

騎士ランスロットの祈りにみる貴さ  
Malory の創造的「改変」と「別れの場面」以降  
Nobility of Sir Lancelot in his Prayer:  
Malory's Creative 'Adaptation' of the Parting Scene and After

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1 E. D. Kennedy's argument about parting scenes in Malory's *Morte Darthur*, the stanzaic *Le Morte Arthur* and the French *La Mort Le Roi Artu* (Palatinus Latinus 1967)

Since Malory followed the scene [the parting scene] in the stanzaic *Morte* closely, what Frappier wrote about the probable independence of Malory's version from the French would apply as well to the scene in the stanzaic *Morte*. [. . .]

(Edward Donald Kennedy, 'The Stanzaic *Morte Arthur*: The Adaptation of a French Romance for an English Audience', in *Culture and the King: The Social Implications of the Arthurian Legend: Essays in Honor of Valerie M. Lagorio*, ed. by Martin B. Shichtman and James P. Carley (Albany: State University of New York Press, 1994), pp. 91-112 (p. 103), and all emphases (except italics) added, hereafter)

2 Parting scene from the stanzaic *Morte*

“Now, swete madame, that wold I not doo.  
To have all the world unto my mede,  
So untrew fynd ye me nevyr mo;  
It for to do, (1) Cryste me forbade.

(1) Forbede it, God that evyr I shold  
Agaynste yow worche so grete unryght.  
Syne we togedyr upon thys mold  
Have led owre lyffe by day and nyght,  
Unto God I yiffe a heste to holde  
The same desteny that yow is dyghte.  
I will resseyve in som house bolde,  
(2) To plesse hereafter God allmyght.

(2) To please God all that I maye,  
I shall hereafter do myne entente,  
**And evyr for yow specyally pray**  
While God wyll me lyffe lente.”  
“A, wylte thou so,” the queene gan say,  
“Fullfyll thys forward that thou has ment?”  
Lancelot sayd, “Yiff I sayd nay,

(3) I were wele worthy to be brent.

(3) Brent to bene, worthy I were,  
Yiff I wold take non suche a lyffe,  
To byde in penance as ye do here,  
And suffre for God sorow and stryffe.  
As we in lykyngge lyffed in fere,  
By Mary moder, made, and wyffe,  
Tyll God us departe with dethes dere,  
(4) To penance I yeld me here as blithe.

All blyve (4) to penance I wyll me take,  
As I may fynde any ermyte  
That wyll me resseyve for Goddys sake,  
Me to clothe with whyte and blake.”  
The sorow that the tone to the tother gan  
make  
Myght none erthely man se hytte.  
“Madame,” than sayd Launcelot de Lake,  
“Kysse me, and I shall wende as tyte.”

(5) “Nay,” sayd the quene, “that wyll I not. Launcelot, thynke on that no more; To absteyne us we muste have thought For suche we have delyted in ore. Lett us thynk on Hym that us hathe bought, And we shall please God therfore; Thynke on thys world how there is noght But warre and stryffe and batayle sore.”

(6) What helpeth lenger for to spelle; With that they gan departe in twene. But none erthely man coude telle

The sorow that there bygan to bene. Wryngyng ther handis and lowde they yelle As they nevyr more shuld blynne, And sythe in swoune bothe downe they felle; Who saw that sorow evyr myght it mene.  
(3678-729. Edition is from; *Le Morte Arthur: A Critical Edition*, ed. by P. F. Hissiger, Studies in English Literature, XCVI (The Hague: Mouton, 1975), mentioned as Stanzaic *Morte* hereafter)

### 3 Parting scene from Malory's *Morte*

‘Now, my swete madame,’ seyde sir Launcelot, (1) ‘wolde ye that I shuld turne agayne unto my contrey and there to wedde a lady? Nay, madame, wyte you well that shall I never do, for (2) I shall never be so false unto you of that I have promised. But the ‘same’ destiny that ye have takyn you to, I will take me to, for ‘to please’ Jesu, and **ever for you I caste me specially to pray.**’

‘A, sir Launcelot, if ye woll do so and holde thy promyse! But I may never beleve you,’ seyde the quene, ‘but that ye woll turne to the worlde agayne.’

‘Well, madame,’ seyde he, ‘ye say as hit pleasith you, f<0>r yet wyste ye me (3) never false of my promise. And God deffende but that I shulde forsake the worlde as ye have done! (4) For in the queste of the Sankgreall I had that tyme forsakyn the vanytees of the worlde, had nat youre love bene. And if I had done so at that tyme with my harte, wyll, and thought, I had passed all the knyghtes that ever were in the Sankgreall except sir [Galahad, my sone. And therfore, lady, (5) sythen ye have taken you to perfeccion, I must nedys take me to perfection, of right. For I take recorde of God, in you I have had myn erthly joye, and (6) yf I had founden you now so dysposed, I had caste me to have had you into myn owne royame. (7) But sythen I fynde you thus desposed, I ensure you faythfully, I wyl ever take me to penaunce and **praye whyle my lyf lasteth,** yf that I may fynde ony heremyte, other graye or whyte, that wyl receyve me. Wherefore, madame, I praye you kysse me, and never no more.’

‘Nay,’ sayd the quene, ‘that shal I never do, but absteyne you from suche werkes.’

And they departed; [. . .]

(1252.30-53.29. Malory's version is from; *The Works of Sir Thomas Malory*, ed. by Eugène Vinaver, 3rd edn., rev. by P. J. C. Field, 3 vols (Oxford: Clarendon Press, 1990), hereafter as *Works*)

### 4 Argument by E. D. Kennedy

While it [the parting scene] increases the lovers' [Lancelot and Guinevere's] tragic stature and the audience's sympathy for them, it also helps remove from Arthur some of the responsibility for the tragedy that results in the French *Mort*. (Kennedy, ‘The Stanzaic *Morte*’, p. 104)

5 'Thanke God' and Lancelot's confession, from Malory's *Tale of the Sankgreall*

'Sir,' seyde the ermyte, 'ye ought to **thanke God** more than any knyght lyvyng, for He hath caused you to have more worldly worship than any knyght that ys now lyvyng. And for youre presumpcion to take upon you in dedely synne for to be in Hys presence, [. . .] And there is no knyght now lyvyng that ought to yelde **God so grete thanke** os ye, for He hath yevyn you beauté, bownté, semelynes, and grete strengthe over all other knyghtes. And therefore ye ar the more beholdyn unto God than any other man to love Hym and drede Hym, for youre strengthe and your manhode woll litill avayle you and God be agaynste you.'

[. . .]

'Truly,' seyde sir Launcelot, 'that were me full lothe to discover, for **thys fourtene yere** I never discoverde one thyng that I have used, and that may I now wyghte my shame and my disadventure.'

And than he tolde there the good man all hys lyff, and how he had loved a quene unmesurably and oute of mesure longe.

(1) 'And all my grete dedis of armys that I have done for the moste party was for the quenys sake, and for hir sake wolde I do batayle were hit ryght other wronge. And never dud I batayle all only [for] Goddis sake, but for to wynne worship and to cause me the bettir to be beloved, and litill or nought **I thanked never God** of hit.' Than sir Launcelot seyde, 'Sir, I pray you counceyle me.'

[. . .]

'Sir, (2) loke that your harte and youre mowth accorde,' seyde the good man, 'and I shall ensure you ye shall have the more worship than ever ye had.' (*Works*, 896.29-97.31)

6 'Pryde' of Lancelot, from the *Sankgreall*

[. . .] Thou sholde know go[o]ld frome vayneglory of the worlde; [. . .] And for **grete pryde** thou madist grete sorow [. . .] And that made the avision to say to the that thou were of evyll faythe and of poore bylyeve. [. . .]

'Now have I warned the of thy vayneglory and of **thy pryde**, that thou haste many tyme arred ayenste thy Maker. Beware of everlastynge payne, for of all erthly knyghtes I have moste pité of the, for I know well thou haste nat thy pere of any erthly synfull man.' (*Works*, 934. 10-23)

7 Religious instability of Lancelot, from the *Sankgreall*

And ne were that he ys **nat stable**, but by hys thoughte **he ys lykly to turne agayne**, he sholde be nexte to enchev [e] hit sauff sir Galahad, hys sonne; but God knowith hys thought and **hys unstableness**. And yett shall he dye ryght an holy man, and no doute he hath no felow of none erthly synfull man lyvyng.' (*Works*, 948. 20-29)

8 Lancelot after the *Sankgreall*

Than, as the booke seyth, sir Launcelot began to resorte unto quene Gwenivere agayne and forgate the promyse and the perfeccion that he made in the queste; for, as the booke seyth, had not sir Launcelot bene in his prevy thoughtes and in hys myndis so sette inwardly to the quene as he was in semyng outewarde to God, there had no knyght passed hym in the queste of the Sankgreall. But ever his thoughtis prevyly were on the quene, and so they loved togydirs more hotter than they dud toforehonde, and had many such prevy draughtis togydir that many in the courte spake of hit, [. . .] (*Works*, 1045. 10-20)

## 9 Revelation

And thus upon a nyght there came a vysyon to syr Launcelot and charged hym, in remyssyon of his synnes, to haste hym unto Almysbury: ‘And by thenne thou come there, thou shalt fynde quene Guenever dede. And therefore, take thy felowes with the, and purvey them of an horsbere, and fetch thou the cors of hir, and burye hir by her husband, the noble kyng Arthur.’ (*Works*, 1255. 14-20)

## 10 Queen’s burial scene

And whan she was put in th’ erth syr Launcelot swouned, and laye longe styllle, whyle the hermyte came and awaked hym, and sayd,

‘Ye be to blame, for ye dysplese God with suche maner of sorow-makyng.’

‘Truly,’ sayd syr Launcelot, ‘I trust I do not dysplese God, for He knoweth myn entente: for (1) my sorow was not, nor is not, for ony rejoysyng of synne, but my sorow may never have ende. For whan I remembre of hir beaulté and of hir noblesse, that was bothe wyth hyr kyng and wyth hyr, so whan I sawe his corps and hir corps so lye togyders, truly myn herte wold not serve to susteyne my careful body. Also whan I sawe remembre me how by my defaute and myn orgule and **my pryde** that they were bothe layed ful lowe, that were pereles that ever was lvyng of Cristen people, wyt you wel,’ sayd syr Launcelot, ‘this remembred, of their kyndenes and myn unkyndenes, sanke so to myn herte that I myght not susteyne myself.’ (2) So the Frensshe book maketh mencyon.

Thenne syr Launcelot never after ete but lytel mete, nor dranke, tyl he was dede, for than he seekened more and more and dryed and dwyned awaye. For the Bysshop nor none of his felowes myght not make hym to ete and lytel he dranke, that he was waxen by a kybbet shorter than he was, that the peple coude not knowe hym. (3) For evermore, day and nyght, he prayed, b>t somtyme he slombred a broken slepe. Ever he was lyeng grovelyng on the tombe of kyng Arthur and quene Guenever, and there was no comferte that the Bysshop, nor syr Bors, nor none of his felowes coude make hym, it avaylled not. (*Works*, 1256.21-57.11)

## 11 C. D. Benson’s argument

‘Just as death transforms the demands of honour, so also it allows king and queen a physical closeness they seem not to have achieved in life.’

(C. David Benson, ‘The Ending of the *Morte Darthur*’, in *A Companion to Malory*, ed. by Elizabeth Archibald and A. S. G. Edwards, *Arthurian Studies*, XXXVII (Cambridge: D. S. Brewer, 1996), pp. 221-38 (p. 237))

## 12 ‘Humilité and paciens’ of the Round Table, from the *Sankgreall*

‘Sir,’ seyde [the ermyte unto] sir Gawayne, ‘the fayre medow: <by> the rak therein ought to be undirstonde the Rounde Table, and by the medow oughte to be undirstonde **humilité and paciens**; tho be the thynges which bene allwey grene and quyk. For that men mowe no tyme overcom **humilité and paciens**, therefore was the Rounde Table founden, and the shevalry hath ben at all tymes so hyghe by the fraternité which was there that she myght nat be overcom: for men seyde she was founded **in paciens and in humilité**. At the rack ete an hondred and fyfty bullys, but they ete nat in the medowe, for if they had, their hartes sholde have bene sette in **humilité and paciens**; and the bullis were **proude** and blacke sauff only three.’ (*Works*, 946. 4-16)

13 Interpretation by R. L. Radulescu

[. . .] Lancelot's journey both during the quest [*Sankgreall*] and in the episode of the 'Healing' displays a range of features which reveal, only in Malory's version, a mission quite unlike any other knight's, to heal the wound/sin of pride.

(Raluca L. Radulescu, 'Malory's Lancelot and the Key to Salvation', in *Arthurian Literature XXV*, ed. by Elizabeth Archibald and David F. Johnson (Cambridge: D. S. Brewer, 2008), pp. 93-118 (p.117))

14-a Departing of Lancelot, from the French *Mort Artu*

«J'estoie, fet il, en si grant joie et en si grant compaignie d'angres qu'onques ne vi autant de gent en leu ou ge fusse, et enportoient lasus el ciel l'ame de nostre frere Lancelot. Ore alons veoir s'il est deviez. --- Alon», fet Bleobleeris. Il viennent maintenant la ou Lancelos estoit et trouverent que l'ame s'en estoit alee. «Ha! Diex, fet il arcevesques, beneoiz soiez vos! Or sei ge veraiement que de l'ame de cestui fesoient ore li angre feste si grant com ge vi; or sei ge bien que penitance vaut seur toutes choses; jamés de penitance ne me departirai tant com ge vive.

(*La Mort Le Roi Artu: Roman du XIIIe Siècle*, ed. by Jean Frappier, Troisième edn., Textes Littéraires Français (Genève: Droz, 1996), pp. 261. 26 – 62. -38)

“I had such great joy and was in the company of so many angels that never have I seen so many people in one place, and they were taking the soul of our brother Lancelot up into heaven. Let's go then and see if he has really died.”

“Yes, let's go,” said Blioberis. They came to the place where Lancelot was and found that his soul had departed. “Oh, God!” said the archbishop. “Blessed are You. Now I know truly that the angels whom I saw rejoice so were celebrating for the soul of this man. Now I know well that penitence is more important than anything else, and never will I give it up as long as I live.

(*Lancelot-Grail: The Old French Arthurian Vulgate and Post-Vulgate in Translation*, ed. by Norris J. Lacy, Garland Reference Library of the Humanities, 5 vols (New York: Garland Publishing, 1993-96), IV, 159)

14-b From the stanzaic *Morte*

Allas, why nyghed ye me nye  
To awake me in word or stevyn.  
Here was Launcelot, bryght of blee,  
With angellis thrytte thousand and sevyn;  
Hym they bare upon hye,  
Agaynste hym openyd the gatys of hevyn.  
Suche a syght ryght now I see,  
Is none in erthe that myght it nevyn.”

“Syr,” thay sayd, “for crosse on rode,  
Dothe suche wordys clene away.  
Syr Lancelot eylythe nothyng but gode,  
He shall be hole by pryme of day.”  
Candell they lyght and to hym yode  
And fownde hym dede, for sothe to saye,  
Rede and fayer of flesshe and blode,  
Ryght as he in slepyng laye.  
(Stanzaic *Morte*, 3874-89)

15 Smile and saintliness of Lancelot, from Malory's *Morte*

'A, Jesu mercy!' sayd the Byssshop, 'why dyd ye awake me? I was never in al my lyf so mery and so wel at ease.'

'Wherfore?' sayd syr Bors.

'Truly,' sayd the Byssshop, 'here was syr Launcelot with me, with mo angellis than ever I sawe men in one day. And I sawe the angellys heve up syr Launcelot unto heven, and the yates of heven opened ayenst hym.'

'It is but dretchyng of swevens,' sayd syr Bors, 'for I doubte not syr Launcelot ayleth nothyng but good.'

'It may wel be,' sayd the Byssshop. 'Goo ye to his bedde, and than shall ye preve the soth.'

So whan syr Bors and his felowes came to his bedde they founde hym starke dede; and he laye as he had smyled, and the swetest savour aboute hym that ever they felte. (*Works*, 1258. 4-17)

16 Ector's threnody

'A, Launcelot!' he sayd, 'thou were hede of al Crysten knyghtes! And now I dare say,' sayd syr Ector, 'thou sir Launcelot, there thou lyst, that thou were never matched of erthely knyghtes hande. And thou were the curtest knyght that ever bare shelde! And thou were the truest frende to thy lovar that ever bestrade hors, and thou were the trewest lover, of a synful man, that ever loved woman, and thou were the kyndest man that ever strake wyth swerde. And thou were the godelyest persone that ever cam emonge prees of knyghtes, and thou was the mekest man and the jentylllest that ever ete in halle emonge ladyes, and thou were the sternest knyght to thy mortal foo that ever put spere in the reeste.' (*Works*, 1259. 9-21)

17 Malory's 'vertuose love'

Therefore, lyke as May moneth flowryth and floryshyth in every mannes gardyne, so in lyke wyse lat every man of worshyp florysh hys herte in thys worlde: (1) firste unto God, and nexte unto the joy of them that he **promysed hys feythe** unto; for there was never worshypfull man nor worshypfull woman but (2) they loved one bettir than anothir; and worshyp in armys may never be foyled. But (3) firste reserve the honoure to God, and secundely thy quarell muste com of thy lady. And such love I calle vertuose love.

But (4) nowadayes men can nat love sevennyght but they muste have all their desires. That love may nat endure by reson, for where they bethe sone accorded and hasty, heete sone keelyth. And ryght so faryth the love nowadayes, sone hote sone colde. Thys ys no **stabylyté**. But the olde love was nat so. For men and women coude (5) love togydirs seven yerys, and no lycoures lustis was betwyxte them, and than was love **trouthe and faythefulnes**. And so in lyke wyse was used such love in kynge Arthurs dayes. (*Works*, 1119.22-20.2-6)

18-a Lancelot becomes the knight of the Queen

‘My lorde,’ seyde sir Launcelot, ‘wytte you well y ought of ryght ever [to be] in youre quarell and in my ladyes the quenys quarell to do batayle, for ye ar the man that gaff me the hygh Order of Knyghthode, and that day my lady, youre quene, ded me worshyp. And ellis had I bene **shamed**, for that same day that ye made me knyght, thorow my hastynes I loste my swerde, and my lady, youre quene, founde hit, and lapped hit in her trayne, and gave me my swerde whan I had nede thereto; and ells had I bene **shamed** amonge all knyghtes. And therefore, my lorde Arthure, I promysed her at that day ever to be her knyght in ryght othir in wronge.’ (*Works*, 1058. 21-32)

18-b The Queen as ‘speciall good lady’ for Lancelot

Than he toke the quene in hys armys and kyssed her and seyde,  
‘Moste nobelest Crysten quene, I besech you, as ye have ben ever my speciall good lady, and I at all tymes your poure knyght and trew unto my power, and as I never fayled you in ryght nor in wronge sytthyn the firste day kynge Arthur made me knyght, that ye woll pray for my soule if that I be slayne. (*Works*, 1166. 11-17)

19 Research by E. Archibald

The only two Middle English narratives to deal with the affair in any detail are the Stanzaic *Morte* and Malory’s *Morte Darthur*. [. . .] More importantly, the Stanzaic poet either invented or chose to include the powerful and emotional scene of Lancelot and Guenevere’s last interview (3622-729). [. . .] Their [the Stanzaic poet and Malory’s] real intention is to praise him. (Elizabeth Archibald, ‘Lancelot as Lover in the English Tradition before Malory’, in Bonnie Wheeler, *Arthurian Studies: in Honour of P. J. C. Field*, Arthurian Studies LVII (Cambridge: D. S. Brewer, 2004), pp. 199-216 (pp. 214-16))

20 Argument by E. D. Kennedy

By Malory’s time, the French prose romances would have been known to fewer than even the minority that could read them in the earlier Middle Ages. [. . .] In the fourteenth and fifteenth centuries it is easy to find references to the inability of even the upper classes to understand French. Throughout the fifteenth century, there was ever more emphasis upon English. [. . .] The literate English population’s familiarity with the Arthurian story would have come primarily from English metrical romances and various English chronicles. (Edward Donald Kennedy, ‘Sir Thomas Malory’s (French) Romance and (English) Chronicle’, in Wheeler, pp. 223-34 (p. 226))

21 Interpolation in Wynkyn de Worde's edition of Malory in and after 1498 (chapter 12, book 21)

[. . .] Ye also, ye fierce and mighty chivalers, so valiant in adventurous deeds of arms, behold, behold, see how this mighty conqueror Arthur, whom in his human life all the world doubted --- ye also, the noble queen Guenever, that sometime sat in her chair adorned with gold, pearls, and precious stones, now lie full low in obscure foss or pit covered with clods of earth and clay. Behold also this mighty champion Launcelot, peerless of knighthood, see now how he lieth groveling on the cold mould, now being so feeble and faint that sometime was so terrible, how and in what manner ought ye to be so desirous of the mundane honour so dangerous. [. . .]  
(*Sir Thomas Malory: The Critical Heritage*, ed. by Marylyn Parins (London: Routledge, 1987), pp. 51-52.)

22 Exile of Lancelot

[. . .] fo[r] a fleymed man departith never oute of a realme with no worship. And that ys to me grete hevynes, for ever I feare aftir my dayes that men shall cronycle uppon me that I was fleamed oute of thys londe. And ellis, my fayre lordis, be ye sure, and I had nat drad shame, my lady quene Gwenyvere and I shulde never have departed. (*Works*, 1203. 3-8)

23 The Nobility of Lancelot in his prayer

And whan she was put in th' erth syr Launcelot swouned, and laye longe styllle, whyle the hermyte came and awaked hym, and sayd,

'Ye be to blame, for ye dysplese God with suche maner of sorow-makyng.'

'Truly,' sayd syr Launcelot, 'I trust I do not dysplese God, for He knoweth myn entente: for my sorow was not, nor is not, for ony rejoysyng of synne, but my sorow may never have ende. For whan I remembre of hir beaulté and of hir noblesse, that was bothe wyth hyr kyng and wyth hyr, so whan I sawe his corps and hir corps so lye togyders, truly myn herte wold not serve to susteyne my careful body. Also whan I sawe remembre me how by my defaute and myn orgule and my pryde that they were bothe layed ful lowe, that were pereles that ever was lyvyng of Cristen people, wyt you wel,' sayd syr Launcelot, 'this remembred, of their kyndenes and myn unkyndenes, sanke so to myn herte that I myght not susteyne myself.' So the Frensshe book maketh mencyon.

Thenne syr Launcelot never after ete but lytel mete, nor dranke, tyl he was dede, for than he seekened more and more and dryed and dwyned awaye. For the Byssshop nor none of his felowes myght not make hym to ete and lytel he dranke, that he was waxen by a kybbet shorter than he was, that the peple coude not knowe hym. For evermore, day and nyght, he prayed, b<u>t somtyme he slombred a broken slepe. Ever he was lyeng grovelyng on the tombe of kyng Arthur and quene Guenever, and there was no comferte that the Byssshop, nor syr Bors, nor none of his felowes coude make hym, it avaylled not. (*Works*, 1256.21-57.11)



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## Appendix

Palatinus Latinus 1967, *La Mort Le Roi Artu*, 'Dernière entrevue de Lancelot et de Guenièvre':

[. . .] «Dame, fait Lancelos, or sachiez que des deus fiz Mordret n'avez vous desoremais garde. Car amedui (sont) occis; mais or esgardez que vous voudrez faire. Car se vos volez et il vous plect, vous poez estre dame et reïne de tout le païs. Car vous ne trovez ja home qui le vous contredie.» --- «Ha! ha! biaux douz amis, J'ai eü tant de biens et tant d'onneurs en cest siegle que onques n'en out nule dame autant ne jamais n'avra, et vous savez bien que nous avons fait moi et vous tele chose que nous ne deüssiens avoir faite; si m'est bien avis que nous deüssiens user le remenant de nos vies ou servise Nostre Seigneur. Et bien sachiez que je ne seré jamais au siegle, car je sui ceanz rendue por Dieu servir.» Quant Lancelos entant ceste parole, si li respont tout en plorant: «Or, dame, puis qu'il vous plet, il m'est mout bel. Et sachiez que je m'en iré en aucun leu ou je trouveré aucun saint home en aucun hermitage qui me recevra a compeignon, et servirai Dieu le remenant de ma vie.» Et la reïne dit que ele le loe bien; tout einsinc trove Lancelos la reïne en l'abaye ou ele s'estoit rendue, et y demora deus jourz entierz, et au tierz jor prist Lancelos congí de la reïne tout en plorant; et ele le commanda a Nostre Seigneur qu'il le gart de mal et le tiegne en son servise. Et Lancelos li prie que ele li pardoint tous mesfaiz, et ele dist que si fet ele mout volantiers; si le bese et acole au departir; et il monte seur son cheval et se part de leanz; et la reïne remest ou servise Nostre Seigneur de si bon cuer qu'il ne li eschapa ne messe ne matine nuit ne jour, et tant se pena de prier pour l'ame le roy Artus et de Lancelot que ele ne vesqui que de un an, puis que Lancelos s'an fu partiz. Et quant ele fu trespassee, ele fu enterree si hautement comme l'an doit fere a si haute dame. [. . .]

(*La Mort Le Roi Artu: Roman du XIIIe Siècle*, ed. by Jean Frappier, Troisième edn., Textes Littéraires Français (Genève: Droz, 1996), Appendice, pp. 265.41 - 66.79)

( [. . . ] "Lady," said Lancelot, "you can be sure that you no longer need to fear Mordred's two sons, for they are both dead. But now consider what you ought to do, for if you wish, you can be lady and queen over the whole land: no man will ever dispute your right."

"Oh, my dear friend, I've had more goods and honors in this world than any lady has ever had or ever will have, and you know that you and I have done things we should not have done. So I believe we should spend the rest of our lives in the service of Our Lord. And you should know that I will never again be a part of the world outside, for I have come here to serve God."

When Lancelot heard that, he replied, weeping, "Oh, lady, since that is your wish, it pleases me as well. I will go some place where I will find a hermitage and a holy man who will accept me as his companion, and I will serve God the rest of my life." The queen said she advised him to do so.

Thus did Lancelot find the queen in the abbey in which she had taken refuge; and he stayed there two full days, and on the third day, weeping, he took leave of the queen. She commended him to Our Lord and asked that He protect him from harm and keep in His service.

Lancelot asked her to pardon him for all his offenses, and she replied that she would do so willingly. She embraced and kissed him when they separated. He mounted his horse and rode away. And the queen remained in the service of Our Lord so devoutly, night and day, that she never missed Mass or matins. So fervently did she pray for the souls of King Arthur and Lancelot that she lived only a year after Lancelot had left. And after her death, she was given a solemn burial befitting a noble lady. [. . . ] )

(*Lancelot-Grail: The Old French Arthurian Vulgate and Post-Vulgate in Translation*, ed. by Norris J. Lacy, Garland Reference Library of the Humanities, 5 vols (New York: Garland Publishing, 1993-96), IV, 158)