

doute. Mais Inès refuse de s'éloigner de Don Pedro.

L'acte III se déroule tout entier dans une salle du palais royal. Ferrante fait part à Inès de l'amer-tume que lui inspire l'exercice du pouvoir : « Si vous saviez comme je suis loin de moi-même... » Horrifiés par de telles confidences, Egas Coelho et les seigneurs de la cour suivent l'entretien du fond de la salle. Avec cruauté, Ferrante s'efforce de détruire toutes les espérances – amour conjugal, maternité prochaine – dont se berce Doña Inès. Il la renvoie et donne à l'un de ses capitaines l'ordre de la tuer. Épuisé par tous ces événements, Ferrante sent la mort venir : il s'écroule, laissant la cour en proie à la plus extrême confusion. Affolé, Egas Coelho sait que Don Pedro, devenu roi, ne lui pardonnera jamais d'avoir inspiré à son père l'idée de l'exécution d'Inès. Tandis qu'on amène sur une civière le cadavre de la jeune femme, Don Pedro oblige l'assistance à s'agenouiller devant elle et dépose la couronne royale sur son ventre. Le corps de Ferrante gît à l'écart, sans personne à ses côtés.

Montherlant avoue avoir éprouvé « un sentiment complexe » en relisant *la Reine morte* quelques années après sa création : le lecteur ou le spectateur ne peut que partager cette réaction, même s'il ne se retrouve pas nécessairement dans les justifications qu'en donne l'auteur. De toute évidence, les enjeux de la pièce n'ont pas la transparence tendue qui caractérise d'autres drames historiques de Montherlant, *le Maître de Santiago* (1947) ou **Port-Royal*. L'étrangeté de *la Reine morte* consiste essentiellement à déjouer les prévisions et les spéculations qu'une intrigue théâtrale ne peut manquer de susciter : contre toute attente, l'infante de Navarre, dont l'orgueil emplit bruyamment le premier tableau, disparaîtra totalement à la fin de l'acte II et s'effacera derrière la douce Inès ; quant à la confrontation du père et du fils, qui cristallise à la fois des oppositions éthiques et des frustrations affectives, l'acte I ne la met en scène que pour en révoquer aussitôt le principe : l'impasse de leurs rapports devenue

patente, père et fils ne se rencontreront plus au cours des deux actes suivants ; Don Pedro se verra d'ailleurs réduit à une présence falote et privé de toute intervention dans la marche des événements. Ainsi se trouve expulsé de la pièce ce que Montherlant appellera quelques années plus tard, en termes dédaigneux, la « mécanique foraine » de l'intrigue : la stratégie d'intimidation destinée à convaincre Don Pedro de la nécessité du mariage ne l'intéresse pas plus que le personnage qui en est la cible. Une autre « pièce » peut alors prendre le relais, que le canevas originel de Guevara ne laissait pas prévoir.

Montherlant a raison de dire à ce propos qu'il a littéralement hanté le texte espagnol, et qu'en y introduisant ses propres interrogations il en a totalement redistribué les données. Dans ce mouvement de réappropriation créatrice, l'axe essentiel de la pièce est constitué par les deux personnages de Ferrante et de Doña Inès : leur confrontation va acquérir au fil des actes une portée décisive, au point de transformer les autres personnages en ombres reléguées au fond de la scène. « Ferrante joue avec Inès comme le chat avec la souris », écrit Montherlant. Inès, dangereusement ignorante des tactiques en usage à la cour, ne comprend pas que le roi adopte avec elle le masque de la sincérité et de la confiance : il ne s'ouvre à elle que pour mieux l'enfermer et la réduire à sa merci. Aveugle à l'entrelacement pervers du mensonge et de la vérité, Inès repousse l'avertissement que lui lance l'ombre de l'infante : « N'écoute plus le roi. Il jette en toi ses secrets désespérés, comme dans une tombe. Ensuite il rabattra sur toi la pierre de la tombe, pour que tu ne parles jamais. »

Mais l'aveuglement d'Inès est d'autant plus compréhensible que le roi,

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