

later mediæval French Romances.\* Bauduin is a knight who, after a very wild and loose youth, goes through an extraordinary series of adventures, displaying great faith and courage, and eventually becomes King of Jerusalem. I will cite some of the traits evidently derived from our Traveller, which I have met with in a short examination of this curious work.

Bauduin, embarked on a dromond in the Indian Sea, is wrecked in the territory of Baudas, and near a city called Falise, which stands on the River of Baudas. The people of this city were an unbelieving race.

“Il ne créoient Dieu, Mahon, né Tervogant,  
Ydole, cruchéfis, déable, né tirant.” P. 300.

Their only belief was this, that when a man died a great fire should be made beside his tomb, in which should be burned all his clothes, arms, and necessary furniture, whilst his horse and servant should be put to death, and then the dead man would have the benefit of all these useful properties in the other world.† Moreover, if it was the king that died—

“Sé li rois de la terre i aloit trespasant,  
\* \* \* \* \*  
Si fasoit-on tuer, .viij. jour en un tenant,  
Tout chiaus c'on encontroit par la chité passant,  
Pour tenir compaignie leur ségnor soffisant.  
Telle estoit le créanche ou país dont je cant!”‡ P. 301.

Bauduin arrives when the king has been dead three days, and through dread of this custom all the people of the city are shut up in their houses. He enters an inn, and helps himself to a vast repast, having been fasting for three days. He is then seized and carried before the king, Polibans by name. We might have quoted this prince at p. 87 as an instance of the diffusion of the French tongue:

“Polibans sot Fransois, car on le doctrina :  
j. renoiés de Franche. vij. ans i demora,  
Qui li aprist Fransois, si que bel en parla.” P. 309.

\* *Li Romans de Bauduin de Sebourc III<sup>e</sup> Roy de Jhérusalem*; Poëme du XIV<sup>e</sup> Siècle; Valenciennes, 1841. 2 vols. 8vo. I was indebted to two references of M. Pauthier's for knowledge of the existence of this work. He cites the legends of the Mountain, and of the Stone of the Saracens from an abstract, but does not seem to have consulted the work itself, nor to have been aware of the extent of its borrowings from Marco Polo. M. Génin, from whose account Pauthier quotes, ascribes the poem to an early date after the death of Philip the Fair (1314). See *Pauthier*, pp. 57, 58, and 140.

† See Polo, vol. i. p. 204, and vol. ii. p. 191.

‡ See Polo, vol. i. p. 246.