

THE STORY OF SAGAMONI BURCAN IN SEILAN ≠ MARCO POLO

Z Z commands at all, but he only should be *lord and master* of it. His son *indeed* said
 V in any way in the world, he has so great vexation that *it wanted* but a little that
 he did not die of grief. And it was no wonder, because he had no more sons than
 FB this one nor had he any to whom he should leave the kingdom *after his death*. And
 Z then the king *after deep thought* behaves in such a way. For he says to himself that
 Z VB he will do him a thing[and]bring in such a remedy that his son *being a young man*
 Z will gladly hold himself to worldly things¹ and will *likewise* take the crown and the
 kingdom. And then he makes him move² into a very beautiful palace and gives
 FB him 30000³ very beautiful and winning maidens, *the most beautiful that one could ever*
 FB VB see, to serve him, and commanded them to play with him all day and all night, promising
the one who shall first be able to induce him to lie with her that she shall be his wife and queen;
 Z for there dared not be any male there at all but *only* those maidens. For maidens
 put him to bed and served him at table and made him company all day. They
 V sang & play many instruments and dance before him and made him all the entertain-
 V Z ment that they [85d] can find in the world, just as the king had ordered them. And
 Z VB moreover I tell you that *nevertheless* all those most beautiful maidens were not able
 VB VB to do so much with their blandishments & pleasant delights that the most saintly youth,
 V VB son of the king should be moved *aside* to any act of self-indulgence, but he stays
 more firmly and more chastely than he did before and led a very good life according
 to their customs. Moreover I tell you that he was so delicate⁴ a young man that he
 VB had never gone out of the palace of his father in his youth nor had ever seen a dead
 man nor any other who was not sound in his limbs, for the father let no old and
 VB no decrepit man go before him. Now it happened that this young man, *having had*
 leave of his father to go out with a very fine company, was riding one day along the road
 Z TA through the city and then he saw a dead man whom they were carrying to bury, and he had
 many people following. He became all dismayed at it as he who had never seen any

¹ *qe son filz setendra uoluntier a cosses mondaines* FB: *que le cueur de son filz peust entendre aux choses mondaines*—so apparently taking *setendra* for *s'entendra* But Z (p. lxxxv) and V (see just below) rather suggest *s'en tiendra* ROUX and B. both read *se rendra* without comment, though both F and FB have *entendre* in the same phrase twice just above. V: *et zio vedendo molti baroni disse al re se li piaceua ifaraue sifata chosa chel frol se achosteraue ale chosse mondane e chel toraue la chorona del reame disse lo re chel farano zo chel ichomanderano et elli disse voi lo farete in vno palazo et . . .*

² *torner* B. (p. 193) says that modern Florentine uses *tornare* for "to go to stay", a meaning which exactly suits this context.

³ TA: *ccc* LT: *tres* Others omit the number.

⁴ *delire* in the sense of, or a slip for, *delie*, as B. agrees.