

AN ENGLISH TRANSLATION OF ULRICH VON TÜRHEIM'S CONTINUATION OF
GOTTFRIED VON STRASSBURG'S TRISTAN.

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Abstract:

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This document discusses the methods of translating and provides a translation for the medieval German work *Tristan* by Ulrich von Türheim.

Dedication

I hereby dedicate this work to my father in the hopes that showing the modern importance of a book written over 750 years ago will help prove that great people are never forgotten.

Acknowledgments

First, I offer thanks to Dr. Manfred Kern, professor of Old German Language and Literature, whom I met at the University of Salzburg. Professor Kern was instrumental in awaking my interest in medieval German texts, particularly Ulrich von Tûrheim's *Tristan*.

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I. TRISTAN: THE STORY

1. Tristan: Gottfried von Strassburg

The story of Tristan as we know it today was shaped over 790 years ago, beginning with a man by the name of Master Gottfried von Strassburg, but it didn't end there. There have since been a number of translations, re-imaginings, operas, cartoons, and films, such as the recent film produced by Twentieth Century Fox Film Corporation in 2006, entitled *Tristan + Isolde*. The fact that such an old story can still bring in over \$14 million in gross domestic sales¹ proves that this tale is not over. In fact, it's the ending that makes Tristan's story so interesting.

In the first pages of Gottfried's tale of Tristan and Isolde, he explains very clearly what we will find at the end, namely: death. "And whoever now desires to be told of their life, their death, their joy, their sorrow, let him lend me his heart and ears - he shall find all that he desires!"² The word "their" in this quote is clearly referring to Tristan and Isolde, but although the reader will indeed find death at the end of Gottfried's story, they will not find Tristan's death, nor will they find Isolde's death. In fact, some may merely find a note reading, "*Gottfried's poem breaks off here."³ Indeed, it was Gottfried von Strassburg himself who died.

Although the story itself is a captivating tale of love, intrigue, action, and magic, the story of how it survived, or indeed blossomed after the death of the author is an epic tale in its own regards. The census of German manuscripts, known as the Handschriftencensus, has recorded around 5,000 works from the German medieval period, defined here as the period

1 Internet Movie Database. "Tristan + Isolde (2006) - Box office / business" IMDB.com, Inc. Web. 14 April 2011
<<http://www.imdb.com/title/tt0375154/business>>

2 Gottfried von Strassburg. *Tristan and Isolde*. (New York: Continuum, 1988) 6.

3 Gottfried von Strassburg. *Tristan and Isolde*. (New York: Continuum, 1988) 254.

between the eighth and fifteenth centuries⁴. This is approximately the same number of unique texts that Germany's famed publishing house the S. Fischer Verlag has published since it was founded in 1886⁵. In other words, the number of publications we have from a single company which has been around for just over one hundred years is approximately the same as the number of surviving stories we have from this seven hundred year period of German history. Among these is Gottfried von Strassburg's work, included in full in eleven known manuscripts and identified in at least eighteen fragments for an approximate total of twenty-nine entries in the approximate 22,000 surviving medieval manuscripts⁶.

Despite the low number of texts from this period, they are highly valuable to those interested in the history of German-speaking culture, developments in language and linguistics, and literary history and analysis. Works from that time period are currently highly regarded, such as the famous *Nibelungenlied*, honored as the national epic of Germany, and many other works have been either incorporated into modern culture, or in cases such as *Gregorius*, have been fully retold in modern versions by authors such as the famed twentieth century German author and essayist, Thomas Mann in his work *Der Erwählte*.

The story of Tristan stands out in all of these respects as well. The first translation of Gottfried von Strassburg's work into modern German was produced by Christoph Heinrich Müller (sometimes written in English as Myller) in 1785⁷. Since then, the tale of Tristan has made a number of modern appearances such as an opera, entitled *Tristan und Isolde* by the famed German composer Richard Wagner (1865). A modern adaptation by the distinguished Thomas Mann, entitled *Tristan* was published in 1902. An English translation, entitled

4 Handschriftencensus. "Introduction." Handschriftencensus (<http://www.handschriftencensus.de>). Web. 21 April 2011 <<http://www.handschriftencensus.de/einfuehrung-en>>

5 Fischer Verlag. "Fischer Verlag Home" S. Fischer Verlag, GmbH. Web. 26 April 2011 <<http://www.fischerverlag.de>>

6 Handschriftencensus. "Gottfried von Straßburg: 'Tristan'" Handschriftencensus (<http://www.handschriftencensus.de>). Web. 21 April 2011 <<http://www.handschriftencensus.de/werke/135>>

7 Bechstein, Reinhold. "Einleitung." *Deutsche Classiker des Mittelalters*. Siebenter Band. (Leipzig: F.A. Brockhaus. 1873.) xlii

Tristan: Translated Entire for the First Time appeared in 1960. These, as well as the film *Tristan + Isolde* mentioned above, prove that the story of Tristan is highly regarded today.

The question that remains, however, is how Gottfried's work was received in his own time. We know that Gottfried created the story around 1210⁸, and the relatively extensive number of surviving manuscripts with his story give us some indication as to the popularity of the work, but among the 5,000 texts surviving from that period, there is precious little secondary literature. The cost and investment of time required to write anything was far too prohibitive to allow for journals or diaries. Secondary literature, however, still does exist in some form. In fact, Gottfried's *Tristan* includes his own discussion of works from his period in which, as C. Stephen Jaeger puts it, "his phrasing projects an image of himself as a kind of *arbiter elegantiarum*, a judge of poetry ... empowered to pass judgment on his contemporaries, crown this one, damn that one."⁹ This is what Gottfried has to say about others, but what do his contemporaries have to say about Gottfried?

2. *Tristan*: The Importance of Ulrich von Tûrheim's version.

This is where Ulrich von Tûrheim makes his appearance. Although not much detail is known about Ulrich's life, we know that he lived from around 1195 to around 1250. Although there is no conclusive proof that he had met Gottfried, these dates place Ulrich as one of his contemporaries. Furthermore, we know that Ulrich was a poet as well, composing, among other things, the story *Rennwart* and receiving commissions from important figures of his time, such as Konrad von Wintersteten.

It is one of these commissions which leads Turheim to create a continuation of

8 Hasty, Will. "Introduction: The challenge of Gottfried's *Tristan*." *A Companion to Gottfried von Strassburg's "Tristan"*. (New York: Camden House, 2003) 4

9 Jaeger, Stephen "Foreword." Gottfried von Strassburg. *Tristan and Isolde*. (New York: Continuum, 1988) xvi

Gottfried's work, bringing it to a conclusion. In creating the continuation to Gottfried's story, Ulrich von Türlheim also revealed quite a bit about the way it was received at the time. Although he writes very little about Gottfried directly, his understanding of the characters, the plot, and the general direction of the story are revealed in his version of the ending. From Ulrich's own discussion of the matter, we know that he did not write the continuation upon the request of Gottfried, and hence, it is unlikely that Ulrich received direct instructions from Gottfried regarding the story. Instead, he used the story itself, a resource which we have available to us as well, to create his own interpretation. By comparing and contrasting the two stories, it is possible to use Ulrich's interpretation as a form of secondary literature to better understand the original Gottfried text. Such an evaluation would prove quite useful in understanding the Tristan mythos as well as the medieval reception of Gottfried's work.

Along with aiding in the understanding of Gottfried's work, Ulrich's continuation also has its own historical importance. Although it always appears following Gottfried's text, Ulrich's continuation is found in seven of the eleven complete surviving manuscripts of the Tristan story¹⁰. This shows in a concrete way that Ulrich's Tristan was held in very high regard. Furthermore, as the continuation begins by clearly stating that Gottfried has died and that a different author is concluding the tale, we know that the continuation was not included under the assumption that Gottfried had written it. Instead, the most likely scenario is that the work was chosen for its own merits as a story appealing to audiences in this era.

Ulrich's continuation is also important as frequent influence in modern literature. Wagner's *Tristan und Isolde* follows both Gottfried's story of Tristan and Ulrich's continuation. As Wagner and his influences are still a topic studied by music students all over the world, it is likely that a number of them will be interested in this particular part of the

¹⁰ Handschriftencensus. "Ulrich von Türlheim: 'Tristan'" Handschriftencensus (<http://www.handschriftencensus.de>). Web. 26 April 2011 <<http://www.handschriftencensus.de/werke/476>>

Tristan saga. This among other modern adaptations of his work are likely to increase interest in the Ulrich continuation in the English-speaking world.

II. TRANSLATING *TRISTAN*

1. Translating *Tristan*: The Audience.

Despite the effects of Ulrich von Tûrheim's work on modern culture, and despite the potential interest in reading his version from an English-speaking audience, a translation into English has never been published. Instead, translations of the Tristan story, such as Thomas Hatto's translation, either provide continuation with fragments created by the French poet Thomas of Britain, or as in the case of Francis Gentry's translation, simply end where Gottfried's story ends.

For this reason, I have created a translation into modern English. The first consideration which was made before beginning this undertaking was the intended audience of the work. As modern German translations exist, such as the one by Dieter Kühn and a translation in progress by Dr. Manfred Kern, a translation into English would be most useful for individuals who do not have a working knowledge of the German language.

Furthermore, as discussed above, Ulrich's work is of particular importance for those interested in the historical value of the document, those wishing to compare it to Gottfried von Strassburg's story as well as other continuations, and those who may wish to use it to study its effects upon modern literature. As these are mostly technical concerns, the focus will be placed on creating a document that, while still aesthetically pleasing, maintains a high level of accuracy in its faithfulness to the content of the original.

It should be noted that, although this is not discussed directly in Thomas Hatto or Francis Gentry's works, their discussion of literary theory and history and a review of their translation indicate that they were translating for the same audience.

2. Translating *Tristan*: General Philosophy.

What Hatto and Gentry do not discuss in their translations is their method of translation. Again, assumptions can be made when comparing the translation to the original copy as well as by reviewing their comments and footnotes, but nowhere do they outline their actual methodology. In fact, only in a translation of a similar work from that time period into English, namely *The Nibelungenlied* by Daniel Shumway, is the method of translation discussed. Shumway writes, “Very few obsolete words have been used [...] but the language has been made to some extent archaic, especially in dialogue, in order to give the impression of age.”¹¹

Although this style of translation may not be without its merits, the “romance coloring,” as Shumway puts it, does not lend itself to the technical accuracy required for this translation. Furthermore, the language used in Ulrich's story is indeed archaic, but it was not originally written as such. Shumway's style of translation most closely resembles a “target-oriented” theory of translation as described by Umberto Eco in his book *Experiences in Translation*, translated from Italian by Alastair McEwen. Eco explains that, when such theories are used, “what interests scholars is no longer the relationship between source and target but rather the effect of the translated text on the target culture.”¹² As this process removes focus from the target text, it is incompatible with the intended audience and will not be used.

Instead, this translation is intended to remain as true to the source as possible. Unfortunately, nothing can result in a “perfect” translation, because as Eco warns, “similarity in meaning can only be established by interpretation, and translation is a special case of interpretation”.¹³ In other words, the meaning and context of the original text must first be

11 Shumway, Daniel. “Preface.” *The Nibelungenlied* (Boston: Houghton Mifflin, 1909.) 5

12 Eco, Umberto. *Experiences in Translation*. (Toronto: University of Toronto Press, 2001) 21

13 Eco, Umberto. *Experiences in Translation*. (Toronto: University of Toronto Press, 2001) 13

understood before translation is possible, and only then can matching words or phrases be found in the target language. This is one of the reasons that mechanical translation, such as that done by computer programs, consistently fails.

Similarly, when discussing the difference between the source and target cultures, the time period is a concern as well. Speaking on the topic, Eco asks the question asked by authors such as Humboldt and Schleiermacher, “should a translation lead the reader to understand the linguistic and cultural universe of the source text, or transform the original by adapting it to the reader's cultural and linguistic universe? In other words, given a translation from Homer, should the translation transform its readers into Greek readers of Homeric tomes, or should it make Homer write as if he were writing today in our language?”¹⁴

The most preferable choice, given that this translation intends to aid its readers in understanding the text in its historical context, is the former, namely to keep the text in its historical setting and bring the reader back in time. This will preserve the text in the form closest to that which the audience of its time would have read. This decision, however, will distance the work from a modern audience, resulting in sacrifices such as the characters being less relatable to the audience and some of the actions and motivations being a bit less obvious to readers. Regardless, the chosen style is intended to reveal the historical nature of the story and the style used by Ulrich. As such, the focus of the translation will be on maintaining the story in its historical context rather than modernizing it into a “target-oriented” translation.

Although it may seem that this is returning to Shumway's method, there is a marked difference between keeping the story in the past and anachronizing it as Shumway has done with *Nibelungenlied*. Eco explains how this may be accomplished without “romance coloring” by using an example out of his book *The Name of the Rose*:

14 Eco, Umberto. *Experiences in Translation*. (Toronto: University of Toronto Press, 2001) 22

I wanted my Model Reader to become as medieval as possible. Thus, for instance, I frequently used two opposite narrative techniques: (i) either I confronted my readers with something they ought to find shocking, except that the other characters do not react in astonishment, and so the readers guess that the behaviour, or thing, or event was (contrary to their beliefs) pretty normal at that time; (ii) or I mentioned something my readers should find normal while the other characters react in surprise [...]¹⁵

Thus, Eco outlines how, to bring readers back in time, occurrences which they might find shocking and which a medieval audience would find normal, should be presented as a normal occurrence. This is the method that this translation will attempt to follow for Ulrich's work.

In short, it is the goal of this translation to bring the reader as close to the source text as possible with the understanding that some level of interpretation and modernization is inevitable to ensure that the reader is able to fully understand the work.

3. Translating Tristan: The Source Material.

a. Translating Tristan: The Kerth Transcription.

As mentioned above, seven complete versions of Ulrich von Türheim's continuation exist today. Among these, there is no single, definitive copy of the book, but the Heidelberg manuscript, marked as (H), is the most complete out of all the known texts. It contains a number of passages in points crucial to the story that do not appear in the next most popular manuscripts, the Munich manuscript (M) and the Berlin manuscript (B).

Transcriptions and normalizations of this manuscript are available, the most recent one being compiled by editor by Thomas Kerth. His transcription does modify the source

¹⁵ Eco, Umberto. *Experiences in Translation*. (Toronto: University of Toronto Press, 2001) 28

material, but it does so for one of two reasons: First, he standardizes the language in order to match it with other textual examples of Middle High German. Second, lines which do not exist in the H manuscript have been filled in by one of the other examples available, usually the M and the B manuscript, although other documents and fragments are sometimes used.

Modifications include slight changes in spelling, the addition of diachritical marks on the letter (such as an *o* being changed to an *ô*), and the addition of punctuation such as periods and quotation marks. These modifications, similar to other translations, require interpretation on the part of the individual transcribing the lines. As such, they distance it from the original, and they should first be evaluated before the text is incorporated into the translation.

First, let us look at the so called “spelling corrections” since they have the potential to cause the greatest change by completely modifying a word. In the fourth line of Ulrich's text in the H manuscript, the word “dot” is changed to “tôt,” meaning “dead.” In this particular example, however, the spelling with an initial *d* exists only in the H manuscript. The other three complete manuscripts as well as one fragment, denoted P, contain the spelling used by Kerth. In other words, it is demonstrable that the word was intended to be “tôt,” and as such, that is what appears in the translation. Furthermore, the word “doter” is recognized in some Middle High German dictionaries to have the meaning “toter,” or a dead person or a corpse, although the word “dot” does not appear in said dictionaries. Finally, the variation was noted by Kerth in the footnotes of the page to provide the accurate transcription.

As such, it can be seen that these corrections in Kerth's transcription do not significantly change the meaning of the transcribed text. Next, the addition of punctuation should also be reviewed, as changing the placement of various marks can drastically change the meaning of a sentence. This addition, similar to the changes in spelling, reflects the

interpretation on the part of the editor. Unlike the spelling changes, however, punctuation does not appear in any of the other manuscripts available. This is likely due to the fact that books in the medieval era were generally meant to be read aloud to an audience rather than read silently alone as they usually are today. As a result, most major grammatical boundaries, such as the end of a sentence or a dialogue, tends to fall at the end of a line, giving the reader time to pause at the end of that line and move on to the next without interrupting natural flow. Reflecting this style, most of Kerth's punctuation appears at the end of lines.

After all these considerations have been made, it is plain to see that Kerth's work is sufficiently true to the original to be used in a translation. As such, the source material used for this translation will be Kerth's transcription. The punctuation and other additions made by Kerth will be used as guidelines, but focus will mostly be put on the text itself.

b. Translating Tristan: Existing Translations.

As mentioned previously, a translation of Ulrich's continuation of the Tristan story into modern German has already been produced by the famed medieval expert Dieter Kühn. Unlike the Kerth transcription, however, this translation is highly removed from the original for a number of reasons. Firstly, although Kühn's translation was formulated to mirror the original as closely as possible, variations in the language between the Middle High German period and the modern German period (referred to as new-high German) are so stark that major changes in structure are required in order for the translation to retain the meaning of the original. Second, although the definitions of many words have remained the same, the connotations have changed over the years, sometimes becoming drastically different from their thirteenth century counterparts.

As an example of this, the word "gast" carries the same meaning in both Middle High

German and modern German, namely: “guest.” In modern German, this word carries the same positive connotation which it does in English. In Middle High German, however, this word focuses more on the fact that a “guest” is also someone who is normally an outsider, and as such, the connotation is that the person is a foreigner, sometimes going so far as to mean a violent outsider. This is merely one instance in which the original must be changed to retain the meaning.

Thus we see that Kühn’s translation, unlike Kerth’s transcription, deviates greatly from the original text. Kühn’s text remains highly valuable in terms of understanding the original text and as an example of a translation of Ulrich’s work, but concerns about accuracy necessitate that it not be used as the source for the English translation.

4. Translating Tristan: Translation Methodology.

As discussed above, my translation of Ulrich von Tûrheim's continuation of the Tristan story will necessitate a number of changes and interpretations in the story. Some of these will be noted in the footnotes, but for the sake of the reader, the most major changes will be outlined here.

First, the title of the work has been avoided up to this point, since no official title given by either Ulrich von Tûrheim or Gottfried von Strassburg exists today. Titles in English have included *Tristan*, *Tristan and Isolde*, and *Tristan and Iseult*. In the last two examples, the spelling of Isolde's name is different. This variation in spelling is actually found in other languages as well, such as French where the name originated as “Iseult” and appears as such in many modern texts with the spelling “Yseult” being popular as well. The name as it appears in Kerth's transcription is “Ûsôt.” Due to the variations in spelling, no reference was made to Isolde in the title, instead calling the story simply *Tristan*.

As for standardization of the names, the spelling “Isolde” is most commonly used in the German versions, such as Richard Wagner's opera. Furthermore, it is very common to see the name in English translations, such as the film *Tristan + Isolde* already discussed. Therefore, the name was left as Isolde in the translation. Furthermore, names with special characters not found in English, such as “Paranîs” and “Kâedîn” were modified into a form without the special characters, resulting in names such as “Paranis” and “Kaedin.” The major exception to this was the name “Plöt” which was left with the ö to prevent it from being interpreted as the word Plot. The reason for this is best described by Umberto Eco, who states, “Translating sometimes means rebelling against one's own language, when it introduces effects of sense that were not intended in the original. If the translator were to insert that play of words, he or she would be betraying the intentions of the source text.”¹⁶

The next major change was the format of the work. Although the original was written in sets of rhyming couplets, the translation was created in a paragraph format. Although this does sacrifice the aesthetics of the original to some degree, it reduces the number of liberties which must be taken with the text to fit it in such a strict format. Thus, forgoing the rhyming scheme is in keeping with the stated goal of creating the most technically accurate text.

Also, although the text is explained in its entirety, only certain sections were translated. These sections were chosen either for being important to the plot or because they are important to the author's goal in the work. As Ulrich writes, “in this book it's been my goal to let these true lovers love forevermore.” As such, careful attention has been paid to the sections involving the love between Tristan and Isolde. Other sections have been explained using language and text matching as closely as possible the phrasing and tense used by the author, but they are not a complete translation. Regardless, every effort was made to preserve

16 Eco, Umberto. *Experiences in Translation*. (Toronto: University of Toronto Press, 2001) 46

the original intent.

Finally, line numbers were added. This numbering follows Kerth's transcription of the H manuscript.

III. THE TRANSLATION: INTRODUCTION

For those who have not yet read Gottfried von Strassburg's incomplete text, the following is a very brief synopsis of the plot and characters to aid in the understanding of the Türrheim version:

Tristan is a knight who is charged with bringing Isolde to his uncle Mark, king of Tintajole, for marriage. Tristan is a knight of high renown, a fact often reiterated in Ulrich's version, but rarely seen. In Gottfried's work, however, Tristan undertakes a number of dangerous and heroic tasks, including the slaying of a dragon.

Thus, although the path is fraught with danger, Tristan prevails and delivers Isolde. The two of them, however, have unknowingly drunk a love potion and are smitten with one another.

Gottfried's story cuts off and Ulrich's story begins with Tristan in Karke with his loyal companion Kaedin. This appears to be the absolute nadir of the story as the two lovers are now separated, and one of them is now married. Kaedin has a sister, also named Isolde, and wishes for Tristan to marry her. This is the beginning of Ulrich's story.

IV. ULRICH VON TÜRHEIM'S *TRISTAN*

Lines 1 - 40 (Full Translation):

We have been struck by a great tragedy, one which affects this story. Master Gottfried, the one who began this book, is dead. Every hour of his life, he proved through his art: he was a man full of art. His poems show us many artful tales. They are clear and all-encompassing; there is no poetry so elegant. Who reads it will say he is at the forefront of art, pondering the world with wise reflection. Oh the heartfelt lament that, at the end of his days, death took him before his time, he could not complete the story. Since it's happened like this, that death has taken him away, I have taken it upon myself to realize his goals and conclude his work as best I can. I have been officially tasked by Conrad the Schenke von Wintersteten to do this favor. With heart and mind guiding me so that I may serve him, may he enjoy my work, may I receive his blessing, may his joy spread to all. I do wish to receive his praise and give blossom to the high poetry he deserves. His praise should be enough for anyone; at least, I can't see anyone who is better at graceousness.

Lines 41 - 57 (Full Translation):

(You are already aware of the heroic deeds of Tristan and what has taken place with Isolde.) Tristan told himself, "Tristan, listen, enough of this! Here you are, lying there despondent. You leave the world behind and your soul will follow. Tristan, you are being irrational: get rid of the thoughts which are making you sicker and disgracing your honor. Leave the worthy king Mark be, and love the one from Karke who isn't spoken for."

Lines 58 - 65 (Full Translation):

"Oh my heart, since this is your advice, I will distance myself from Isolde and reject her.

I mean the one with fair hands, Isolde of Ireland; she must become a stranger to my heart.
Love has weighed heavily upon me for many a painful hour.”

Lines 66 - 77 (Full Translation):

Then, he made his desires and his intentions clear to his friend, saying, “my good, trusted friend, know now my true thoughts about what you asked me regarding Isolde your sister. Look, she's given me exquisite heartache. Day and night it's all I think about, and how I've earned the same from her and I will have it: I will stay here by her side.”

Lines 78 - 88 (Full Translation):

“Stay here! This is the best day of my life. This is the happy ending to all the hardship I've suffered! Tristan, I offer you my service, and we should continue to work for many wonderful times together. Tristan, your will is as good as done, as long as I can understand it.”

Lines 89 - 95 (Full Translation):

“God bless you. You're right, and I should attend to things much more cheerfully. Do one thing that I ask of you. It will be an honor for you, and good shall come of this: see if your father and mother agree it's a good idea.”

Lines 96 - 106 (Full Translation):

“My father and my mother will agree and will be overjoyed. What in the world could be better than this? Very well, we should see Isolde, the sweet, noble, and wise. Even as a child, she earned the bliss of being in your heart, and she is the one in all the world to come together

with you.”

Lines 107 - 116 (Full Translation):

“Now be quick, you are dismissed. And good luck!”

“Tell me what to do. I’ll say whatever you tell me to, I’ll do anything for you.”

“Then say as I say: ask Isolde, the pure of heart, to be compassionate towards me. I shall never be free of this pain until she releases me from it and releases me from this affliction.”

117 - 158: Kaedin went to the royal household and gave the news that Tristan wished to be at Isolde’s side. He explained how the situation could be beneficial, as Tristan was a highly skilled knight. He asked who could have been more skilled, more powerful, or more praised than Tristan. He said Tristan was regarded as a man without equal.

His mother the Duchess quickly agreed as he had predicted and promised to relinquish Isolde to Tristan. She stated that Tristan would then remain in their lands under the banner of Count Riol. She then ordered Kaedin to find Tristan and bring him back so that they may marry him to Isolde and secure his loyalty. The Duchess told her son to be quick, and not to return without Tristan.

159 - 209: Kaedin left and found Tristan, who had been waiting impatiently for the response. He asked how his offer was received. Kaedin responded by explaining that the request had been gladly accepted. Tristan said it was more than he could have asked for.

They went to the royal court and were greeted warmly by the lord, the lady, and Isolde. Isolde's mother asked her to receive Tristan, and she did so gladly. She, like her mother, was

eager to proceed. The Duchess told him to swear that if he wed Isolde, he was to forever remain with them. He agreed to take Isolde and be forever by her. The Duchess then asked him to swear his love before the crown.

The priest was brought out and Tristan swore to take Isolde. He then asked Isolde if she would be his. She said if she didn't her father would be angry and that her father's will was her will. This pleased her father and the mother, and the hostess told her son and daughter that they should leave and lay together in one bed. She said this would fill their hearts with joy.

210 - 240: Tristan and Isolde, with the blessing of the duchess, seemed to have true love, and many people were joyful. The two had not yet combined, however, and that was what kept them apart. Tristan failed at his duty, and although everything was laid out beside him, he avoided her. The Isolde he had given up returned to his thoughts.

I think he was still suffering from the love potion. His thoughts were confused. For hours, all he could think about was Isolde the blond. Lady Love had given him an Isolde on each hand.

241 – 276: Isolde was betrayed. The conversion from an old friend to a young lover is the lifeblood of young love. It was senseless how he kept himself from her, something which doesn't happen with true love. He thought about the wonders Isolde had offered him and that he had taken another Isolde. He then realized he was unfaithful to her. He pledged that he wanted her after all that she had done and the hardship she had suffered because of him.

He thought that he knew she was the Isolde that he should have had and that she would be better off with him. She was still in his heart, and he suffered great heartache because of

her. He wondered how he could win her back, and worried that since he hadn't done so, she might have been angry with him. He felt that she possessed his heart for all time.

278 - 313: His bride felt concern about Tristan's ability to deal with virgins, wondering if this was how he had acted toward Isolde the blond. She told herself that love was just a word that men used to get what they wanted from women. She thought she wouldn't stand for it and that if he wanted to be sweet with her, she would say she was ill.

This was on both of their minds. Tristan recommended they get up and leave their room to find the others. Isolde agrees, saying his will was her will. Tristan blessed Isolde, calling her his sweetheart. Isolde blushed and felt ashamed. Since he hadn't taken her virginity, but still spoke like she was his wife. She cried. You may guess whether or not she liked it. My guess is no. She did want it, and she hated that no one was offering. Isolde then dressed and left.

314 - 396: The two went together as a husband and wife should, but the people presumed that nothing had happened because Tristan and Isolde were distant. Isolde was clever and wise enough to wear her sadness well so that no one knew if he made her into his wife. Tristan kept it up as well, and it stayed with Isolde. Isolde thought that it was a problem that she laid beside a man and didn't attend to him as a man and wife should when they lie together.

She asked Tristan why such an experienced man would treat her like that. She said he never even kissed her. She told him to tell her what she had done wrong.

Tristan stated that he has sworn to God that when he took a wife, he wouldn't be with her for one year. He told her he wasn't doing it to be cruel, and he promised that the oath

would end in one year.

Isolde explained to Tristan that a married couple should have two souls and one body, but they are not unified. She understood that the blond Isolde was still keeping Tristan in disgrace. She expressed her frustration that, although she was with Tristan and the other Isolde was far away, Tristan was still with the other. She stated that she would leave it be for one year.

The duke and duchess decided to take a short hunting trip not far away. They were attended by their knights and ladies.

Lines 397 - 421 (Full Translation):

Along the way was a puddle full of water. Isolde's horse stepped into it, which is never a good thing. The water splashed up under her dress, up to where her sweetness was; it made Isolde laugh, and she cursed the puddle. She spoke to herself and said, "I've just found out that this water is more daring than the daring Tristan who still hasn't gained the courage to touch me here or there like this water has done. That is a hidden place where no man has gone. Men would sincerely like to go there, up past the ankles, to move up to the calves by the hips above the knees. Men always want to grab it. They say it enhances the passion.

Lines 422 - 431 (Full Translation):

"He never touched either breast, he never pressed up against my body, and he never lay across my arms and legs. Who would have done that, being so meek with me that he never began to toy around, playing like a husband and wife should. I thought that's what you did in the dark. They say it feels good and raises one's spirits - not that I would know."

432 - 483: Kaedin asked Isolde to tell him what was wrong. She said he wouldn't believe her. He said he heard her fretting, and she said she wouldn't tell. Kaedin told her that if she didn't open her mouth, it would end their friendship. She explained that her pain was caused by Tristan, who should have been her mate, but he had failed, and she didn't like it.

Kaedin swore to God that he would bring Tristan to care for her. He said Tristan would let her do whatever she wanted, saying his life depended on it. He told her that Tristan wanted to divorce her and love the blond Isolde from Ireland.

Kaedin then asked their father and mother for their advice since Tristan would not have his sister. They instructed him to ask what was going on. They told him to ask Tristan as a friend to change his mind and handle Isolde better. They said to ask him what others would think if he didn't do it.

Kaedin rode off and found Tristan. He said he was there to ask why Tristan had not honored his sister. He said he'd better believe that it could cause his death.

Lines 484 - 498 (Full Translation):

Tristan said, "That's not a problem. Whether you kill me or carry hatred for me in your heart, there is one thing I will not lie about. I have an Isolde who is so pure, that no woman on Earth earned such an elegant existence. My wonderful love, she is dignified in how she wears the praise as the most beautiful woman. I ache painfully for her. She is a queen. My heart has pined for her for so very long.

Lines 499 - 503 (Full Translation):

"She likes my dog more than your sister likes me. Kaedin, strike me down if a single

word of mine is a lie. Beauty has not cheated her body of anything; I wish you had seen her!”

504 - 525: Kaedin replied that he did wish to see her, the light of his life. He wanted to look her in the eye. Tristan said that Kaedin should make that possible as he would praise Isolde's beauty. He said he would like to see her, but he wanted to set a deadline so that Tristan wasn't using him. Tristan set the limit of six weeks. He said if he wasn't speaking the truth, he would give up his life to Kaedin. Kaedin said he had been so filled with hate that he could have ended their friendship.

Isolde with the white hands, who Tristan didn't choose, continued think how Tristan liked the other Isolde better.

526 - 573: After this, flowers began to bloom. There were two tents set up. I think one was for the duchess. There were a number of smaller tents as well. Together they hunted. They threw many stones and shot plenty. The aristocrats watched their falcons fly, and they caught many rabbits. The ladies were well-dressed.

Tristan rode to join in the games with his friend Kaedin. The horn sounded, and they went into the forest. They came upon a deer as colorful as a magpie. They forgot shoot because they were admiring its beauty. They said to one another that it was quite a wonder.

At the feast, Tristan was thrown a letter with a ring. He knew the shining gold ring quite well. He opened the letter and read what was written.

574 - 584 (Full Translation):

If you want, I'll tell you what he read, “Oh Tristan, my love, in losing me, poor Isolde, you have lost your reputation as a loyal man. Tristan, sympathize with me: tortured Isolde.

Tristan, think what troubles I have suffered because of you. Tristan my friend, I ask you, on your knight's honor, take me from this heartache.

585 -595 (Full Translation):

“Your name is praised, as is your helmet and shield, and if you want it to stay that way, then do what is right by me and by them. My feelings are whole; you should know if you feel separated. I must get mad for your love. If you don't come soon, I will be numb to your love. Tristan, remember our time during our rendezvous; your body didn't deny me anything. Engage in our love with care.”

596 - 672: She explained that she had a tent in the forest and had been there many days weeping for her lost love. She then began to wonder if her love would come to raise her spirits, and she said that had given her the strength to write the letter. She stated that the letter she had sent described her pain, and if he did not respond quickly, she would be dead. At the end, she instructed Tristan to take his leave of his Isolde.

Kaedin noticed the note Tristan was reading and the effect it was having on him. He asked if it was from the blond Isolde. He blushed, embarrassed that Kaedin had taken note of his reaction. Kaedin then asked to see the letter, but he refused, stating that Isolde had sent it to him. Kaedin then revealed that he had already read the letter and that if he wanted to see his Isolde, they should leave right away.

Tristan mentioned that he might not be prepared for the trip, but Kaedin was certain his father would aid them with horses, clothing, and gold. Tristan thanked Kaedin for his help and for raising his spirits, calling him an honorable man. Tristan instructed him to ride to his father with haste so they may leave immediately.

Kaedin then recommended they swear an oath to be true to one another and to be ready to come to their aid. Tristan replied that he knew Kaedin would be true and that he admired Kaedin's reliability.

673 - 723: The two then left to meet with the duke and was well received by him. Tristan praised the duke for his prior support. Tristan stated that he has been given more than he deserved and promised to serve them as long as he lived. Tristan then expressed his desire to return home. He explained that he owned an estate, and he swore his loyalty and that of those under his authority.

The duke, however, expressed his displeasure in Tristan leaving. He stated that Tristan had dishonored Isolde and had wounded her. Then, the honorable Kurvenal, servant of Tristan, spoke up, saying that Tristan had acted as a man is meant to act. He maintained that Tristan had brightened her world and had remained true to the crown. He stated that much was owed to Tristan and asked the duke to give in and let Tristan return home.

The duke's son stated that they should be allowed to leave. He then explained what Tristan said earlier about his Isolde.

724 - 779: The duke maintained that Tristan had dishonored him, Kaedin, and Isolde. He asked how he could have brought such shame to sweet, righteous Isolde. The white-handed Isolde then told her father that Tristan had been true and honest to her and asked him to change his mind.

The duke relented for his daughter's sake. He then ordered the pair to return once they had completed their goal. Tristan swore to keep his promise for the sake of his honor. He then stated that, whether they succeed or fail, they would return within twelve weeks.

The duke then offered them horses and clothing to prepare them. He continued by offering them clothing prepared with expensive dyes of various colors. Tristan, however, turned down the offer of opulent clothing.

780 - 810: Tristan began his journey by swearing he would serve God. Traveling along with Tristan and Kaedin were the knights Kurvenal and Paligan. Accompanying the knights were twenty servants, both skilled and well-dressed. Even their horses were proper and handsome.

Finally, they took much treasure with them. They brought expensive clothing and gold. They had all that they would need. There was, however, much sorrow, and many tears were shed as Tristan took his leave of Isolde. She lamented the pain in her heart as he was to leave for another Isolde.

811 - 830 (Full Translation):

The full-figured Isolde said this to Tristan, “oh Tristan my love, my beloved husband, how you break my heart, separated from me by another Isolde. My joy lies on the ground, and now it must die. Unless you return soon, I will never be happy again. May fate allow me to see you again, my lord. I pray to God that it will happen before too long. How else can I appeal to you, my beloved Tristan? Without you I never would have found a man who I desired.” He kissed her passionately.

831 - 895: Tristan then apologized to Isolde, recognizing that he had not acted towards her as he should have as well as the pain he had caused her. He prayed that God give her what he could not. He said that, if all the world were at peace, he would have given her the joy she deserved. Finally, he prayed for God to protect Isolde and her honor. Then, he departed from

her and followed his heart toward Isolde.

Tristan ordered Kurvenal to locate a ship, but not to tell anyone who they were. He replied that he had known Tristan for a long time and knew how to behave around him. Then, he rode to the harbor.

He had the good fortune to have found a favorable situation and a captain who did not know of Tristan. They greeted the mariner, and explained that they were headed for Tintajole to meet the king and queen. Tristan informed the captain that he expected a large number of men and women there, making it a good place to ply his trade and sell his wares.

The mariner inquired where they had come from and said that he hoped they intended to pay for his services in cash. Tristan inquired if he had a crew, and the captain answered that he did. Tristan then requested to come on board.

896 - 951: Tristan then pulled Kurvenal aside and asked if he had told the mariner of them. He replied that he had said no more than he was told to. Tristan then explained that he planned to pay the mariner well.

The captain then informed Tristan confidently that God would aid them and that he would give it his best as well to bring them to their destination. They had given him much, and he promised to return the favor. He said he would prepare the ship to take them away, but Tristan asked if the seaman knew of Litan. He replied that he knew it well.

The mariner told them of Thynas, a man of great virtue and courage. If they were to call upon him, he would be close at hand. Tristan asked if the tale was true, and the captain replied it was. Tristan knew Thynas would be able to help. Soon, however, he noticed people gathering and asked the mariner who they were, but the mariner did not know.

952 - 1079: The honorable Thynas recognized Tristan and greeted him. The sight of him filled his heart with joy. Tristan greeted him as and wondered how Isolde the queen was doing. He said that it was she who could decide if he lived or died. He had sworn himself to her.

He explained that Thynas was the one who could help him find either happiness or his death. He stated that that he would arrive before the break of day hidden in thick thistles. He wished she would come to him to save him from the pain he felt. This is the message Thynas was told to bring to Isolde. He presented Thynas with the ring and instructed him that, when she saw it, she would not doubt his word. Thynas swore upon his honor to do as He had said.

Thynas rode away with the ring to where the king and queen were. He arrived as they were playing a board game. He asked the queen if he could be their third. Isolde agreed, so long as the king allowed it, and Thynas took a seat. During the game, he let them see the gold ring on his finger. Isolde recognized it and realized Tristan was there.

Isolde left the game and Thynas understood she had seen the ring. Isolde was excited; yet knew she had to stay silent. She asked if Tristan was near. Thynas confirmed it, and then received a tip for bringing the message. He explained that Tristan was in Litan but was suffering greatly. He instructed her to come to the thistles in the early morning hours. He said Tristan would be hiding there.

Isolde asked why Tristan had been away, and Thynas revealed that he had married the white-handed Isolde. He explained that this was the root of Tristan's crisis and asked her once again to meet with Tristan the next morning. She agreed to help and to meet Tristan by the thistles, and she said that she knew the person she would find there would be him. She planned to bring Petitcreu, her pet dog with her, as he would want to help lift Tristan's spirits.

1080 - 1198: Isolde then went to the king and asked if he would like to go on a hunting trip. She said that they had been staying in Tintajole far too long. The king agreed to this, and he ordered his servants to prepare for the hunt.

She prepared to meet Tristan. She was a reflection of true beauty. Mark then departed for the trip, and Tristan concealed himself in the thistles.

Kaedin asked Tristan what was happening, but Tristan told him not to worry. He persisted, expressing concerns about all of the people nearby. Tristan replied that it was only the king's servants. He stated that they were lost, should they be discovered hiding in the thistles. He recommended they move further away and lie down. Tristan assured him that no one would harm them while he was there.

The riders then moved through the thistles, but Tristan said that God would shield the two from them. Tristan then said it was only the Chaplin and the clergy.

Kaedin then asked if Isolde would really come. He stated that was eager to see her face. Tristan said she was not yet on her way, but when she did come, Kaedin would enjoy the sight.

Next, Kaedin noticed a large returner, and Tristan identified them as the queen's men. The group was well dressed and aristocratic. The group rode by, happily chatting amongst themselves. Following them were young Brangane and Kamele. Finally, Isolde arrived, riding behind them. Tristan caught sight of her and wished he was with her.

1199 - 1264: Kaedin, having seen her as well and being taken by her beauty, remarks that she was bright as the sun. He said that there had been no woman as beautiful since God had made Eve from Adam's rib. He further marveled at Isolde, and Tristan was filled with joy. Then, Isolde stopped and dismounted to sit on the grass, alone aside from Antret.

She then sent Antret away, stating that she had left her luggage behind. She also asked

him to tell the king to continue on. Then, Antret did as he was told.

With her was the dog Petitcreu. He jumped into Isolde's arms and licked her face. She asked when she would be sharing such affection with Tristan. Then, Tristan revealed himself and the lovers were reunited. She kissed him sweetly and said that her misery was now at an end. He had returned love to her world.

She told him that they would soon need to part once more, and she invited him to lay with her. She told him, however, that it might threaten their honor and their life. Tristan replied that he would still proceed.

1265 - 1341: They then hid themselves in Isolde's tent. Isolde stated that she wanted time alone with Tristan. Then, however, Antret returned unexpectedly. Brangane warned Isolde that they should leave as Antret had disobeyed her orders. Tristan then concealed himself before Antret arrived.

Antret told the queen that the reason he had returned is because the king had chosen a road different from the one Isolde had traveled. She responded that the king did that to her all the time. She said that he would want her to go along with him. She decided to ride to him right away.

Isolde explained that there was much animosity between her and the king. She said that he had shown his distaste for her. She said that her lord, King Mark, would threaten her life if she did not do as he wanted and go to him. She was sure he knew the reason she had asked him to leave for the hunt, and she said that this was his reason for traveling a different road.

She explained her love for Tristan to Antret. She said that she suffered under the cruel fate that had separated them. She stated, however, that she had no ill will as she has enjoyed

their short tryst. She then considered ending her heartache in suicide.

Antret consoled the queen and informed her that there was more to be found in life and that her companions would alleviate her pain. Then, her servants brought her to her destination and set up her tent.

1342 - 1421: Isolde invited the world to come to an end. She said it had given her her life, and she now committed her life to its mercy. She lay thinking of her love and her pain. Why did she love? Why did she suffer? It was Tristan and Isolde who wished to be together, and they once had been, but now their fates would follow different paths.

Kurvenal, clever as ever, brought out the food they had hidden with them. Kaedin said that he was glad they had been successful. Tristan remarked that a someone was missing. He then asked Kurvenal about the captain who had brought them to Litan. He replied that he had given him more gold than he could possibly need. Tristan asked if part of the payment had been the captain's retainer. He replied that the mariner was now in Tristan's service. Tristan remarked that he may be useful.

Tristan then sent Kurvenal away and ordered him to return early the next morning. Tristan informed Kurvenal that they would be on the hunting grounds when he returned. Kurvenal said he would do so, but he asked for something in return, namely Tristan's shield.

Kurvenal then rode away to a place where no one recognized him and waited until the evening. Fortunately, King Mark came by that way.

1422 -1507 : Crowds celebrated the king's arrival with singing, dancing, and acrobatics. Then, Kurvenal found the person he had been looking for and walked up to him unnoticed. He asked Antret how is everything was going and how his queen was. Antret the untrustworthy

said she suffered from great distress. He said that he wanted to avoid having Kurvenal ride into danger by telling him that Isolde was near death.

Kurvenal wonders what can make Isolde better, and Antret replies that love had made her sick and love could make her well. Kurvenal was distressed by the news and asked where Isolde's tent had been set up. Antret responded that they had located her near a lake surrounded by flowers. Kurvenal then requested to be taken there.

Once there, he asked Brangane for advice, and the servant responded that Isolde was lying about lifelessly doing nothing. She was experiencing cramps and becoming pale. Kurvenal explained that someone told him love would make her better and that they didn't have much time. Antret then states that she had been visited by a doctor and that she would be well again shortly.

Brangane prayed that Antret was right, but she doubted it. She said that she wished someone would make sure, especially considering her condition. She mentioned that she didn't mean to offend them with this.

Kurvenal rebuked Antret for her weakness causing her to misjudge the situation. He says he hated that Antret was obstructing her recovery. King Mark agreed and says it was a shameful thing to say. He stated that he too knew Isolde's illness was not yet at an end, and he knew she might die.

The King then asked which of his men supported him, and Melot responded that he was with the king. They cut Antret's hat in two, but they are told to stop.

1508 - 1569: Then, Paranis, Isolde's head servant, arrives. The king asked how Isolde is doing. He replied that she was having cramps. The king then demanded to see her.

Brangane explained that she would, but the women attending her would not let her see

anyone. He said they would see tomorrow if she was better or worse. The king then asked the lady to convey his love and good wishes to Isolde.

She then went to Isolde, who was still alive, and told her what the king had said. Isolde then told her that she would be well after Tristan came.

Tristan and Kaedin arrived at where Paranis was concealed among the trees. Tristan whistled and got Paranis's attention. Tristan went to the tent and Isolde noticed him under a tree. The women, however, asked that Tristan leave her presence.

Isolde then asked Paranis and her servants to bring the ring Tristan had to her. She promised to wear it while awake and while asleep, in good times and in bad, whatever might happen. She stated she wished to be in Tristan's arms once more and would not let go like Antret and Melot.

1570 - 1639: Isolde went to Tristan and brought her lips to his. He greeted her as his lover and said her kiss was the greatest thing anyone could have asked for. Isolde stated that she would do anything he asked of her. Then, he ordered Kaedin to go to the tent and make himself comfortable. Isolde then instructed Kaedin to sit with the two children.

Kaedin did as he is told and went into the tent. The women in the tent stared at him, and he addressed one named Kamele, calling her a clean and pure lady. He told her he had never seen a woman as lovely as her. He then asked her to sleep with him.

She replied that, had she known him for at least ten weeks, she would have said he was the man for her, but she would not give herself to one she didn't know.

Meanwhile, as Isolde was treating Tristan well, she asked Kaedin what he was trying to do. She demanded to know why he was acting so immorally.

Kaedin explained that he was sick with love. Isolde then told the two that they should

get to know each other. he asked to be allowed to love her, as if he took another, it wouldn't have been the same. He asked her to love him.

1640 - 1699: She thanked him for his kind words. Kaedin asked her to trust in his honesty as a knight and take him seriously. He said he had never felt this way towards anyone else. Isolde told Kamele that if she didn't wish to dishonor him, she should lay with him there. She states that as she couldn't defend herself she would tolerate it. She had been honorable for a long time, and she would not abandon that now.

Kaedin thanked her and told her that her prior service would pale in comparison to this. Then, he told Tristan they should go to their beds and have a pleasant time. Tristan replied that he would do so with the love of his life.

Isolde then asked Kamele to go behind one of the cases of luggage so that Isolde might relieve her pain through Tristan. Isolde explained that she would lay in her bed and Kaedin in his, ready for the evening, and she sent Kamele off to be with Kaedin. Kamele replied she would do as Isolde had said, and Isolde wished her a good night.

Then, Kamele did as Isolde had asked and went to Kaedin. She kissed Kaedin softly, but he didn't wake up. She laughed and lay down to sleep beside him without disturbing him.

1700 - 1743: Would you like to hear how Isolde and Tristan were laying? I believe the two were laying with much loving lovemaking, immersing their senses in the act. No two have had a better night than Tristan and Isolde. They struggled like warriors in battle, working their arms and legs; their love was powerful. Oh how they kissed one another heavenly in their arms, giving and taking, kissing tirelessly as they made love. They had much luck and success that night, and the arrow reached its mark. Love had won the day.

I want to say more about their love, but I don't want to linger any longer. Love can do great things if one does it right; love has no boundaries.

Isolde the queen lay beside Tristan. They had enjoyed their love, and now they lay at each others side. Now, however, their happiness was drawing to a close. Both were now headed towards heartbreak.

1744 - 1832: The morning comes, and Kamele, still lying by Kaedin and having left him undisturbed, kissed his hand. He wondered what had happened. He stated that, if he was correct, that she had slept with him and he hadn't laid a finger on her, that it would have discredited him. He was concerned about his honor. He said that the day of his defeat had come.

He told himself that he had been born a man, but now he was something less, referring to himself as dishonorable Kaedin who would never find honor on this Earth. He looked at the woman beside her and regretted not having earned her love.

Kamele informed him that Tristan and Isolde were now awake. He told her he would never find happiness after what he had done that night. He said he wanted to win her love again. She replied that he had won her admiration. Love, she told him, happens between a young man and woman that share it and not when they force it.

She said that she forgave him, however, and since he never had her love, he had never lost his honor. Although she would not become his wife, she asked him to write about her.

Kaedin told her that he would continue feeling unloved. He said he wanted to find love before he died. Since she had not been the one for him, he would give up on happiness.

Kamele attempted to calm him, stating that he shouldn't hold on to her forever. She said she had been forced onto his bed. This should stay secret.

Kaedin lamented his fate, that he had found love and had failed it. He said he would suffer for his failure as long as he lived.

1833 - 1880: Meanwhile, Tristan and Isolde were lying as the morning dawned. Isolde told him to wake up; that he had to leave. She said to remember what they had shared. She asked when she would see him again. Tristan replied he would whenever she called. He said to send her page Peliot and he would be ready. Isolde invited him to kiss her one last time, and Tristan said he was at her service.

Kaedin then told Isolde of his failure. She asked what had happened and he replied that he could not do the deed. She asked if Kamele had slept with him and then told him that he must understand that no one would know if they had slept with each other. He explained he hadn't had any luck with her when she had laid at his side. He hadn't acted as a man should toward a woman. He had been unsuccessful.

Isolde asked Kaedin to leave as they did not have time to discuss. King Mark was coming, and she told Kaedin they needed to ride to Karke. He told Isolde that he would ride where he wishes, and he didn't know what awaited him.

1881 - 1936: Upset, he left her. Tristan asked what had happened and told Kaedin that they had never been further apart in their friendship. He said that Kaedin had wronged Isolde, and that it made him angry.

They waited for Kurvenal to bring the horse he was supposed to fetch before daybreak, but he didn't bring one. Kaedin said he had failed when he saw Kurvenal without it. As the knight arrived riding nothing but his own legs, Tristan asked where the horse was. He answered that he had gotten the horses, but had been chased away by Pleherin.

He said that he had called out to Tristan, but he hadn't turned around. He stated he had been worried he would have been caught, so he had run back to Litan. The horses had been lost.

Kaedin asked how they were going to get away. He then said it had been senseless to have left home. He said he had dishonored his family name and he could never redeem himself. Tristan stated that if someone loses their honor because they were misled it isn't their fault.

1937 - 2003: The one who had stolen the horse went to Tintajole to speak with the queen. He stated that Tristan was in the area. He states that he had told Tristan to turn back. He said that Tristan had been up to no good, but that he had chased Tristan the womanly knight back to Litan. He explained that he had taken Tristan's horse as Tristan had fled.

Isolde asked Pleherin to continue, and that she would be angry at Tristan if that were true. She said that she knows as well as she lives that Tristan had not lost and it must have been someone else who he had seen fleeing.

He said that she was wrong and that he had scared Tristan so much that he had dropped her ring. Isolde said that he was wrong, she was sure of it. She told him that he could never catch Tristan, and if he had and had harmed Tristan, she would carve out his eyes.

Pleherin was frightened and said he wished he hadn't opened his mouth. Meanwhile, the queen was concerned both for her honor and her life. She said that if it had really happened to Tristan, she needed to see it.

She thought of Tristan and spoke to Paranis. She asked him if he knew of the hunting grounds and told her that was where Tristan had fled to. She said that Tristan had sworn his love to her and she ordered him to search for Tristan there.

2004 - 2068: Paranis did as she had asked and found Tristan. He then told Tristan what the queen had said to him. Tristan began to blush. He asked Paranis to help him by telling Isolde that he had found Tristan. He says to tell her that he would be waiting there until his transportation returned. He submit to Isolde's will and said to tell her that he still lived. He said that if he had angered her, he would die by his own hand. He then sent Paranis off.

Paranis returned to the queen and said that Tristan was willing to make up for his loss. He reported that Tristan had admitted Pleherin had chased him to the town. She said that if what he said was true, he must put him to rest. She demanded he suffer for angering her, saying that she had been patient with him too long.

Paranis asked her to spare Tristan as he was innocent, but she says his words came too late; Tristan had already earned her ire. Paranis asked if Isolde wouldn't regret her decision and warned that they had not proven Pleherin was right in harming Tristan.

2069 - 2175: Paranis left, and he had been correct. Isolde was angry, Tristan was suffering, and it was their own fault. Tristan fretted that he could never return to Isolde. He wondered how he might redeem himself in Isolde's eyes. He felt this was a crisis he couldn't resolve. He prayed for God to bless Isolde and keep her.

Paranis wished to leave him, but Tristan insisted that he go along with him to Litan so he might have what the queen asked for. Paranis, however, stated he would not go with Tristan and he allowed him to leave.

Tristan and Paranis then parted. Tristan walked to the town of Litan where his crew was. Thynas told Tristan to cheer up as Isolde would realize the sadness her anger had brought her. Tristan thanked him for the kind words, but he said she would not forgive him

and he would continue to suffer. He asked Kurvenal to stay with him and sent Kaedin back to Isolde. He told them his heart was broken and he would remain there.

They asked if they were all in danger. Tristan answered that they were strong. They then told him to let the ship separate him from the danger. They said there was nothing left to do about Isolde. Tristan stated that he appreciated Kaedin's advice but still asked him to do as he was told. Kurvenal reminded Tristan that he had sworn an oath to him and pledged to do whatever Tristan asked.

Tristan praised Kurvenal's wisdom. Tristan then stated that he had two problems: Isolde and himself. He said that, because of his dishonor, he would never be free from his pain, despite their attempts to dissuade him.

Kurvenal told Tristan that this was depressing him, and he said he preferred Tristan resist it. He advised Tristan to board the ship. He said they should go somewhere else and that they were not far from the other shore.

2176 - 2238: Kurvenal was then told to leave and inform the Captain what they had decided. Tristan then told Thynas that he was indebted to Thynas. Thynas asked Tristan what he meant and he replied that he would be staying away. He stated that he was liked by no one aside from Thynas.

Thynas asked Tristan if he had been planning on returning, and he said he didn't know since much had happened. Thynas asked what was wrong, and Tristan told him he would say no more, except that he was suffering because of someone's wrath.

Thynas stated that he did not know what Tristan meant, but he said that the power of Christ was with him. Tristan, Kurvenal and the others then rode away and met with the mariner. Tristan told the captain to prepare his ship to sail within two or three days. Tristan

explained he would not leave until he had spoken with the queen.

The captain did as Tristan had asked and collected his men. Meanwhile, because of the dishonor that had crept into his life, Tristan had terrible insomnia. He had begun talking to himself.

2239 - 2284: He went to Tintajole and went before the queen. She recognized him by the ring he wore on his hand. He told her that he had come to ask for her mercy. Isolde angrily ordered that the lazy failure Paranis be removed from her presence. Three soldiers led him away with sharp spears. She laughed at the sight.

Tristan returned to the ship. There he met Kurvenal. He explained that, since he had lost his standing with Isolde, Arundez had gone to Isolde the white-handed. Few could recover from such shame.

Tristan swore and explained that their hearts were so close that nothing could separate them, and that they still remained soul-mates. He said he wanted to see her again tomorrow. Kurvenal replied that he's had a good feeling about Tristan.

2285 - 2326: Tristan discussed finding a tailor to make them a gentleman's suit so he could regain Isolde's trust. Kurvenal said he was concerned they might be discovered and killed, but he said death and being hated by Isolde were one in the same.

Kurvenal asked how he planned to meet with the queen. He said that he would be risking his life speaking to anyone in the city. Tristan said he had considered that. Kurvenal said he had much to live for. Tristan told him to calm down because no one was going to die. He knew how to keep people from recognizing him.

Kurvenal asked how it was possible, and Tristan said that he would see, but he

promised nobody would notice them. Tristan then made up their faces and their hair so no one would recognize them and so they could enter the city. Tristan brought his pouch, and the two acted so that no one could identify them. He had made a wonderful face that would remain undetected.

2327 - 2397: The couriers were entering Tintajole, and Isolde was sitting under the linden trees watching the children play and the knights practice. They went to her and greeted her, and she asked who the gentlemen were. She wondered if they both served the same person.

Tristan answered that they were just wearing the same clothes. Kurvenal said it was because they were from the same country. Isolde asked which country, and they said its name was Arundel. They then asked if she was Isolde.

Tristan blushed and Isolde realized that he was Tristan in disguise. She asked them what their names were. Tristan said his name is Plöt, but she says she didn't believe him and started laughing. Kurvenal said that lying wasn't something they did, and he said he had known his friend long enough to know he wasn't a liar.

Isolde looked Tristan in the eyes and said that she knew his name. She stated that he was Tristan, her true love. Tristan said that he is also hated by her and scorned by her. He said that because of this, he didn't even know who he was anymore. Isolde answered that she knew full well who he was and of his brave accomplishments.

Isolde took the blame for his disheveled state and said she loved him. She said she had believed in him even when Pleherin claimed to have defeated him. She explained Pleherin had been using Tristan to harm her.

2398 - 2470: Tristan asked what he should do. Isolde told him to ride away, back to his

people, so that people could find out that he was still alive. She told Tristan to inform Peliot of his actions. Peliot then promised to help. He said he would be there for Tristan and do as Tristan asked.

Isolde stated that she should forgive Tristan as she saw the pain it is causing him. She told him to see the fool he had made of her and the dishonor he had brought her and she would do it. Tristan promised to do so.

Tristan then moved away from her to the acrobats and performed with skill greater than the others, both the young and the old. His good standing was returned. The knights around him wondered who he was and where he had come from as his strength exceeded that of a courier.

King Mark said that the newcomer was hotly discussed, and he wanted to know who this gentleman was. Antret and Melot say that he had come to speak with Isolde. They explained that they had been discussing Tristan, who was no longer in the country. They told him to continue the search and that he would be found.

Mark angrily asked why they thought he wanted to kill Tristan. He said to let him live in dishonor. He said that he would not kill his sister's child, and if anyone harmed him, they would be blinded. Mark said Tristan was the one who had stuck the spear in Longinus's side. He said he wouldn't want to be the person who spoke poorly of Tristan. He stated that Tristan and Isolde were forgiven. He then told Antret and Melot to leave as they had lied to him and his city.

2471 - 2554: Tristan informed Isolde through Peliot that he would be hidden for fourteen days and would try to make up for what he had done and make her sweet life even sweeter.

She told Peliot that, to make him a convincing fool, he should wear a club and a hooded

cloak. Isolde told Peliot to cut the hair around his ears and follow him constantly. He was to put cheese in his hood. He should also be flogged for his penance. She told Peliot to make sure Tristan really wanted to come back to her.

Peliot promised to do as she had asked as best as he could. Then, he went to Tristan who had been living in shame. Tristan did the things Isolde had ordered. He was dressed like a fool in gray clothes, his face disheveled, cheese put in his hood, and given a club to carry. Tristan looked like he had lost his mind, and only Isolde would know the truth. Anyone else who saw him just stared.

Tristan told the queen that he loved her. He told her she shouldn't be taken aback by this, as he was just disguised like a fool and she knew this in her heart. He reached into his hood, took out a piece of cheese, and threw it at Isolde. He said that it was a good meal for a fool. He did it to show how annoyed he was.

King Mark came in and started to take the idiot away by the ear and hit him roughly. The fool then went to sit beside the queen in front of the king. Isolde told Mark to show him how to act. The men and women in the court didn't even move.

Antret came in to throw him out, but he was knocked out in one hit. Everyone fled, and the King followed them.

2555 - 2602: The fool sat and ate. It didn't matter to him if the others liked him or hated him; he was just happy to see Isolde. Antret, angry at the idiot, attacked.

The fool left, but no one cared where he went. Melot recalled the man standing in front of the door with one of his legs behind his head.

The king called for everyone to be let in. He said he'd never seen such a crazy fool before. He said to ask the queen if she knew him. He angrily threw things and hit the poor

people in the court who had nothing to do with it.

The queen returned and the fool entered like a draft slips in through a door. He stood over the king as he ate. He grabbed the fish the king was reaching for. He gave the fish to Isolde and she nearly screamed.

The fool spent the night lying in front of the gates while Isolde, queen of his heart, lay inside. Many tried to move him, but he did not budge for anyone. They left the fool to lie in peace.

2603 - 2654: As he was lying, he wondered if anyone knew who he was. That very minute, Brangane came along and Tristan said that it was him and he was only disguised as a fool. Brangane remarked on how the queen is suffering, but she said that if Tristan kissed her, it would all go away and she would recognize him. She told Tristan that she had to leave if someone came, but she was glad she had found him.

That very hour, Isolde came by and pitied Tristan, wanting to ease his pain. Tristan lay down and sang like a fool. Isolde said that she sympathized with this fool. Isolde ordered Brangane to tell Paranis to give him something. She said his singing was better than any other fool.

King Mark came up to Isolde, and the fool did as fools do and sang so off-key that no one could tell what he was singing. He jumped up, startling everyone, and they fled. The king went inside and closed the doors tight. Then, he went to bed. Tristan called to Melot, but when Melot came to help, Tristan poked out his eye. Isolde enjoyed this as the king yelled about it.

2656 - 2688: The next day, the king left for the forest for a two-week hunting trip. This left

Tristan alone with Isolde. No fool had ever had a more pleasant time with a woman. Their love brought them together and kept them together. Both of them made love, and they found that their love did them good. It was the love which takes one's attention but rarely bodes well.

Love, help these two. Whether you want to or not, they want it. Since they may be in trouble, help them. Now reveal yourself to these two. You're acting as though they're thieves, but true love can't be stolen and smuggled away. Love, use your power to bring them together.

2689 - 2732: The fool went into the town, bringing his lute around. What else would a fool be doing? He started cursing and swearing profanely. He looked at rocks and carried them over his shoulder for Isolde.

She found it entertaining. She held him in her heart, and he held her in his. He was doing this during the day, and at night, he laid beside the queen and served her.

This was what he was doing one morning, and the queen was pleased, though they were unlucky, because Antret had seen them having a good time in bed. I think that's how he discovered it had been Tristan. He called out that Tristan was laying down with the queen making love. He said the fool had gone back to being Tristan. He shouted that they'd found him in the land he was exiled from, and that he and the queen should be burned at the stake.

The queen told Tristan to leave, and Tristan said he would. He stated that he would leave the land that was causing him such pain. He slipped out through the window, and no one heard him leave.

2733 - 2773: Tristan went through the streets, and with his club, he did well enough. He came to a large forest, and he made it inside safely, but he was suffering greatly. People started to hunt him. He tried to get away, and he came to where Mark was. Fortunately, as Mark was

wondering when the fool would come by, Tristan avoided the harm they wanted to do to him. Tristan wondered if Mark would flee from him. He took his club and swung it. The king dodged the blow and ran away.

Tristan ran down the path and came to a large stream, but he was disappointed that there wasn't a bridge. As the pursuit was coming with Pleherin, he saw a boat in the creek nearby. He got on and used the club as a rudder. The father and the brother yelled at him that he could never come back. He then came to the city, and Pleherin ordered him to never return, even to show his love for the queen.

2774 - 2816: Tristan said that he had to and that he would rather die beside Isolde than flee. He continued standing there and Pleherin screamed, charging him. Tristan killed him with the club he has been carrying. Shortly thereafter, Mark ran up, and Tristan crossed the stream again to run away. The king swore on his life that Tristan and Isolde had forfeit their lives and would roast on a stake.

Tristan ran hastily back to the ship. He told the mariner that if he values his life, he should sail away. He said he was hated by King Mark who was following close by. He said it never would have happened if that country hadn't been so unfair towards him.

The mariner agreed and set sail. Meanwhile, the king fell into the river and all his men came to help. He saw how Tristan survived and left across the sea, and he loathed it. He prepared himself should his nephew Tristan ever attempt to return.

2817 - 2842: They carried the dead off and the king stated he would like to bury Isolde with him. He said that with Pleherin goes their honor. The king mourned his death.

The king's advisers told him to be lenient with Isolde as the crown would never be the

same if he took her life. They said Antret had influenced her and had led her to disobedience. They asked how Tristan could have have enjoyed such a great prize if he hadn't been so prepared.

The king stated that he wanted to redeem Isolde. He said he would act as if it had never happened and chase the pain from his heart.

2843 - 2916: Isolde did not know that Tristan was still alive and sailing on the sea. Tristan told himself that he was here and she was there, but they were still together. Finally, good news reached him and he knew that she had not been killed after he had fled.

He said to Kaedin that he would set aside his sorrows and be strong. He said to stay away from women and never forget his loyalty. Kaedin told Tristan he did desire one women he had known since childhood. He said he had never managed to make love to her, and he would avoid it. He said they had a pleasant childhood, and they had been so united that they wanted to accept the good and suffer the bad together as a married couple would.

He said he wanted to give her to a man who made more money. He explained that the man's name is Nampotanis and she was from Gamaroch and had moved to Arundel. He said she was wealthy and aristocratic.

Kaedin said that he doubted there was a more beautiful woman than Kassie. He said that the three had retained their beauty. He said that Nampotanis had the keys and he asked Tristan for advice.

He answered that he would advise Kaedin as best he could and asked if Kaedin would like to talk with her. He replied that he would treat it as if he were hunting and there was a deer who wouldn't let anyone wear its prize, but that he would fill it with wood.

Tristan said that if he spoke with that kind of pride now, he would be able to meet his

goal when he spoke with her. He said it made sense to steal her husband's key and press it in wax to make a mold. Tristan said he would help as long as Kaedin trusts Tristan's well-earned honor. Kaedin said he would not allow his honor to be corrupted as he would not cheat to earn his sweet Kassie's heart.

2917 - 2991: Tristan suggested they leave for her country. He asked the captain when they could set off to sea, but he answered that the sea brought him misery, but he would do as they ask. Kaedin asked the seaman how he could captain the ship, as he wished to travel to the land where his love was. The captain understood, saying that Kaedin was an honest man, and promised to help bring them to their destination.

Tristan paid his mariner twenty golden marks. The captain cursed King Mark, saying that he had been helpless, and had Mark killed Tristan, he would have hated him more than any other man. Tristan thanked him for his words.

Kaedin asked Tristan for his advice since they were nearing their destination and he was starting to feel doubt. Tristan suggested he send a messenger to follow his love. He said to tell the servant to tell her Kaedin was coming and that he yearned to speak with her, and if she was an honest woman, she would do so. It then happened as Tristan had said.

The herald announced as Kaedin ordered him. He said that the lord has left to the forest to hunt and that the lady was to follow. After that, Kaedin told him to say that Kaedin was here and would like to see her.

The lady replied that, honestly, she would like to see him. She told him to come to her at a convenient time. The courier returned, and Kaedin was delighted by the news. He said to Tristan that his courier had returned and his heart was overjoyed. He said that the sweet, delicate Kassie had sent him a message that she would speak with him.

2992 - 3044: Kaedin rode away and found his lovely woman waiting. He quickly told her how he had been pursuing her love. She greeted him warmly as if he were a hero who had received many honors. He began as Tristan had told him by asking if she would let him come inside. The woman responded that she would be honored. Kaedin hadn't forgotten Tristan's advice.

Tristan had told Kaedin that he had learned much, and that if he wanted Tristan's help, he had a reason for giving it. The woman asked Kaedin what he had been taught, and he replied that the teachings were what he would follow as best he could. He said that, as a woman moves a man, so has he been moved.

She said she would tend to his will, and Kaedin asked her to do so. Kassie asked him to tell him what to do, and he told her to take the key and press it into warm wax. With the wax, he could make another key.

Kassie laughed and promised to do it. She stated that she would return the next day and bury it so that only he may find it. He said he wouldn't back down and he would come early the next day. She told him that she would do that, and she asked for him to do his part. Kaedin left.

3045 - 3083: Tristan asked him if he had met with Kassie. Kaedin said he admired her selflessness; she would do as he says. He told Tristan she had struck his heart. He stated he would find the wax tomorrow buried in an uncovered hole.

Tristan told his devoted companion that he was about to have a good time, and that he should toast his conquest. The next morning before the day, Kaedin rode to where the wax was. He didn't leave it there; he took it with him and rode away.

He asked Tristan to promise him to make a key; they would insult Kassie if they didn't.

Tristan said he would show him a smith who had made him many things. Kaedin went to the smith and placed an order, telling the smith to complete it in two days and not to fail, as Kaedin would take him out if he did.

3084 - 3146: Kaedin and Tristan rode to Karke to their two hosts and Isolde. The messenger hadn't earned his keep as they were unaware of the arrival. Tristan and Kaedin were greeted well.

You should have seen how the two combined, Tristan and Isolde, their lips entwined, showing the passion in their hearts. They were both working together. Was there any question as to what was in their hearts? They laid together, and until Tristan's death, nothing bad happened to the woman.

The smith brought the keys, and as he did so, pleasure and pleasure's end drew nearer. Oh, the suffering which was to come!

Kaedin showed Tristan the key and said that his pain was at an end and he was free to take pleasure in Kassie, more beautiful than a rose in bloom. He knew that Nampotanis was hunting as a messenger had told him. He said they should ride to her home to take the prize.

Tristan stated that he would hurry to see how it went down. He said to ride quickly before a servant took his rose. He asked for God to lend them his wind. The world lost track of the two men. There had never been men more skilled than Tristan and Kaedin. When they came to Scharize, they left the horses behind and crossed the bridge.

Kaedin wore a woman's hat, but the wind blew it in his face and he fell in a ditch, so he took it off. The door was unlocked for Kaedin. It was one of the servants who welcomed Kaedin and his friend Tristan, saying he'd never been happier to see another man.

3147 - 3173: The woman told Kaedin that her heart had been waiting for his love. She said no one was home since the crier had left, so the castle was empty. She said she was suffering under a dishonest husband. She invited her lover to bed as she had needed this for a long time. She said she would move him as best she could.

Then, the appealing woman and her lover did everything (you know what I mean). Tristan waited with the serving women until they had finished playing and could play no more.

Then, the two were forced to part, and it pained them to do so. They would never see each other again. I am also sorry to see them part ways; in what is written and what is done, it shall never be again.

3174 - 3209: Tristan and Kaedin mounted up and rode away. Now they were headed for their downfall and the end of their lives. To their left they saw a pretty pond. Tristan rested beside it and slept in the grass.

Nampotanis came by and found the castle barred. He was distressed by the sight of a lady's hat in a ditch. He didn't wait long before going into the castle and asking what had happened. He said he saw along the way that she had slept with another man.

She replied that he had closed the doors before leaving and asks how it could have happened. She told him not to do things which could bring shame upon her high esteem. He drew his sword and lunged at her, demanding that she tell him who she had slept with. She was interrogated until he found out what happened between her and Kaedin.

It pained his heart so much that he called out in his heartache for a horse, swearing that Kaedin was a dead man. He quickly went after him.

3210 - 3237: In the forest, he heard a dog loudly howling. He was sure Tristan and Kaedin were nearby. Then, Tristan heard a man riding furiously. When it arrived, they were nearly at their horses. Nampotanis asked which of them had stolen his honor. Tristan addressed him, saying that they were two men there who had never done him harm nor wanted to, and it would help them to do so if he didn't do any harm to them.

He said he would do that and more as the joy was gone from his heart and he would never feel it again. Agony gripped his heart. He said he wanted to make things right through their lives, and through them he would prevent a son from being born.

3238 - 3245 (Full Translation):

He drew his sword, and he struck Kaedin with a powerful blow. Tristan didn't let him get away with it. He cut a wound in his chest where his heart was. I bet it went so deep that it sliced his heart in two. He lay dead from his wound.

3246 - 3260 (Full Translation):

Kaedin lay in such pain and suffering that his end quickly followed and he died a pitiable death. Tristan had to stay behind and was in great distress. The crisis he had to deal with was the toughest battle that was ever seen or will ever take place. After that, there were seven who were after his life, and he struck down three in a short time. The fourth had such severe wounds that he didn't have to worry about him. It seems to me that he's in trouble now!

3261 - 3272 (Full Translation):

A knight came in fast with a poisoned spear. He stuck the stick in Tristan. Tristan understood that it was a fatal wound and that his death would come soon. Tristan broke the spear in half

and yanked it out of himself with a loud cry. He hit the knight with the spear and he died immediately. The spear had cut a furrow of death through him.

3273 - 3303: Tristan solemnly mourned Kaedin, laying there dead. He carried the dead man to his horse and rode to Karke. The mourning began in earnest, young and old, rich and poor, the happiness was gone from their lives. The duke and duchess were lost without their child. I'm sure you are still sad about the death of your friend today.

Isolde with the white hands languished over the honorable man. Then, she found out that Tristan would die from his wound. Her grieving was so powerful that it shocked her heart and she lay unconscious in a feverish torpor.

Kaedin was carried mournfully to his grave. The knight was commended into the earth. Then, the women and men went away. Isn't this the worst thing to happen to a man?

3304 - 3337: Tristan lay dieing from his wound. He went to the city and prayed to God that he could travel to Tintajole. However, Tristan asked Gaviol to tell the queen that he was struck down with a spear. He said to ask her to come to him, and if she didn't, he would be dead. He trusted that Isolde would do so, and she would earn him his life. He told the merchant to bring her this message.

He instructed Gaviol to signal with his sails if she was with him to save his life. If she was not with him, he was to set black sails. He would decide if Tristan recovers or declines.

The merchant said that if Tristan's life was in his hands, he would gladly help. He would go to the queen and do as he had asked. Tristan wished him godspeed and said to come back as quickly as possible, and that he would pay whatever expenses the merchant incurred.

3338 - 3384: The merchant set his work aside and was ready. He went to Tintajole and found the queen, doing as he had been asked. Isolde grieved, her love was greater than any other woman had for a man. Isolde said that, after what had happened, she would see Tristan. She told Gaviol to hide himself and that she would come the next morning before the day began.

He advised Isolde against this, saying she was the spirit which might heal Tristan. He said that Brangane should come with her; her heart was virtuous and true. Isolde said that Brangane had to stay as the news of death hadn't affected Isolde as it had her. Her pain was so great, she lay like the dead. She said she would go alone. She said that her heart and mind was with him, and she would never love again unless Tristan saw her eyes. Isolde of Karke plead strongly with the merchant to go with him, asking him to understand the truth in her words and to make way for the other shore.

The merchant said he would, and Isolde, the beautiful blonde, readied herself. In a few hours they came to land, and Isolde the white-handed gave Tristan the message that Isolde might have been coming.

3385 - 3402 (Full Translation):

“Lady, let me know what sail they have.” “It's black as coal.” The white-handed did him great harm. She took his life, for she saw how the ship was flying a sail that was white as snow. Her words were so painful for Tristan that he turned over and died. Isolde bore terrible guilt for killing him for no reason. Now the blonde Isolde found out that death had taken him. Isolde thought, “I shall leave my life with Tristan.” Both Isoldes never suffered greater heartache than this.

3403 - 3413 (Full Translation):

The slab was prepared, and the minister was brought in. There was plenty of moaning from friends. Isolde sat by the slab, hated by man and woman for killing Tristan. Then, the blond Isolde came to the slab where her Tristan lay. It's a wonder that she didn't die from the pain of a broken heart when she saw the slab.

3414 - 3427 (Full Translation):

She flooded her pale cheek with waves from her eyes. Isolde asked Isolde the pained question, "Why are you sitting by the corpse that you, woman, have killed? Dear God, get away from the slab! You've done a terrible crime; go away and sit over there!" "I'll do as you ask." Filled with pain, Isolde sat on the slab and met her end. Not the white-handed one, it was the blond Isolde.

3428 - 3477: I don't believe that any other woman on Earth gave her life to her beloved so. Isolde and Tristan lay dead because of one another. I too am struck by the pain which took her life.

Then, King Mark set sail on the sea with many warships and trade ships. He mourned Isolde's death so strongly that he was in complete despair. He had quickly made way for he had heard Isolde and his nephew Tristan were dead.

He asked the messenger how they had met their end, and he was asked if he knew what love was capable of. They had been given a tainted drink by Isolde's mother, and when they had drunk, they had been forever lustful of one another.

Mark lamented this, saying that he had never heard of anything so insidious happening before. He remarked that, in his anger he had blamed Tristan, and God would never forgive him. He stated that if Tristan and Isolde had still been alive, he would have let them do as

they wished.

Mark put his hand on his heart and prayed to God that he arrived before they were buried. He put his hands together so powerfully that they nearly broke. It pained him to have wronged his sister's child so.

3478 - 3555: They arrived and he headed towards the city. He heard a cry, and wondered what it meant. He came to the church and saw Isolde and Tristan, saying that he wished he had never been born and lamenting what he had lost.

The two were placed in coffins and prepared; then they were brought to the boat. I think there was enough pain between Mark and the other guests. Shortly after that, Mark left with Kurvenal.

What happened to Kurvenal? Tristan gave him his land and his people after he departed from the world. Kurvenal accepted it with a heavy heart.

When Mark arrived in Tintajole, he began to lament his pain. He ordered the dead be brought to the monastery where his father was laid. It pains me to say this so frankly, but that is where they were buried.

They were not laid in the same grave, rather I've heard they were buried in two different ones. With a mournful cry, Mark laid them in the Earth, the honored dead, Tristan and Isolde. They were marked with marble.

The king mourned the two lovers, and the pain made him want to tear his own heart in two. He asked if he would really never see them again. He asked God what had happened, and said their deaths would tear his heart apart. He said his happiness was bound in heartache. It pained him to see their graves. He asked God to bring them to heaven and the angel Michael to take them. He then asked God to help him so his life might get better.

The king brought roses and wine grapes, placing the grapes on his wife and the roses on Tristan. Earth was thrown on the graves, and they were quickly buried.

3556 - 3600: Oh that someone so young with such majesty and such courage had to die.

Tristan was everything a knight should be; he never betrayed his knightly dignity or esteem. I have high praise for Tristan's life; he was noble and generous, honest and courteous. He was educated and wise. Whether he was being serious or lighthearted, he was always fair.

Oh the many good deeds Tristan performed in his lifetime, in sports and in war, no one is more praiseworthy. In all my life, I have never heard of, read of, or seen a man more highly celebrated than Tristan.

If only the love potion hadn't made him so senseless. Love can hinder honor; it teaches one happiness and heartbreak. What two lovers have had such a tragic death as they? I still mourn the day they died of broken hearts. If God exists, he will give the man the highest honor.

I hate death. Why does God take happiness from the good and not do the same to the bad? It's a mystery. I, Uolrich von Turheim, would let the evil die before I betray the good.

3601 - 3670: Whoever would take love and goodness and do something like this to both of them has made this a worse place and hindered the honorable. Whoever lives a good life, both in what he has and what he offers, in truth, he is a good man.

Isolde and Tristan love each other, even though they lie in the Earth. Now Earth, take the rose and the grapes as well. Plenty of people ask how it is forever, saying that it's nonsense that the dead can love one another. It's the honest truth that it happened to these two. I would be lying if I said I saw it. You know it's true, and dishonor will find those who

refuse to believe.

In this book it's been my goal to let these true lovers love forevermore. Where can you find love like this in your society? Love demonstrates through these two that two lovers are one person.

Were they? I believe so. Isolde and Tristan must be with God now in the arms of their lover and take part in his kingdom. That is what I wish for most. They would have prospered in this world had they been allowed to love. Their love was taken for granted. You know what Isolde did and that Tristan's mortal wound is not what took his life.

Who was more loyal than Isolde the queen who departed from this world following her heartbreak? I still mourn her death. May God keep her in his kingdom. He should understand her honesty. Any woman who reads this book, I ask you do as I have said and know that you have done a man great honor. There is a great reward awaiting anyone who remembers to be good and love this world often and graciously. May God reward him as he deserves and give him a comfortable life.

3671 - 3719: Mark swore to God that he would make his knightly life good again by making up for his disgrace to Isolde and Tristan. He began to build a cloister and gave all his wealth to the church. He told the minister that the graves should be lying in the center. They started on the walls. Mark was redeemed when death came to take his life. He had fasted and prayed often, doing everything to make amends. He had lived an honest life.

They saw the roses and grapes set on the graves had flown off. Since the world began, there have never been two who have loved one another as much. They had still remained true. How much honor did Tristan have? He was overflowing with it. If he is in hell, God will take him away from his troubles. You already know what Tristan and Isolde have suffered.

3720 - 3731: May God bring us into his kingdom when we leave from here that we may never see hell. God will calm us with his holy mercy and keep our spirit so that we may earn his blessing and earn his trinity. Amen.

1. The Translation: Comments.

41 - This is a remark from Ulrich, including the pronoun “you.”

204 - This line is missing in the H manuscript, and two different versions exist between the remaining three manuscripts.

228 - The “I” appears to be the author making an aside. This is a reoccurring technique in the book.

281 - 292 - These lines only appear in the H manuscript and not the M, B, or N.

413 - 431 - These lines only appear in the H manuscript and not the M, B, or N.

489 - “no woman” - the original uses a double negative here, saying “never no woman,” but it seems to be meant for emphasis and was translated to a single negative.

491 - This line is in French in the text. Kühn translates it as: “Elle est belle et très jolie!”

575 - “My love” - this line is in French in the text.

591 - 614 - These lines only appear in the H and M manuscripts and not the B or N.

595 - “Body” - this word can also mean life and a number of other words, but “body” was chosen as the most likely meaning..

605 - This line is missing except for the final word which reads “crying.”

651 - 832 - These lines only appear in the H and M manuscripts and a different, shorter version replaces them in B and N.

1339 - 1416 - These lines only appear in the H and M manuscripts and not the B or N.

1467 - 1513 - These lines only appear in the H and M manuscripts and not the B or N.

1497 - Line missing from original and unavailable in other versions.

1614 - This line does not exist in H, two different replacements are available.

1649 - Line missing from original and unavailable in other versions.

1700 - 1707 - This appears to be the author making an aside again.

1845 - 2794 - This section was omitted from the Kühn translation.

2039 - 2280 - These lines only appear in the H and M manuscripts and a different, shorter version replaces them in B and N.

2362 - Tristan claims his name is “Plöt” a word unrelated to the English word “plot.”

2766 - Father and Brother - Mark and Pleherin

3066 - Line missing from original and unavailable in other versions.

3162 - The aside is from the author, though it is a rhetorical question in the original which can also be translated to, “You know what?”

3446 - 3453 - The “drink” could also be considered a potion.

3598 - This is where we finally learn that the author is “von Turheim, Uolrich” as he writes or Ulrich von Türheim as we know him today.

Please note that special mention was made only when significant portions of supporting text were unavailable and instances where only one or two lines were missing were not reported.

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