**LE MORTE D'ARTHUR**

**King Arthur and of his Noble Knights of the Round Table**

**By Sir Thomas Malory**

**BIBLIOGRAPHICAL NOTE**

THE Morte D'Arthur was finished, as the epilogue tells us, in the ninth year of Edward IV., i.e. between March 4, 1469 and the same date in 1470. It is thus, fitly enough, the last important English book written before the introduction of printing into this country, and since no manuscript of it has come down to us it is also the first English classic for our knowledge of which we are entirely dependent on a printed text. Caxton's story of how the book was brought to him and he was induced to print it may be read farther on in his own preface. From this we learn also that he was not only the printer of the book, but to some extent its editor also, dividing Malory's work into twenty-one books, splitting up the books into chapters, by no means skilfully, and supplying the "Rubrish" or chapter-headings. It may be added that Caxton's preface contains, moreover, a brief criticism which, on the points on which it touches, is still the soundest and most sympathetic that has been written.

Caxton finished his edition the last day of July 1485, some fifteen or sixteen years after Malory wrote his epilogue. It is clear that the author was then dead, or the printer would not have acted as a clumsy editor to the book, and recent discoveries (if bibliography may, for the moment, enlarge its bounds to mention such matters) have revealed with tolerable certainty when Malory died and who he was. In letters to The Athenaeum in July 1896 Mr. T. Williams pointed out that the name of a Sir Thomas Malorie occurred among those of a number of other Lancastrians excluded from a general pardon granted by Edward IV. in 1468, and that a William Mallerye was mentioned in the same year as taking part in a Lancastrian rising. In September 1897, again, in another letter to the same paper, Mr. A. T. Martin reported the finding of the will of a Thomas Malory of Papworth, a hundred partly in Cambridgeshire, partly in Hunts. This will was made on September 16, 1469, and as it was proved the 27th of the next month the testator must have been in immediate expectation of death. It contains the most careful provision for the education and starting in life of a family of three daughters and seven sons, of whom the youngest seems to have been still an infant. We cannot say with certainty that this Thomas Malory, whose last thoughts were so busy for his children, was our author, or that the Lancastrian knight discovered by Mr. Williams was identical with either or both, but such evidence as the Morte D'Arthur offers favours such a belief. There is not only the epilogue with its petition, "pray for me while I am alive that God send me good deliverance and when I am dead pray you all for my soul," but this very request is foreshadowed at the end of chap. 37 of Book ix. in the touching passage, surely inspired by personal experience, as to the sickness "that is the greatest pain a prisoner may have"; and the reflections on English fickleness in the first chapter of Book xxi., though the Wars of the Roses might have inspired them in any one, come most naturally from an author who was a Lancastrian knight.

If the Morte D'Arthur was really written in prison and by a prisoner distressed by ill-health as well as by lack of liberty, surely no task was ever better devised to while away weary hours. Leaving abundant scope for originality in selection, modification, and arrangement, as a compilation and translation it had in it that mechanical element which adds the touch of restfulness to literary work. No original, it is said, has yet been found for Book vii., and it is possible that none will ever be forthcoming for chap. 20 of Book xviii., which describes the arrival of the body of the Fair Maiden of Astolat at Arthur's court, or vii for chap. 25 of the same book, with its discourse on true love; but the great bulk of the work has been traced chapter by chapter to the "Merlin" of Robert de Borron and his successors (Bks. i.-iv.), the English metrical romance La Morte Arthur of the Thornton manuscript (Bk. v.), the French romances of Tristan (Bks. viii.-x.) and of Launcelot (Bks. vi., xi.-xix.), and lastly to the English prose Morte Arthur of Harley MS. 2252 (Bks. xviii., xx., xxi.). As to Malory's choice of his authorities critics have not failed to point out that now and again he gives a worse version where a better has come down to us, and if he had been able to order a complete set of Arthurian manuscripts from his bookseller, no doubt he would have done even better than he did! But of the skill, approaching to original genius, with which he used the books from which he worked there is little dispute.

Malory died leaving his work obviously unrevised, and in this condition it was brought to Caxton, who prepared it for the press with his usual enthusiasm in the cause of good literature, and also, it must be added, with his usual carelessness. New chapters are sometimes made to begin in the middle of a sentence, and in addition to simple misprints there are numerous passages in which it is impossible to believe that we have the text as Malory intended it to stand. After Caxton's edition Malory's manuscript must have disappeared, and subsequent editions are differentiated only by the degree of closeness with which they follow the first. Editions appeared printed by Wynkyn de Worde in 1498 and 1529, by William Copland in 1559, by Thomas East about 1585, and by Thomas Stansby in 1634, each printer apparently taking the text of his immediate predecessor and reproducing it with modifications. Stansby's edition served for reprints in 1816 and 1856 (the latter edited by Thomas Wright); but in 1817 an edition supervised by Robert Southey went back to Caxton's text, though to a copy (only two are extant, and only one perfect!) in which eleven leaves were supplied from Wynkyn de Worde's reprint. In 1868 Sir Edward Strachey produced for the present publishers a reprint of Southey's text in modern spelling, with the substitution of current words for those now obsolete, and the softening of a handful of passages likely, he thought, to prevent the book being placed in the hands of boys. In 1889 a boon was conferred on scholars by the publication of Dr. H. Oskar Sommer's page-for-page reprint of Caxton's text, with an elaborate discussion of Malory's sources. Dr. Sommer's edition was used by Sir E. Strachey to revise his Globe text, and in 1897 Mr. Israel Gollancz produced for the "Temple Classics" a very pretty edition in which Sir Edward Strachey's principles of modernisation in spelling and punctuation were adopted, but with the restoration of obsolete words and omitted phrases. As to the present edition, Sir Edward Strachey altered with so sparing a hand that on many pages differences between his version and that here printed will be looked for in vain; but the most anxious care has been taken to produce a text modernised as to its spelling, but in other respects in accurate accordance with Caxton's text, as represented by Dr Sommer's reprint. Obvious misprints have been silently corrected, but in a few cases notes show where emendations have been introduced from Wynkyn de Worde—not that Wynkyn had any more right to emend Caxton than we, but because even a printer's conjecture gains a little sanctity after four centuries. The restoration of obsolete words has necessitated a much fuller glossary, and the index of names has therefore been separated from it and enlarged. In its present form the index is the work of Mr. Henry Littlehales.

*A. W. POLLARD.*

**PREFACE OF WILLIAM CAXTON**

AFTER that I had accomplished and finished divers histories, as well of contemplation as of other historial and worldly acts of great conquerors and princes, and also certain books of ensamples and doctrine, many noble and divers gentlemen of this realm of England came and demanded me many and oft times, wherefore that I have not do made and imprint the noble history of the Saint Greal, and of the most renowned Christian king, first and chief of the three best Christian, and worthy, King Arthur, which ought most to be remembered among us Englishmen to-fore all other Christian kings; for it is notoyrly known through the universal world, that there be nine worthy and the best that ever were, that is to wit, three Paynims, three Jews, and three Christian men. As for the Paynims, they were to-fore the Incarnation of Christ, which were named, the first Hector of Troy, of whom the history is comen both in ballad and in prose, the second Alexander the Great, and the third Julius Caesar, Emperor of Rome, of whom the histories be well known and had. And as for the three Jews, which also were to-fore the incarnation of our Lord, of whom the first was duke Joshua which brought the children of Israel into the land of behest, the second David king of Jerusalem, and the third Judas Machabeus, of these three the Bible rehearseth all their noble histories and acts. And since the said Incarnation have been three noble Christian men, stalled and admitted through the universal world into the number of the nine best and worthy. Of whom was first the noble Arthur, whose noble acts I purpose to write in this present book here following. The second was Charlemain, or Charles the Great, of whom the history is had in many places, both in French and in English. And the third and last was Godfrey of Boloine, of whose acts and life I made a book unto the excellent prince and king of noble memory, King Edward the Fourth.

The said noble gentlemen instantly required me to imprint the history of the said noble king and conqueror King Arthur, and of his knights, with the history of the Saint Greal, and of the death and ending of the said Arthur; affirming that I ought rather to imprint his acts and noble feats, than of Godfrey of Boloine, or any of the other eight, considering that he was a man born within this realm, and king and emperor of the same: and that there be in French divers and many noble volumes of his acts, and also of his knights. To whom I answered that divers men hold opinion that there was no such Arthur, and that all such books as been made of him be feigned and fables, because that some chronicles make of him no mention, nor remember him nothing, nor of his knights. Whereto they answered, and one in special said, that in him that should say or think that there was never such a king called Arthur might well be aretted great folly and blindness. For he said that there were many evidences of the contrary. First ye may see his sepulchre in the monastery of Glastonbury. And also in Policronicon, in the fifth book the sixth chapter, and in the seventh book the twenty-third chapter, where his body was buried, and after found, and translated into the said monastery. Ye shall see also in the history of Bochas, in his book De Casu Principum, part of his noble acts, and also of his fall. Also Galfridus in his British book recounteth his life: and in divers places of England many remembrances be yet of him, and shall remain perpetually, and also of his knights. First in the abbey of Westminster, at St. Edward's shrine, remaineth the print of his seal in red wax closed in beryl, in which is written, Patricius Arthurus Britannie, Gallie, Germanie, Dacie, Imperator. Item in the castle of Dover ye may see Gawaine's skull, and Cradok's mantle: at Winchester the Round Table: in other places Launcelot's sword and many other things. Then all these things considered, there can no man reasonably gainsay but there was a king of this land named Arthur. For in all places, Christian and heathen, he is reputed and taken for one of the nine worthy, and the first of the three Christian men. And also, he is more spoken of beyond the sea, more books made of his noble acts, than there be in England, as well in Dutch, Italian, Spanish, and Greekish, as in French. And yet of record remain in witness of him in Wales, in the town of Camelot, the great stones and the marvellous works of iron lying under the ground, and royal vaults, which divers now living have seen. Wherefore it is a marvel why he is no more renowned in his own country, save only it accordeth to the Word of God, which saith that no man is accepted for a prophet in his own country.

Then all these things aforesaid alleged, I could not well deny but that there was such a noble king named Arthur, and reputed one of the nine worthy, and first and chief of the Christian men. And many noble volumes be made of him and of his noble knights in French, which I have seen and read beyond the sea, which be not had in our maternal tongue. But in Welsh be many and also in French, and some in English but nowhere nigh all. Wherefore, such as have late been drawn out briefly into English I have after the simple conning that God hath sent to me, under the favour and correction of all noble lords and gentlemen, enprised to imprint a book of the noble histories of the said King Arthur, and of certain of his knights, after a copy unto me delivered, which copy Sir Thomas Malorye did take out of certain books of French, and reduced it into English. And I, according to my copy, have done set it in imprint, to the intent that noble men may see and learn the noble acts of chivalry, the gentle and virtuous deeds that some knights used in those days, by which they came to honour, and how they that were vicious were punished and oft put to shame and rebuke; humbly beseeching all noble lords and ladies, with all other estates of what estate or degree they been of, that shall see and read in this said book and work, that they take the good and honest acts in their remembrance, and to follow the same. Wherein they shall find many joyous and pleasant histories, and noble and renowned acts of humanity, gentleness, and chivalry. For herein may be seen noble chivalry, courtesy, humanity, friendliness, hardiness, love, friendship, cowardice, murder, hate, virtue, and sin. Do after the good and leave the evil, and it shall bring you to good fame and renown. And for to pass the time this book shall be pleasant to read in, but for to give faith and belief that all is true that is contained herein, ye be at your liberty: but all is written for our doctrine, and for to beware that we fall not to vice nor sin, but to exercise and follow virtue, by which we may come and attain to good fame and renown in this life, and after this short and transitory life to come unto everlasting bliss in heaven; the which He grant us that reigneth in heaven, the blessed Trinity. Amen.

Then to proceed forth in this said book, which I direct unto all noble princes, lords and ladies, gentlemen or gentlewomen, that desire to read or hear read of the noble and joyous history of the great conqueror and excellent king, King Arthur, sometime king of this noble realm, then called Britain; I, William Caxton, simple person, present this book following, which I have enprised to imprint: and treateth of the noble acts, feats of arms of chivalry, prowess, hardiness, humanity, love, courtesy, and very gentleness, with many wonderful histories and adventures. And for to understand briefly the content of this volume, I have divided it into XXI Books, and every book chaptered, as hereafter shall by God's grace follow. The First Book shall treat how Uther Pendragon gat the noble conqueror King Arthur, and containeth xxviii chapters. The Second Book treateth of Balin the noble knight, and containeth xix chapters. The Third Book treateth of the marriage of King Arthur to Queen Guenever, with other matters, and containeth xv chapters. The Fourth Book, how Merlin was assotted, and of war made to King Arthur, and containeth xxix chapters. The Fifth Book treateth of the conquest of Lucius the emperor, and containeth xii chapters. The Sixth Book treateth of Sir Launcelot and Sir Lionel, and marvellous adventures, and containeth xviii chapters. The Seventh Book treateth of a noble knight called Sir Gareth, and named by Sir Kay Beaumains, and containeth xxxvi chapters. The Eighth Book treateth of the birth of Sir Tristram the noble knight, and of his acts, and containeth xli chapters. The Ninth Book treateth of a knight named by Sir Kay Le Cote Male Taille, and also of Sir Tristram, and containeth xliv chapters. The Tenth Book treateth of Sir Tristram, and other marvellous adventures, and containeth lxxxviii chapters. The Eleventh Book treateth of Sir Launcelot and Sir Galahad, and containeth xiv chapters. The Twelfth Book treateth of Sir Launcelot and his madness, and containeth xiv chapters. The Thirteenth Book treateth how Galahad came first to king Arthur's court, and the quest how the Sangreal was begun, and containeth xx chapters. The Fourteenth Book treateth of the quest of the Sangreal, and containeth x chapters. The Fifteenth Book treateth of Sir Launcelot, and containeth vi chapters. The Sixteenth Book treateth of Sir Bors and Sir Lionel his brother, and containeth xvii chapters. The Seventeenth Book treateth of the Sangreal, and containeth xxiii chapters. The Eighteenth Book treateth of Sir Launcelot and the queen, and containeth xxv chapters. The Nineteenth Book treateth of Queen Guenever and Launcelot, and containeth xiii chapters. The Twentieth Book treateth of the piteous death of Arthur, and containeth xxii chapters. The Twenty-first Book treateth of his last departing, and how Sir Launcelot came to revenge his death, and containeth xiii chapters. The sum is twenty-one books, which contain the sum of five hundred and seven chapters, as more plainly shall follow hereafter.

**BOOK I**

**CHAPTER I. How Uther Pendragon sent for the duke of Cornwall and Igraine his wife, and of their departing suddenly again.**

IT befell in the days of Uther Pendragon, when he was king of all England, and so reigned, that there was a mighty duke in Cornwall that held war against him long time. And the duke was called the Duke of Tintagil. And so by means King Uther sent for this duke, charging him to bring his wife with him, for she was called a fair lady, and a passing wise, and her name was called Igraine.

So when the duke and his wife were come unto the king, by the means of great lords they were accorded both. The king liked and loved this lady well, and he made them great cheer out of measure, and desired to have lain by her. But she was a passing good woman, and would not assent unto the king. And then she told the duke her husband, and said, I suppose that we were sent for that I should be dishonoured; wherefore, husband, I counsel you, that we depart from hence suddenly, that we may ride all night unto our own castle. And in like wise as she said so they departed, that neither the king nor none of his council were ware of their departing. All so soon as King Uther knew of their departing so suddenly, he was wonderly wroth. Then he called to him his privy council, and told them of the sudden departing of the duke and his wife.

Then they advised the king to send for the duke and his wife by a great charge; and if he will not come at your summons, then may ye do your best, then have ye cause to make mighty war upon him. So that was done, and the messengers had their answers; and that was this shortly, that neither he nor his wife would not come at him.

Then was the king wonderly wroth. And then the king sent him plain word again, and bade him be ready and stuff him and garnish him, for within forty days he would fetch him out of the biggest castle that he hath.

When the duke had this warning, anon he went and furnished and garnished two strong castles of his, of the which the one hight Tintagil, and the other castle hight Terrabil. So his wife Dame Igraine he put in the castle of Tintagil, and himself he put in the castle of Terrabil, the which had many issues and posterns out. Then in all haste came Uther with a great host, and laid a siege about the castle of Terrabil. And there he pight many pavilions, and there was great war made on both parties, and much people slain. Then for pure anger and for great love of fair Igraine the king Uther fell sick. So came to the king Uther Sir Ulfius, a noble knight, and asked the king why he was sick. I shall tell thee, said the king, I am sick for anger and for love of fair Igraine, that I may not be whole. Well, my lord, said Sir Ulfius, I shall seek Merlin, and he shall do you remedy, that your heart shall be pleased. So Ulfius departed, and by adventure he met Merlin in a beggar's array, and there Merlin asked Ulfius whom he sought. And he said he had little ado to tell him. Well, said Merlin, I know whom thou seekest, for thou seekest Merlin; therefore seek no farther, for I am he; and if King Uther will well reward me, and be sworn unto me to fulfil my desire, that shall be his honour and profit more than mine; for I shall cause him to have all his desire. All this will I undertake, said Ulfius, that there shall be nothing reasonable but thou shalt have thy desire. Well, said Merlin, he shall have his intent and desire. And therefore, said Merlin, ride on your way, for I will not be long behind.

**CHAPTER II. How Uther Pendragon made war on the duke of Cornwall, and how by the mean of Merlin he lay by the duchess and gat Arthur.**

THEN Ulfius was glad, and rode on more than a pace till that he came to King Uther Pendragon, and told him he had met with Merlin. Where is he? said the king. Sir, said Ulfius, he will not dwell long. Therewithal Ulfius was ware where Merlin stood at the porch of the pavilion's door. And then Merlin was bound to come to the king. When King Uther saw him, he said he was welcome. Sir, said Merlin, I know all your heart every deal; so ye will be sworn unto me as ye be a true king anointed, to fulfil my desire, ye shall have your desire. Then the king was sworn upon the Four Evangelists. Sir, said Merlin, this is my desire: the first night that ye shall lie by Igraine ye shall get a child on her, and when that is born, that it shall be delivered to me for to nourish there as I will have it; for it shall be your worship, and the child's avail, as mickle as the child is worth. I will well, said the king, as thou wilt have it. Now make you ready, said Merlin, this night ye shall lie with Igraine in the castle of Tintagil; and ye shall be like the duke her husband, Ulfius shall be like Sir Brastias, a knight of the duke's, and I will be like a knight that hight Sir Jordanus, a knight of the duke's. But wait ye make not many questions with her nor her men, but say ye are diseased, and so hie you to bed, and rise not on the morn till I come to you, for the castle of Tintagil is but ten miles hence; so this was done as they devised. But the duke of Tintagil espied how the king rode from the siege of Terrabil, and therefore that night he issued out of the castle at a postern for to have distressed the king's host. And so, through his own issue, the duke himself was slain or ever the king came at the castle of Tintagil.

So after the death of the duke, King Uther lay with Igraine more than three hours after his death, and begat on her that night Arthur, and on day came Merlin to the king, and bade him make him ready, and so he kissed the lady Igraine and departed in all haste. But when the lady heard tell of the duke her husband, and by all record he was dead or ever King Uther came to her, then she marvelled who that might be that lay with her in likeness of her lord; so she mourned privily and held her peace. Then all the barons by one assent prayed the king of accord betwixt the lady Igraine and him; the king gave them leave, for fain would he have been accorded with her. So the king put all the trust in Ulfius to entreat between them, so by the entreaty at the last the king and she met together. Now will we do well, said Ulfius, our king is a lusty knight and wifeless, and my lady Igraine is a passing fair lady; it were great joy unto us all, an it might please the king to make her his queen. Unto that they all well accorded and moved it to the king. And anon, like a lusty knight, he assented thereto with good will, and so in all haste they were married in a morning with great mirth and joy.

And King Lot of Lothian and of Orkney then wedded Margawse that was Gawaine's mother, and King Nentres of the land of Garlot wedded Elaine. All this was done at the request of King Uther. And the third sister Morgan le Fay was put to school in a nunnery, and there she learned so much that she was a great clerk of necromancy. And after she was wedded to King Uriens of the land of Gore, that was Sir Ewain's le Blanchemain's father.

**CHAPTER III. Of the birth of King Arthur and of his nurture.**

THEN Queen Igraine waxed daily greater and greater, so it befell after within half a year, as King Uther lay by his queen, he asked her, by the faith she owed to him, whose was the body; then she sore abashed to give answer. Dismay you not, said the king, but tell me the truth, and I shall love you the better, by the faith of my body. Sir, said she, I shall tell you the truth. The same night that my lord was dead, the hour of his death, as his knights record, there came into my castle of Tintagil a man like my lord in speech and in countenance, and two knights with him in likeness of his two knights Brastias and Jordanus, and so I went unto bed with him as I ought to do with my lord, and the same night, as I shall answer unto God, this child was begotten upon me. That is truth, said the king, as ye say; for it was I myself that came in the likeness, and therefore dismay you not, for I am father of the child; and there he told her all the cause, how it was by Merlin's counsel. Then the queen made great joy when she knew who was the father of her child.

Soon came Merlin unto the king, and said, Sir, ye must purvey you for the nourishing of your child. As thou wilt, said the king, be it. Well, said Merlin, I know a lord of yours in this land, that is a passing true man and a faithful, and he shall have the nourishing of your child, and his name is Sir Ector, and he is a lord of fair livelihood in many parts in England and Wales; and this lord, Sir Ector, let him be sent for, for to come and speak with you, and desire him yourself, as he loveth you, that he will put his own child to nourishing to another woman, and that his wife nourish yours. And when the child is born let it be delivered to me at yonder privy postern unchristened. So like as Merlin devised it was done. And when Sir Ector was come he made fiaunce to the king for to nourish the child like as the king desired; and there the king granted Sir Ector great rewards. Then when the lady was delivered, the king commanded two knights and two ladies to take the child, bound in a cloth of gold, and that ye deliver him to what poor man ye meet at the postern gate of the castle. So the child was delivered unto Merlin, and so he bare it forth unto Sir Ector, and made an holy man to christen him, and named him Arthur; and so Sir Ector's wife nourished him with her own pap.

**CHAPTER IV. Of the death of King Uther Pendragon.**

THEN within two years King Uther fell sick of a great malady. And in the meanwhile his enemies usurped upon him, and did a great battle upon his men, and slew many of his people. Sir, said Merlin, ye may not lie so as ye do, for ye must to the field though ye ride on an horse-litter: for ye shall never have the better of your enemies but if your person be there, and then shall ye have the victory. So it was done as Merlin had devised, and they carried the king forth in an horse-litter with a great host towards his enemies. And at St. Albans there met with the king a great host of the North. And that day Sir Ulfius and Sir Brastias did great deeds of arms, and King Uther's men overcame the Northern battle and slew many people, and put the remnant to flight. And then the king returned unto London, and made great joy of his victory. And then he fell passing sore sick, so that three days and three nights he was speechless: wherefore all the barons made great sorrow, and asked Merlin what counsel were best. There is none other remedy, said Merlin, but God will have his will. But look ye all barons be before King Uther to-morn, and God and I shall make him to speak. So on the morn all the barons with Merlin came to-fore the king; then Merlin said aloud unto King Uther, Sir, shall your son Arthur be king after your days, of this realm with all the appurtenance? Then Uther Pendragon turned him, and said in hearing of them all, I give him God's blessing and mine, and bid him pray for my soul, and righteously and worshipfully that he claim the crown, upon forfeiture of my blessing; and therewith he yielded up the ghost, and then was he interred as longed to a king. Wherefore the queen, fair Igraine, made great sorrow, and all the barons.

**CHAPTER V. How Arthur was chosen king, and of wonders and marvels of a sword taken out of a stone by the said Arthur.**

THEN stood the realm in great jeopardy long while, for every lord that was mighty of men made him strong, and many weened to have been king. Then Merlin went to the Archbishop of Canterbury, and counselled him for to send for all the lords of the realm, and all the gentlemen of arms, that they should to London come by Christmas, upon pain of cursing; and for this cause, that Jesus, that was born on that night, that he would of his great mercy show some miracle, as he was come to be king of mankind, for to show some miracle who should be rightwise king of this realm. So the Archbishop, by the advice of Merlin, sent for all the lords and gentlemen of arms that they should come by Christmas even unto London. And many of them made them clean of their life, that their prayer might be the more acceptable unto God. So in the greatest church of London, whether it were Paul's or not the French book maketh no mention, all the estates were long or day in the church for to pray. And when matins and the first mass was done, there was seen in the churchyard, against the high altar, a great stone four square, like unto a marble stone; and in midst thereof was like an anvil of steel a foot on high, and therein stuck a fair sword naked by the point, and letters there were written in gold about the sword that said thus:—Whoso pulleth out this sword of this stone and anvil, is rightwise king born of all England. Then the people marvelled, and told it to the Archbishop. I command, said the Archbishop, that ye keep you within your church and pray unto God still, that no man touch the sword till the high mass be all done. So when all masses were done all the lords went to behold the stone and the sword. And when they saw the scripture some assayed, such as would have been king. But none might stir the sword nor move it. He is not here, said the Archbishop, that shall achieve the sword, but doubt not God will make him known. But this is my counsel, said the Archbishop, that we let purvey ten knights, men of good fame, and they to keep this sword. So it was ordained, and then there was made a cry, that every man should assay that would, for to win the sword. And upon New Year's Day the barons let make a jousts and a tournament, that all knights that would joust or tourney there might play, and all this was ordained for to keep the lords together and the commons, for the Archbishop trusted that God would make him known that should win the sword.

So upon New Year's Day, when the service was done, the barons rode unto the field, some to joust and some to tourney, and so it happened that Sir Ector, that had great livelihood about London, rode unto the jousts, and with him rode Sir Kay his son, and young Arthur that was his nourished brother; and Sir Kay was made knight at All Hallowmass afore. So as they rode to the jousts-ward, Sir Kay lost his sword, for he had left it at his father's lodging, and so he prayed young Arthur for to ride for his sword. I will well, said Arthur, and rode fast after the sword, and when he came home, the lady and all were out to see the jousting. Then was Arthur wroth, and said to himself, I will ride to the churchyard, and take the sword with me that sticketh in the stone, for my brother Sir Kay shall not be without a sword this day. So when he came to the churchyard, Sir Arthur alighted and tied his horse to the stile, and so he went to the tent, and found no knights there, for they were at the jousting. And so he handled the sword by the handles, and lightly and fiercely pulled it out of the stone, and took his horse and rode his way until he came to his brother Sir Kay, and delivered him the sword. And as soon as Sir Kay saw the sword, he wist well it was the sword of the stone, and so he rode to his father Sir Ector, and said: Sir, lo here is the sword of the stone, wherefore I must be king of this land. When Sir Ector beheld the sword, he returned again and came to the church, and there they alighted all three, and went into the church. And anon he made Sir Kay swear upon a book how he came to that sword. Sir, said Sir Kay, by my brother Arthur, for he brought it to me. How gat ye this sword? said Sir Ector to Arthur. Sir, I will tell you. When I came home for my brother's sword, I found nobody at home to deliver me his sword; and so I thought my brother Sir Kay should not be swordless, and so I came hither eagerly and pulled it out of the stone without any pain. Found ye any knights about this sword? said Sir Ector. Nay, said Arthur. Now, said Sir Ector to Arthur, I understand ye must be king of this land. Wherefore I, said Arthur, and for what cause? Sir, said Ector, for God will have it so; for there should never man have drawn out this sword, but he that shall be rightwise king of this land. Now let me see whether ye can put the sword there as it was, and pull it out again. That is no mastery, said Arthur, and so he put it in the stone; wherewithal Sir Ector assayed to pull out the sword and failed.

**CHAPTER VI. How King Arthur pulled out the sword divers times.**

Now assay, said Sir Ector unto Sir Kay. And anon he pulled at the sword with all his might; but it would not be. Now shall ye assay, said Sir Ector to Arthur. I will well, said Arthur, and pulled it out easily. And therewithal Sir Ector knelt down to the earth, and Sir Kay. Alas, said Arthur, my own dear father and brother, why kneel ye to me? Nay, nay, my lord Arthur, it is not so; I was never your father nor of your blood, but I wot well ye are of an higher blood than I weened ye were. And then Sir Ector told him all, how he was betaken him for to nourish him, and by whose commandment, and by Merlin's deliverance.

Then Arthur made great dole when he understood that Sir Ector was not his father. Sir, said Ector unto Arthur, will ye be my good and gracious lord when ye are king? Else were I to blame, said Arthur, for ye are the man in the world that I am most beholden to, and my good lady and mother your wife, that as well as her own hath fostered me and kept. And if ever it be God's will that I be king as ye say, ye shall desire of me what I may do, and I shall not fail you; God forbid I should fail you Sir, said Sir Ector, I will ask no more of you, but that ye will make my son, your foster brother, Sir Kay, seneschal of all your lands. That shall be done, said Arthur, and more, by the faith of my body, that never man shall have that office but he, while he and I live Therewithal they went unto the Archbishop, and told him how the sword was achieved, and by whom; and on Twelfth-day all the barons came thither, and to assay to take the sword, who that would assay. But there afore them all, there might none take it out but Arthur; wherefore there were many lords wroth, and said it was great shame unto them all and the realm, to be overgoverned with a boy of no high blood born. And so they fell out at that time that it was put off till Candlemas and then all the barons should meet there again; but always the ten knights were ordained to watch the sword day and night, and so they set a pavilion over the stone and the sword, and five always watched. So at Candlemas many more great lords came thither for to have won the sword, but there might none prevail. And right as Arthur did at Christmas, he did at Candlemas, and pulled out the sword easily, whereof the barons were sore aggrieved and put it off in delay till the high feast of Easter. And as Arthur sped before, so did he at Easter; yet there were some of the great lords had indignation that Arthur should be king, and put it off in a delay till the feast of Pentecost.

Then the Archbishop of Canterbury by Merlin's providence let purvey then of the best knights that they might get, and such knights as Uther Pendragon loved best and most trusted in his days. And such knights were put about Arthur as Sir Baudwin of Britain, Sir Kay, Sir Ulfius, Sir Brastias. All these, with many other, were always about Arthur, day and night, till the feast of Pentecost.

**CHAPTER VII. How King Arthur was crowned, and how he made officers.**

AND at the feast of Pentecost all manner of men assayed to pull at the sword that would assay; but none might prevail but Arthur, and pulled it out afore all the lords and commons that were there, wherefore all the commons cried at once, We will have Arthur unto our king, we will put him no more in delay, for we all see that it is God's will that he shall be our king, and who that holdeth against it, we will slay him. And therewithal they kneeled at once, both rich and poor, and cried Arthur mercy because they had delayed him so long, and Arthur forgave them, and took the sword between both his hands, and offered it upon the altar where the Archbishop was, and so was he made knight of the best man that was there. And so anon was the coronation made. And there was he sworn unto his lords and the commons for to be a true king, to stand with true justice from thenceforth the days of this life. Also then he made all lords that held of the crown to come in, and to do service as they ought to do. And many complaints were made unto Sir Arthur of great wrongs that were done since the death of King Uther, of many lands that were bereaved lords, knights, ladies, and gentlemen. Wherefore King Arthur made the lands to be given again unto them that owned them.

When this was done, that the king had stablished all the countries about London, then he let make Sir Kay seneschal of England; and Sir Baudwin of Britain was made constable; and Sir Ulfius was made chamberlain; and Sir Brastias was made warden to wait upon the north from Trent forwards, for it was that time the most party the king's enemies. But within few years after Arthur won all the north, Scotland, and all that were under their obeissance. Also Wales, a part of it, held against Arthur, but he overcame them all, as he did the remnant, through the noble prowess of himself and his knights of the Round Table.

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*King Arthur and of his Noble Knights of the Round Table*

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