

ARTHURIAN LEGEND

Eleventh ed., Vol. II, p. 684

Discussion of two opposite theories - the "continental" and the "insular" - as to the origin of the Arthurian Legend. "The evidence of recent discoveries is all in favour of the insular, or French, view." The prevailing standpoint of German scholars may be called the "continental" theory.

The literary form falls into three groups: pseudo-historic, poetic, and prose. "Of these three branches the prose romances offer the most insuperable problems; none can be dated with any certainty; all are of enormous length; and all have undergone several redactions.. Of not one do we as yet possess a critical and comparative text, and in the absence of such texts the publication of any definite and detailed theory as to the evolution and relative position of the separate branches of the Arthurian cycle is to be deprecated. The material is so vast in extent, and in so chaotic a condition, that the construction of any such theory is only calculated to invite refutation and discredit."

1956 ed., Vol. II, p. 461

Speaks of the various elements of the legend as threads that are "woven together in one fascinating but bewildering web". No discussion of the theories mentioned in the 11th ed.

GUDRUN

Eleventh ed., Vol. XII, p. 668

Is compared to the greater Nibelungenlied as the Odyssey is to the Iliad. L. Ettmüller first applied Lachmann's ballad-theory to the poem (1841), and K. Mullenhoff (1845) rejected more than three-quarters of the whole as "not genuine."

1956 ed., Vol. X, p. 947

No mention of Lachmann or Mullenhoff in bibl. Scarcely any bibl. ref.

GRAIL

Eleventh ed., Vol. XII, p. 321

Origin of Grail story. Difficulty of finding an hypothesis which would admit of the practically simultaneous existence of apparently contradictory features. Ultimate solution lies in a blending of two originally independent streams of tradition. The Gawain-Bleheris version called the "earliest form of the Grail story."

1956 ed., Vol. X, p. 604

Scholarly opinion is steadily coming round to the view that the only interp. of the obscurities and apparent contradictions of the Grail story is to regard it as the confused record of a form of worship, semi-Christian, semi-pagan, etc. . . .