preterea plerisque temporibus industria potius quam uiribus scias utendum, quia etiam ex parte uirium industria multociens quod cupitur prospere efficitur, sine qua ad successum negotii nunquam uiribus uenitur. Hac autem comite, propositum aggredere, me tamen te quo ordine agatur docente. Regina tui nimio detinetur amore teque uel alloqui seu per internuncios tua cognicione ardentissime cupit potiri. A me enim ab exploratoris redeunte officio cuius forme statureque sis sepius est percunctata, quem utrisque incomparabilem esse respondens eius animum in tui accendi amorem, ut potius de tui quam de regis occupetur salute. Quamquam nimirum ut huius regina patrie maximo a rege Milocrate honoris et glorie sullimetur fastigio, tamen, quia se a maritali thoro captam iure predonis menti non excidit, semper se captiuitatis remordet obprobrium, malletque alias cum paupere libera quam hinc omni rerum pompa suffulta degere captiua. Audiens autem te ob ingenitam incomparabilemque probitatem ab imperatore ad pactum destinatum conflictum huc appulisse, toto conamine nititur, omni studio molitur, ut tuum modo adipisci possit alloquium. Sperat namque, si tuam attingat noticiam, se tua uirtute et fortitudine a captiuitatis iugo liberandam et suo marito, cui ab im<sup>[Fol. 28b, col. 1.]</sup>peratore dotata noscitur, restituendam. Sciasque procul dubio omni industria et ingenio illam operam adhibituram, omni ab illa sagacitate curandum, ut tibi uires et ualorem augeat et aduersum regem Milocraten preualere efficiat. Verumptamen, quia mens muliebris leuitatis nota arguitur et ad quoslibet motus inconstancie cicius aura flectitur, prius callide temptandum est quorsum eius uergat affectus. Que, si te adesse comperisset, nec regis timor nec fame pudor eam arceret, quin tecum uerba consereret. Pergam igitur ad eam, regis ei mandata laturus, atque inter cetera de te sollerte mencionem faciens, cui parti eius innitatur inuestigabo uoluntas. Tu uero hic interim rei latenter euentum expecta."

Regina[m] itaque Nabaor adiit; inter quos, dum uaria miscerentur colloquia, de Milite cum tunica armature tandem sermo habitus est. Quem dum Nabaor de miris ab eo patratiss operibus multa laude efferret: "O me felicem!" inquit regina "si apud tam probum uirum mee ualerem miserie querelam deponere profecto! si non ob aliud, saltem ob imperatoris gratiam, cuius neptis ego sum et cuius miles ipse est, me ab huius erriperet tyrannide! Vellem igitur, si quempiam fidelem inuenirem, ad eum nuncium mittere, si quomodo nos uisendi et colloquendi nobis detur facultas." Erat autem Nabaor, cum quo illa loquebatur, unus ex illis quos una secum rex Milocrates seruitutis uinculo mancipauerat. Ideoque <sup>[Col. 2.]</sup> illi, ut suorum secretorum conscio, sue mentis tucius committebat archana. Cui ille respondit: "Nil tuis, O regina, impedimento fore uotis rearis, si tibi dumtaxat huiusmodi inest affectus, nec nunci[i] opus erit, tantum fraus desit, dictis tantummodo concordet uoluntas, et quem adeo affectas presto pro uoto aderit." Illa autem ad hec iurante, id se uelle optabilius fieri quam audere profiteri, Nabaor Militem cum tunica armature ante eam duxit et rem ei pro qua uenerat pandit. Porro, ut superius ostensum est, ille, statura uirilis, decorus exstabat aspectu quo se aspeccientium oculos in se pre decoris admiratione conuerteret. Quem uenientem regina salutans assidere fecit, diuque diligenter eum contemplata tandem lacrimis erumpentibus imo ex pectore suspiria protulit et quibus grauaretur erumpnis aperuit, eum sibi adiciens tantorum malorum posse conferre, si uellet, remedium. Et ille: "Si meum uelle posse comitaretur, nempe nullius in agendo more fieret dilacio. Sed patet regem numero et uirtute nobis prestare milicie et iccirco incertum est quis nos belli maneat exitus. Vnde, si quid calles, quod tuis uotis succedere, quod optatum negotium prospero possit fine terminare, innotesce nec me pigrum desidemue in exequendo aduertes." Ad que dum regina reticens pa[u]lulum que diceret cogitaret, Nabaor ait: "Minime te latet, O regina, regem coadunare exercitum contra hos <sup>[Fol. 29, col. 1.]</sup> dimicaturum, sub cuius frequentia maximam rebus agendis uideo adesse oportunitatem. Poteris enim, si eius tanta cura teneris, et hunc cum sociis ab instanti subtrahere periculo et tuum affectum

adoptatum effectum perducere; regis quippe animus belli occupatus negociis minus de ceteris exstabit sollicitus. Manda igitur centurioni per hunc xl armis instructos huc die postera clanculo per siluarum oppaca delegare, ut sequente die, rege contra se ineunte certamen, te eam tradente, illi ciuitatem occupent, que igne incensa regi suisque horrendum spectaculum, illis autem uictorie causam prebeat.” Illa uero que dicta sunt eum multis precibus peragere rogitat. Ensem regis preterea ac eius arma ei contulit aurea, de quibus fatatum erat quod ab eo deuictus rex regali spoliaretur apice qui preter ipsum ea primitus induisset. Auri quoque et argenti magnique gemmarum precii copiosa accumulauit munera insuper et amicitie coniunxit federa. Quibus gestis, ad socios Miles cum tunica armature festinanter reuertitur, quos ab urbe educens diluculo ad centurionem peruenit; cum, dona sibi collata ostendens, que gesserat, uiderat, audierat, intimaui.

Centurio igitur ultra quam credi potest pro spe exhilaratus uictorie iussit milites qui ad reginam destinarentur eligi. Electis uero Odabel suum prefecit consanguineum, eumque ut caute et prouide sibi commissos duceret hortatus dimisit. Per<sup>[Col. 2.]</sup>gentes itaque ad uineam, que regie confinis erat, die secunda iam uesperascente, peruenere, in qua iussu regine a Nabaor intromissi<sup>1)</sup> nocte tota latuere.

Mane autem illucescente, rex Milocrates contra centurionem conflicturus cum exercitu ciuitatem egreditur, cuius ante maiorem partem, suo fratre duce, hostes autem tergo inuasuram classe permiserat, ut utrimque bello circumdati cicius sibi cederent. At centurio, percognito eorum consilio, naues in continente circum castra locauerat, ut etiam, si opus esset, ad se refugientibus forent munimini. Producit et ipse e castris miliciam, que parum ab ponto tuto<sup>2)</sup> in loco constituerat, militesque turmas in v partitur, quarum medie ipsemet preficitur. Gradiebaturque distincte ex regis aduerso, quem xv milia armatorum stipabant acies. Sed quamuis numero roboreque precelleret bellatorum, spe tamen minime pociebatur uictorie, armis scilicet ablatis in quibus sui regnique constare tutelam nouerat. Que dum iturus ad prelia requireret

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<sup>1)</sup> Ms. intromissis.<sup>2)</sup> Ms. tuo.

et nequaquam inuenisset, omnis boni successus sibi spes menti excidit, nec eā Militem cum tunica armature habere comperiit, donec ipsum illis indutum in campo pungnaturus aspexit. Ad quorum uisum nimis perteritus infremuit, quia hoc quod postea euenit sibi nimis uere ratus expauescebat. Non tamen ab incepto ualebat desistere, quia uel laudabiliter occumbere uel fortiter uincere sue uidebat glorie expedire.

Clangor igitur utrimque tubarum insonuit, quo et animis audacia et [Fol. 29b, col. 1.] hostes aggrediendi signum solet contribui. Manipularesque iam concurrere ceperant, dum ecce fumus de ciuitate in sullime euaporans quid in ea ageretur sui declarabat indicio. Vbi namque rex ad pungnam properans ab illa egressus est, confestim hii qui in insidiis morabantur surgentes illam sue dicioni mancipauerant ac eius suburbana, igne inmisso, accenderant. Flamma autem altiora petente, remocius positis iam ciuibus urbis patebat exit[i]um, ut etiam austro acte per pugnancium ora uolitant tarent fauille. Cor itaque regis pro imminente expauit dis-cidio, atque, certamine inchoato postposito, succursum ire urbi festinabat <sup>1)</sup>).

Agmina turbari telisque manus uacuari,  
Conspiceresque uage et consuluisse fuge.  
Mille uias ineunt, non est tamen una duobus;  
Sic hostes fugiunt ceu canis ora pecus.  
Instat et insequitur contraria pars fugientes,  
Et quos assequitur clade dat esse pares.  
Cantibus obruitur pars, pars punita recumbit;  
Que neutrum patitur, uincula dira luit.

Miles autem cum tunica armature dissipari fugarique subito hostium cuneos conspiciens, conglobato milite, insequitur, maximaque in eis strage grassatur <sup>2)</sup>), quippe quos non solum flamma urbis conflagrans edificia terruerat, uerum etiam ipsa quam inierant fuga eos plurimum mente manumque dissolutos reddiderat. Dispersi itaque per conuexa moncium, per deuia siluarum, ceu grex lu<sup>[col. 2.]</sup>porum impetitus rabie, ad menia tendebant, sineque intermissione ab insectancium punibantur gladiis. Milites quoque qui exteriorem urbis partem inflam-

<sup>1)</sup> *The following verses are written as prose in the MS.*

<sup>2)</sup> *Ms. crassatur.*

mauerant, fugientibus occurrentes, eos a meniis arcebant et ad campum retorquentes in eorum quos fugiebant manus compellebant incidere. Fiebat utrimque horrenda cedes ipsaque sui impediabantur numerositate, ut nec ad fugam nec ad sui defensionem habiles haberentur. Mouebantur et absque uindice, ut uulgus inerme, nullusque petenti dextram dare dignatus est.

Tandem autem rex Milocrates, ubi se ab hostibus undique circumueniri conspexit, sibi fore duxit infame, si, nullo claro p[er]petrato facinore, occumberet. Dispersos itaque adunit in cuneum, sibique insistentes uiriliter inuadens primo congressu aduersariorum refrenat impetum ac sibi compellit cedere. Dextraque quam plures propria puniens, ceteros ad fugam uertebat, donec Miles cum tunica armature, suos ab illo commilitones male tractari aduertens, ei, admisso equo, obuiam fertur. Venientem rex Milocrates audacter excipit, inuicemque congressi uterque ab altero equo prosternitur. Ac Miles cum tunica armature cicius erectus iam surgere conantem, stricto mucrone, in regem irruit letalique affecisset uulnere, ni ictus ab obiecto cassaretur clipeo. Quem licet sit nulla secuta lesio magna<sup>1)</sup>, tamen hebetacio prouenit cerebro, ut iterum relapsus unius hore spacio sopito iaceret similis. [Fol. 3<sup>a</sup>, col. 1.] Quem secundo mucrone uolenti impetere probus iuuenis regis ei nepos occurrit, ac ore et manu minitans a leuo eques Militem cum tunica armature inuadit. Cuius incursus Miles cum tunica armature pedes a se scuto protectus reppulit atque sibi fortuna oblatum amento intorquens iaculum, non umbo, non ferrea lorica obstitit, quin sub stomacho exceptum suis maiora minitantem uiribus cum selle carpella confoderet.

Illo denique prostrato, regem repetit, sed maiori quam existimauerat ab illo audacia exceptus est. Respiranti namque pudor et ira uires ministrauerant, pristinae dignitatis et probitatis eius ante mentis oculos reducentes memoriam, eumque ut se de inimicis ultum iret instimulauerant, se minime, ut quempiam plebeium, censentes penas soluendum, presertim dum sibi non ulla de sui erepcione spes suppeteret

<sup>1)</sup> Ms. magma.

[quam] operam dare ne suis de se leta hostibus proueniret uictoria. Aduenientem igitur Militem cum tunica armature ipse prior impetit, gladio eiusque qua galea immunita erat fronti uulnus inflixit, nique nasus qui a casside deorsum prominet fuisset presidio, una mortem intulisset cum uulnere. Miles cum tunica armature autem sauciatus mente effrenatur, timensque ne profluente uisus hebetaretur sanguine, sue ab illo penas exacturus iniurie, regem aggreditur, ac ense obliquo ceruici ictu inferens capud cum dextro ei prescidit brachio. Quo occumbente, hii qui cum eo <sup>[Col. 2.]</sup> restiterant fuga labuntur, in qua sue sola spes constabat salutis. At centurio, multitudini parcere uolens, tuba ne fugientes persequerentur militibus significari imperat, sciens, duce subacto, qui suberant sine prelio sibi cessuros. Exin, hostium collectis spoliis, cum triumphali pompa urbem ingrediuntur fornixque eis erigitur. Quibus regina, neptis imperatoris, occurrens eos in regiam ducit atque bello plurimum fatigatos omni refouet diligencia. Occisis sepulturam, sauciis curam mandat adhiberi medele, omnibusque se munificentissimam exhibuit ac debitis omnes premiis remunerauit.

Centurio autem apud hanc insulam xv perhendinans<sup>1)</sup> diebus patriam exercitui diripiendam permisit, principes et magistratus, quod cum hoste Romani populi consensissent, serratis carpentis transegit, populum graui condicione uestigalium multauit. Parteque milicie ibi ob tutandam insulam relictam, reginaque, nepte imperatoris, cum uiris electis ad uirum legitimum regem Illirie, a quo ui rapta fuerat, remissa, ducentis secum illius prouincie assumptis militibus, classem cum sociis relectam ascendit, legacionem quam inceperat perfecturus. Cumque iam per undas equoreas iter confecisset diurnum, eccus (*sic*) regis Milocratis germanus, cuius regnum<sup>2)</sup> obtinuerat, cum classe non minima occurrit. Missus quippe a rege <sup>[Fol. 30b, col. 1.]</sup> Milocrate, ut prefatum est, antequam bellum ageretur, oppres[s]um classem centurionis fuerat, ut utrimque circumdatus et terra et mari sibi obstrueretur refugium. Sed ad stolum, ad stacionem uidelicet nauium centurionis ueniens nec naues nec eius repererat exercitum. Parum quippe remo-

<sup>1)</sup> Cp. *Du Cange* *under* perhendinare (= morari).

<sup>2)</sup> Ms. regum.

cius ab equore castra munierat, ea extrinsecus quoquouersus prora<sup>1)</sup> ad sui statuentes munimen. Existimans autem rex Egesarius—sic etenim dicebatur frater regis Milocratis—eos fugisse, uerso remige, in alto defertur equore, quo tumidis triduo iactatus fluctibus, dum hostia repetere disponderet, undique procellis surgentibus, ad longius remotas prouincias itinere dierum v appulsus est. Set iam se aura leuius redibat agente ac medio in pelago centurionis classi habetur obuius.

Fortuitu autem ipse centurio in turre quam loco propugnaculi in puppe erexerat, Milite cum tunica armature assidente, residebat, pelagi late uisu ambiens spacia. Et primitus quidem simulacra contemplatus est que ad galli aut ad alicuius rei speciem composita malis imponuntur, ad experiendum uidelicet quo flabro agatur carina. Cuicumque namque parti mundi climatum flatus uergitur, semper ei aduersa fronte obsunt. Hec igitur malis inuexa, dum nunc ad alciora, nunc ad inferiora aura agente pellerentur uexilla, ceyces ratus, gubernatorem nauis aduocat atque “Heus!” inquit, “ut opinor, nobis tempestas [Col. 2] ualida imminet. En namque, ut ille uolucres pennis applaudentes orbiculatim per inania cursus dirigunt, quasi futurorum prescie sua prelibant gaudia, nostra earum ingluuiei predam fore cadauera ferunt, quippe, imminente procella, aues huiusmodi tum gregatim tum separatim circa remigantes crebros girando exercere [solent] uolatus earumque gestus cladem portendere futuram.” Miles aut[em] cum tunica armature tunc ei assistens et rem ut erat intelligens “Tua te” ait, “domine, fallit opinio. Aues namque non sunt quas te credis cernere sed signa summitatibus malorum apposita. Sciasque procul dubio classem aduentare hostilem, iam dudum a rege tuis subiugato uiribus nos persecutum missam. Forsitan quippe aliqua tempestate urgente externam coacti sunt petere regionem, quod usque ad presens sibi more causa exstitit. Nunc uero, suis uotis aura fauente, redeunt. Militibus itaque arma capere impera nec nos aduersarii inermes repperiant.”

Ad imperium igitur centurionis qui in illa naue habebantur armantur, ceterisque carinis—nam xxx erant, xv scilicet

<sup>1)</sup> We have similarly *prorum* and *prori*, p. 74, but *proram*, also p. 74.

quas illo adduxit et totidem quas a subacta insula prioribus adiunxit—idem faciendi dant signa tibicines. Ordinantur que a fronte, que a dextra uel leua hostes inuadant, que etiam quasi insidiando circumueniant. Quinque autem quas rostratas habebat, in quarum prima ipse erat, [Fol. 31, col. 1.] in fronte constituit, subito lintres aduenientes aggressuras hostiles. Hoc quidem nauium genere piratici maxime nauale exercentes prelium utuntur, cuius uis tam immanis est, ut quamcumque ratem impeterit a summa usque ad inferiorem pro[s]cindat tabulam. Iccirco uero rostrate dicuntur, quod omne spacium inter proram et carinam eminens ferro tegitur, cristam aduncis premunitam ferreis habens in longitudine prori, autem in uertice ferrea gerunt capita ad modum galli cristatis rostris munita. Eriguntur quoque propugnacula quibus uiri imponuntur fortissimi, inpugnancium impetum a summo refrenaturi saxis et iaculis. Onerarie autem puppes retro locantur, ut, si milite instructe cederent, saltem uel ipse manus diripiencium effugerent.

Omnibus itaque, ut expediebat, dispositis, iactatis anchoris, aduentum opperiebatur hostium. Jamque inimica classe apparente, dictis Militis cum tunica armature uisus fidem prebebat eumque insinuabat non falsum opinatum fuisse. Cateruatim et ipsi<sup>1)</sup> classem distinguunt nec minori astucia singula tali discrimini necessaria preudent. Miles autem cum tunica armature, eos ad bella paratos appropinquare intuens, chiulas<sup>2)</sup> confestim sublatis anchoris solui, uentisque uela committens ipsas remis iubet impelli, atque, exercitu per transtra et tabulata disposito, prior in liburnum quo dux hostium uehebatur irruit. Cuius prorum [Col. 2.] una cum carina confrigens impetu inmodicum adusque malum ictum perduxit, quod, rostro impingente, fractum undas compulit oppetere uertice. Assunt et alie rates Militi cum tunica armature presidio quassatamque nauem circumdant, et, licet se strenue defensarent, repugnantes opprimunt. E quibus quosdam inuoluunt fluctibus, quosdam securibus obtruncant et gladiis. Reliquam autem partem uinclis edomant, atque, uiriliter pungnante ne uiuus hostium

<sup>1)</sup> Ms. ipse.

<sup>2)</sup> *Modern English keel, no doubt. So in Gildas, De Excidio et Conquestu Britanniae. ch. 23: ut lingua eius exprimitur cyulis (ciulis) nostra longis navibus.*

manibus incideret perempto principe, opes et exuuias diripiunt phaselumque pelago submergunt.

Post horum autem perniciem Miles cum tunica armature audacius in superstites progreditur. A quibus cum clamore coniunctis uiribus exceptus circumdatur atque a suis secretus quoquouersus ualde inpugnatur. Missilium iactu aera obfuscarumque multitudine freti superficiem operiri uideres. Hinc et inde ingens caucium moles uoluebatur, quorum strepitus non minus horroris quam discriminis efficiebat. Omni telorum instant genere, ratem Militis cum tunica armature uiolare nitentes, sed singule sibi tabule laminis incastrate ferreis nullius ictibus soluebantur, licetque tantis hostium stiparetur cuneis, non tamen minora patrabat quam paciebatur facinora. Cuius ubi hostes animaduertere pertinaciam eumque malle mori quam uinci nec uiribus eum posse submitti nec cedere tutum instanti, piram <sup>1)</sup>, ignem uidelicet Grecum, eius in lintrem iaculati sunt.

[Fol. 31 b, col. 1] Diuersis autem modis fit ignis huiusmodi; at cuius uis ad peragenda quibus adhibetur negocia maior pertinaciorque existit hoc ordine conficitur. Hii quibus illum conficiendi pericia est uas primitus aptant eneam et quot uoluerint rubetas accipiunt atque in eo carne columbina et melle per iii menses alunt. Quo spacio completo, biduo uel triduo ipsos inpastos relictos lacte proleque fete mammis alicuius applicant bestie, cuius lac tam diu sugendo ebibunt donec ultro saturi decidant. Tumentes autem uenenifero liquore, rogo subposito, imponuntur uasculo. Quibus et chelindri serpentes adhibentur aquatici quos denis ante diebus busto inclusos humanum pauerit cadauer. Est et aspis <sup>2)</sup> uenenifera <sup>3)</sup> atque mortifera tria uno in gutture gerens capita, cuius nomen menti excidit, animal uenenosum quicquid attigerit irremediabili peste corrumpens. Tellus namque eius ad tactum herba et segete, unda piscibus, arbores destituuntur fructibus, et unde magis mirandum est: si uel minutissima stilla arborem, cuiuslibet grossitudinis sit, infecerit, more cancri corrodens, quo loco ceciderit per medium consumpto, humi sternit. Nullam huic cladi medelam obesse posse compertum est, quin homines et

<sup>1)</sup> Obviously an attempt to Latinize Greek πῦρ.

<sup>2)</sup> Ms. asspis.

<sup>3)</sup> Ms. uenenifa.

pecudes, si uel saltim cutis superficiem attigerit, in talia penetrans statim perimat. Vis cuius quanta sit e flamma eius ab ore euaporante maxime [Col. 2] potest perpendi, qua, dum ipse maiori estu uritur, sepius quam inhabitat silua inflammatur. E sanie autem eius ab triplici rictu profluente tres herbe gignuntur, scilicet ex singulis singule. Quarum primam, siquis cibo uel potu sumpserit, mente mutata, in rabiem vertitur, secunda una cum gustu se necem infert gustanti, tercie uero succus se potatum aut unctum regio morbo inficit. Hec autem ubi adoleuerint gramina, infamis ipsa, si inuenerit, depascitur belua. Capta quoque, antequam prefato adhibeatur negocio, illarum per septimanam impinguatur pabulo. Fel quoque et testiculi lupi non desunt ambigui, qui uento et aura progenitus quicquid attigerit tacte rei in se figuram accipit. Calculus autem ligurius orbe in extremo repertus non minimum inter cetera locum optinet, eadem qua et ipse uirtute peditus, e cuius concreta urina peruenire creditur. Lincis namque nil obstat obtutibus, ut etiam cis consistens materiam quid citra<sup>1)</sup> agatur certo contempletur lumine. Capud etiam cor et iecur cornicis nouena metite secula horum uires adauctum adiciuntur. Sulphur autem pix et resina, oleum cartarum et bitumen minime adimuntur predictis, que quem adhibite flamme cito feruorem corripiunt sero deponunt.

Hec igitur ubi collecta fuerint, quo retuli ordine, cacabo ex ere includuntur purissimo locataque usque ad os<sup>2)</sup> uasis ruffi hominis draconisque superfunduntur cruore. Sanguini quippe [Fol. 32, col. 1.] ruffi ignea natura inesse creditur, quod et color pili et que maxime in huiusmodi uigere solet uiuacitas patenter ostendit ingenii. Iuuentus autem cui barba et cesaries ruffa fuerit, eiusdem coloris impetigines faciem asperserint, pulcro inducitur thalamo omniumque apparatu dapium unius mensis delicate impinguatur spacio. Singulis quoque diebus, foco ante eum accenso, adauctum sa[n]guinem uino inebriatur sed seditule a femineis seruatur amplexibus. Mense uero expleto, in medio domus hinc et inde ad eius longitudinem igniti sternuntur carbones, inter quos ipse cibo potuque inpurgitatus, depositis indumentis, exponitur ac more ueruum utroque in

<sup>1)</sup> *Apparently a mistake for ultra.*

<sup>2)</sup> *Ms. hos.*

latere ad ignem uersatur. SuffICIENTER autem calefactus, iamque uenis toto turgentibus corpore, fleobotomatur, scilicet utriusque brachii fibris ex transuerso incisis. Interim uero dum sanguinem minuit, ad refocillandam mentem offas in uino accipit, ne, illa debilitata uel in extasi rapta, liquor concre[sc]atur opatus. Tam diu autem sanguis effluere sinitur, donec eius defeccio mortem inducens animam corpore eiciat. Et primum quidem cruore draconis admixto per se calefit diutissime, dein ceteris superfusus omnia simul confundit.

Si autem queritur quomodo draco prendatur, uiri eliguntur fortissimi qui prius eius qua latitat scrutentur [Col. 2.] cauernam, inuentaue, per girum eius aditus soporifera gramina uariis sternunt aromatibus tincta. Quorum terre hiatum exiens dum draco fragranciam<sup>1)</sup> sentit, ea auide consumens, statim sopore opprimitur ac ab insidiantibus tuto in loco non eminus abditis circumuentus obtruncatur. A quibus eius sa[n]guis una cum gemma draconcia asportatur, quam eius eliso<sup>2)</sup> excuciant cerebro, et hinc multimodis adhibenda [est] negociis.

Vas autem in quo hec confidencia sunt tripes est, cuius ansata summitas artis preartatur faucibus, cooperculum ex ere habens. Quo, dum clauditur, ita sibi utrumque incastratur<sup>1)</sup>, ut nec uel modicus uapor inde euaporet fumi. Omnibus uero illi inpositis, ignis confestim supponitur, atque, vii continuis diebus totidemque noctibus pice naptaue flamme iniectionis, ut magis ferueat, ebullitur. Fit quoque et uirga aerea, cuius curuata summitas ad modum clepsedre coaptatur, qua paruum foramen quod in uasis cooperculi patet uertice vi prioribus obturatur diebus. Septima autem die flamma in cacabo accensa, inmanis strepitus, ac si terre motus fieret, intro auditur, aut si eminus positus feruentis pelagi aure murmura percipias. Succense autem flamme ubi notum minister signum perceperit, clepsedram exterius peracer[r]imo perfundit aceto, cuius soliditatem penetrans iam nitentis erumpere flamme restringit impetum.

Folles autem quante suffecerint quibus [Fol. 32b, col. 1.] ignis abdatur parantur aeneae, quarum incastrature<sup>3)</sup> ita sibi anfracte

<sup>1)</sup> Ms. fragranciam.

<sup>2)</sup> Ms. elisio.

<sup>3)</sup> Cp. *Du Cange*, Incastraturae: "Incastratura, incavatura, lignorum per quam sibi mutuo copulantur, scilicet in extremitatibus asserum runcinatorum," etc.

compaginantur, ut serius hee flamma quam que e ligno et corio fiunt uenti penetrentur<sup>1)</sup> afflatu. Sed et adeo exstant tractabiles<sup>2)</sup> ut magis e corio quam<sup>3)</sup> aere composita crederes. Flamma itaque iniecto aceto a suo feruore cohibita, clepsedra eximitur atque ductilis calamus in folle preminens foramini uasis apponitur. Cuius attractu aure ignis a cacabo exhauritur. Statim, ne exeat os calami, clepsedra obturatur. Sic et in ceteris ignis seruandus recipitur. Pars uero parua in cacabo relinquitur cui cotidie fomes qua nutriatur adhibenda. Nec non et folium in medio ad modum fenestrule parua habentur foramina, per que ne extinguatur flamma alitur. Hoc ordine ignis Grecus paratur. Quem quid ualere si queris, nulla est tam fortis machina, nulla tam magna carina, ad quas, si iaculetur, quin latus utrumque omnia consumens obstancia penetret. Nec ullo modo ualet extinguui, donec materia quam consumat defecerit. Quodque magis obstupendum est, etiam inter undas ardet, et si igni admisceatur communi, se semper uno in globo continens, eundem uelut<sup>4)</sup> ligna<sup>5)</sup> depopulabitur.

Igitur, ut superius dictum est, ubi hostes Militem cum tunica armature armis inuincibilem experti sunt, vnus eorum follem qua infaustus ignis serua<sup>[Col. 2.]</sup>batur arripuit, atque, calamo dempta clepsedra, eius unam e tabulis leua deprimens, alteramque dextra eleuans, eas ab inuicem compressit conamine ignemque eiaculans centurianam eo ratem, iiii remigantibus ustis, per medium penetrat. Nec mora, tota flamma corripitur, unde non paruus ei insidentibus metus incutitur; interius quippe flamma, exterius septi hostibus, quid agerent ignorabant, nec se defensandi nec ulciscendi dabatur copia. Si fuge uellent consulere, nec undis nec aduersariis se tutum erat committere. In naui autem remanentibus mors nihilominus intentabatur. Miles autem cum tunica armature, considerans rem, nisi quantocius succurreretur, sibi ad irremediabile periculum uergere omniaque uirtutis uiriumque pensari examine, resu[m]pto uigore, uni sibi insistentium naui armatus insilit, et quosdam obtruncans, quosdam inuoluens fluctibus, socios triplici ereptos infortunio, scilicet flammarum globis, undarum

<sup>1)</sup> Ms. penetrantur.<sup>2)</sup> Ms. tricabiles.<sup>3)</sup> Ms. quem.<sup>4)</sup> Ms. uelud.<sup>5)</sup> Ms. lingna.

naufragio, hostiumque furori, illi transponit. Accriorique ira succensus, coadunata classe, protinus se ultum properat, denisque submersis myoparonas<sup>1)</sup> xxx<sup>ta</sup> hostium eneruata uirtute abducit.

Nauali tandem non sine maximo discrimine confecto prelio, quod reliquum erat itineris prospere peragunt, Ierosolimam tempore statuto incolumes perueniunt. Qui, incredibili cunctorum fauore suscepti, defatigata membra tum terre marisque operoso itinere cum multiplici periculorum [Fol. 33, col. 1.] et preliorum discrimine quiete et ocio delicacius et indulgencius recrearunt. Ad quos interim ualida bellatorum coadunantur agmina et a finitimis extraneisque principibus militum destinatur copia. Jubent et ipsi per omnem regionem milites eligi, urbes et oppida locis opportunis, firmis muris altisque turribus circumdari, uiris fortissimis, omni telorum apparatu, re frumentaria pabuloque sufficienti in expeditionem pugne muniri. Fiebatque cotidie per diuersas sanctorum memorias communis ab uniuersis ad deum sedule oracio, oracionique ieiuniorum elemosinarumque continuabat<sup>2)</sup> deuocio, ut sibi famulantibus optatum conferret triumphum et aduersarios maneret excidium.

Prefixus interea dies duelli illuxerat, armatorumque Christianorum uidelicet et paganorum utrimque innumerabilis exercitus consertis cuneis, duo, ut pactum fuerat, armis septi agoniste certaturi in medio prodeunt. Hinc Miles cum tunica armature, cuius animi audacia, uirtus prolata, probitas assueta, uincendi consuetudo et iustior causa socios spe exhilarabat triumphum. Alius autem, partis aduerse, Gormundi uocabolo, procera membra, inmanis statura, truculenta facies, bellorum frequentia, singularis omnium estimata fortitudo, armorum horror et strepitus sibi cessurum spondere uidebantur tropheum. Pedites uero uterque processerunt, quia ob eius inmoderatam altitudinem nullus equus Gormundum ad<sup>[Col. 2.]</sup>mittere sessorem ualebat. Obiectis igitur clipeis collatisque dextris, audaciter adinuicem congregiuntur, et quantum uis suppetit quantasque ira uires administrat alter alterum stricto mucrone impetit. Mille ictus ingeminant, milleque modis mutue cedi mutuisque insi-

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<sup>1)</sup> Ms. myopacontas.

<sup>2)</sup> Ms. continuebatur.

stunt uulneribus. Feriunt et feriuntur, pellunt et propelluntur, rotaque fortune uario casu inter eos uersatur. Nil quid (*sic*) uirtutis et fortitudinis sit prossus relinquitur, cunctorumque obtutus in eos infiguntur. Quis promcior ad feriendum, fortiorue ad paciendum<sup>1)</sup> ignoratur, inter quos tam crebri ictus tamque graues sine temporis intercapedine diuidebantur colaphi, ut quis daret uel acciperet difficile posset aduerti. Vter uiribus pocior haberetur nescires, dum, quo magis pungere insisterent, eo ualencioribus animis ad certamen inhiarent. Modo lepidis cauillationibus suos ictus interserunt, modo cinedis<sup>2)</sup> salibus suorum uicissim mentes exasperant, modo anhel<sup>3)</sup> se retrahunt<sup>4)</sup>, modo aura concepta recreati acriores concurrunt. Recreatisque uiribus, feruenciori impetu copulantur, et quasi ab eis nichil antea actum sit effere, mentes efferacius debachantur. Videres eos sic conf[li]ctando aduersum se consistere quemadmodum duos apros ferocissimos in singulari certamine, qui nunc adunco dente se obliquo ictu impetunt, nunc latera collidunt, nunc pedes pedibus p[ro]terunt, quorum rictus interim modo fumida spuma oblnit, modo ignis erumpens ignescit. [Fol. 33 b, col 1.] Altero siquidem uirilius instante, hic cedens longius propellitur; russus, isto preualente, ille retrogradi cogitur. Hic quasi insidiando uulnus inferre molitur. Ille, si quid ensis pateat acumini, sedule rimatur, sed alter conamen alterius haud impari calliditate deludit et cassat. Armorum quoque fragor longius perstrepit, eorumque soliditas mucronum aciem hebetat et retundit. Ex quorum etiam collisione flamma crebrius prosiluit et ob inmoderatum laborem salsus per omnes artus a uertice usque ad plantas sudor decurrit. Incertumque erat cui uictoria cederet, dum utrorumque uires quisque equales pensaret. Mira igitur uirtute miraque probitate ea die ab utroque<sup>5)</sup> pungnatum est, certamineque ab hora diei prima usque ad occiduum protracto, nil actum est quo uel alter preferretur alteri aut palma ascriberetur alicui. Vesperascente itaque uulnerum penitus expertes segregantur, iterum in crastinum pungnaturi, iterumque luctamen ex integro iniciaturi.

Aurora uero oriente, bifaria acie galeate phalanges conueniunt suosque luctatores in harenam producunt. Concurritur,

<sup>1)</sup> Ms. paciundum.

<sup>2)</sup> Ms. cynedis.

<sup>3)</sup> Ms. haneli.

<sup>4)</sup> Ms. retrahuntur.

<sup>5)</sup> Ms. iitque.

conclamatur, in alterius necem quisque grassatur. Iteratur pugnâ maiori certamine, quia, quo magis uirtutem fuerat alter expertus alterius, eo se contra caucius agebat et forcius, pudebatque se uel ad modicum sibi alterutro cedere [Col. 2.] quos equi roboris omnium arbitrio constabat comprobatos fuisse. Quorum si ea die conflictum te contigisset aspicere, eos hesternâ iurares lusisse maximaque admiratione obstupesceres quomodo ad tam crebros ictus, ad tam graues colaphos<sup>1)</sup>, uel mucronum acumen sine obtusione durare uel armorum soliditas inuiolata manere aut certe ipsi infessi insauciique tam diu quiuissent subsistere. Eo quippe uigore eoque ualore gladii galeis infligebantur, clipeis contundebantur, ut ex scintillis prorumpentibus aera choruscarent sibiue collisum<sup>2)</sup> chalybs<sup>3)</sup> chalybem<sup>4)</sup> repelleret dissilentemque in eum a quo uibrabatur retorqueret. Crebris afflatibus aera uexant, pila pilis et ictus ictibus obicientes. Vnanimiter insistunt, pugnam acerrimam ingerunt ardorempue pugnandi prelia protracta conferunt. Pectora pectoribus protendunt omnique nisu inuadere et resistere nituntur. Audaciam unius animositas alterius prouocat et pertinacia<sup>5)</sup> illius huius animi tenorem strenuiorem reddebat. Alternis uiribus alterna uirtus fomenta prebebat et utriusque uigor se metitus ex altero proficiebat. Plurimum autem diei pari fortuna inter eos expensum est, donec Miles cum tunica armature, quiddam callide machinatus, dum se Gormundum super leuum genu fingeret uelle percutere et Gormundus eo loco eream peltam opponeret ipse, dextra ad dextram altius [Fol. 34, col. 1.] conuersa, ei ore in medio, quod nudum patebat, ensis cuspidem inopinate ingessit, iiii<sup>or</sup> que prioribus extusis dentibus, ei leuam confregit maxillam. Leue tamen uulnus erat et quod potius ad irritamentum furoris quam ad doloris stimulos illatum uideretur, ut saucii uires [quam] incolumis ampliori insania feruescerent. Gormundus itaque, furore cum inflixo concepto uulnere et more se dementis agens, nil exclamat ulterius: uiribus parcendum est. Vt fera igitur bellua in Militem cum tunica armature insurgit, brachioque in sullimi erecto, tanta fortitudine scuto macheram inpressit, ut ordo gemmarum insertus frustra-

<sup>1)</sup> Ms. calaphos.<sup>2)</sup> Ms. collisam.<sup>3)</sup> Ms. calebs.<sup>4)</sup> Ms. calibem.<sup>5)</sup> Ms. pertinaciam.

tim conquassatus diffliueret, umbonem auelleret summitatemque clipei, usque ad sanguinis effusionemque eius fronti illideret. Seuior et Miles cum tunica armature eum excipit seuiciaque duplicata seuius res agitur iamque negotium ad discrimen uergitur. Miles autem cum tunica armature, nactus locum, in inunitum hostis latus stricto mucrone irruit. Sed Gormundo ictum callente et euitante, dum eius conatus cassatur, ensis ab obiecto egide exceptus scapulo tenus abrumpitur. Nec eris soliditas duriciaue ictus immensitatem ferre potuit, quin erea parma Gormundi contrita per mediumque sub umbone confRACTA minutas dissiliret in partes. Vniuersi ex hoc confestim exercitus clamor immensus exoritur, hinc merencium, illinc insultantium. Maius quippe discriminis <sup>[Col. 2]</sup> Militi cum tunica armature incumbibat, cui uel quo se defensaret aut a se hostem abigeret, ense colliso, nil prossus aderat. Gormundo autem licet clipeum obuenuisset comminui, mucro tamen integer habebatur, cuius rigida <sup>1)</sup> ancipitique acie aduersarii sui tempora <sup>2)</sup> sine intermissione contundebat. Miles uero cum tunica armature aduersus eius impetus clipeum quoquouersus callide protendebat, sed nisi cicius Phebus occidens finem bello posuisset, maxima procul dubio dispendia incurrisset. Meta etenim assignata fuerat, quam mox ubi occidentis solis umbra attigisset, omni occasione dilacioneque postposita, eos segregari debere ratum manebat. Vmbra igitur metam attingente, inuitis paganis et se uix a sedicione continentibus, dirimuntur, quodque duelli restabat diem in posterum protelatur.

Noctis opaca solare iubar fugauerat, et, conglomeratis e diuerso agminibus, campigeni se stagnati <sup>3)</sup> renouatis armis truculenti ingerunt. Perosum quippe et pene exiciale litigium inter utrumque exercitum exorsum fuerat, utrum Militi cum tunica armature gladius, Gormundo clipeus, aut utrique uel neutri seu certe uni et non alteri concederetur. Super qua re dissensione diu habita magnisque altercacionibus uentilata, omnium in hoc tandem conuenit assensus, equum fore, ambobus annui, quia nec iste sine ense se defendere nec ille, eliso clipeo, ab hostili erupcione <sup>[Fol. 34 b, col. 1]</sup> se ualebat protegere. Ordinatis igitur, ut caraxatum est, utrimque nodis peditum et tur-

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<sup>1)</sup> Ms rigida.

<sup>2)</sup> Ms. timpora.

<sup>3)</sup> Ms. stagmati.

mis equitum, ceterorumque armatorum conferta multitudine, duelligeri loriceis crispantes, galeis cristati, uisu horrendi, stadium petunt, aleam belli ineunt, sese ad pungnam lacesunt<sup>1)</sup> manumque preualida inuadunt et assiliunt. Nec mora, tonitrus belli intonuit, offensio armorum perstrepuerit, sonitus ictuum efferbuit et ignita collisio terribiliter excanduit. Preduro ludo res agitur, dumque sagacius pungnant, obstinacius perseuerant, tinnitu horribili aer resultat et resonat, aereque percusso montium concaua stridorem multiplicant. Horrenda belli facies, nulla quies fessis [nulla] respiracio dabatur anhelis<sup>2)</sup>. Omnimodis insistunt, omnimodis operam adhibent, ut eorum alter aut succumbat aut uictoria pociatur. Nec estuantis solis feruor impediuit nec iugis labor uel decertacio obfuit, quin semper procaciores insisterent seque mutuo semper inexsuperabiliores offenderent. Atque sub armis facientes audacia animabantur animositateque recreabantur. Horum si spectaculo assisteres, Laphitarum punгна tibi in mente[m] occurreret, qui quociens ictus ingeminabant, tociens Ciclopum incudes malleis contundi crederes. Cumque plurimum diei transisset, cepit Gormundus tum estu tum hostis assidua uexacione [Col. 2.] estuari aggrauataque est punгна in eum uehementer totumque honus prelii ei incubuit. Animo igitur dilitescebat ac segnius et inualidius agebat sensimque se subtrahens inpugnanti cedebat nec ea qua ante uirtute uel se tuebatur aut<sup>3)</sup> hostem aggrediebatur. Quod Miles cum tunica armature aduertens instancius instabat anxiumque spiritum illius anxiozem reddebant. Nec destitit, donec extra circuli quo cingebantur limitem eum propelleret. Hic tumultus et gemitus, ululatus et pla[n]ctus incredule gentis ad sidera tollitur cateruatinque mesti ad eum proclamabant: "Gormunde, regredere! Gormunde, regredere! quid agis? quo refugis, miles egregie? Fugare, non fugere, tibi hactenus moris exstitit! Regredere, proh dolor! regredere! ne in ultimo dedecus omnia ante bene<sup>4)</sup> gesta facinora obnubilet. Fuge hic locus non est! uinci aut uincere hic necessarium est!" Ad quorum uoces Gormundus, pudore consternatus paulumque respirans et animatus, forcius gressum fixit, infestantem aduersarium uiriliter abegit. Vibransque gla-

<sup>1)</sup> Ms. lacescunt.<sup>2)</sup> Ms. hanelis.<sup>3)</sup> Ms. aud.<sup>4)</sup> Ms. dare.

dium eiusmodi ictum intulit quo complicatis membris eum succumbere ac mole ictus genuflexo terram compelleret petere, verum thorax inpenetrabilis mansit. Tunc Miles cum tunica armature, mente nimium efferatus, concitus se erexit, totus infremuit, sese in armis collegit, dextram [Fol. 35, col. 1.] excussit ac "Hic ictus"<sup>1)</sup> exclamat „nostrum ludum dirimet!" Summitatique eius cassidis ancipitem romphee<sup>2)</sup> aciem imprimens, iam armis calefactis et ob hoc non resistentibus, usque ad imum pectus, omnia comminuens confringens et penetrans, ictum conduxit, non optabile stomacho antidotum. Ac ensem uulneri eximens, duas sectum in partes capud abscidit, cerebroque effluente, uictor pede eminus a se pepulit. Quo superato et crudeliter trucidato, pagani cum interminabili merore ultimum super eo questum<sup>3)</sup> et luctum continuarunt, iamque armis correptis ob eius ulcionem in Militem cum tunica armature irruissent, nisi sanctis<sup>4)</sup> inter se uetarentur legibus.

Per se igitur, suo propugnatore neci dedito, iuxta condictas condiciones federis Romane se dicioni dedere, paceque firmata et obsidibus datis, multa quoque uectigalium imposita, ad propria confusi remearunt. Miles uero cum tunica armature splendide et uictoriosissime adeptus tropheum multisque ab obtimatibus Ierosolimitanis honoratus muneribus Romam mature rediit triumphalique pompa ab imperatore et senatu susceptus est. Quem imperator in numero familiarium suorum decernens, quoad primum locum repperisset, eum summo sullimare honore meritaque destinauit dignitate donare.

Hiis ita gestis nulloque contra Ro[Col. 2.]manum imperium arma presumende mouere, Miles cum tunica armature, pacem fastiditus miliciamque qua sua uirtus et probitas exerceretur semper affectans, studiose querere cepit quenam regio belli tumultibus turbaretur. Cui dum famosum nomen Arturi sui auunculi regis Britannie nec tamen sibi noti eiusque insignia rerum gesta, que iam toto orbe diuulgabantur, relata fuissent, paruipendens uniuersa que sibi ab imperatore<sup>5)</sup> \* \* \* \* sepe sepiusque suppliciter flagitauit<sup>6)</sup>. Ac imperator, quamquam

<sup>1)</sup> Ms. hictus = hic ictus.

<sup>2)</sup> Ms. romphee.

<sup>3)</sup> Ms. questrum.

<sup>4)</sup> Ms. sanctitis.

<sup>5)</sup> Ms. shows no break, but some words appear to be lost.

<sup>6)</sup> Ms. flatigauit.

eum ad condignum promouere apicem iam proposuerat tantique uiri discessus<sup>1)</sup> sibi dampno fore non dubitaret, ut tamen a quibus originem duceret scire ualeret, nec non et per eum se regnum Britannie, quod a Romanis diu discederat, adepturum confidens, annuit quod petiuit. Opulenta igitur preclara et preciosa ei donaria largitus est thecamque qua ipsius generis continebantur indicia regi Arturo perferenda tradidit, adiunctis suis apicibus quibus testabatur omnia que carte monumenta dicebant rata et firma constare. Vetuitque ne loculum inspiceret, antequam ad regem Arturum uenisset. Mandauit etiam primatibus Gallie per quos transsitus erat, ut eum honorifice susciperent, seruirent, necessaria ei ministrarent et per fines suos usque oceanum saluum deducerent. Sicque, uale dicto, discessit, rege relicto.

Miles itaque cum tunica armature, omnibus eius [Fol. 35b, col. 1.] discessum grauitur ferentibus, propositum iter arripuit, Al[p]es transsiit, Galliasque transgressus Britanniam incolumis attigit. Cui quo eo tempore rex Arturus degeret percunctanti responsum est, eum apud Carlegion urbem in Demecia perhendinare, quam pre ceteris ciuitatibus frequentare consueuerat, illa quippe nemoribus consita, feris fecunda, opibus opulenta, pratorum uiriditate amena et irrigacione fluminum Osce scilicet et Sabrine decora gratissimum penes se habitandi locum prebe[b]at. Illic metropolis habebatur Demecie<sup>2)</sup>, illic legiones Romanorum hiemare solebant, illic rex Arturus festa celebrabat solempnia, diademate insigniebatur, uniuerse primorum Britannie ad eum conuentus coadunabantur. Quo Arturum manere Miles cum tunica armature cognito illo uiam direxit; illo, nec die nec nocte labori indulgens, properare animo intendit. Dum autem quadam nocte in cuius sequenti die ad urbem Legionum peruenturus erat pergeret, inopina et inmanis procella uisque uentorum cum pluua apud Usce oppidum, quod ab urbe vi miliaris distabat, ei ingruit, cuius nimietate omnes ipsius socii aut deuiarent aut eum prosequi nequirent.

Eadem autem nocte rex Arturus cum sua coniuge regina Gwendoloena thoro recubans, quia ob noctis diuturnitatem sibi sompnus erat fastidio, de multis adinuicem [Col. 2.] sermo-

<sup>1)</sup> Ms. discensus.

<sup>2)</sup> Ms. Dermicie.

cinabantur. Erat quidem Gwendoloena regina cunctarum feminarum pulcher[r]ima sed ueneficiis imbuta, ut multociens ex suis sortilegiis communicaretur futura. Inter ceteras igitur cum rege confabulaciones “Domine,” ait “tu te de tua probitate nimium gloriaris et extollis neminemque tibi uiribus parem existimas?” Arturus “Ita est” ait; “nonne et tui animus idem de me sentit?” Regina: “Nempe hac ipsa noctis hora quidam miles e Roma ueniens per Usce municipium huc cursum tendit, quem uirtute et fortitudine tibi eminere ne dubites. Sonipedi residet cui uigore, ualore decoreue alter equiparari non poterit. Arma ei sunt impenetrabilia nec est qui ad ferientis dextram subsistat. Et, ne me friuola arbitreris asserere, signum rei habeto, quod anulum aureum et iii myriadas cum equis duobus eum mihi summo mane missurum tibi prenuncio.” Arturus autem, eam se nunquam in huiusmodi presagiis fefellisse recogitans, rem probare, ea tamen ignorante, statuit. Consuetudinis enim habebat, quod, statim ubi aliquem strenuum uirum aduenire audisset, se illi obuium daret, ut mutuus congressus ualidiorem ostenderet.

Paulo ergo post regina sopita, surrexit, cornipedem armatus ascendit, abiit, Kaium tantummodo suum dapiferum uie habens comitem. Occurrit Militi cum tunica armature ad quendam riuulum plu<sup>[Fol. 36, col. 1.]</sup>ualibus undis inundatum subsistenti. Iuxta quem uadi querens transitum moram parum uerberat; tetra quippe noctis deceptus caligine profundi fluminis alueum autumarat. Quem Arturus ex armorum splendore animaduertens; “Cuias es,” exclamat “qui hanc noctis silencio ober[r]as patriam? Exulne es, predo an insidiator?” Cui Miles cum tunica armature: “Erro quidem ut uiarum inscius sed nec exulis me fuga agitat nec predonis rapina instigat nec fraus insidiantis occultat.” Arturus: “Loquacitate niteris; nosco uersuciam tuam; e tribus que predixi te unum calleo. Ni igitur quantocius<sup>1)</sup>, depositis armis, te mihi ultro tradideris, me tue absque mora nequicie uindicem sencies<sup>2)</sup>. Et ille: “Vecordis et timidi animi est, qui ante bellum fugam inierit aut qui priusquam necessitas exegerit<sup>2)</sup> se aduersario submiserit. Si autem meorum armorum adeo teneris cupidus, eorum obtestor uir-

<sup>1)</sup> *Written twice in Ms.*

<sup>2)</sup> *Ms. exigerit.*

tutem, te ipsa duris comparaturum colaphis". Hoc autem modo uerbis inter eos ad minas et contumelias prorumpentibus, Arturus furore exasperatus, quasi riuum iam transiturus et in eum irruiturus, equum calcaribus ad cursum coegit. Cui Miles cum tunica armature obuius factus protensa ac demissa lancea in ipso transsиту eum impulit et mediis undis, uersis uestigiis, deiecit sonipedemque ad se cursu delatum per lora corripuit. Successit Kaius dapifer uin<sup>[Col. 2.]</sup>dicaturus dominum suum, et, admisso equo, cum Milite cum tunica armature congreditur, sed eodem pacto et ipse super Arturum in una congerie primo ictu prosternitur. Equum autem eius Miles cum tunica armature, inuexa haste cuspide, ad se detraxit; ipsos uero incolumes noctis seruauit obscuritas. Quique equites illuc uenerant domum pedites cum non paruo dedecore redierunt. Arturus uero cubile repetiit. Quem regina Gwendoloena frigore rigidum et totum tum imbre tum riui undis madefactum quo tam diu moratus complutusque fuisset interrogat. Arturus: "Afforis in curia tumultum ac si certancium percepi, ad quos egressus in eos pacando moram feci nimboque ingruente me contigit complui". Regina: "Sit ut dicis; verum quo abieris quidue actum sit meus in crastinum nuncius propalabit".

Miles autem cum tunica armature, fluuiolum minime transgressus nec cum quibus habuisset conflictum conscius, ad quendam uicinum pagum diuertit ibique hospitatus est. Summo uero diluculo ad Urbem Legionum tetendit. A qua duobus miliariis quendam nactus puerum cui famularetur interrogat. Cui puer "Regine" ait "exsto nuncius, cuius archana proferre mandata mih incumbit officium". Et ille "Faciesne" ait "quod tibi iniunxero"? Puer: "Presto sum quod placuerit". Miles cum tunica armature "Hos" ait "duos sume <sup>[Fol. 36b, col. 1.]</sup>sonipedes et eos mei ex parte deduc regine utque mee probitatis insigne gratanter accipiat in pignore rogita amicitie". Anulum etiam aureum cum iiii aureis eidem deferendum proferens suum nomen edidit seque e uestigio eum prosecuturum intimauit. Nuncius autem<sup>1)</sup> que sibi iniuncta sunt exequitur. Aureos accepit cornipedesque secum abduxit.

Gwendoloena autem regina, ut futuri prescisa, in arcis pre-

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<sup>1)</sup> *Written twice in Ms.*

rupto stabat culmine, uiam prospectans que ad Usce ducebat oppidum. Que duos equos cum suis adducentem phaleris <sup>1)</sup> suum eminus contemplata redire nuncium rem intellexit, ilico descendit ac ei iam regiam ingredienti obuiauit. Puer uero negotium lepide peragit, mandato pandit, transmissa tradit, Militemque cum tunica armature iam affore predicit. Ad cuius nomen regina subridens dona suscipit, gracias agit et equos thalamo inductos ante lecticam regis Arturi adhuc quiescentis, utpote qui noctem totam insomniam laborando duxerat, statuit, sompnoque excito, "Domine," ait, "ne me commenti nota arguas, ecce anulus et aurei quos hodie mihi transmittendos nocte promisi. Insuper et hos duos dextrarios mihi destinauit, quos, eorum sessoribus illo fluuiolo obrutis, hac nocte predictus miles se conquisisse mandauit." Rex autem [Col. 2.] Arturus suos equos recognoscens pudore consternitur, id uidens propalatum quod haberi autumabat secretam.

Egressus est deinde Arturus ad nobilium colloquium, quos ad conuentum pro causis instantibus accitos <sup>2)</sup> ea die adesse iusserat. Cum quibus dum ante aulam sub umbra fraxini resedisset, ecce Miles cum tunica armature equitans ualuas ingreditur, cominusque in ipsius regis Arturi procedens aspectum eum cum considenti regina miliciaque salutat. Arturus uero non ignarus quis esset ei trucem uultum pretendebat indignanciusque respondebat. Interrogat tamen unde ortus, quo tenderet, quidne illis regionibus quereretur. Ille autem se Romanum esse militem, et, quia eum ut Marte pressum audierat indigere milicia, sibi laturum aduenisse presidia simulque imperialia detulisse mandata. Thecam igitur signatam protulit apicesque regi porrexit. Arturus autem, litteris acceptis, seorsum a turba secessit recitarique iussit. Quarum testimoniis cum carte monimentis perceptis indiciorum, quoque pallio scilicet et anulo signis prolatis, ualde obstupefactus est, quod <sup>3)</sup> omni desiderio uerum affectabat existere. Hoc ex ingenti leticia—eum uidelicet suum esse nepotem—nequiuit credere. Huiusque rei mansit incredulus, donec, eius utroque conuocato parente, Loth rege Norguegie Annaque regina, qui forte cum aliis ducibus iussi aduenerant, rei fidem diligenter [Fol. 37. col. 1.] ab eis discuteret

<sup>1)</sup> Ms. falleris.

<sup>2)</sup> Ms. accitos.

<sup>3)</sup> Ms. quodque.

et indagaret<sup>1)</sup>. Quibus id uerum fatentibus, eumque suum filium, indiciis cognitis, adhibito sacramento asserentibus, Arturus incredibili exhilaratur gaudio, uirum tam multimodis imperatoris fultum preconiiis tantarumque probitatum prelatum titulis sibi ex insperato tanta propinquitate coniunctum [esse]. Ex industria tamen nil ei inde propalandum censuit usquequo aliquid preclari penes se patrasset facinoris.

Ad conuentum ergo reuersus eumque ante omnes conuocans “Tuo” ait, “amice, in presenti presidio non egeo, in quo probitas an inercia magis uigeat prossus ignoro. Magna mihi sat militum exstat copia incomparabilis probitatis, robore et uirtute predita, inertemque et timidum probis et bellicosus ingerere eorum est animos a solita audacia et probitate uelle eneruare. Tui similium etiam absque stipendiis mihi permaximus sponte militat numerus, inter quos mea excellencia, nisi prius merueris, te [non ascribendum] nec etiam censendum existimat.” Ad hec Miles cum tunica armature eius dictis exasperatus respondit: “Grauem repulsam et inopinatam iniuriam tibi famulari cupientem me a te contigit incurrere, qui quondam quandoque nec multis exoratus precibus nec magnis conductus opibus te dicioribus dignabar obsequendo assistere. Nec me non reperturum dubito cui seruiam, dum etiam, si tantum animum intendero, imparem leuiter [Col. 2.] inueniam. Verum, quia me huc adduxit affectus experire unde milicie et si hinc discessero timiditati ascribetur et inercie, tali condicione me tue milicie dignum censeas numero, si illud in quo tuus totus defecerit exercitus solus peregero.” Arturus “Meum” ait “contestor imperium, si compleueris quod pacisceris<sup>2)</sup>, te non solum eis ascribam uerum omnium amori preponam.” Regi itaque ac ipsius uniuersis optimatibus sententia placuit eumque prelibata condicione penes se retinuit.

Non dies bis seni transierant et causa huiusmodi in expeditionem Arturum proficisci compulit. In aquilonari parte Britannie erat quoddam castellum, Puellarum nunccupatum, cui tam decore quam generositate preclara et famosa iure dominii presidebat puella amicie nexibus Arturo admodum copulata. Huius prestanti forma et pulcritudinis magnitudine

<sup>1)</sup> Ms. indigaret.

<sup>2)</sup> Ms. pacisseris.

quidam rex paganus captus et ab ea despectus ipsam in predicto oppido obsidebat, iamque compositis machinis, comportatis et erectis aggeribus, quasi eam expugnaturus et obtenturus imminebat. Cuius dum iuges incursus et cotidianos assultus illa perferre nequiuisset, misso nuncio, sibi suppecias Arturum aduocat, sese turri inclusam, exteriori uallo occupato, haud mora hostibus dedendam asserens, nisi cicius presidia conferat. Arturus autem eius discrimini<sup>1)</sup> oppido [Fol. 37b, col. 1.] metuens uirtutem milicie confestim co[n]gregat instruit et ordinat, perfeccioneque parata, licet maxima constrictus formidine, quo accitus<sup>2)</sup> fuerat iter arripuit. Multociens enim cum eodem rege commiserat et congressus fuerat, sed semper repulsum et deuictum eum constabat. Illi uero obsidionem petenti alius prepeti cursu occurrit nuncius, qui cum cesarie [super] genas dilaniatas municipium quidem expugnatum, illam autem captam intimat et abductam mandantemque sibi, ut quo amore eam dilexisset in prosperis tunc ostenderet in aduersis. Manubiis igitur honustos Arturus aduersarios insequitur, extrema eorum agmina, que inprouisa autumabat, furibundus aggreditur, sed malo ab illis omine exceptus est; de eius quippe aduentu predocti armati et ordinate incesserant, ualidiores ad munimen tocius exercitus posteriori in turma locauerant, qui subito impetu non facile perturbari poterant.

Ad tumultum igitur extremi agminis priores reuertuntur phalanges Arturumque ex omni circumdantes latere comprimunt impellunt et affligunt. Hic pugna acerrima commissa stragesque cruenta utrimque illata est ac Arturus medio hostium conspectus gremio ualde conterebatur anxiebatur et fatiscebatur, nique uiam gladiis aperiens fugam cicius maturasset, cum omni [Col. 2.] cesus pessumdaretur exercitu. Fuge itaque salutem commisit, sanius ducens saluus fugiendo euadere quam ultro se ingerendo periculum incurrere.

Belli autem exordio Miles cum tunica armature remoto et prerupto loco secesserat, quis prelii exitus commilitones maneret contemplaturus. Quos ubi fuga lapsos comperit, Arturo cum prioribus fugienti obuiauit, atque ei subridendo

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<sup>1)</sup> *It seems necessary to assume the omission of one or more words after discrimini.*      <sup>2)</sup> Ms. acscitus.

insultans "Numquid" ait "O rex, ceruos an lepores agitis, qui sic passim dispersi per auia tenditis?" Cui Arturus indignatus respondit: "Hic tuam satis probitatem expertam habeo, qui, aliis pugnam adeuntibus, te nemoris abdidisti latebris." Nec plura locutus aduersariis instantibus pertranssiit. Miles autem cum tunica armature, in eius singulos militum sibi obuiancium lepide et ridiculose <sup>1)</sup> cauillatus, insequentibus hostibus occurrens eorum se cateruis seuiens ingessit. Quorum confertos et constipatos cuneos ad instar hyberne procelle per medium penetrans neminem quidem lesit, nisi quem sibi fortuna resistantem obtulit. Vt autem regalem aciem intuitus est, calcaribus illico subductis cornipedem admisit, et, lancea uibrata, splendidum ferrum sub cauo pectore inopinus regi intorsit. Quo moribundo corruente, puellam per lora corripit ac uia qua uenerat cicius regredi cepit.

Agmina autem que regem circumsteterant, suum dominum sui medio [Fol. 38, col. 1.] peremptum, confusa discedentem cum clamore persecuntur strictisque gladiis impetunt et inuadunt. Ipse in omnes et omnes in eum irruunt. Eminus alii in eum tela iaculantur, ceteri ancipiti mucronum acie eum sine intermissione contundunt, ut, sicut pluuię inundacio, sic ictuum in eum conflueret multitudo. Ille autem hos super illos obtruncatos <sup>2)</sup> deserens suum semper iter agebat. Sed multum impediabatur, quod non tantummodo se sed etiam illam oportebat defendere. Non longe autem perampla et profunda distabat fouea, duarum prouinciarum terminos dirimens. Ideoque limes et diuisio illarum dicebatur finium, cuius angustus aditus et transitus non nisi unius admittebat ingressum. Ad hanc igitur Miles cum tunica armature accelerans et deueniens puellam intra fosse municionem tuto inmisit, precipiens se donec rediret in remota ibidem operiri. Iterum aduersariorum se usque insequencium inmergens cuneis repellebat fugabat dispergebat, ac more leonis catulis amissis infremens in eos crudeli strage seuiebat. Nullus eius impetum pertulit nec aliquis quem <sup>3)</sup> grauis moles eius dextre attigisset indempnis abiuit. Quocumque se conuertebat, ac si a facie tempestatis, ab eo dilabebantur, quos iugiter ad exicium agens sine pietate trucidabat. Nec

<sup>1)</sup> Ms. ridiculose.<sup>2)</sup> Ms. obtruncatos.<sup>3)</sup> Ms. quam.

destitit, donec omnes in fugam conuersos, omnes <sup>[Col. 2.]</sup> perniciiei traderet, dum pars eorum se ex preruptis rupibus precipites darent, pars obstantibus fluctibus se sponte inuoluerent et ipse superstites cede dilaniaret.

Miles igitur cum tunica armature, absque sui detrimento habita uictoria, capud regis diademate insignitum abscidit, ipsius uexillo infixit ac in sullime erigens ad regem Arturum cum sua puella prope remeauit. Ouansque aulam ingressus qua rex Arturus super belli infortunio tristis et merens residebat “Quonam sunt” exclamat “O rex, tui famosi athlete, de quibus te adeo iactabas neminem eorum parem uirtuti? Ecce capud uiri<sup>1)</sup> quem cum omni suorum copia militum solus uici et prostrauit, a quo tot tuorum pugillum milia tociens prohi! pudet fugari et eneruari. Tuumne adhuc me militem dignaris?” Recognoscens autem Arturus regis capud sibi pre omnibus odiosi sibique dilectam ab inimicorum manibus ereptam, letatus eius in amplexus irruit, atque “Reuera dignandus et optandus es miles” respondit “precipuisque donandus honoribus. Verum quia adhuc pene incertum habemus quis nobis adueneris, enucleacius, rogo, insinua que tibi natalis tellus, a quibus originem trahas, et quo censearis nomine.” Et ille: “Rei quidem habet ueritas, me Gallicanis in partibus Romano senatore progenitum, Rome <sup>[Fol. 38b, col. 1.]</sup> educatum, Miles cum tunica armature sortitum uocabulum.” Arturus: “Plane falleris, fideque caret tua estimacio et te hac opinione prossus deceptum noueris.” Miles: “Quid ergo?” Arturus: “Ostendam,” inquit<sup>2)</sup>, “tibi tue propaginis seriem, cuius rei cognicio tui laboris erit remuneracio.”

Vtroque igitur ipsius parente presente, Loth scilicet rege et Anna regina Norwegie, sibi ab imperatore directas litteras iubet afferri allatasque in aure multitudinis uulgi et nobilium recitari. Quibus intelligentibus vniuersis perlectis, cum ingenti stupore incredibilis omnium mentibus innascitur leticia talique sobole beatos clamitabant parentes. Tunc rex Arturus eum hylari uultu intuens “Meum te” ait, “karissime, nepotem, huius mee sororis filium, cognoscito, quem talem edidisse non infamie sed maximo ascribendum est fortune beneficio.” Subiunxitque: “In puerili quidem etate Puer sine Nomine, a tirocinio autem

<sup>1)</sup> uiri *repeated in MS.*

<sup>2)</sup> Ms. inquit.

usque ad presens Miles es uocatus cum tunica armature, iam a modo Waluuanus proprio censeberis notamine.” Hec Arturo dicente, terque quaterque ab omni cetu “Waluuanius, nepos regis Arturi!” ingeminatum et inculcatum est. A patre igitur filio, ab auo nepote agnito, magnitudo gaudii duplicatur, cum pro amissi recuperatore pignoris, tum pro ipsius incomparabili uirtute et fortitudine. Cetera que uirtutum Waluuanii secuntur [Col. 2.] insignia qui scire desiderat a sciente prece uel precio exigat, sciens quod sicut discriminosius est bellum inire quam bellum referre sic operosius<sup>1)</sup> sit composito eloquencie stilo historiam exarare quam uulgari propalare sermone.

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<sup>1)</sup> Ms. operosius.

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## Index of Names.

All occurrences of the names are recorded except in the case of *Arturus*, *Meriadocus*, and the nickname, *Miles cum tunica armature* (Gawain).

## Historia Meriadoci.

- Albania, Scotland, Albaniam, 1.  
Alemannia, Germany, Alemannie, 25, 41.  
Arabicus, Arabicum (dextrarium), 45.  
Arglud, a forest here placed in Wales, 7, 8.  
Arturus, King Arthur, 15, 16, 17; Arturi, 1, 12, 22; Arturo, 14, 15, 19;  
Arturum, 15, 24.  
Britannia, Great Britain. Britannie, 1, 40.  
Britones, inhabitants of Great Britain. Britonibus, 40.  
Candidus Saltus, White Laund. Candidum Saltum, 25.  
Candidus Miles de Candido Saltu, The White Knight of the White Laund,  
24, 25, 38; (*dative*) 26, 28; (*acc.*) 25, 28; (*abl.*) 39.  
Caradocus, father of Meriadoc, 1, 2, 3, 4; Caradoci, 1, 2, 6, 15; Caradoco,  
3, 5; Caradocum, 3, 4, 6.  
Cornubia, Cornwall. Cornubie, 6; Cornubiam, 1, note 3.  
Dolfin, Ivor's dog, 8, 10.  
Duneuallus, a Welsh nobleman friendly to Meriadoc, 6, 16.  
Fleudentana, a Welsh forest. Siluam Fleudentanam (in Oxford MS. "cleuentanam" or "eleudentanam"), 10.  
Gaius, Kay (in the British Museum MS. for "Kayus"), 11.  
Gallia, Gaul. Gallie, 47, 48, 51, 54.  
Griffinus, King of Wales, Meriadoc's wicked uncle, 1, 2, 3, 4, 5, 6, 7, 15, 16,  
17; Griffini, 3, 6, 7, 10, 14, 15; Griffino, 2, 6, 16; Griffinum, 2, 5, 6, 16.  
Gundebaldus, King of the land from which no one returns, 25, 39, 43, 44, 45;  
Gundebaldi 26, 37, 38, 39, 40, 43, 47, 50; Gundebaldo, 41, 42, 45, 46,  
47; Gundebaldum, 25, 26.  
Guntrannus, Gundebald's brother, 39; Guntranni, 39; Guntranno, 38.

- Hybernia, Ireland. Hybernie, 5; Hyberniam, 1; Hybernensis, 2.  
 Iuorius, Meriadoc's foster-father, 7, 9, 10, 11, 12; Iuorij, 8; Iuorio, 11, 12, 14;  
   Iuorium, 7, 11, 14.  
 Kaius, Arthur's seneschal, 11, 42, 14, 20; Kayus, 11; Kaio, 11, 19; Kaium,  
   13, 14, 19.  
 Kambria, Wales, 15; Kambrie, 1, 4, 5, 17, 25; Kambriam, 1, 2; Kambrice,  
   1, 15.  
 Loegria, Logres (England). Loegriam, 1.  
 Meriadocus, hero of the *Historia Meriadoci*, 7, 14, 33 et passim.  
 Moroueus, Duke of Cornwall. Morouei, 6.  
 Moruuen (Morwen), Ivor's wife, 7, 8, 10, 11, 12, 13.  
 Niger Miles de Nigro Saltu, Black Knight of the Black Laund, 17, 18, 21,  
   22, 28, 38, 40; (*genitive*) 18; (*dat.*) 26, 28, 40; (*acc.*) 22, 23, 24, 25;  
   (*abl.*) 19, 20, 23, 24, 26, 39.  
 Niger Saltus, Black Laund. (*genitive*) 18, 23; (*acc.*) 17, 18, 20, 21, 22, 23,  
   24; (*abl.*) 18, 24.  
 Oruuen (Oruen, Orwen), Meriadoc's sister, who marries Urien, King of Scot-  
   land, 7, 10, 12.  
 Rhenus, the river Rhine. Rheni, 43.  
 Roseus Miles de Roseo Saltu, Red Knight of the Red Laund, 24, 27, 38;  
   (*dat.*) 24; (*acc.*) 25, 26; (*abl.*) 28, 39.  
 Roseus Saltus, Red Laund. Roseo . . . Saltu, 24.  
 Sadocus, Welsh nobleman, friendly to Meriadoc, 6, 15.  
 Saguncius, a follower of Gundebald, 27; Saguncium, 26, 28, 38.  
 Scilleas (faucis), the classical Scylla, 16.  
 Scotia, Scotland. Scocie (Scotie) 11, 15, 17, 25; Scociam, 12, 14.  
 Snawdone (Snawdown), Mount Snowdon in Wales, 1, 15.  
 Tartara, the classical Tartarus, 53.  
 Ueredarium, name of a town. Ueredario, 36.  
 Uther Pendragon (Vtherpendragon), Arthur's father, 1, 17.  
 Vrianus, King of Scotland, 11, 12; Vriano, 12, 13, 14, 15, 25; Vrianum (Uri-  
   anum) 17.  
 Waldomerus, a follower of Meriadoc, 33, 34; Waldomero, 37.  
 Waluuanius, Gawain, 19.

## De Ortu Waluuanii.

- Adriaticum (mare), 61.  
 Alpes, Alps, 85.  
 Anna, Gawain's mother and Arthur's sister, 54, 88, 92.  
 Arturus, King Arthur, 85, 86, 92 et passim.  
 Britannia, Great Britain. Britannie, 54, 58, 84, 85, 89; Britanniam, 85.  
 Buzafarnan, Milocrates' brother, 65; Buzarfarnan, 66.  
 Caesar, the Roman emperor. Caesaris, 60; Caesarem, 60, 61.  
 Carlegion, Caerleon (in South Wales), 85.  
 Castellum Puellarum, name of Edinburgh in the romances, 89.

- Christianus, Christian. Christiane, 61; Christianorum, 79; Christianos, 60.  
 Ciclops, classical Cyclops. Ciclopum, 83.  
 Demecia. South Wales, 85; Demecie, 85.  
 Egeum (mare), Aegean sea. Egeo (mari) 62.  
 Egesarius, another name for Buzafarnan, 73.  
 Gallia, Gaul. Gallie, 57, 85; Gallias, 85; Gallicanas, 55; Gallicanis, 92.  
 Gormundus, champion of the pagans at Jerusalem, 81, 83; Gormundi, 79, 82;  
     Gormundum, 79, 81; Gormunde, 83.  
 Grecus (ignis), 78; (ignem) Grecum, 75.  
 Gwendoloena, Arthur's queen, 85, 86, 87.  
 Ierosolima, Jerusalem. Ierosolimis, 60; Ierosol[om]itani. 60; Ierosolimitanis, 84.  
 Illiria, the country of that name. Illirie, 72; Illirico, 62.  
 Kaius, Arthur's seneschal, 87.  
 Laphitae, the classical Laphitae. Laphitarum, 83.  
 Loth, King of Norway and Gawain's father, 54, 88, 92.  
 Mars, the god of war. Marte, 88.  
 Miles cum tunica armature, Knight of the Surcoat, the name under which  
     Gawain goes throughout the greater part of this romance, 60, 61, 69  
     et passim.  
 Milocrates, King of an isle in the Aegean sea, 62, 64, 65, 66, 68, 69, 71;  
     Milocratis, 72, 73; Milocraten, 67; Milocrate, 67, 72.  
 Nabaor, Nabor, one of Milocrates' noblemen, 66, 68, 69.  
 Narbonensis, pertaining to Narbonne. Narbonensi, 55.  
 Norwegia, Norway. Norwegie, 55, 92; Norgwegie, 54, Norguegie, 88.  
 Odabel, a companion of Gawain, 64, 69.  
 Osca, the river Usk. Osce, 85.  
 Persae, Persians. Persarum, 60.  
 Phebus, the sun, 66, 82.  
 Puer sine Nomine, Gawain's early nickname, 59, 92.  
 Roma, Rome, 57; Rome, 60, 92; Romam, 56, 84, 92; Romana, 57, 59; Ro-  
     mane, 84; Romano, 61; Romanum, 84, 88; Romani, 61, 62, 72; Roma-  
     norum, 57, 65, 85; Romanis, 85.  
 Sabrina, the river Severn, 85.  
 Scipio Africanus, the Roman general. Scipionis Affricani, 57.  
 Sichelinus, king of Norway and Loth's father. [Si]chelini, 54.  
 Sulpicius, the Pope. Sulpicium, 58.  
 Tartara, the classical Tartarus, 63.  
 Urbs Legionum, Caerleon (in South Wales). ad urbem Legionum 85, 87.  
 Usca, the river Usk. Usce, 85, 88. Cp. Osca, above.  
 Viamundus, Gawain's foster-father, 56, 57, 58; Viamundi, 59.  
 Vterpendragon, Arthur's father, 54; Vthero, 54.  
 Waluuanus, Gawain, 93; Waluuanii, 93; Waluuanium, 55.
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