A SEMANTIC STUDY OF THE TERMS DESIGNATING BUILDINGS

AND AGGLOMERATIONS IN OLD FRENCH LITERARY TEXTS

(CA. 1150 - 1300).

DOROTHY NEAVE
Abstract.

This study sets out to consider the terms used to designate buildings and agglomerations in Old French literary texts dated from c. 1150 to c. 1300.

It begins with a definition of the field of vocabulary under review and a chronological enumeration of the texts from which our observations are made. There follows a discussion of various former and current theories on the possible semantic treatment of such a field of vocabulary.

It is proposed that the field be considered as a structured whole; the units making up this structure are identified from textual examples, and the different relationships obtaining between the units are defined and illustrated.

An onomasiological study presents all the terms which may occur within each unit, making special reference to their relative frequency, meaningfulness and stylistic nuance.

Next, treating each term individually, there follows a semasiological study. This consists of commentaries on the conception of each term hitherto held, and on the new conceptions which result from the closer definition made possible by our structural approach. Consequent lacunae in the Old French dictionaries are pointed out.

The advantages of this kind of approach are next discussed, and the possible practical application of this study illustrated by means of a number of critical essays on the defined field of vocabulary in individual texts.

The aim of this thesis is to present this section of Old French vocabulary as a whole and in relief, and our claim is that it will enable compilers of dictionaries and of glossaries
to individual texts to assess each term in the field against the background of a structured and clearly dimensioned whole.
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<td>4 Other works consulted: (i) miscellaneous texts (ii) linguistic studies (iii) literary studies (iv) historical and/or general studies</td>
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</table>
I. Introduction

This thesis sets out to study the terms used in Old French literary texts (dated c. 1150 - c. 1300) to denote buildings and agglomerations.

The work is an attempt to present the terms making up this field of vocabulary not as isolated entities, but as forming a structured whole. Consequently these terms are viewed not as unrelated words scattered through a dictionary, but as interdependent members of a group which has relief. This relief is brought out by consideration of the relative frequency in different contexts of each term, and its individual characteristics.

Our field of vocabulary is constituted by terms designating the town, the village and the encampment, as well as the stronghold, the place of imprisonment, the dwelling, the hut, the hermitage, the hostelry, the tavern, the brothel, the farm, the religious establishment, the charitable institution and the hospital. We consider also terms denoting such constructions as the movable siege-tower, the grandstand and the canopy, and those denoting constituent parts of the town, the encampment, the stronghold and the hermitage.

The identity of all these items is established in II.1.

1. in order as II.1
2. v. II.1.11
We bear in mind that the vocabulary we are studying is not a complete reflection of the actual, that is to say, spoken Old French language. We assume that courtly literature does not reflect the complete language of everyday speech. Most of the words which did not gain a place in literature and which have since fallen from the language will never be rediscovered. Exception is the case where Morgan Watkin claims to have discovered in Welsh a word originally borrowed from the hypothetical Old French form adail. This term would have developed phonologically from the Classical Latin hābitācūlum. However it left no trace in Old French literature and, though we may postulate its having existed, we cannot tell what place it occupied in the structure of the language of its time. We cannot say how wide an application it had, or whether any nuance attached to it. Its Welsh meaning is of no help, since a word's original sense is usually distorted when it is required to fit into another language.

Our consolation must be that there are as many sub-languages as there are groups of people to speak and to understand them. The Old French literary language as a self-contained system of communication is no less valid a sub-language than peasants' everyday speech.

As we take our material from literary texts, our conclusions will only be able to be applied to texts of a similar kind.

Listed below are the texts from which are taken the majority of the examples on which this study is based. They are placed in chronological order, in accordance with R. Levy's *Chronologie approximative de la littérature française du moyen âge*. Also given is the date accorded to each text by the editor of the edition used (v. VIII.1.1.).

The genre (légende épique, roman courtois etc.) of each text is also given, this being in accordance with the classification of R. Bossuat's *Manuel bibliographique de la littérature française du Moyen Age*.


5. Of the Roman de Renart Levy says only that Branches I-XII date from between 1174-1200. Mario Roques, in his edition of this text (Classiques français du moyen âge, Paris, 1948-63) dates the Branches as follows:

<table>
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<tr>
<th>Branch</th>
<th>Levy Date</th>
<th>Roques Date</th>
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<tr>
<td>I</td>
<td>v. 1-1678</td>
<td>1180</td>
</tr>
<tr>
<td>v. 1679-2260</td>
<td>1190</td>
<td>X : early 13c., 1201 ?</td>
</tr>
<tr>
<td>v. 2261-3256</td>
<td>c 1200</td>
<td>XI : early 13c.</td>
</tr>
<tr>
<td>II, IIIa, IIIb, IV</td>
<td>c 1175</td>
<td>XII-XVII : ??</td>
</tr>
<tr>
<td></td>
<td>1190</td>
<td>XVIII : perhaps earliest of all : pre c. 1175</td>
</tr>
<tr>
<td>VII</td>
<td>c 1175</td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>c 1190</td>
<td>XIX : 1180-90</td>
</tr>
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</table>

The first column of the table shows the abbreviation of the titles of the texts which will be used when the line references of quotations are given.

Three collections of fabliaux have been used: some of Jean Bodel's (edited by P. Nardin), and selections edited by R. C. Johnston with D. D. R. Owen, and by T. B. W. Reid. When it is quoted from, the title of the individual fabliau will be given followed by B (Bodel), J (Johnston) or R (Reid). The quotation will be placed according to the date assigned to it by its editor. For details of the editions, and for dating, v. VIII.l.l. (under Fabliaux).

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Title</th>
<th>Nature of text - according to B. Assou</th>
<th>Date - according to Levy</th>
<th>Date - according to Editor</th>
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<tbody>
<tr>
<td>ST A</td>
<td>La Vie de Saint Alexis</td>
<td>poème</td>
<td>c 1040</td>
<td>c 1040</td>
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<td>Rol</td>
<td>La Chanson de Roland</td>
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<td>early 12c</td>
<td>early 12c</td>
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<td>VStB</td>
<td>Voyage of Saint Brendan</td>
<td>de caractère religieux</td>
<td>1112</td>
<td>soon after 1121</td>
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<tr>
<td>GI</td>
<td>Gormont et Issembart</td>
<td>légende épique</td>
<td>1125</td>
<td>post 1130</td>
</tr>
<tr>
<td>Cl</td>
<td>Le Couronnement de Louis</td>
<td>Légende épique</td>
<td>1131</td>
<td>c. 1130</td>
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<td>de caractère religieux</td>
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<tr>
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<td>c 1150-5</td>
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<td>Floire et Blancheflor</td>
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<td>c 1170</td>
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<td>1180-90?</td>
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<td>individual titles v. VIII.1.1</td>
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<td>1177-81</td>
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<td>1172-4</td>
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<td>Le Chevalier au Lion</td>
<td>roman courtois</td>
<td>1177</td>
<td>1177-81</td>
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<td>légende épique</td>
<td>1180</td>
<td>c 1170</td>
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<td>late 12c</td>
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<td>roman courtois</td>
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<td>-</td>
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<td>post 1170</td>
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<td>Ren&lt;sup&gt;7&lt;/sup&gt;</td>
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<tr>
<td>TB</td>
<td>Tristran of Beroul</td>
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<td>c1190</td>
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<td>Le Bel Inconnu</td>
<td>roman courtois</td>
<td>1190</td>
<td>c 1200</td>
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<td>1195</td>
<td>c end 12c.</td>
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<td>C 1200</td>
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<td>1213</td>
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7. We have used Roques' dating of the Branches to divide the *Roman de Renart* into two parts: pre 1190 and 1200 +
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<th>Date - according to Editor</th>
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<td>pre 1216</td>
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<td>1217</td>
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<td>Amadès et Ydoine</td>
<td>roman courtois</td>
<td>1220</td>
<td>1190-1220</td>
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<td>Perc(c)</td>
<td>Perceval (the continuation by Gerbert de Montreuil)</td>
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<td>1220</td>
<td>second quarter of 13c.</td>
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<td>LO</td>
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<td>1230-40</td>
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<td>Durmart le Galois</td>
<td>roman courtois</td>
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<td>Joufraus</td>
<td>roman courtois</td>
<td>mid 13c</td>
<td>13c</td>
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<tr>
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<td></td>
<td>second quarter of 13c.</td>
</tr>
<tr>
<td>Abbreviation</td>
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<td>Nature of text - according to Bossuat</td>
<td>Date - according to Levy</td>
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<tr>
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<td>Le Roman de la Rose (1.4059 +)</td>
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<td>1277</td>
<td>1275-80</td>
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<td>roman courtois</td>
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<td>-</td>
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<tr>
<td>RN</td>
<td>Renart le Nouvel</td>
<td>littérature bourgeoise</td>
<td>1288</td>
<td>1288</td>
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<tr>
<td>CC</td>
<td>Le Castelain de Couci</td>
<td>roman courtois</td>
<td>1298</td>
<td>C 1300</td>
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I. 4

It was F. de Saussure who first put forward the idea that vocabulary could be considered as "structured". He showed that every word was at the centre of an "associative field" based on semantic, morpho-semantic and formal associations. The word enseignement, for example, is associated by sense with éducation, by sense and form with enseigner, and by phonetic form with clément.

Saussure, however, did not live to develop this idea, and the next major advance in the realm of structural semantics was made by J. Trier, who maintained that the vocabulary of a language could be divided into "conceptual fields". Trier's theory depends upon the vocabulary being organised within closely-articulated fields, delimiting each other, as do the terms composing them, without

9. op. cit. p. 175
overlap, and upon each term getting meaning only by distinguishing itself from its neighbours. This may be true of the field that Trier investigated, but it is not generally so.

Similarly for W. von Wartburg, vocabulary is a closely integrated structure of concepts. In his Begriffssystem als Grundlage für die Lexikographie he dismisses any alphabetical approach to vocabulary study, and also all previous attempts to arrange vocabulary according to subject matter, such as, for example, the ideological dictionaries of Roget and Dornsieff. Wartburg


sets out his own "Weltbild", a conceptual structure of the entire vocabulary. 17

H. E. Keller, a disciple of Wartburg, uses this "Weltbild" as the framework of a study of the vocabulary of Wace. 18 In his introduction he says that his greatest problem was the necessity for replacing words in the exact semantic position that they occupied in Wace's time. This involves recapturing the outlook of the mediaeval mind, which, says Keller, is only possible to a very limited extent, and therefore he has done so only where any divergence between twelfth and twentieth century conceptions is particularly apparent. It seems to us, however, that one aim of such a vocabulary study must be to recapture the mental attitudes and linguistic habits of the period, and that Keller is wrong to try to force Wace's vocabulary into a preconceived structure as put forward by Wartburg. A structure should have been deduced from the lexical material with which he was dealing.

We agree with Dr. N. C. W. Spence who feels that "field" theories have in general been too rigidly applied, and that something is to be gained from a less grandiose and more pragmatic approach. 19

17. in Begriffssystem ..... XXV
G. Mounin, for instance, has recently tried to work out the structure of the Modern French field of vocabulary concerned with dwellings. His first attempt, based on definitions drawn from two dictionaries, failed because the definitions had not been made according to the same basic criteria. His second attempt was more successful, because he had analysed the definitions conceptually, and built up a structure from a series of oppositions. Mounin's investigations show too that conceptual fields are far from strictly delimited, as Trier had it, and that there is much overlapping. Such are the conclusions reached from the study of a section of Modern French vocabulary, and it is interesting to note that this section partially coincides with our own.

But Professor Rothwell, who had in mind Trier's neat mosaic, has said that he does not think that structuralist techniques can profitably be applied to mediaeval French vocabulary, which he describes as a loose, fluid relationship between words with vague semantic outlines. We believe that a solution to this difficulty, at least when dealing with a field of vocabulary which, like ours, is essentially concrete, is to base a structure upon reality. We have found that such a structure provides a good working basis for a useful study of the vocabulary involved.

21. Such as: /habitations des animaux/ ~ / des hommes/ /habitations des morts/ ~ / des vivants/ /lieu bâti/ ~ /lieu non bâti/ etc.
In building up the structure of our field we shall call the principal items, such as the stronghold, the dwelling and the town "main units". We shall show that subsidiary units depend upon the main ones in various relationships. For example, upon the main unit "dwelling" depend, amongst others, the subsidiary units "fine dwelling", "dwelling in the country", and "dwelling" in figurative contexts. Each unit will have been deduced from the texts upon which the study is based, and will be identified by quotations from them. Having thus established the structure of the field, we shall next make firstly an onomasiological and secondly a semasiological study of the vocabulary under review.

Onomasiology studies the several terms which may denote a particular object or concept; semasiology considers the objects and/or concepts denoted by a particular term. From the onomasiological point of view we shall find, for instance, that in Old French "dwelling" may be denoted by many terms, the most frequent being maison, ostel, manoir and repaire. From the semasiological point of view ostel, for example, may refer to numerous objects and concepts, amongst which are "hostelry", "dwelling" and "place".

Between onomasiology and semasiology there exists the same relationship as between an ideological and an alphabetical dictionary. We consider that for the study of a field of

23. v. II.2
24. v. II.3.4
25. Throughout this study terms will be italicised (i.e. underlined in pencil: maison), and concepts placed in inverted commas: "hospitality".
vocabulary, both approaches are necessary, and that they are complementary.

This two-fold approach is also that of J. Renson, in his study of the terms for "face" in French and other romance languages, a study which covers the period from Classical Latin to the present day. Renson says that he has approached his subject both from the point of view of the term, and from that of the concept. Starting from the semasiological viewpoint, he takes each term and studies the senses it has during the course of its history. Later, from the onomasiological viewpoint, he examines all the terms which express individual concepts. It is impossible, says Renson, to encompass the whole semantic evolution of a term without studying it in relation to its synonyms. The semasiological and onomasiological analyses of the terms involved must therefore be considered together.

However, by far the greater part of Renson's study is in fact concerned with semasiological investigation. Beginning with Classical Latin, Renson deals with each term pertaining to the face or to part of the face. He then proceeds to deal with the terms used in Vulgar, Biblical and Mediaeval Latin, and then in French from earliest records to the present day. The onomasiological study is included with the Conclusion, and together these take up only twenty-four pages.

27. The section dealing with the French terms is the most substantial of the work, occupying nearly 400 pages. Occitan, gallo-roman dialects, other Romance languages and romance terms in non-romance languages are dealt with very much more briefly.
K. Baldinger, on the other hand, in his article 'Sémasiologie et onomasiologie' places equal stress in actual practice on each approach. His purpose, like Renson's, is diachronic comparison, and he likewise begins from the semasiological viewpoint.

He first shows that the Old Provençal term trebalh had a multiplicity of meanings, grouped around one central meaning, equivalent to the Modern French "peine/tourment", and he quotes P. Guiraud: "Tout mot est formé d'un noyau sémantique ... entouré d'un halo d'associations ... secondaires". Baldinger says that the semasiological field of the Old French travail would reveal the same central meaning, but that the secondary meanings would be different. To illustrate how a semasiological field changes with time, Baldinger shows that the field of travail in Modern French reveals a completely new situation: the meaning "peine en vue d'un travail rémunéré" has moved from the edge of the Old French field to become the centre, around which a new semasiological field has formed.

Baldinger next considers the onomasiological field in Old Provençal of the central meaning of the Modern French "travailler", showing there to have been eight terms in it. Two of these were central and general, while the other six had specific designations and were grouped around the centre. As Baldinger points out, the onomasiological structure of a concept is basically a question of synonymy, whereas a semasiological picture is one of polysemy.

29. The diagrams in our section IV.1. are modelled on Baldinger's.
1.5

The studies of both Renson and Baldinger are diachronic or historical. That is to say, they make comparison between the deployment of groups of terms and their semasiological and onomasiological fields at different points in time. To do this they have both approached their field of vocabulary in the first place from the semasiological aspect. Our own intention, however, is to approach our field, once its structure is established, firstly from the onomasiological aspect. This is primarily because the study is to be a synchronic one. We are concerned with the terms which designated buildings and agglomerations during the Old French period from c.1150 to c. 1300. Secondly, the etymology of the terms involved, meanings they had previously had, and meanings they contemporarily had outside the defined field are, for our present purpose, irrelevant.

1.6

In accordance with this intention, once we have established in Section II the structure of the field, we shall then deal in Section III with the terminology of each unit. This is, in fact, the problem of synonymy, since, broadly speaking, all the terms denoting one unit "mean the same thing". We aim to present the terminology of each unit in relief; we shall see which terms occur frequently, and which are seldom found. Some we shall find are only used in formulae, some mostly in formulae and only occasionally independently, while other have complete independent meaningfulness. We shall see that within a unit one term may tend to be used in preference to others in particular circumstances, and that, whereas at the beginning of a period a term may be used meaningfully, by the end it become relegated to use in formulae, and other terms replace
1.6. it in meaningful contexts.  

1.7. Section IV will be devoted to the building up of a semasiological picture of each term. Mounin suggested that the structuring of vocabulary would be an easy matter if dictionary definitions were strictly logical. He said that such definitions could be strictly logical if they were made up from a vocabulary whose structure had been previously established. It is this idea, not fully exploited hitherto, that we shall put into effect in Section IV. The semasiological picture or definition of each term will be based upon the structure set up in Section II, and all terms in the field will therefore be defined according to established criteria.

We shall set each semasiological picture against the definitions of the terms which have previously been given. Tobler-Lommatzsch and Godefroy will be used principally in this connection, but entries in other dictionaries, glossaries or articles will be referred to where they are relevant. We shall see that in many cases our semasiological pictures and the dictionary definitions are essentially similar, although the manner in which component elements are presented may differ.

31. A slight element of diachronism introduces itself into this study because the texts on which it is based span approximately one hundred and fifty years. Although the language of the earlier and later texts is basically the same, certain developments are apparent, and these will be pointed out in the appropriate places.
32. in 'Essai sur la structuration du lexique de l'habitation'.
33. Tobler-Lommatzsch: Altfranzösisches Wörterbuch, Berlin, 1925 (in progress)
Section IV will be subdivided into three parts. The first part will be the most important: it will deal with thirteen terms of particular interest because their semasiological pictures contain elements or details to which the existing Old French dictionaries make no reference. In the second part we shall place terms whose semasiological pictures contain some features not recorded in previous dictionary definitions. In the third part we shall list briefly terms whose semasiological pictures according to our structure concur with their dictionary definitions.

In section V, we shall discuss the advantages of this kind of layout, and show how the findings of this study may be practically applied. This will involve examining in individual texts the vocabulary of the defined field in order to show which uses may be considered standard, and which features are of especial interest.

Section VI will contain our conclusions.

Section VII will consist of two indexes, one ideological, the other alphabetical. The first, reflecting the onomasiological approach, will be a list of units, main and subsidiary, composing the structure, indicating all the terms which may be used within each unit, in the order in which they are presented in III.1-61. The second index will be an alphabetical list of all the terms dealt with in the whole study, indicating in which unit(s) in Section III each occurs, and where in Section IV its semasiological picture is to be found.

35. These terms are mainly those that (a) occur only rarely e.g. enfermerie, and/or (b) do not have a variety of meanings: e.g. hermitage.

36. v. II.4
II. 0. The proposed structure of the field.

It is proposed to present this field of vocabulary as a structured whole.

The structure will be made up of main and subsidiary units, and between these units certain relationships will be shown to exist.

The main units are constituted by the principal items in the field: the stronghold, the town, the dwelling, the hostelry, etc. (v. II.1.0.) The identity of each main unit will first be established from textual examples (v. II.1.1-17)

The seven possible relationships which we have discovered may exist between units will next be defined (v. II.2)

Then, taking each main unit in turn, the subsidiary units dependent on it will be identified, and any relationships that it may have with other main units will be indicated. Each main unit will be shown in diagram form as the nucleus of its own section of the field, and the diagram will be accompanied by a commentary and by textual examples (v. II.3.1-11)

Next, units unrelated to the main body of the structure will be identified (v. II.3.12.)

Finally, by placing all individual diagrams together, we shall be able to ascertain the complete structure of the field.

II.1. The main units and the establishment of their identity.

II.1.0. There are seventeen main units.

(i) Stronghold
(ii) Place of imprisonment
Emphasis may be laid on various characteristics of the stronghold. First, in these passages, emphasis is placed upon site and strength:

Un castel ad ja fet, bel e fort durement;
en un fort liu l'ad fet de pere e de cement;

Forz chasteaus ont, bien clos de pal,
soient sor roche, sor haut pui;

Next, in the passages below, emphasis is laid upon the nature of the stronghold's fortification:
... la lor compasse un chastel,  
et nuit et jor ont tant ovré  
a la tranchiss et al fossé,  
as brethes et as paliz  
et a faire pont tormez,  
ainz que fussent vint jor passé  
orent il fait tel fermete  
et un donjon et fort et halt,  
qu'il ne creinstrent negun asalt:

EN. 3154-62

...... il vindrent prés  
d'un fort recet a un baron  
qui clos estoit tot an viron  
de mur espés et fort et haut.

YV. 3766-70

--- quel forterence puët ce estre ...?  
--- por les murs et por les cretealz  
quidai que ce fust uns chasteaaz.

DURM. 10889, 10897-8

Sometimes we see the stronghold as a place affording security:

Vers Deu ne vus guarra chastel ne fermetez.

VSTT. 130

or as a place to be held against an enemy:

... les chastels prist sis fist guarnir;  
n'i laissa fortesse a prendre  
que Brennes nel peust suspandre.

Brut 2424-6
(II.1.1.)

or to be taken by force:

... ja n'i avra si fort cité, 
     chastel si clos ne fermeté, 
     que il ne prengent par destrece 
     des qu'a la maistre forterece. 

Troie 4207-10

II.1.2. "Place of imprisonment"

Within this unit lies any place where somebody may be held captive:

... si t'enclora en tor u en mural 

ChA 1205

... que Renart fust pris maintenant, 
     si li l'fast on mains et piez, 
     puis fuit gitez trestoz l'nez 
     en la chartre ou en la joole ...

Ren VIIb 6634-7

... a fait les prison straire fors 
     de la prison qui molt ert fors. 

Perc(c) 12173-4

II.1.3. "Town"

Towns figure in our texts either as unnamed agglomerations, 
as, for example, in L'Escoufle where the Emperor of Rome says 
that because his realm is so troubled:

... je n'iere tex que je aille 
     de vile a autre sans conduit 

Esc 1490-1
or as specific places which are named and/or described. For example:

(of Metz) N'a le jour en la ville enhan,
    ne villennie, ne douloir ...
    A grant jove en Mes la cite 4825
Li Brez le jour s'arme devant;
    s'est yssus de la cite hors.
        4832-3

and ... la vile ... trop bele estoit;
car les rues sont grans et lees,
    si estoient totes pavees ...
mout i ot maisons bien ovrees,
    palais et sales fenestrees ...
molins et mostiers et chapeles
    jardins et cleres fonteneles.

II.1.4. "Dwelling"

A dwelling is the place where somebody lives: for example:
(at the end of an episode)
... si va Renart a son repere
    et Isangrin, son chier compere,
est retournez en son memoir.

... porter vous ferai al manoir
    del saint hermite qui chi siet;
II.1.4.

--- n'êusse pas en ta maison
Brun l'ors, se ne t'eussese a pris
l'angin par coi l'as mort et pris;

\[\text{Ren X, 10416-8}\]

. i. forestiers ot la devant
. i. rechet mult bel et mult fort.

\[\text{Escan 1478-9}\]

Mais a l'estel d'un forestier
trouva quan que li ot mestier ...

\[\text{Escan 12627-8}\]

II.1.5. "Hermitage"

This is the place where a hermit lives, as here:

Cant il vint a un hermitage
mout parfont dedens le boscage,
li Galois trueve un saint hermite.

\[\text{Durm 5401-3}\]

II.1.6. "Hut"

A construction of grass and branches, as in these passages:

... a une part sa loge ad feit,
del remill k'il i ad atreit:
de l'herbe coilt, si la covri
pur aver enz greignur abri.

\[\text{VStG 1483-6}\]

1. According to the Oxford Dictionary of the Christian Church, ed. F.L.Cross, Oxford, 1957, a hermit is "one who from religious motives has retired into a solitary life" (p.631).
(II.1.6)

Sa loge fait; au brant qu'il tient,
les rains trenche, fait la fullie;

TB 1290-1

II.1.7. "Encampment"

A collective reference to the tents, huts etc., used
as a camp either by an army on campaign, or by a group of
people on a journey, or by knights during a tournament. For
example:

... tendent i tres, paveillons et herberges.
... Cil chevalier repairent as hostieux ... 

CN 787
816

--- Il sont ci as loges tot nu
por reposer et por dormir:
(of the enemy army) Esc. 906-7

Clear metent sor son escu,
as herberges l'en ont porté,
por lui sont cil de l'ost iré.

Durm 12482-4

II.1.8. "Hostelry"

A hostelry is a place where one may be temporarily
accommodated, either for the night or for a longer period.
For example:

--- mestier ai enuit mes d'ostel.

Erec 392
(II.1.8.)

Saviez o ge voudrai descendre?
Soz un perier, qu'est el chastel ...
Ne voil hostel, se celui non,
ne autre hoste que lo perier.

Jouf 937-8
943-4

This definition includes the places where knights live while at court:

Un jor esteit dan Horn en sun ostel privez,
od lui si compaignm que il ot plus amez.
Un disner lur ot fait ...

Horn 1828-30

and their accommodation during a tournament:

A l'avesper, plus tost qu'il pot,
est revenuz a son repaire ...
Au departir celeemant
est revenuz a son ostel ...
... reconté ... fu et dit
qu'an ne trovooit grant ne petit,
qui sache anseignier son repaire

Cligés 4758-9
4660-1, 4689-91

II.1.9. "Tavern"

A place for drinking and gambling. For example:

2. v. note to II.1.10, p. 32
(II.1.9.)

Li garz qui le bacon ot pris ...
en une tavern joyoit;

Du Segretain Moine (R) 573, 575

... ne ne prissent tresor tresi pipes,
ainz despendent en la tavernne
tout leur gaaing e leur esperae ... 

Rose 5054-6

II.1.10. "Brothel"

A place of debauchery, as here:

3. In Raoul de Houdenc's Songe d'Enfer (v.VIII.1.4(i)) Raoul visits a town called Vile-Tavern, where he is lodged by Roberie la tavernière, his fellow-guests being Hasart, Mescont and Mestret; these names are translated (ed.cit.) as "Hasard", "Mécompte" and "Mauvais Coup". In Vile-Taverne Raoul gets drunk:

Mès yvrece me tint le chief
par compagnie en son devant.
A chief de pose vint avant
Versez et dist, isnelle pas:

Compains, ne vous merveillez pas;
maint se sont à moi combatu
qui au luitier sont abatu
et au combatre en la tavernne; Songe d'Enfer 284-91

But once drunk, Raoul is taken to a place called Chastiau-Bordel whose inhabitants are of an even less desirable nature:

Par devant Fornication
me mena droit en un chastel,
qu'on appelle Chastiau-Bordel
où maint autre sont herbergié.
O Moute, la fille à Pechie,
me vint veoir à grant deduit,
Larrecins, li filz Mienuit,
qui reperoit en la meson: Songe d'Enfer 314-21
En la taverne ert son retor,
et de la taverne au bordel;
... taverne amoit et puterie ...
tozjors voiloi il estre en bole
en la taverne ou en la houle.

St. Pierre et le jongleur
(J) 22-3, 26, 29-30

"Religious Establishment"

We here exclude churches and chapels as such, and, for
the most part, abbeys. We acknowledge that "abbey" is most often
denoted by abbaye, and are only interested when it is denoted
by a term, such as maison, that has other meanings within the
defined field. For example:

Ou val, sur la riviere gente,
ot bel une abbaye assise ...  
La maison ot (i.e. the chaplain) toute en baillie,
car l'abbaesse moult le crut ...

"Charitable Institution"

Religious or secular institutions, dependent on alms,
providing lodgings for travellers and/or shelter for the sick
and poor. For example:

Maisons et habitations
abeies blances et noires,
repaires de clers, de prevoires
fist cerchier avant et aprez...
(II.1.12)

E a un hospital, bien dous lives de la,
a herberchier les povres, li reis ne s'ublia:
kar de rente a cel liu par an cent sols dona.

VstT 5931-3

(II.1.13) "Hospital"

Where sick people are cared for. It is not necessarily mentioned in the context of being a charitable institution. For example in Yvain, after a duel, it is said of the combatants:

En anfermerie ou an mue
les an covient andeus mener,
car a lor plaies resener
ont mestier de mire et d'antret.

Vv. 6488-91

(II.1.14) "Farm"

Land supporting livestock and/or crops, as in these passages:

... ainz que cil dui eussent des maneirs la saisine,
ne remist beuf ne vache ne chapuns ne geline,
cheval, porc ne berbiz, ne de blé plaine mine.

VstT 4553-5

... an la vile avoit un repere
a un vilain riche d'avoir ... 
La maison sist joste un plaisié,
qui estoit richement garnie
de tout lou bien que terre crie ...

Ren XVIII 15554-5, 15560-2

(the following lines mention cows, oxen, sheep, fowl and fruit-bushes)
... si a choisi en un plaisiè,  
par encoste unes avaines,  
une abaye de blans moines  
et une grange par dejoste ...  
Plante i ot de norreture  
qu'il erent en bone pasture.  

II.1.14

"Grandstand"

Sometimes, for the benefit of the spectators of a tournament, or of games, special constructions are erected as vantage-points. Such a grandstand is described in Durmart le Galois:

En mi la place ara drecie  
une loge molt envoisie  
a trois estages haute e lee,  
tot environ enfenestree.  
En milieu de la place droit  
avoit une loge de fust ...  
n'ert pas mains haute d'une tor;  

II.1.16. "Movable siege-tower"  

Mention is made in our texts of the use in warfare of siege-towers in which soldiers are placed, and which may be drawn right up to the walls of the stronghold under attack.

For example:

chat, chat/chasteil (v. VIII.1.2.)
II.1.17. "Canopy"

The altar-awning of the church of Saint Sophia in Constantinople is described by Robert de Clari.

... entor l'autel avoit unes coulombes d'argent qui portoient un abitacle seur l'autel ...

Const. LXXXV, 21-2

II.2. An analysis of the relationships which may obtain between units.

Subsidiary units may depend upon the main units identified in II.1. Each subsidiary unit is related to its main unit in a particular way. Relationships may also exist between main units. We shall now define the seven different relationships which may exist between the units composing this field.

II.2.1. Gradable antonymy.

Two things may be said to be in a relationship of gradable antonymy when they are comparable in respect of
II.2.1.

One particular property. For example "giant" and "dwarf" stand in this relationship, because they refer to objects or beings which, in respect of height or size, are at opposite ends of a scale.

One example of this relationship in the field of vocabulary under study is that between "town" and "village". Both are agglomerations, but a village is smaller and less important than a town. There are contexts where it is not clear whether the agglomeration in question is to be thought of as large or small, the essential thing being that it is an agglomeration. For the purposes of this study, such an agglomeration of unspecified size or importance will be considered with the main unit "town". Where an agglomeration is particularly designated as small, it will be considered as in the subsidiary unit "village". In any diagrammatical representation of the field's structure, the relationship of gradable antonymy will be shown thus:

```
  town  village
```

(diagram 1)

II.2.2. Hyponymy.

The term hyponymy was first used in the sense defined below by John Lyons.

5. cf. J. Lyons, *Structural Semantics*, Ch.4.42, p.61ff, on antonymy. (v. VII.1.4.(ii))

6 in *Structural Semantics*, Ch.4.43, p.69 ff
A hyponym is a term which refers to something contained within a broader class, but having a special characteristic which narrows its own range of application. Lyons gives as an example the term scarlet which is a hyponym of the term of wider application red. All that is scarlet is red, but not all that is red is scarlet. Similarly tulip is a hyponym of flower.

Such a relationship exists in the field of vocabulary that we are studying between the main unit "dwelling" and its subsidiary unit "dwelling in the country". The main unit, being broader, includes the subsidiary; but the converse is not true.

In our diagrams this relationship will be shown thus:

II.2.3. Abstract use.

Sometimes an entity which, concretely, constitutes a main unit, may occur in an abstract context. Such a use will

7. E. Coseriu, in "Pour une sémanistique diachronique structurale" (v. VIII.1.3.(1)), speaking of the same relationship, uses the phrases terme net/témarié and terme inclusif/exclusif (p. 160 ff).
be considered to form a subsidiary unit. The line between concrete and abstract is not always very clear, but any necessary comment will be made in individual cases. This relationship will be indicated thus:

\[ \text{dwelling} \quad (\text{concrete}) \quad \rightarrow \quad \text{dwelling} \quad (\text{abstract}) \]

(3)

II.2.4  Figurative use.

Where what constitutes a main or subsidiary unit occurs in a figurative context, such a use will be considered as a subsidiary unit. For example, "place of imprisonment" may be used figuratively, and this relationship will be shown:

\[ \text{dwelling} \quad (\text{concrete}) \quad \Rightarrow \quad \text{dwelling} \quad (\text{figurative}) \]

(4)

II.2.5. A(n occasionally mentioned) constituent part.

Some of the items forming this field of vocabulary are made up of constituent parts, and these are sometimes mentioned in our texts. For example a town may be described as containing houses, churches, a windmill etc. Stables and outbuildings may be included in the description of a house. That on some occasions these constituent parts are not
II.2.5. mentioned in no way affects the identity of the main unit. This relationship will be indicated thus:

Two units which have separate identities may be associated with one another in a particular context, but without this affecting their identities in any way. For example, a stronghold may also be seen to be a dwelling, in which case there will be an association between the two main units "stronghold" and "dwelling". This relationship will be shown thus:

II.2.6. Occasional association.

This is a relationship in which one element in the nature of what constitutes a unit has for some reason become dominant, and the nature of the unit has thereby changed to such an extent as to form a new unit. The old unit may continue to exist as before.
For instance, lepers must have lived, or been thrown into miserable dwellings. Gradually the poor dwellings where lepers lived assumed a separate identity (and in this case one particular term became attached to them: v. II.3.4 (vi)). The dominant factor in the identity of the leper-house is that it is the abode of a leper, and it probably is a poor dwelling, this is not specified, nor is it necessarily so.

This relationship will be shown thus:

\[\text{poor dwelling} \quad \Rightarrow \quad \text{leper-house}\]
II. 3. Main units as nuclei, and the identification of subsidiary units.

As stated earlier (II.0), we now intend to take most of the main units, whose identities have already been established, and to show them as the nuclei of their own sections of this field of vocabulary. We shall show the relationships in which the subsidiary units stand to each main unit, and identify these subsidiary units by textual examples.

II. 3. 1.

Taking the main units in turn, we begin with the stronghold (v. II.1.1.) The section of the complete field which centres on "stronghold" may be represented diagrammatically thus:

(i) The poor stronghold

We saw in II.1.1. that one of the characteristics of the stronghold is adequate fortification and thus great
II.3.1.(i)

Strength of resistance. Where reference is made to a stronghold whose fortification is inadequate and whose strength of resistance is therefore low, we may class such a poor stronghold as being a subsidiary unit in a relationship of gradable antonymy to the main unit.

Reference to such a poor stronghold is sometimes, but not always, contemptuous. It is not so in this quotation from the Roman de Troie, where it is said that although an ill-fortified stronghold may be weak, it nevertheless defends itself in a praise-worthy manner before capture:

--- Une buisnache feible assez,
    ou n'a granz murs ne granz fossez,
    se defect tant, ainz que seit prise,
    qu'a peine est tele hore conquise.

Troie 6125-8

(ii) Fortification on a ship.

We find in our texts occasions when ships are fortified in preparation for naval combat and made, in effect, into floating strongholds. When, in Troie, the Greek ships arrive before Troy, we read:

Les chasteaus ont es nes dreciez,
    guarniz de lances et d'espiez :

Troie 7065-6

We may consider the fortified ship as a subsidiary unit in hyponymic relationship to the main unit.

(iii) The fortified town

Being at the same time a town and a stronghold, the fortified town may be considered to be in hyponymic relationship
to both the main units "stronghold" and "town. It is in the latter relationship that we shall consider its identity later in II.3.3.(ii).

(iv) Figurative uses

1. Comparisons are made with the stronghold in expressions of certain qualities, i.e.
   b) strength of resistance:
      Ausi come sor une tor
      i fierent tuit an cel tornoi;
      Cligès 4804-5
   c) security:
      Or est Tristran si a seúr
      con s'il fost en chastele o mur.
      TB 1277-8

2. The action of soldiers crowding together in battle to form a shield-wall for mutual protection lends itself to being described as forming a stronghold. For example:
   Li gloton pautonier ensemble se sunt trait
e d'aus mesmes ont grant fortelesce fait.
   Horn 3448-9

3. Certain conquests are likened to the taking of a stronghold. In Cligès, the Emperor of Constantinople on his wedding night believes that he has conquered

9. v. note to L. 3446 of Horn : vol. II, p. 161. In her review (Modern Language Review LXI,2) of M. K. Pope's edition of Horn, M. D. Legge points out that in this note to 11.3446-9 "Miss Pope has misinterpreted a comment by E.V.Gordon on the Battle of Maldon. The shield-wall was not last used then. It nearly won the day at Hastings ... etc." (p.312)

10. Or, as in Durmart le Galois (v.III.4.4.) the action of a single person forming a defence from attack.
his wife's body, whereas in fact because of a magic potion he has not:

... car por voir cuide, et si s'an prise,
qu'il ait la forteresce prise ...  

Cligès 3325-6

4. Finally, in the Roman de la Rose, we find the enigmatic expression which corresponds to our own "building castles in the air":

Lors feras chastiaus en Espaigne
e avras joie de neient
tant con tu iras folcliant
en la pensee delitable
ou il n'a que mençonge e fable ...

Rose 2442-6

All these figurative uses of "stronghold" we place in a unit subsidiary to the main one.

II.3.1. (v) Occasional association.

a) with "dwelling": many of the characters who figure in our texts live in fortified dwellings which may be classed both as strongholds and as dwellings, and more particularly as one or other according to the emphasis of the context. For instance:

Pres de Laurente la cité
ot un petit chastel fermé.
Tirus lo tint en eritage ...
Tirus s'an vet ...

... al chastelet ...
as bretesches montent amont ...
deffandre vollent la maison.

Eneas 3525-7

3720-1, 3724, 3726
The keep is the innermost part of the stronghold: in Eneas we are told how Eneas builds a castle out of tents:

... portendu ont tot lo fossé
d'une tente c'ot Eneas ... Eneas 7294–5
De loing sanbloit ce fust chastiaus ...
7301
Eneas fist tendre el mileu
son tre que il conquist d'un Greu: 7311–2
... et lor tantes asis par rues ...
7325
cil de Laurente de la tor 7332
... le chastel voient
et les tentes des paveillons:
del grant quident ce soit donjons 7334–6
(II.3.1.(vi))

cf. Enmi le chastel en estant
    ot une tor et fort et grant;

Perc. 1329-30

It is in the keep that the besieged hold out until the end.
To hand over the keep is a sign of ultimate surrender, as here:

Les portes del chastel ovrirent,
    la forteslesce li rendirent.

Brut 8811-2

and - Je weil qu'en cui me soit widiez
    cil chastiax et la tor rendue ... 

Perc. 2186-7

Where a stronghold is a fortified town, the keep may coincide with the main dwelling. We shall refer again to this occasional association when we identify the unit "main dwelling of a town" (II.3.3.(viii)).

II.3.1. (vii) Constituent parts of a stronghold.

Many of the constituent parts of a stronghold are mentioned in our texts. We do not, however, propose to deal with all of them, especially as many must be classed more as architectural features than as buildings. Our choice of which to include has been made on terminological grounds: we have chosen those parts which may be designated by terms that occur elsewhere in this study with other meanings. We shall identify the constituent parts of a stronghold designated by the following terms:

a) baile
d) donjon
g) mur/mural

b) barbacane
e) fermeté
h) plaissie

c) berfroi
f) forteresse
j) tour

a) Baile refers to the area immediately inside the outer
(II.3.1.(vii))

wall, or to the area between the inner and outer fortifications:

... vers une fortece
qui sor un tertre estoit fermée ...
Li bailes estoit an viron
clos de haut mur et de fossé.

... par un guichet que il savoit
entre Grinbert ou premier baille;
En vos Grinbert en la ferte;

Enz ou mileu de la porprise
font une tor par grant maistrise...
Ele est dehors avironée
d'un baile qui wait tot entor ...

b) Barbacane refers to a fortification outside the main body of the stronghold, often at the entrance to it:

... par defors les murs dou chastel
ses barbaganes fist drecier
por son chastel miauz enforcier

Entour s'est fist lors li rois faire
fossés parfons juc'a .ii. paire
et i fist faire .iii. entrees
de barbacanes bien freemes.

c) Berfroi denotes a part of a stronghold, perhaps a tower on the wall, in these passages:
... as defenses et as berfrois
sont li arbaléstrier monté
por eus deffendre et la cité;

(Charlemagne, about to attack Narbonne)

--- ainz que m'en parte, lor ferai tel tournoi
ne les garra ne haut mur ne berfroi.

Aden 314-5

d) and e) Donjon and fermeté both occur in the plural referring to parts of a stronghold. They, like berfroi, probably refer to towers on the walls or inside the stronghold:

( Nobles) vint au chastel ou Renart ere
et vit mout fort le plaissafz,
les torz, les murs, les roillefz,
les forteresces, les donjons...

Ren I 1680-3

... voient les tors d'une cité,
lès fermetés et les muraus...

GP 3882-3

Tant ont erré les murs en voient
et les breteches 12 qui verdeient,
les haus clochiers et les berfrois,
les riches sales as borgois,
les bretesches 12 et les donjons...

GP 4641-5

12 v. V. Gay's Glossaire archéologique ... (v. VIII.1.2),
Vol. I, p. 216: breteche "ouvrage crenelé et en saillie sur une construction pour la fortifier".
cf. Fors del chastel, au pie del pont,
et un petit moncel reont;
Une breteche i ot fremee
por deffanse devers l'entree. En 5391-4
(II.3.1.(vii))

f) Forteresce is used of a fortification on the walls of a stronghold, or inside it:

Alquant ki virent le mur trait
es fortelesces se sunt trait,
e Bretun unt purpris les burs,
e les Romains assis es turs.

Brut 5539-42

En plusors lieus ot fortereces ...
sor granz motes en haut levees,
de granz fossez avironées. Troie 3015, 3017-8
(of the reconstructed Troy)

Li borois voient le paliz ont perdu:
li plus hardi en furent esperdu.
As forteresces des murs sunt revenu;

RC 1439-41

g) Mur and Mural are the usual terms which refer to the walls of a stronghold:

La noise par i est si granz
del son qui ist des olifanz
que li haut pui e li grant val,
les hautes tors e li mural
en resonent et retentissent.

Troie 18511-5

--- li manoirs que nos la veons
a ces hauz murs, a ces toreles,
c'est li Chasteaz as Dis Pucales;

Durm. 6208-10

h) That plassie may refer to a part of a stronghold is evident in Ren I 1680-3 (quoted II.3.1 (vii)d above).

That the term may refer to part of the outer fortifications is suggested here:

--- Cist m'ont si pres res e tondue,
que, hors des murs et du plaisie,
ne m'ont vaillant sis sols laissie;

GA 3044-6
In the following passage plaiisé evidently refers to the outermost fortification:

(of a castel) ... si ot
... un plaisets tout entor,
ki clooit le baile et la tor,
si qu'il n'i ot forse une entree.

AP 4050-3

j) Tour occurs frequently denoting part of a stronghold: for instance Brut 5542, Ren I 1682, OP 3882 (quoted II.3.1 (vii)f,d,e above) and:

Les gaites qui es tors estoient
cornent, crient, quant il les voient.

Jouf. 2961-2

(i.e. when they see the enemy approaching
Nicole la garnie 2960)

II.3.2.

The section of the field centred upon the main unit
"place of imprisonment" may be represented thus:

(iii)

PLATE OF
IMPRISONMENT

Stronghold

Town

Constituent
parts of town

(i) Abstract use (this concerns the term prison only, v. also III.8.)

Before prison took on a concrete meaning, viz. "place of imprisonment" it had the abstract sense "power". To have someone en prison was to hold him "in one's power", or "under detention", without this necessarily implying that he was behind bars. Traces of this former abstract meaning persist throughout the period with which we are concerned: sometimes
it is difficult to draw a precise line between abstract and concrete. In these two passages prison has an abstract sense:

\[ \text{(II.3.2 (i))} \]

---

Ja est li gorpilz engingnies;  
or savra il asez de frape,  
se il de ma prison eschape.

\[ \text{Ren XIV 14292-4} \]

(Renart is trapped in a monk's hen-house)

(the wounded Lancelot)

Ainz avoit le sejor si chier  
pour la douce bele sensee  
c'amuiiez ne fust por rienz nee  
de .iii. anz estre en tel prison...

\[ \text{Escan 6553-6} \]

(ii) **Figurative use**

"Place of imprisonment" may occur in figurative contexts such as this:

... car Dieu lui envoie sa clef  
qui de la chartre la defferme  
ou ensaintes griefsment enferme.

\[ \text{GB 220-2} \]

(iii) **Occasional associations:**

a) with "stronghold" : v. II.3.1 (v)b.

b) with "constituent part of a town": a place of imprisonment is often also a constituent part of a town, as in these passages:

---

Gel te rendi a Paris en ta cort;  
aprés fu mort par dedenz ta grant tor.

\[ \text{CN 199-200} \]

A Lundres furent enveied  
e en chartre mis e lied.

\[ \text{Brut 8533-4} \]

Et Aymeris les ot fet maintenant  
dedanz sa chartre metre ...

\[ \text{AdoN 1212-3} \]

(at Narbonne)
The section of the field centred on "town" may be diagrammatically presented thus:

(ii) The Village.

The subsidiary unit which we shall call "village" stands in a relationship of gradable antonymy to the main unit. Within this subsidiary unit we shall place agglomerations which are shown to be smaller and/or of less importance than a town, and we shall also include those whose isolated position in the country is emphasised, or which are agricultural communities. For instance:

Traiant viennent a une vile
ou n'avoir que xxx. maisons.

Ren I 832-3

--- Rodains et pain et fu et sel
ira a une vile querre,
qui set le pafs et la terre.
(two boys are living in a forest)

GA 1786-8

... trespasse bos et campagnes,
bours et viles, landes et plaignes ...

MR 11007-8
(II.3.3.)

(ii) The fortified town.

The subsidiary unit "fortified town" stands in hyponymic relationship to the two main units "stronghold" and "town". Any town described as having fortifications may be considered to be in this subsidiary unit. For example:

... e Londres, sa cite meillor,
    fist de mur clore tut entur.  
\[\text{Brut 3747-8}\]

... munter a cels kerneaus
    de la cite garnie ...
\[\text{Horn 1588}\]

Au pie dou pont ot un chastiel,
le plus fort et le miels seant
que nus veist en son vivant,
de tours, de murs, de sales riches.
\[\text{RV 4647-50}\]

(iii) Districts of a town

In descriptions of towns reference is often made to the districts of which the town is made up. Evidence of such areas may be seen in the following quotations:

... la dame est en la vile entree...
    par mi le burc, deske al chastel.
\[\text{Yonc} 370,372\]

A son ostel, el borc, s'en vint tot droit
\[\text{BG 5770}\]

... vit un chastel trop bien assis:
Soz le chastel estoit la vile ... 
Et Perchevaus tant chevalcha
qu'il est venus dusque al chastel.
\[\text{Perc(c)} 7537\]

7542, 7664-5

(iv) The trading-sector.

Special mention is sometimes made of the trading-sector of a town. For instance in Floire et Blancheflor Floire spends the night at a hostelry whose proprietor sends out for food:
(II.3.3.(iv))

... et cil a cui fu commande
aus estaus el bourc sont alé.
Iluec treuvent un macecrier
ou il achatent leur mengier;

FB 1046-9

cf. Le siege del chastel esgarde ... Ferc 5754
Et esgarde la vile toute
pueplee de molt bele gent,
et les changes d'or et d'argent... 5758-60
et voit les places et les voies
toutes plaines de bons ovriers
qui faisoient divers mestiers ... 5762-4
Bien pofst l'en cuidier et croire
qu'en la vile est tos jors foire... 5777-8

(v) Place of trade : stall/shop

Descriptions of the trading-sector of a town often refer to merchants' stalls or shop, e.g. estaus FB 1047 (quoted II.3.3.(iv) above). Reference may also be made in other contexts to such places of trade, as here:

... envers une vile s'adresse
en la maison d'un tainturier ...

Ren I 2292-3

(vi) Constituent buildings of a town.

In a description of a town some of its constituent buildings are often enumerated. We shall not deal in detail with buildings such as the windmill, bell-tower and church, because these are usually designated by specific terms (e.g. molin, clochier, moustier) which do not occur elsewhere in this study and are relatively free from ambiguity. We are concerned only with the constituent buildings of a town denoted by terms occurring elsewhere in this study with other meanings. Such terms are double-underlined in the following quotations:

Mout i aveit riches maisons
e granz palais et hauz donjons ...
(at Jaconites) Troie 1153-4
II.3.3. (vi)
(Raoul) a fait le feu par les rues fichier.
... li saifs fait le grant feu esforcier, 
fiert soi es tors et el maistre cloichier.

RC 1482

1486-7

... trova degastees les rues 
et les maisons vit dechefles ... Perc 1753-4
Deus mostiers en la vile avoit ... 1756
... vit crevez et fendus 
les murs et les tors descovertes... 1762-3
molins n'i muet ...

1766
Vers un palais covert d'adoise
l'ont li quatre serjant mené ...

1774-5

Cele cites est riche et noble
de tors, de clochiers, de maisons.

Esc 4376-7

Les tors virent et les maisons, 
et les clochiers et les dongons,
les bons palais qui resplandoient ...

Bel I 2781-3

Dames et puceles issoient 
de lor ouvroirs ... (as the Bel 
Inconnu rides through the town)

Bel I 1661-2

(vii) The main dwelling.
Specific reference is often made to the main dwelling 
of a town. For instance :

Charles li reis en monta el palais;

(At Aix) CL 164

Viennent i roi et aumacor 
et duc et conte et vavasor. 
Tout emplent le palé real ...

(At Babylon) FB 2486-8
(II.3.3. (vii))

Uns serjanz cort tost et isnel
tot droit au seignor del chastel\textsuperscript{13}
que il trova en sondaonjon ...

\textit{Jouf} 1314-6

(viii) Occasional association between the main dwelling of a town and the keep of a stronghold.

These units may coincide when the town in question is fortified, but usually the emphasis of the context makes one sense predominate. For further comment v. III.17.2., 3 and 10.

II.3.4.

The section of the field which centres on the main unit "dwelling may be represented thus:

\begin{itemize}
  \item[(v)] Fire dwelling
  \item[(vi)] Stable
  \item[(vii)] Hore
  \item[(s)] Hostelry
\end{itemize}

\begin{itemize}
  \item [(a)] Hostelry
  \item [(b)] Hostelry
\end{itemize}

(i) "(At) home"

Immediately connected to the main unit are the ideas "at home" (no movement) and "home" (where movement is involved). For example:

13 referred to as vile in 1.1138
(II.3.4.(i))

Milun eissi fors de sa tere
en soudees, pur son pris querre.
S'amie remist a meisun;
(i.e. "at home")

Meis Gires s'en ert ja ales;
tres un tres autre se tresturne,
a meisun vint marri e murme ...
(i.e. "home")

---

si enquier tout premiement
se li sires est a l'hosteil.
(i.e. "at home")

(ii) Abstract uses.

a) "Dwelling" may be considered to have an abstract
   sense in verbal phrases such as these:

   ... humes plusurs garval devindrent
   e es boscages meisun tindrent.

   Biavret 7-8

---

Si tient ades trop riche hosteil;
s'uns bien hauz hom le tenoit tel
si i avroit il parlement.

GD 1434-6

b) Some of the terms denoting "dwelling" may be used
   abstractly in the sense of "household" as here:

   ... mais ne por qant s'iert il traitiez
   par jugement et par raison;
seloc l'esgart de ma maison,
bien en ferai prandre conroi.

   (King Noble, of Renart)  REN VII b 6232-5

(iii) Figurative use.

"Dwelling" may occur in figurative contexts such as:

   ... en paradis avras ton herberjage ...

   CL 395

... de celui fai jo ma maison
qui n'a vers Deu s'entencion.

   VSTM 441-2

(the devil to Sainte Marguerite)
The fine dwelling.

"Fine dwelling" stands in a relationship of gradable antonymy to the main unit.

While on a pilgrimage, Renart asks his companions:

---

et nos quel ostel querrion
fors la freche erbe soz cest abre:
mieux l'aim que un palais de marbre.

Ren IX 9072-4

and in the Roman de la Rose it is said of Fortune that ...

chascuns qui contre li luite,
seit en palais, seit en fumier,
la peut abatre au tour prumier.

Rose 5886-8

The poor dwelling.

In a similar relationship of gradable antonymy to the main unit stands "poor dwelling", of whose identity we see evidence in the following passages:

Et dist Bernier: — par le cors c. Denis,
ainc puis cele eure qu. R. fu ois,
ne vi par guere mes i. bordel malmis.

RC 3865-7

---

plus avra or que tu argent,
et plus cités, bors et chastiaus,
que tu viletes ne masiaus.

GP 2628-30

Il Menoient desus la riviere en mesonetes
qui estoient petites et povres.

PrTr §44, 3-4

The leper-house.

One of the terms used to denote "poor dwelling", bordel (v. first example quoted in II.3.4.(v) above) is particularly associated with lepers. This is an example of the relationship which we call "change of dominant element" and which we have defined in II.2.7.

In one passage from Florence de Rome we read of a
man suffering from some frightful disease being obliged to live outside a town in a very old straw hut:

Il ot le vis enflé et de sa et de la,
la parolle perdi, sa veult trobla;
En un bordeil d’estrain, qui fu fet grant tens a,
que iert defors la ville, ilec se haberja.

In a second passage we see a leper being thrown out of a town into what we may imagine to be a similar kind of abode:

Deus a desus son cors si grant flael gité,
de liepre et de poacre l’a si forment grevé ...
Fors de la ville l’ont en un bordel gité ...

Elsewhere in our texts also the leper’s bordel is seen to be a wretched and unattractive place. In Floire et Blancheflor when the young hero contemplates suicide, his mother reproaches his wish for death, saying:

--- N’a sous ciel home sans morir ...
mieiz ne s’amast estre mesel
et ladre vivre en un bordel
que de mort soufrir le trespas.

An in Beroul’s Tristran the lepers to whom Marc wants to hand over Iseut, tell him of their unenviable condition:

--- Se la donez a nos meseaus,
... el verra nos bas bordeaus ...

In Hue de Rotelande’s Protheselaus we read:

Al chef de la lande enermie
unt une maison ja choisie -
nun maison, mais bordel petit. 3924-6
(later a girl tells the travellers.)

--- mon ami est en cel bordel,
un chevaler qui est mesel. 3978-9
II.3.4.

(vii) **Dwelling in a town.**

In hyponymic relationship to the main unit "dwelling" is the subsidiary unit embracing those dwellings whose special characteristic is that they are in a town. For example, Alexis' father laments:

--- O filz, cui ierent mes granz ereditez, mes larges terres dont jo aveie assez, mi grant palais en Rome la citet?

*StA* 401-3

cf. Totes ont les maisonguerpies pleines de riches mananties:
(Trojan women evacuate the defeated city)

*Troie* 2773-4

En la vile ot cent tors vermelles ...
Cent conte ens en la vile estoient, ki dedens icês tors manoient ...

*Bel I* 1897, 1901-2

... et cil qui en la vile mainent s'en vont plorant a lor ostex.

*Esc.* 334-5

Dwellings specifically seen to be in a town are also constituent buildings of the town; just as some of a town's constituent buildings (v.II.3.3.(vi)) are dwellings. The emphasis of the context usually allows us to consider the item in question as either one or the other.

(viii) **The dwelling in the country.**

Similarly in hyponymic relationship to the main unit "dwelling" is the subsidiary unit embracing those dwellings whose special characteristic is that they are situated in the country. The home of the Lord of Fayel is one such dwelling:

... et estoit dame d'un castiel que on appielloit de Faiiel ...

*CC* 91-2

... el gardinet qui siet par delés cel bosket ...
(II.3.4.(viii))

On aloit dont juer au bos
souvent, mes or n'i va on mie. 2231-2

... car li sires iert revenus
d'entour son manoir de juer,

d'entour son manoir de juer,

ses blés, ses tierres esgarder. CC 5363-5

cf. ... prist au bourgois tes volontés
c'aler vaut a un sien manoir

hors vile ... RH 5442-4

Country dwellings (mesnil) are seen to be constituent parts of a village (villete) in this passage from Galeran de Bretagne in which one mesnil is described:

... il approucha d'une villete ... GB 713

s'en furent espars li mesnil;
Galet ... en vit ung seul en my les champs,
clos d'espinoie de long temps
et d'un fousse viez et parfont;
Galet y entra par le pont;
s'a tant hurte l'uys qu'il vit clos

tq'une femme li a desclos; 715-22

Sometimes, however, it is difficult to draw a dividing line between "dwelling in the country" and "village". Ambiguity arises, for instance, in these passages from Guillaume de Dole. The Emperor asks why Guillaume is styled "de Dole" if he has no possessions there:

--- Di moi dont por quoi s'en avoue? GD 783

and received the answer:

--- Qu'il en maint pres, a un plaissié; GD 784
That this plaissié, or vile entor plaissié (l.1287) consists of more than one dwelling we know because at one point Guillaume’s mother sends her attendant knights away:

El envoie chevaliers querre
qui de li partirent adés
por aler joer as eschés
en la vile, chiez un provoire.

The idea of the vile being a country-dwelling is uppermost, however, when Guillaume entertains the Emperor’s messengers to a meal of country fare (flaons cz let, porciac farsis, bons conins, poulez lardez, poires et fromages viez il 1243, 1245, 1247) and remarks:

--- Vos, genz de la meson le roi,
ne connoissiez cez mes de vile.

The primitive dwelling.

Also in hyponymic relationship to the main unit "dwelling" is the shelter of early man, or "primitive dwelling". The Roman de la Rose speaks in idyllic tone of the days of our forefathers (au tens des premiers peres l. 8355):

Couvertes ierent de genestes,
de foillies et de rameaus,
leur bordetes e leur hameaus;

Outbuildings.

Outbuildings are sometimes included in the description of a dwelling or hostelry, and therefore form a subsidiary unit as occasional constituent parts. Of Isabel’s house in L’Escoufle we read:
(II.3.4.(x))

Et s'ert assez grans li manoirs:
c'ert une grange et uns pressoires
a .i. borjois de la cite ...
Laiens avoit mout biaus vaissaus:
por ce que ses harnas fust saus
l'avoit baillé la vielle en garde ...

Esc 4967-9
4971-3

(xii) Stable

One occasional constituent part of a dwelling or
hostelry whose identity is clear is the stable:

... que trop a tart ferme an l'estable
quant li chevax an est menez.

ChCh 6956-7

... dedens une marescauchie
li ont son cheval establé ...

RV 5087-8

(xii) Occasional associations

a) with "stronghold" : v. II.3.1. (v) a.
b) with "hermitage" : v. II.3.5. (ii)
c) with "hostelry" : v. II.3.7. (iii)

II.3.5.

The section of the field which centres on "hermitage"
may be represented thus:

(l) Occasionally mentioned constituent parts.

Two constituent parts of the hermitage are occasionally
mentioned in our texts: the hermit's actual dwelling-
quarters and the chapel. For example:

... il trova une fontaine
et une capele petite
et le maison a un hermite
qui estoit joste le mostier.

... il vint a un hermitage ...
Pres d'une chapele petite
ert ses habitacles drecies ...

Although the dwelling-quarter and the chapel are often mentioned together, each one of these items may be given as a constituent part on its own, as in these passages:

... tant ont erre qu'a l'ermitage
vindrent ensemble li amant;

... assis se sont en la chapele.

Venues sont
a la maison en l'ermitage
o li cuens ot son herbergage.

(ii) Occasional association

The place where a hermit lives is often envisaged as a dwelling in the general sense, rather than as having the special characteristics of a hermitage or as being a constituent part of a hermitage. In such cases, where the emphasis is on the hermit's dwelling somewhere rather than leading a secluded and holy life, the reference will be classed with the unit "dwelling". For example:

... une maison a un hermite
trova ...

Iluec avoit fait son manage
unz sainz hermites ...

Iluec avoit fait son manage
The section of the field centred on "encampment" may be represented thus:

(i) Occasionally mentioned constituent parts.

The constituent parts of an encampment are frequently mentioned, as in these passages:

--- La sist li paveillons lo roi,
    la fu la herberge Achillés ...

En 918-9
Grans fut I'eschas ke i est remenan ...
loges et tantes, pavillons et brehans ...
EnFG 3112, 3114
... se logierent il sor la riuieré del Hombre,
en tres et en paullons et en foillies.
NA p.127

(ii) Occasional association

It is sometimes obvious that some of the constituent parts of an encampment are huts (v.II.1.6.), as here:
Perchevaus choisi l'ost au plain
que de tentes le vit tot plain
et de loges et de foillies
qu'il ont par la forest coillies
Perc(c) 9415-8
II.3.7. The hostelry.

This part of the field is structured somewhat differently from the rest, because the hostelry may be regarded from two points of view: that of the client and that of the proprietor. In our texts it is in fact more often considered from the client's point of view, and this was the definition given in II.1.8. There are also occasions when neither point of view is stressed, and here again the definition of II.1.8. holds good.

This possible two-fold aspect of the unit will be shown diagrammatically thus:

The section of the field centred around "hostelry" may be represented thus:

(i) The main unit from the proprietor's point of view.
From the proprietor's point of view the hostelry may be defined as a place where one offers hospitality either for a night, or for a longer period, and, as in II.1.8., it may also be where one accommodates a knight during his stay at court or during a tournament. For example:

... nos n'osons a noz ostex
herbergier, por rien qui aveigne,
nul preudome qui de fors veigne.

Yv 5150-2
(II.3.7.(i))

Egfer meine Gudmod a la mesun Malgis,
qui sis ostes esteit ...  

Horn 2284-5

(ii) The poor hostelry.

In a relationship of gradable antonymy to the main unit "hostelry" stands "poor hostelry", of whose identity we see evidence in this passage:

(Lancelot)... prist fors de la vile ostel.

Einz si prodom n'ot mes itel,
car molt estoit petiz et bas; ChCh 5507-9

... un hyraut d'armes, an chemise,
qui an la taverne avoit mise
sa cote avoc sa chaucefire,
... vint nuez piez grant aleüre ... 5537-40

L'uis de la meison overt voit
s'antre anz, et vit gesir el lit

Lancelot ... 5546-8

(iii) Occasional association with "dwelling"

The place where one accommodates a client is often the proprietor's own dwelling. But where this is mentioned in the context of serving as a hostelry, it will be classed as such. Thus we may consider the examples in II.3.7.(i) above.

(iv) Abstract uses.

"Hostelry" may be used in an abstract sense both from the client's and from the proprietor's point of view.

From the client's point of view this includes seeking, obtaining and having "lodgings" (in the abstract sense).

For example:

Icele nuit bon ostel tient,
mes nul ne sot dunt ceo li vient.

(Lanval, after meeting the fairy)

Lanval 203-4

En la vile chiés un borjois
orent pris ostel li Grezois ...  

Cliges 393-4
(II.3.7.(iv))

Cortoisement le salua,
de par son signor li rouva
l’ostel.

RV 348-50

From the proprietor’s point of view it involves
giving hospitality:
...
la nuit lor fist si bel ostel
qu’onc puis qu’il murent n’orent tel.

Troie 1205-6

(v) Figurative uses.

"Hostelry" considered from the client’s point of
view may be used figuratively both in its concreto and
in its abstract sense. Thus, concretely and figuratively:
...
a bon ostel est herbergiez ...

(Renart under a tree) Ren VII 5562

and, abstractly and figuratively:
A l’amitier lor ostel prirent
deso un arbre ...

Erec 3082-3

From the proprietor’s point of view, however, we have
found "hostelry" used figuratively only in its concrete
sense; for example:

Mout recéls doulerous oste
quant onques Amours ostelas;
mauvais ostel en ton ostel as;

Rose 4608-10

(vi) Occasionally mentioned constituent parts.

Outbuildings and stables are occasionally mentioned
as constituent parts of a hostelry: v.II.3.4.(x) and (xi)

(vii) It is possible that there is a relationship of
change of dominant element between "poor hostelry" and
"tavern" (v.II.1.9.), particularly as we find the term
taverne referring to both items, but this change cannot
be proved from the texts we are concerned with.
II.3.8.

The abstract use of "religious establishment" gives the equivalent of our (religious) "order":

```
RELIgIOUS
ESTABLISHMENT  →  order
```

In Renart le Nouvel a Hospitaliers says to the Pope:
--- Tant di, se no maisons n'estoit,
     que crestientés periroit,
     au mains chou par dela la mer.

(16)

II.3.9.

There is evidence in our texts of special institutions set up to house lepers, and these we may consider in hyponymic relationship to the charitable institution in general.

```
CHARITABLE
INSTITUTION  →  Lepers
ISTICNITON
```

(17)

Such a leper-institution is referred to in the Vie de Saint Thomas:
Juste Cantorbire unt leprus un hospital ... 
   u mult i ad malades, degez e plains de mal.

VStT 5921-2

P. Jonin, in Les personnages féminins dans les romans français de Tristan au douzième siècle, says that during the twelfth century there were three kinds of lepers: those free to wander around in groups, those who lived in leper-villages outside towns and those who lived in institutions. Jonin says that nearly all

15 v. VIII.1.4.(iii)
16 In the chapter "Iseut et les lépreux", op.cit. pp. 109-138
such institutions were established on more or less the same pattern, consisting of a group of rudely-built little houses or huts near or around a chapel.

Philippe de Beaumanoir underlines the real purpose of these institutions in *Les Coutumes du Beauvoisis* 17

Les maladeries furent fondées sur amonces et pour le commun porfit, por dessevrer les sains des enfers de liepre.

(tome 2, pp. 326-7)

II.3.10.

The section of the field centred upon "farm" may be represented thus:

```
(i) Occasionally mentioned constituent part.
An occasionally mentioned constituent part of a farm is a barn. For instance:
-- Lez le bois avoit un manoir;
la un vilains soloit manoir ...
s'entrames par un uis overt,
lez une grange, en un vergier.

Renz VIIb. 6427-8
6468-3
```

(ii) Figurative use (of "barn")

Barn, in the sense of "store-house", is used figuratively in the following passage from the *Jeu de

17 *Le Comte Beugnot* v. VIII.1.4.(i)
II.3.10.(ii))
Saint Nicolas. The robbers see that easy loot is available to them:

--- Or devons plus, si parlons mains,
car recouvrées sont nos pertes:
les granges Dieu sont aouvertes;
ne peut nuer ne soions rique ...

JStN 778-81

(iii) Occasional association with "religious establishment".
Evidence that some of the farms referred to in our texts are worked by members of religious establishments may be seen in the passage from Ren IX quoted in II.1.14 and in the one from Ren I quoted in III.49.1.

II.3.11.
We may represent thus the section of the field centred upon "movable siege-tower".

(i) The elephant's war-tower
In hyponymic relationship to the movable siege-tower is the elephant's war-tower, a construction mounted on the back of an elephant and used to convey armed men into battle and siege-towers up to the walls of a beleaguered stronghold. The elephant and its war-tower were not of course used in Western warfare during the Middle Ages, but form a part of the encyclopaedic

18 My article entitled "Old French chastel/tour "elephant's war-tower" will shortly appear in Romania.
knowledge of the time. Their use is described in these lines from *Renart le Nouvel*:

Lors es vous l'olifant Fortin,
un castel de fust seur son dos;
dedens iert Cantecler li cos,
et Nobles li fiex roi Noblon ...  

(ii) Change of dominant element.

The constructions originally mounted for a military purpose on the back of an elephant became so associated with this animal that it was customary in mediaeval literature and art to depict the elephant bearing his castle. This becomes his appointed burden to such an extent that when Jean de Meung declares that if animals had the power of speech they would refuse to bear their wonted loads, he says:

... jamais beus sa teste cornue
ne metrait a jou de charrue;
asne, mulet, chamel pour ome
jamais ne porteraient some ...  
jamais ne porterait chastel
olifanz seur sa haute eschine ...

The castle's original military purpose is completely lost sight of in *Sone de Nausay* where we find an elephant bearing an empress and her attendants into a city:

19 ed. M. Goldschmidt (v. VIII. 1. 4. (i)). Levy dates this text late thirteenth century.
We may say then that the elephant's war-tower in its original form of a siege-tower mounted on an elephant, stands in hyponymic relationship to the main unit "movable siege-tower", but that the original dominant element, military purpose, may be obscured, to be replaced by the image of the elephant and castle.

There are five units in the field which are not directly connected to any of those hitherto identified.

(i) The first of these is "building" in the sense of a construction of unspecified nature. Cligès' promise of love is likened to an unshakable building:

... einz est ausi com edefiz
qui ne puet estre desconfiz
ne par deluge, ne par feu,
ne ja nel movera d'un leu.

Cliges, 4355-8

(ii) We sometimes find, for example, a house referred to with the idea of its being a construction predominant over any idea of its being a dwelling. Of a town, Marie de France says:

Tuz jurs ad puis duré li nuns;
encore i ad vile e maisuns.

Les Dous Amanz 17-8
(II.3.12.(ii))

cf. also: (of a vilain's repaires 1. 15579)

... car clos estoit trestout entor
et li jardins et la maisons
de pieuz aguz at groux et lons;

Toute la vile est herbegie,
n'i a maison quy ne soit plaine ...

Gliq 2076-7

(iii) "Place"

Some examples will best serve to show the nature of this unit. Horn wishes to hide his identity
during Rigmel's wedding-feast:

Dedesuz sun chapel sun vis tint cuntreval
qu'il ne fust conef de home del ostal.

Horn 4113-4

Im Guillaume de Dole Lifenor, demanding justice, says of
the wicked senechal:

... Ja n'istra hors de cest ostel
que il ira tot autrement,
se vostre cort ne se desment.

GD 4816-8

(iv) The idea of being "indoors/inside", as opposed to
being outside, may also be expressed in our texts.
For instance:

--- Ja ne gerrai mais dedenz maison
tresque li troi felon larron ...
en avront la mort recede.

TB 1000-2, 1004

--- For foi, dist Belin le mouton,
j'am mout a gersir en maison:

Ren IX 9075-6

(when Renart wants to spend the
night under a tree)
(II.3.12.)

(v) "(Place of) refuge"

We include this unit because one term (recet) often used to denote "refuge" is widely used elsewhere in the field. The sense of "refuge" is illustrated by these passages:

Dessi al bois de Colidon,
s'en alerent futiant Saisson,
de tutes pars sunt al bois trait
si unt del bois lur recet fait;

--- Brut 9187-90

... Del regne l'a chacié, sil het encore issi que il ne puert aveir recet ne la ne ci.

--- Všt 2203-4

(Louis of France speaks of Henry's treatment of Thomas)

II.4. The complete list of units.

Below is a list of all the units composing the field of vocabulary under study, main, subsidiary and those unrelated to the main structure. Main units are underlined. Reference is made to the place where each unit has been identified. The number shown against each unit is that by which the unit will be referred to throughout the rest of this study.

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52 Grandstand II.1.15

53 Movable siege-tower II.1.16

54 elephant's war-tower II.3.11 (i)

55 elephant's castle II.3.11 (ii)

56 Canopy II.1.17

57 building (general) II.3.12 (i)

58 house etc. considered as building II.3.12 (ii)

59 place II.3.12 (iii)

60 "indoors" II.3.12 (iv)

61 (place of refuge) II.3.12 (v)

II.5. The complete structure.

By placing together all the individual diagrams of II.3, and including the units which have no others dependent on them, we may now view this field of vocabulary as a structured whole. Each unit is numbered on the structural diagram (v. next page) as in the list given in II.4 above.

II.6. Conclusion to Section II.

The purpose of this Section has been the presentation of the field of vocabulary concerned with buildings and agglomerations as a structured whole. This we have done by identifying the units of the structure and by indicating the relationships which may exist between them.

In order to identify each unit we chose from our texts examples whose contexts clearly showed the nature of the unit concerned. In laying emphasis on the contexts of the examples we normally made no comment upon the
actual terms used. Only exceptionally had we to draw attention to a particular term, as, for example, in the case of bordel "leper-house" (unit 23).

In the majority of cases, the nature of a unit has been illustrated by several examples, in which it will have been noticed that different terms denoting the item figured. Thus, in the passages illustrating "stronghold" (unit 1) four terms are to be found: chastel, fermeté, recet and forteresse.

Having established the identities of the units making up the structure of this field of vocabulary, we propose, in the following section, to make an onomasiological study of each unit: that is, to examine the relative frequency, meaningfulness and special nuances of the several terms which may be used to denote the item in question.
III.1. "Stronghold"

Below is a diagrammatical representation of the terms used in our texts to denote "stronghold". The object of this diagram is to show the terms' relative frequency. The divisions are approximately proportional one to another, but are not intended to be mathematically accurate.

Key:
a) one example only of this term in the texts studied.
b) often occurs coupled with another term denoting "stronghold"
c) rarely used independently: usually found coupled with or in same passage as one of the very frequent terms.
c) in twelfth century texts only.

There occur in our texts thirteen terms which denote "stronghold". Of these the three most frequent are chastel, forteresse and tour.
III.1.1.

Chastel occurs the most frequently of all, being found in the earliest and right through to the latest texts. Here are some examples from the twelfth century:

N'i ad castel ki devant lui remaigne,
mur ne citét n'i est remés a fraindre ...

Rol. 4-5

Faites granz turs e chastels forz
sur les rivages e as porz
par unt li ullage s'embatent
ki tant suvent vus escombatent.

Brut 6245-8

... qui le chastel volsist desfandre,
ne fust mie legiers a prandre,
car li traftres le ferm a ...
de dobles murs et de fossez ...
(of Windsor) Cliges 1229-31

1233

and from the thirteenth:

A l'entree de la chité
ot un chastel desor un mont,
n'ot mieus fermé en tot le mont
de murs et de tors bateillies ...

Perc(e) 10624-7

Puys fist toz ses chasteus garnir
con cil que bien les vost tenir.

Jouf 696-7

... il n'est hui nuz chastiauz si fors
que contre nous puiust avoir force.

Escan 16736-7
The diminutive form of chastel, chastelet, is not frequently found. It may be used in its true diminutive sense, as here:

Pres de Laurente la cite
ot un petit chastel ferme En 3525-7
Tirus s'an vet, qui ert li sire,
fuliant s'an vet al chastelet ...
3720-1
Or it may be used simply in apposition\(^1\) to chastel, as here:

\[
\text{Li chastiax fu molt bien seans}
\]
\[
et bien aiesiez par dedans.
\]
\[
\text{Devant le chastelet roont}
\]
\[
\text{ot sor l'iaue drecié un pont ...}
\]

\text{cf. Yv 4869-73 quoted in V.3.4.}

Chastelet may also be used absolutely:

\[
\text{A un tertre sunt aresté,}
\]
\[
en sum unt fait un chastelet ...
\]

\[\text{Ne puis par nuit estre assestr}
\]
\[\text{fors de chastel ne fors de mur.}
\]
\[\text{Pur ço, sire, si te plaisiet,}
\]
\[\text{tun pris e tun grant pru seret}
\]
\[\text{que tu me dunasses cite}
\]
\[\text{u chastelet u fermeté ...}
\]

\[\text{Brut 6883-9}
\]

All these uses of chastelet come from twelfth century texts.

\[\text{III.1.2.}
\]

Forteresse also occurs denoting "stronghold" in texts throughout the period. For instance, from the twelfth century:

\[\text{... les forterecs fist guarnir,}
\]
\[\text{tot le regne ot a son plaisir}
\]

\[\text{Troie 6611-2}
\]

---

\(^1\) We shall often use the phrase "in apposition to" in this study. By it we mean not that the term which is "in apposition" immediately follows another, but that being used in the same passage and in the same context, it may therefore be considered to have the same meaning.
(III.1.2)

--- ja Maupertuis nel garantist, ne forteresce qu'il seist que je ne l'edse tue ...  

and from the thirteenth century:

Lanselos ... manda as barons ... kil garnesisseent lor forterees et lor castiaus ... kil se puissent tenir encontre le roi Artu ...  

--- Il ne me sera ja parece que ne face une forterece qui les rosiers clorra entor.  

(Jalousie threatens to imprison Bel Acueil)

--- Istraf non veir. Par quel proce  istrait il de tel forterece?  

cf. also:

(from 12c. texts) (from 13c. texts)

CL 2045-7 quoted V.3.1. Esc 1608-9
Brut 2424-6 quoted II.1.1 GP 4407-9
Theb 2772-5; 2943-4 LO 674-5 cf. 273-5
En 5687-90, Durm 10889, 10897-8
Erec 5322-7, 5367-8 quoted II.1.1.
IG 981-8, 4769-70 NR 8909-13
ChCh 2314-5, 2318-9
Yv 512-4
RC 4123-5

III.1.3.

Tour occurs frequently in the sense "stronghold" from the beginning of the period until the early thirteenth century. Thereafter it is less often found. For example, from twelfth century texts:
(III.1.3.)

--- ne ja ne garret roche ne plesseiz,
chastel ne tur ne velant fossé antif,
que a lur espees nes estust morir!
(exhortation to continue fight against Saracens)

ChG 509-11

... et voit devant lui une tor
si fort c'onques de sa veðe
n'avoiit nule si fort veðe;

ChCh 3138-40

Vient a la tor qu'il frema l'autre soir ...

ChA 3345

and from the thirteenth century:

Or sont li conte en la tor asegié;

AdeN 2967

... nos veismes une grant fermeté,
une fort tor de grant antiquité. 3043-4

cf. also:
(from 12c. texts) (from 13c. texts)

Brut 13567-9 cf. 13561-2  GP 4407-9
       6105-8  GD 106-109
En 255-6  AdeN 100, 2919
Troie 2120-1, 4997-9  MA pp. 45-6
Erec 3656-9  RN 1915-7
IG 4713-6 quoted IV.1.12
Horn 2900-2
VstT 5481-2
RC 4122-5
ChA 2720
Ren I 1825-6
TB 2797-2800
Occurring rather less often to denote "stronghold" than the three previous terms are fermeté, donjon and recet.

Fermeté is found throughout the period. It is, however, seldom used completely independently, but is often found coupled with another term denoting "stronghold", or in apposition to such a term, as these examples show:

(from the twelfth century)
--- Quant vos plera, vos me dorroiz assez chastiaux et marches, donjons et fermetez.

--- Quel defanse ai ancontre amor?
n'i valt noiant chastel ne tor ...
soz ciel n'a cele fermeté
qui se puisse vers lui tenir ...
(Lavinia is in love with Eneas)

(from the thirteenth century)
--- ne en mer ne en terre n'en chastel n'en cite
me puelt il pas garir, n'en nulle fermeté ...

Lors li sambla et fu aviere,
quant et coisi la fremeté
et il le vit si garité,
que li chastiaux de guerre fu;

--- ne en mer ne en terre n'en chastel n'en cite
ne puet il pas garir, n'en nulle fermeté ...

--- Quel defanse ai ancontre amor?
n' i valt noiant chastel ne tor ...
soz ciel n'a cele fermeté
qui se puisse vers lui tenir ...
(Lavinia is in love with Eneas)
Férté, the older form of fermeté, is found much less frequently. Like fermeté, it may be found coupled with terms of similar meaning:

```
... li chastel et les citez,
   les forterece, les fertez ...
   
   Theb 2943-4
   (things portrayed on Adrastus' tent)
```

or, independently, as when Grimbart the badger is sent by King Noble to Renart's stronghold of Maupertuis:

```
... par un guichet que il savoit
   entre Grimbart ou premier balle;
   Ez vos Grimbart en la ferte:
      
      Ren I 972-3, 978
```

or in apposition to another term denoting "stronghold"

```
... il vinrent a la monjoie
   du chastel ou cele manoit.
   Sou frain s'en vont a esperon
   tant qu'il vinrent a la ferte.
   Il ont un nouvel balle outre,
   clos de fossez et de paliz.
   
   LO 224-5, 272-5
```
III.1.5.

Donjon is found throughout the period, but like fermeté seldom occurs independently. For example, from the twelfth century:

--- Se vos volez ne chastel ne cité,
ne barch ne vilé, donjon ne fermeté,
ja vos sera otroie et graé.

ICH 471-3

Icil qui pris sont en l'estor
ont Ylle rendu mainte tor
et maint castiel et maint donjon;

IG 745-7

and from the thirteenth century:

... a Maupertuis en est muciez,
son bon chastel et son donjon,
sa forteresce et sa maison ...

Ren I 1654-6

cf. also:

(from 12c. texts)  (from 13c. texts)
CN 411-2 quoted IV.1.5  Ren XIII 13734-5
Brut 6105-8  Adel 78-9 quoted V.3.8
Theb 2921-2  Perc(a) 7088-91
RC 2030-1 quoted III.1.7  RH 770-2, 774-83
CHA 3614-8

III.1.6.

Recet occurs throughout the period with the meaning "stronghold" but differs from fermeté and donjon in that it often stands independently. For example, in twelfth century texts:

--- Cil est aizx nez, et s'est saisiz,
et le recez a toz guarniz ...

Theb 4115-6
(III.1.6)

... la lor compasse un chastel ...

En 3154

--- Un recet ont fait an ta terre
    dom il te movent ja grant guerre ...

3837-8

and from a thirteenth century text:

... il trueus une grant tor et fort
    menuement crenelee ... Saigremors les
    conduist vers le rechet v il awoit
    este.

MA pp. 45,46

cf. also:
(from 12c. texts)  (from 13c. texts)
Rol 1429-30    Perc(e) 7089-90
Brut 4007-12; 9959-60 Durm 5693-7;
Yv 3766-9 quoted II.1.1  12896-12900
RC 5867-9 cf. 1827-8  Escan 1762-5
ChA 9198-9203  MR 8909-13

III.1.7.

We now come to the terms for "stronghold" which are only occasionally found. The first four of these are terms more often found denoting "dwelling" (v. III.18) and where they are used of a stronghold they are generally qualified by the adjective fort.

The first such term is maison fort; for instance:
(from the twelfth century)

... tant que il troverra
    l'estroit santier tot boissones ...
    et la bande et la maison fort ...

Yv 698-9,701

(Yvain determines to find the forteresse
1. 196, where Calogrenant spent the night)
et de Tierraisse tient les plus fors maisons;
il tient bien .xxx. qe chastiax qe donjons.

(and from the thirteenth century)
... il trueve une maison forte,
fermee de mur et de porte.
Mout ert forte de rouliis,
et d'agaise et de ploëis.

III.1.8.

(Fort)manoir may also refer to a stronghold, sometimes indepedently and sometimes in apposition to another term.
For example:
(12c)(Gawain asks who owns a chastel l. 7509)
--- La rofne atot son tresor ...
s'en vint en cest pais manoir,
si i a fait si fort manoir
com vos veez devant vos chi;

(13c)De .x. jors totte la moitie
i mistrent jusqu'au fort manoir ...

(cf. also:
(from 12c. texts)     (from 13c. texts)
Erec 3129-31           Ren X 10758-9
Laustic 7-10, 35-6      GD 3246-7

(Ill.1.8)
(III.1.8)
(from 12c. texts) (from 13c. texts)
Theb 3151-4 cf. 2714 and
2774 Durm 6191-8
Escau 21658-9 quoted IV.1.8

III.1.9.

In the Roman de Renart the stronghold of Maupertuis is twice referred to as a fort repaire. For example:
(13c)--- Mort me ferais devant la porte
de Maupertuis le fort repaire ... 
Ren X 10886-7

C.f. also: (12c) Ren I. 33.

III.1.10.

There are three occasions in our texts when plaissie is used with the sense "stronghold": in the twelfth century Raoul de Cambrai, for example:
--- ne te larai n'en donjon n'en plaisie,
n'en forteresce dusq'a Paris au sie,
si t'averai le cuer del pis Sanchié ... 
RC 3623-5

and in this thirteenth century part of the Roman de Renart, where the term is qualified by fort:
... de Malpertuis, son fort plaisie,
s'en est issu le col baissie: 
Ren X 10239-40

C.f. also: (12c.) CHA 2953

III.1.11.

Our texts provide us with only one example each of the three terms fermeure, fortiz and garnison meaning "stronghold". These are:
(II.1.11)

12c. — ja nes gara chastiax ne fermeure ...

12c. — se vengerom le Arabi ...
qui nos dona les granz pais,
le ver, le gris et le ermin,
e les chastiaus e les fortiz.

GI 443, 44507

and 13c. ... les prist si a desbareter,
a ardoir viles et maisonz,
reches, chastiaus et garnisons
qu'il ne savoient ou fuir.

Escan 1762-5

(Gawain quells rebels)

All three terms occur together with others of like meaning.

III.1.12.

Mur, as we saw earlier (II.3.1.(vii)g), usually denotes
the wall of a stronghold, but it is also not infrequently
found in close association with terms denoting the stronghold
itself; for example:

(12c) — ja si forz tors ne si forz murs
n'avra, que par force nes peengent ...

Troie 2120-1

(13c) ... sa terre a ...
renforcie et renfermee,
les murs refais, les tors haucies ...

GP. 9237-9

cf. also:

(12c) Rol 5
Brut 6883-4
TB 2798-2800

(13c) Esc 2670-1
The following table has been compiled to show which of the six most frequent terms denoting "stronghold" occur in each text. As will be seen, it is not unusual for one text to contain as many as four or five of the terms. It must be remembered that whereas some texts, such as Raoul de Cambrai deal mainly with the matter of warfare, others, such as Floire et Blancheflor and Galeran de Bretagne scarcely need this kind of vocabulary at all.

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<th>tour</th>
<th>fermeté/</th>
<th>donjon</th>
<th>recet</th>
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There are only two references in our texts, both from the twelfth century, to a poor stronghold, and in each case the term used is *busnache*.
One of these occurs in the *Roman de Thèbes*, in a contemptuous reference to Monflor, a stronghold elsewhere referred to as *chastel* (1.2714) and *forteresce* (1.2774).  

---  

Mal conquerron nos l'autre terre,  
ou nos troveron fière guerre,  
se no prenon ceste busnache  
ainceis qu'Etioclès le sache.  

Theb 2895-8  

The second example occurs in the *Roman de Troie*, in the passage (11.6125-8) quoted in II.3.1.(i).  

III.3.  

Lines 7056-6 of the *Roman de Troie*, which are quoted in II.3.1. (ii), describe ships being fortified before battle. The expression used in this connection is *chasteaus drecier*, and it is interesting therefore to compare the following passage from the same text, describing the Greeks fortifying their ships before Troy:  

... al port de Sigeon tornerent,  
totes lor nes i ariverent.  
Quant il les orent aancrees,  
si les ont bien achastelee:  

2 *Le Moyen Âge* of A. Lagarde and L. Michard (v.VIII.1.4.(iii)) contains an illustration of fortified ships: "Prise de Damiette par Saint Louis (1249)" (Plate 27).  

3 cf. ... a un tertre sunt areste,  
en sum unt fait un chastelet ...  
... le tertre vit achastele ...  

Brut 936-7, 953
(III.3)

par les breteshes⁴ metent armes,
haches, darz, jhaveloz, gisarmes,
que, se ço esteit aventure
que d'eus fust fait desconfiture,
as nes refust lor forterese ...

Troie 2209-17

Although our texts afford us no other example of fortified ships, the term chastel is used in two thirteenth century texts of a part of a ship. For instance:

Quant il ... eurent tendu leur voiles et leur banieres mises haut as castiaus des nes ...

Const XIII, 40-42

cf. also:

Const XIII, 28-30 and FR 564-8

Both these examples are quoted by Tobler-Lommatsch⁵ along with several more of chastel in this sense.

III.44 "Stronghold" in figurative expressions.

III.4.1.

The terms chastel and ferte are found in a passage from the Enfances Guillaume, where something of great size is compared to a stronghold. Before going into battle against the pagans, Guillaume threatens:

--- Tant i ferrai a dous mainz de mon pel,
des mors des lor feraï une ferte;
d'autre chastel n'i arait mot sonné.

EnFG 868-70

⁴ For the use of bretesche denoting part of a stronghold, v. II footnote 12 (to II.3.1 (vii)d).
⁵ Band II, col. 303-5
There is no other example of this use in our texts, and it is not mentioned by Tobler-Lommatzsch or Godefroy. Wartburg, however, gives "heap" as a secondary meaning of chastel.

We could suggest that the Old French term chastel, meaning "heap", attracted to itself another term ferte which was associated with it elsewhere, viz. in the sense "stronghold". But the passage quoted above suggests that any attraction would have been the other way round. We therefore merely record here this figurative use of these terms, and do not attempt to draw any conclusion from only one example.

Tour occurs several times in comparisons of strength of resistance. For example:

(l3c) Aussi con sor une quintaine
fiert sor mon seignor Percheval,
mais onques lui ne le cheval
ne remua plusc`une tour.

Li castellains riens ne douta
L'esclistre ne cou qu'il tonna,
car plus iert sels c`unne tours
pour cou qu`o lui estoit Amours ...

6 W. von Wartburg, Französisches Etymologisches Wörterbuch (v.VIII.1.2) : CASTELLUM (Band II, PP.468-71) secondary meaning a) "Haupe" (bes. nüss). Wartburg gives dialectal examples of this use, and says: cf. mfr, nfr chastelet: "jeu d'enfants (tas de quatre noix dont trois forment la base surmontée d'une quatrième et qu'on cherche à renverser avec une pierre)."
chastel, forteresse and mur are all used in expressions of security, as in these passages:

(12c) ... son escu prant, si fu seurs
con un chastel enclos de murs;
Ren VIII 8405-6

(13c) Hus d'aus n'estoit seurs ne fis,
tant fust en haute forterece.
Sac. 1608-9

... grans sires, qui bonne maisnie
tient entour lui en son ostel,
car ne puet en meilleur castel
metre son or ne son argent ...
RN 1996-9

cf. also:

(12c) Brut 4635-8
TB 1277-8 quoted II.3.1.(iv)
and
(13c) OD 615-8, where moustier is used in a similar context.

III.4.4.

In II.3.1.(iv)2 we quoted lines 3448-9 of Horn, in which faire fortelesce refers to the forming of a shield-wall for protection in battle. Faire chastel occurs in the same text with identical meaning:

Ensemble se sunt trait
et de aus chastel sunt.
Horn 3446
(III.4.4.)

In the *Roman de Troie* faire chastel e mur is used of unarmed soldiers crowding together for mutual protection:

Des cors ont fait chastel e mur,
mais malement sont a setir;
nus nes ataint n'i face plaie;

*Troie* 22217-19

In *Durmart le Galois* the hero places his own body between his companions and the pursuing enemy:

Comme bons chevaliers hardis
se vait defendant li Galois;
de lui fait chastel et defoiz ...

*Durm* 12564-6

devant lui fait sa gent aler ... 12568

Por saver tos ses compagnons
s'est deriere les autres mis; 12570-1

III.4.5.

In contexts where a conquest is expressed in terms of taking of a stronghold, we twice find forteresce used. Lines 3325-6 of *Cligès* are quoted in this connection in II.3.1.(iv)3; the second instance is in the *Roman de la Rose*, where it is said of Venus:

--- Ma mere est de mout grant proecer,
ele a pris mainte forterese ...

*Rose* 10765-6

III.4.6.

We find in our texts only one reference to building castle in the air, and the expression used is faire chastiaux en Espaigne. Lines 2442-6 of the *Roman de la Rose* are quoted in II.3.1.(iv)

--- Godefroy (vol. IX, p.57) quotes these lines from Beuve d'Aigremont (which Levy does not date);

De jour et de nuit
je fay pour ma dame
chateaux en Espaigne

*BN* 766
III.5.

Below is a diagram showing the approximate distribution of terms denoting "keep".

![Diagram showing the approximate distribution of terms denoting "keep".]

Key:

a) term which seems usually also to include the main dwelling of the stronghold.

b) in later texts only.

Seven terms are used in our texts to denote the keep of a stronghold. Of these the four commonest are tour, donjon, chastel and forteresce, all of which may be qualified by the adjective maistre.

III.5.1.

The most frequently found of these four terms is tour, which is used throughout the period. For example:

(12c) E li feus est el chastel pris,
       del chastel se prist en la tur
    e as maisuns ki sunt entur.

*Brut* 7646-8
La dame de son chastel dote
que il ne fonde toz ansamble;
li mur croslent, et la tors tranble,
si que par po qu’ele ne verse.

YV.6530-3

(13c) Le palais voient principal
et sor le maistre tor roial
ou li riches tresors estoit
l’aigle d’or fin qui reluisoit;

GP 4651-4
(of Palerne: vile defensable l. 4649)

... ot un chastel desor un mont ...
la maistre tors fu grans et bele ...

Perc(c) 10625, 10629

cf. also:
(from 12c. texts)
Rol  852-4
Brut 7275-6
Theb 629-32; 2681-5
Troie 3155-7
Erec 1847-9 quoted IV.1.12
Climas 1229-43; 1915-6
Yvain 5121-3
Horn 1150-3
PC 1932-3
Perc 1329-30 quoted II.3.1.(ivi)Rose II 3624-7 quoted IV.1.12
Ren XIX 17587-8; 18332-3
RD  959-63

III.5.2.

Donjon occurs less frequently denoting "keep" than tour,
but it is also found throughout the period. For example:

(12c) De l’une part sist Ylion,
de Troie le maistre donjon. Troie 3041-2
(III.5.2)

Les batailles e li crenel
furent tuit ovré a cisel.
3085-6
... tote rien par semblant manace:
3092
... un biel castiel coisirent,
outre un pont et une eve virent.
Les tors estoient bien antisses,
bien faietes environ asises,
s'ert de haus murs clos li donjons.

Bel I 2493-8

(13c)... n'aïnc n'ot tel chevalier a Troie
quant li dunjons chaï par fu;

Esc 112-3

Par les fenestres del plus mestre donjon
les ont veu li mesagier prison;

Aden 3128-9

(who are besieged in a fermeté l.3043/tor l.3044)

**cf. also:**

(from 12c. texts)  (from 13c. texts)

Theb 629-32  EnFG 3296-7

En 7334-6 quoted II.3.1.(vi) GD 5344-5

Troie 4897-4900 Perc(c) 7537, 7546-7

FB 442-4 PR 3525

RV 1552-6

Dura 151-6

MR 5178-81

Escan 16294-16303, cf.

14960-4

III.5.3.

**Forteresse** is also found denoting "keep" throughout the
period, being sometimes qualified by maistre. For example:

---

8 Donjon is the term used in references to the sack of Troy in FB 442-4 and GD 5344-5.
(III.5.3)

(12c)--- ja n'i avra si fort cîte,
    chastel si clos ne fermeté,
    que il ne prengent par destrece
des qu'a la maistre forterece.
    
    Troie 4207-10

(13c)... tot maintenant kil uerroient desor la
    maistre forterece del castiel drechier une
    enseigne uermeille, si ississent fors del bois ...
    
    MA p. 128

cf. also:
(from 12c. texts) (from 13c. texts)
Brut 8811-2 quoted II.3.1(vi) Aden 1107-9
Theb 3555-60 Fr.Tr. §118, 4-15
Cligès 1915-6, 1940-1 Escan 14948-9
Yv 5117-21

III.5.4

The use of âiastel to denote "keep" is confined to later

texts. For example:

(13c)Maupetruis de grant signourie
    estoit ...
    si i ot portes coulefches
    et tours seîres et massiches
    et pons levis et fort castel
    qui ...
    ...
    ... seur une roche siet haut.
    
    RN 828-9, 833-8

cf. also: (all these texts being of the late 13c.)

Durm 4444-5 cf. 4343-8;
    9382-5; 9408-9
AP 671-7, 688-93
MR 1050-1
RN 774-83
Ferméte occurs occasionally in our texts denoting "keep".
For example:

(13c) — Nerbone! esrie, mie est ceste cité!

...ràndez moi tost la mestre Ferméte,
car Charlemaine m'en a le don doné!

934-5

cf. also:

(12c) En. 375-6, 497-9 and (13c) Aden 300; 1985

In the Couronnement de Louis maistre fermeté occurs twice in
the plural: in lines 2241-2 (quoted V.3.1) and here:

Li reis Cremuz et Corsolz l'amirez
pris ont de Chapre les maistres Fermetez.

CL 302-3

Palais, which is found very frequently denoting the main
dwelling of a town (v.III.17.1), also occasionally occurs
denoting the keep of a stronghold. This situation probably
arises because the main dwelling of a fortified town would
have been inside the keep. For example:

(13c) — Al pié de cel mont troverés
un chastel fort et bien seant ... 

Durn 3796-7

lor puet veoir trestot de plain
les murs et le palais hatain.

c.f. also:

(12c) Perc 7236-41, 7243-5
(13c) Aden 160-8, 175-8, 1032-4

Mermande denotes "keep" only in Florence de Rome,
and here the term seems also to include the main dwelling
of Constantinople:
(III.7.)

(13c) En la haute mermande, qui est grant et quarree ...
la s'en montent Grifon comme gent afree;
(Romain ...) le palez asalirent ...

FR 3142, 3145, 3154

c.f. also: FR 3213-4

III.6.

Terms which denote constituent parts of a stronghold are dealt with in II.3.1.(vii)

III.7.

Below is a diagrammatical representation of the terms used in our texts to denote "place of imprisonment".

Key:

a) one example only of each of these terms.

Eleven terms denoting a place of imprisonment are to be found in our texts. The two which occur most frequently throughout the period are chartre and tour.
III.7.1.

From the examples below it will be seen that chartre denotes a place whose specific purpose is that of being a prison. Each ruler or lord has his own prison to put captives in: hence such phrases as dedans ma chartre, en sa chartre, en lor chartre.

(12c)---S'il m'aveient en buies mis
    o en lor chartre set ans pris ...
    
    Mais issi le conte le lettre
    qu'en se chartre le fist remettrre.
    
(13c) Cil que l'en met en chartre oscure,
    en verminier e en ordure ...
    ne se muert mie por la poine:
    (i.e. if he is a lover)
    
Rose 2611-2, 2614

The chartre is considered as a very real place, and the unpleasant concrete details of imprisonment often accompany a reference to it, as here:

(12c)... en chartre de mesaise finer.

VStT 592

... gitez trestoz l'iez
en la chartre ...

Ren VIIb 6636-7

(13c)---Dedans ma chartre vos ferai trabuchier,
    sovent sereiz batus et laiDAngiez
    et si areiz mout petit a maingier.
    
EnFG 1113-5

... enz ou fonz de la chartre ...

FR 3032

cf. also (or more fully)

(from 12c. texts)
Ch 2218-9 quoted V.3.1.
Brut 2061-2; 8533-4 quoted
II.3.2(iii): 12087-8

(from 13c. texts)
Aden 1212-3 quoted II.3.2(ii)
3246-6 quoted V.3.8.
Perc(c) 10481, 10483-6
Tour, like chartre, may sometimes refer to a ruler's special prison, as it does here:

(12c) ... dedens sa tur l'ad enserree ...

(13c) Il fu en aniaus et en moufles
de fur orainz mis en la tor.

But tour is used in this way less often than chartre. A more usual expression is en une tour, implying that a tower, usually part of a town or a stronghold, is a convenient place to shut someone up in. Nor do the concrete details of imprisonment which often accompany chartre occur in contexts where the place of imprisonment is denoted by tour. For example:

(12c) A lundres en une grant tur
    iluèc fur Elidur maist jur.       Brut 3585-6
    De la tur de Lundres fu traiz ... 3601
    ... si lor a dit qu'il li fëssent
    une tor ... sor la mer ... ChCh 6117-8, 6120
    forz et espesse, et longue et lee. 6129
    (for Lancelot's prison)

(13c) En une hâste tor enfermerent Milon

   --- Certes, je te ferai lier,
   ou enserrer en une tor ...

9 For tour "constituent building of a town" v. II.3.3(vi)
10 For tour "constituent part of a stronghold" v. II.3.1(vii).
Many of the earlier attestations of prison "place of imprisonment" in our texts retain a vestige of the abstract meaning "imprisonment" which prison originally had (v. II.3.2(i)) and still may have (v. III.8). In the quotations below from Yvain and the Lai de l'Ombre, for example, prison could be given either an abstract or a concrete meaning:

(12c) — me vos iert overt ma porte;
    eins remanroiz en ma prison;
    \[Yv 5734-5\]

(13c) — Je vorroie estre en la prison
    Salehadin cinc ant ou éis...
    \[LO 250-1\]

cf. ... por l'amor son seignor a après commandé
    que Milles soit, ses freres, de la prison gîte.
    \[FR 3373-4\]

and ... en une prison l'a mis
    en un celier sosterin
    qui fu fais de marbre bis.
    (Aucassin imprisoned)
    \[Aeth XI 5-7\]

cf. also:
(from 12c. texts)
\[Brut 2577-8\]
\[ChCh 75-7; 3362-4\]
(from 13c. texts)
\[Perc(c) 12173-4 quoted II.1.2\]
\[MA p.45\]
Chastel may refer to a place of imprisonment, which is probably in fact a stronghold. For example:

--- te metrai je en si haut fuer,
   en tel tor et an tel estage ... Ren XVII 15176-7
   ne tu ne feras rien ni ... 15180
   si te metrai en tel chastel ... 15183

C.f. also:
(12c) TT (6) 942-5, 1022 quoted II.3.1(v)b.
(13c) Durm 3484, 3602

Donjon may also denote a place of imprisonment.

(13c) A Poitiers dedenz un donjon
   lo tient li cuens longuemment pris ... Jouf 4586-7

Cf. also:
(12c) FB 2592-3 cf. 1623-4, 1700
(13c) Aden 3108-9, 3129-30

The sixth term occasionally used to denote a place of imprisonment is gaiole. For example:

(12c) ---et puis sui mis en gaiole ...
   lloeces gis - n'i ai luur -
   en tenebres e en puur. VStB 1419, 1423-4

(Judas' punishment)
cf. from two other twelfth century texts:

Brut 2061-2, 2064-5
Ren VIIb 6633-7 quoted II.1.2

III.7.7

Our texts afford us three examples of fosse "place of imprisonment":

(12c) --- Durant, Durant, oevre la chartre!
       --- Entres, vilains, en cele fosse!

JStK 541, 545

(13c) Andoi sans plus en vont envers
      le fosse ou li prisonnier son t ...
      ... puis deffrement tout souef
      l'uis et les prisons defererent ...

cf. also:  RN 1707-9

III.7.8

Fermine is used of a place of imprisonment in only one of our
texts, the Vie de Saint Thomas. Becket is warned not to return
to England:

--- Se vus i arives, tuz serez detrenchiez
    u mis en grant fermia e en chartre lanciez.

VStT 4664-5

Tobler-Lommatzsch quotes (Band III, col. 1752-3) a passage from
Protheselaus 11 where Fermine occurs in this sense in l. 3439.

III.7.9.

Mural occurs denoting a place of imprisonment in the passage
from the Chanson d'Aspremont (l. 1205) quoted in II.1.2.

III.7.10.

Reclus is found in our texts three times referring to a place
of imprisonment. For example:

11 v. VIII.1.4(1)
(III.7.10)

(12c)—Or me dites, ma dolce amie,
qui cil sont qui de traSson
vos apelent, et an prison
vos ont mise et an cest reclus.

YV 3638-41

(to Lunete, who is en la chapele anclose 1.3559)

cf. also:
(12c) Cligès 6305-6, 6309-10
(13c) Jouf 1419-20 cf. 812-3

III.7.11.

We find in Joufrois sejor used in a similar way:

(13c)—ne voil mais qu'en mille maniere
esteiz enclouse en cest sejor:

Jouf 1840-1

III.8.

As we have said (Il.3.2.(1)) the line between the abstract and concrete meanings of prison is not always easy to draw. The following uses, however, seem to be abstract:

(12c)—An tel prison, an tel destrece
le tienten pitiez et larece ...

ChCh 2845-6

... et dist li cois: — Sainz Esperiz,
garis hui mon cors de prison
et met a sauve garison.

Ren IIIa 4208-10

cf. also:

(12c) Cl 308-11 quoted V.3.1.
ChCh 51-3
Yv 1540-4; 1570-1; 1924;
2591-3; 3282-5; 6568-70;
3597-8

(13c) Escan 6553-6 quoted II.3.2(1) CC 5644-6 (this is in fact a figurative use of the abstract v. V.3.10)
III.9.

Of the eleven terms denoting "place of imprisonment" concretely, chartre and prison are the only ones to be used figuratively in our texts.

III.9.1.

Chartre is the commoner. For example:

(l2c) Quant Deus ot fait Adam e mis en paradis,
    pur le mesfait qu'il fist ne fu il pas ocis,
    mais del dolerus mund fu en la chartre mis.

\textit{VstX} 1301-2

cf. also: (from thirteenth century texts)

\textit{GB} 220-2 quoted II.3.2(ii)
\textit{FR} 4163-4
\textit{RN} p.152, 14-17

III.9.2.

Prison is once thus used, in a thirteenth century text:

\begin{quote}
   Après la passion Nostre Seignor Jesu
   Crist, par cui mort et par cui travail
   nos fumes osté de la prison tenebreuse
   et de la mort pardurable ...
\end{quote}

\textit{FrTr} Sl. 1-2
Below is a diagram showing the approximate distribution of terms denoting "town".

Key:
a) seldom used independently, and this only in earlier texts; found mostly in formulae.

Three terms are used principally in our texts to denote "town". Although in certain circumstances, two or even the three may be said to be synonymous, we shall see that each term may also occur more often than the others in certain contexts. The three terms are vile, cité and chastel.

III.10.1(1)

Vile may be used in reference to a town which is not identified or described, but just considered as an agglomeration. This use is found throughout the period. For example:

(l2c) De ce servoit charrete lores
    don li pilori servent ores,
    et en chasunge boëne vile,
    ou or en a plus de trois mile,
    n'en avoit a cel sans que une,
    et cele estoit a ces comune ...
    qui murtre et larron sont ...

ChCh 321-6, 328
Hors des villes sa voye eslit;

--- ja mës en vile c'ine nuit ne jerré,
tant que li conte en seront hors gité,
de cele tor ...
(III.10.1(i))

cf. also:
(from 12c. texts) (from 13c. texts)
ChG 2462-4 GB 6243-4
CH 471-3 RV 3017-8
Brut 2231-2, 5433-4 Durr 1846-7
Milun 109-112 AetN XXVII 15-16
VSTT 351-2 Jouf 3623-6; 1634-6
RD 484-6 MR 313-5; 626-8
ESCA 1660-3

III.10.1(ii)

Vile is also used throughout the period to refer to a specific town, which is usually named. The examples below include such prepositional phrases as en la vile, devant la vile, etc:

(12c) ...en Anthioche ... fu nee.
Ses pères ert bien gentils hon ...
grant honor en la vile avoit ...

VSTT 20-1, 26

E les bons mes se fist priveement embler,
e, sis faiséit as povres en la vile porter.

(Becket at Pontigny) VSTT 3618-9

(13c) En la ville se hierbegièrent
li auquant, et plusieur logiérent
es très, dehors la ville, as camps.

(at Acre) CC 7419-21

cf. also:
(from 12c. texts) (from 13c. texts)
CL 2071-2 Const XXXIV 10-25
Theb 7907-10 D'Auberee(R) 5-7
Freisne 151-2 GCh 857, 861-2
GA 2057-9 cf. 2049; 2106-7 4245-6, 4371-2
Cligé 393-4 quoted IV.1.B Jouf 158
Cligé 4673-6 CC 3672-3
III.10.1(ii)

ChCh 5505-6
Xv 2688-91 quoted V.3.4
RC 6848-50
Ren VIIb 6812-3, 6816-7 quoted V.3.6.

III.10.1(iii)

Sometimes, in contexts similar to those of III.10.1(ii), we find *cité* used as well as *vile* in the same passage. Thus, in the *Roman de Troie*, describing the first destruction of Troy:

A la *cité* en vait la criz:
li plus setzrs fu esfrez.
(Troie) 2387-8

(Laomeden) Isnelement arma son cors,
de la *vile* s'en eissi fors ...
2393-4

(messenger to King)
--- la *vile* ont prise e si guarnie
que perdue l'as a ta vie.
2681-2

Mout fu espoëntez li reis,
quant il of que li Grezeis
aveient sa *cité* saisie:
2687-9

Trestote ont la *vile* guastée ...
2784

La *cité* trova eissillie ...
2965

cf. (12c)

Or sont en la *cité* andui,
n'il ne l'i set ne ele lui;
(IG) 2468-9

--- En ceste *vile* ai puis esté,
.iii. ans entor a cest esté.
3250-1
(of Rome)

(13c) Li quens a fait sa gent aler
en la *cité* por prendre ostex:
pris les ont bons et biax et tex
com en la *vile* millors n'ot.
(Esc) 1372-5
(at Benevent)

12 v. III.10.2(ii) on the provenance of the texts in
which this occurs.
(III.10.1(iii))

Car de la vile la fripaille
le sivent quel part qu'il aille.

AY 2737-8

Or ne ressemble pas le fol
que seut alter par la cite;

(Amadas at Lucca)

cf. also:
(from 12c. texts)

Rol 3652, 3660-2, 3676-8
En 5-7, 9-10: 25-7: 1145-6; 1159-60; 8025-7, 8036-7
Eliduc 145-7, 149-50
Cligès 2409, 2429; 2664-6, 2933-5; 5487, 5055
VStG 160-2, 1204-8; 1045-6, 1048, 1054-6, 1059-61 quoted IV.1.13
TB 2453-6
Bel I 2871-2
RD 1165, 3662-3
Aiol 965-6, 968-9
(from 13c. texts)

GP 99-101, 124; 3677-80
GB 3316-7, 4832-3 quoted II.1.3; 4204, 6460-2
Const LXXX 6-7, 11-15
AdeN 2150, 3413
AY 848-9, 854-7, 903
Perc(c) 3874-5, 3877, 3936-7
AetN II 30-1, XVII 16-20

III.10.1(iv)

In contexts similar to those of III.10.1(ii) and (iii) chastel may be used in apposition to vile. For example:

(12c.)—Sire, fet ele, envoions Floire
noustre fill aprendre a Montoire,
Liec en sera dame Sebile,
ma suer, qui dame est de la vile;

PB 317-20

Ez les vous venuz au chastel
de Montoire, le fort, le bel. 361-2
... trova degastees les rues
et les maisons vit dechedes, Perc 1753-4
Deus mostiers en la vile avoit 1756
Molins n'i muet ne n'i quist fors
en nul liu de tot le chastel ... 1766-7

(13c) Par la vile en va la novele
que venue est de Loheraigne
la plus bele feme del raigne. Esc 5478-80
Els ont bien paié lor escos
par le castel et lor despense. 6048-9
(Aelis and Isabel at Montpellier)

--- O est li sire de la vile? Jouf 1548
--- Beaus sire, Deus vos benete
respon li sires del chastel. 1556-7

cf. also:
(from 12c. texts) (from 13c. texts)

Guigemar 873-6, 879 Esc 6588-9, 6591-3 quoted
ChCh 398-400, 423 IV.1.13.
V 876-9, 1280-1 quoted V.3.4 AV 2522-4, 2638-9
Perc 4896-7, 5220-2 GD 2424-5, 2430-1
Bel I 2493-4, 2498, 2500-7 Perc(c) 3395-6, 3501-3
Glug 2072-3, 2076-7
MA p.6.
FR 4229-30, 5967
RV 5071, 5075-6
Durn 4395-6
AetII III 1-2, II 30-31
AP 5258-60, 5353-4

III.10.1(v)

Sometimes, when a town has already been denoted by cite 13
chastel 14, the term vile is used when reference is made to the

13 v. III.10.2(i)
14 v. III.10.3(i)
people who live there. For example:

(12c) Ore chevauchent li baron
vers la cidade tot a bandon.
Tote la gent ist de la vile,
et furent plus de quatre mile ...

TB 2955-8

(13c) ---il a une chité pres de chi, Jadres a a non.
Chil de le vile nous ont molt meffait, et jou et mi
homme nous volons vengier d'aus, se nous poons ...

Const XIII 5-8

... Romme la cite ...

FR 1779
En Rome s'en entrent endroit midi sonant;
les borgeis de la ville les vont mout regardant ...

174-5

Et cil que sont dedenz sont forment adure,
de desfendre lor ville ne sont espoante;

2038-9

...car cil de ceste ville sont forment afame;

2057

cf. also:

(12c) Fr 121-2, 125-6
ChA 5461, 6928-32

Const XIII 45-55
AY 848-9, cf. 854-7
Jouf 3297-9 quoted IV.1.13
NR 548, 569-71

III.10.1(vi)

Vile is the term most ofeen used when reference is made to the
hustle and bustle of a festive town, or to excitement or
consternation amongst a town's inhabitants. This use of vile is
shown particularly well in these passages from the Eneas. Of
the concrete aspect of Carthage cite is used:

Sa cite avoit non Cartage ... En 407
A une part de la cite
asist Dido sa Fermete; 497-8
but when the author describes the preparation for Dido and Eneas' hunting expedition, he says:

La vile bruit de cel conroi,
del glat des chiens et del desroi;

En 1461-2

When Camilla comes to help Turnus against the Trojans, we read:

Quant a Laurente vint errant,
temolte ot an la vile grant,
borjois monterent sus as estres,
dames, meschines as fenestres,
et esgardoiient la pucelle ... En 4089-93

and when the Trojans march on Latinus' city:

... Troffen en sont venu,
par le pais sont espandu,
asaillir vollen la cite ... En 6833-5
Fremist la vile tote et bruit ... 6846
Cil aprisment a la cite ... 6849
Dames, borjoises et pucelles
vont as temples et as chapeles ... 6853-4
et prient toz les dame deus
qu'il deffendent la vile ... 6856-7

Our texts afford numerous other examples of this use of vile, such as:

(12c) Einsi vers le chastel s'an vont ...

Erec 5445

et les genz, qui sont amasses
par la rue a granz tropeiax
voient Erec ...

5448-50

A merveilles l'esgardent tuit;
la vile an fremist tote et bruit ...

5453-4
(III.10.1(vi))

Cil s’en vont as osteus, la vile est esturmie;
Chascun d’als pur sul Horn de pruesce ad envie.

Horn 1572-3

(13c) Toute la vile en crolle et tramble
del son des cloches et del bruit
que par la vile mainent tuit.
(of Rome) GP 3456-8

En mi la vile, es quarrefours,
viele cil, et cist y chante ...
(in Metz) GB 3386-7

cf. also:

(12c) Theb 1080, 1083-8 (13c) GP 2928-36; 3975-8
Cligés 5717-20, 5990-1, GB 6768-9
6429-31 GD 5308-12 quoted IV.1.13
ChA 6930-2 quoted IV.1.13 Perc(e) 3855-61 cf. 3844-5;
7636-7 cf. 7536-7552
Jouf 137

III.10.2

The second of the principal terms denoting "town" is cite.

III.10.2(i)

Cite may be used in the same way as vile when reference is made to
a town either specifically or non-specifically, cf. III.10.1(ii)
and (i). But whereas such a use of vile is general, that of cite
is mainly confined to particular texts, whose provenance will be
discussed later in this section.
For example:

(11c.) En mie nuit s’en fuit de la citet:

StA 189

15 This example is particularly significant, because elsewhere
in Horn "town" is denoted by cite.
(III.10.2(i))

(11c.) A l' altre voix l' our fait altre somonse,
que l' ome Deu quiergent qui gist en Rome,
si il deprirent que la cité ne fondent
ne ne perissent la gent qui enz fregondent:

StA 296-9

(12c) La cité ert bien herbergiee
e mult esteit bien aaisee;

Brut 10207-8

Iglises out en la cité
dous, de bien grant autorité: 10221-2
Quant li reis leva del mangier,
alez sunt tuit esbanier;
de la cité es chans eissirent ..10521-3
(of Karlion)

... il viennent a une cité
u Marke deit la nuit gisir.
Lundres est mult riche cite,
melior n*ad en cristienté ...

TT (4) 9-10
(6) 1379-80

(13c.) Par mi la cité a droiture
le vont a grant joie portant ...

GD 4161-2

(People of Mayence bring in the may)
En la cité, qui n'estoit autre
que la plus riche et la plus bele,
por prendre l'ostel la pucele
s'en vont par les rues d'encoste.

GD 4211-4

(again of Mayence)
(li marchis)... s'en retourna arriere, si s'en vint a
une chité ou li empereres avoit mis de ses gens
pour le chité warder; si le prent il par traifson.
Quant il eut chele chité prise, si i mist wardes
de se gent; ... si s'en vint a une autre chité ...
fist drechier ses perrieres ... pour assalir a le chité ...
(III.10.2(i))

cf. also:
(from 12c. texts)  (from 13c. texts)
VStB  271-4, 277-8  Esc  462-3, 474-5
En  399-402; 2699-2700; 2705-6  GB  2816-7 quoted V.3.7
FB  1623-4, 1639-42  AenN  2150
Yonec  441-3, 465-7; Eliudc  771-2  Perc(e) 8979-83
VStT  1932-3; 4931-2  Glig  42-4
Horn  1717; 2969-72; 4372-3  AetM  XVII 16-20
TB  827-30  Aiol  377-80
Bel I  15-16, 2779-80

III.10.2(ii)

On placing together the texts in which *cité* occurs independently denoting "town", and those in which *cité* and *vile* both occur in similar contexts, it is interesting to observe from which regions these texts come. 16

<table>
<thead>
<tr>
<th>Cité used independently</th>
<th><em>cité/vile</em></th>
<th>provenance of text</th>
</tr>
</thead>
<tbody>
<tr>
<td>(12c)</td>
<td>Sta</td>
<td>N</td>
</tr>
<tr>
<td>(12c)</td>
<td>Rol</td>
<td>W</td>
</tr>
<tr>
<td>VStB</td>
<td>Brüt</td>
<td>A (N)</td>
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<td></td>
<td>Enneas</td>
<td>AN</td>
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<tr>
<td></td>
<td>Enneas</td>
<td>N</td>
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<td></td>
<td>Troie</td>
<td>W</td>
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<td>A (N)</td>
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<td>E (B)</td>
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<td></td>
<td>A (N) / N (F)</td>
<td></td>
</tr>
</tbody>
</table>

16 For the localisation of each text we go by the opinion of its editor: v. VIII.1.1; a list of the provenance of all the texts studied is given in VIII.2.
The localisation of two of these twenty-seven texts is uncertain, but all except three of the rest come from the Western, Northern (including Picard) and Anglo-norman (continental and insular) regions. The three exceptions are Cligès, Aymeri de Narbonne and Guillaume de Palerne.

Apart from these three, the independent use of cite and its alternation with vile in similar contexts are not found in texts from the Eastern, Central (Francian), South-central, South-western or North-eastern districts.
It is not our usual intention to compare the distribution of terms within a unit in respect of the provenance of the texts in which they occur, nor would it in most cases be profitable to do so. Nevertheless here the evidence is striking. It is perhaps relevant to call to mind the very limited survival of cité in Modern French, while remembering that in English we still find very much alive the use of city to describe a splendid or important town, and, more precisely, one which has a cathedral or university.

In III.10.1(v) we saw that sometimes when a town has previously been termed cité or chastel, vile is used when reference is made to its inhabitants.

In the following passages cité is used with the demonstrative pronoun in similar references:

(12c) ...cil de la cité istront fors buhurdaunt, u es champs u es prez erent armes portant.

Horn 4345-6 cf. 4487-8

(13c) ... et chil de le cité se contretinrent bien encontre lui.

Const Cl 9-10

Such a use in Horn may be explained by the fact that, save in a few exceptional circumstances, cité is the term used to denote "town" throughout the text. In some passages in Clari's Conquête de Constantinople both cité and vile are used, in others cité exclusively or vile exclusively. The above example is taken from a passage, more fully quoted in III.10.2(i), where cité only is used.

Whereas the term more often used to denote "town" in scenes of
excitement is vile, cite occurs in this context in the following passages:

(12c) Quant la curt le rei fu justee,
     mult veissez bele assemblee,
     mult veissez cite fremir,
     servanz aler, servanz venir,
     Ostels saisir, ostels pur prendre,
     maisuns vuider, curtines tendre ...

Brut 10337-42
Les trives faillirent a tant,
teilmolte ot an la cite grant;  En 9275-6

(13c) ... tex est li sons qu'il font des cors,
     des araines et des buisines ...
     que toute la cités en bruit.

GP 8868-9
8871

cf. also:
En 3811-2 and GP 5459-61; 8800-4

It should be remembered that cite is used independently in both Brut and Eneas (v. III.10.2(i)), and that it co-occurs with vile in both Eneas and Guillaume de Palerne (v. III.10.1(iii)). Also, in these two latter texts, vile is used as well as cite in such scenes of excitement, and in Eneas it is thus used more frequently.

An expression which occurs several times in our texts li saint soment par la cite, or a slight variant of this. For example:

(12c) A l'eissue de la cite
     n'ot pas demie live erré,
     quant ele ot les seins suner,
     et le doel al chastel menir.

Yonec 441-4
(III.10.2(v))

Don't fu il par la vile molt esgardés;
tout li saint en sonerent en la cité.

\[ \text{Aiol 3605-6} \]

(13c) ... li saint par la cité sonnent

\[ \text{AY 3705} \]

(cf. also;)

(12c) VStG 2956 (13c) Jouf 361

TB 2957, 2961-2

With regard to the remarks made above in III.10.2(ii), it is perhaps worth pointing out that all of the above texts except Joufrois are of Anglo-norman provenance, and that much of the story of Joufrois is set in England, suggesting that the author was acquainted with that country. We may compare a reference to bells ringing in Galeran de Bretagne (a Picard text):

... grant noise ...

des cloches de ces moustiers

qu'en sonne par la ville ensemble.

\[ \text{GB 3393-5} \]

III.10.2(vi)

Cité is the term very often used when allusion is made to somebody's having some kind of rank in a town either by birth or by appointment. For instance:

(12c) Li rois Otrans qui en of parler,
il et Harpins avalent las degrez:

... seignor estoient de la bone cite.

\[ \text{CN 1079-80, 1082} \]

E li sainz arcevesques ala a sa cite;

\[ \text{VStT 4752} \]

(13c) De la cite viennent requerre

Fresne leans tout li plus hault ...

\[ \text{GB 4286-7} \]
(III.10.2(vi))

De la Blanche Cité estoit
sceneschaus, et si i manoit.

cf. also:
(from 12c. texts)

CB 1249; 1257
FB 2918-9
Rec 664-5
IG 27-30
VSTT 167-8; 3728-9
JSTN 607-8

Durm 151-2
Const XXXIII 31-3
FR 1779

Vile also occurs in this sort of context, but less often. For example:

(12c)  ... ma suer, qui dame est de la vile;

FB 320

(13c)  —  O est li sire de la vile?

Jouf 1548

cf. (12c) Aiol 2311 and (13c) Esc 8091

Aeth II 30
Rose 6732-4

III.10.2(vii)

Cité is often used of towns whose noble nature is emphasised. Thus:

(12c)  Troie fu ja riche cité,
faite par grant nobilité;

En 859-60

(13c)  A une molt noble cité
c'on apelot a Bevrelé,
fu la refnè a estage ... 

Jouf 3795-7

et Traverses tant aprochier
qu'il porent la vile veoir: 

Escan 17788-9

Mout fu noble cele cite
et de tres grant auctorite ...  

17839-40
Vile occurs several times in this same context in the Continuation of *Perceval*:

```
... autre fois ot leaves
deviser et la grant richece
et de la vilie la noblece ...
```

Perc(c) 6220-2
v. also 336-8, 10367-9

Throughout the period it is cité that occurs in apposition to the name of a town in such formulae as:

```
(12c) Vait s'en li reis a Paris la cité ...

... Limenes la cite ...
... Nantes la cite.
```

Perc 6526

```
(13c) ... la cite de Nevers ...
... la cite de Camaalot ...
```

RV 1364
NA p.1

and on innumerable other occasions, including:

```
(12c) STA 13 (13c) GB 5499
(12c) CH 7 (13c) GD 5642
Le Chaitivel 73
Cliges 2407-8
Perc 9163
VStG 23
CHA 999
```

Aden 1399, 2584
Ay 2662
Fr 508
GCh 2693
Aertn XXXV 2
Durm 10837-9

Cité also appears throughout the period, in the same non-specific way as *vile* (v. III.10.1(i)), in formulae such as:
It is interesting to note that in only two of these sixteen examples (RN 1325 and GB 4356-8) does cite occur in the same formula as vile.

The third term used to denote "town" is chastel. In most cases a town thus referred to would probably have been fortified; in the examples given below fortifications are sometimes mentioned and sometimes not. Even where chastel does denote a town which is fortified, we are concerned in this section with the fact of its being a town.

Chastel may be used in apposition to vile when referring to a
Occasionally a town may be referred to as both chastel and cité.
or even as chastel, cité and vile. The examples quoted or referred to below are all from texts in which cité may occur independently, or concurrently with vile (v.III.10.2(ii)):

(12c.) Dreit les meinet a un castel
qui riches ert e grant e bel ...

mais une rien mult lur desplout,
que en la citét hume n'i out. 277-8

(13c.) Soz ce chastel en mi ces prez
sor son cheval l'atent armez.

Si l'en mainent en la cite
molt honteus et desconforté. 3449-50

... et il monte et vint a le vile. 3503

cf. also:
(12c) Aiol 2311-2, 2284-5, 2462-3, 2459-60 All these passages
(13c) AY 2522-4, 2528-9, 2635-6 contain chastel
       AstM II 30-1, III 1-2, XXXV 1-2 cite and vile

III.10.3(iii)

Chastel occurs in Formulae throughout the period in the company of vile, cité and bourc, and one may assume that in such company chastel denotes "town". For example:

(12c) Ni i a puis gaires areste
     en chastel ne bourc ne en vile ...

     RD 484-5

(13c) Et passent tertres et les plainz et les guez
     les bors, les viles, les chastelez, les citeiz.

     EnfG 2265-6

cf. also:
(12c) ChG 2462-4 (13c) GP 500-1 quoted V.3.6
       Const LVII 13-15

and many of the Formulae quoted or referred to in III.10.1(i), III.10.2(ix) and III.10.4(iii)
III.10.4

A fourth term denoting "town" is bourc.

III.10.4(i)

Bourc is seldom used independently with the sense "town" but occurs thus in three twelfth century texts.

a) It is twice used non-specifically in the Roman de Thèbes.
   For instance:
   --- Mai ço tiegn jo a grant folie,
       que vos entrez en Valflorie: 18
       se porprenez avant les bors,
       n'en ireiz mais senz granz dolors ...

       Theb 2729-32
       v. also 2673-5

b) In the following passages bourc is used of particular towns.
   Saint Glile assalt a une matinee;
   le borc ot pris senz nule demoree.

       Ch. 2032-3

   Vers Origni prenet a avancier;
   le borc asaillet, si prenet a lancier.
   Cil se desfendent qi en ont grant mestier.
   La gent R. prenet a aproichier,
   devant la vile vont les aubres trenchier.

       RC 1295-9

   En Origni, le borc grant et plaingnair ...

       RC 1388

cf. also: RC 6671-4; 6848-50 quoted IV.1.2.

18 In line 2713 of Thèbes Valflorie is referred to as "cest honor". According to K.J. Hollyman in Le développement du vocabulaire féodal en France pendant le haut moyen âge (v.VIII.1.4(ii)) honor originally meant "fief", later coming to mean "region, country" (Chap. 39)
Although so rarely used independently to denote "town" bourc is found frequently in formulae, where it is often in the close company of vile. For example:

(12c) ...chier fud en burc, chier fu en vile;
(of corn, during a shortage) Brut 14664
...es vilez e es burce les enfanz conferma
VStT 4938

(13c)... et la dame mande secor
par les viles et par les bors ...
MR 10509-10

cf. also:
(12c) CN 471-2 quoted IV.1.2 (13c) GB 800-1
Brut 1172-3 AY 2520-1 quoted IV.1.2
En 280-2 AetN XXVII 15-16
VStT 351-2 MR 11007-8
RD 2032-3

Bourc also occurs in formulae containing chastel and cité as well as vile:

(12c) N'i remaint a gaster burc, chastel ne cite;
Horn 1758
Vint bours avoit et chastieus trente
et chites quatre en Lombardie ...
RD 1006-7

(13c) ... rices castiaus,
viles plusors et bors mult biaus.
AY 7383-4
... es bours, es chasteaus, es citez
faz mes sales e mes palais ...
Rose 11706-7

cf. also:
(from 12c. texts) (from 13c. texts)
Brut 968-9, 1994 quoted IV.1.2 GP 500-2, 2628-9
A fifth term denoting "town" is recet, which is found only in a few twelfth century texts. For example:

E Jocelins i est de part le rei venuz:

tuz les recez le rei li aviez defenduz,
viles, burs e chastaus; mar i sereit veiz.

... remetés jus vos armes que avés prises;
n'istra hui chevaliers de cheste vile:

(of Orleans)

cf. ChCh 5514-7, 5521-3

Seven terms are used in our texts to denote "village".

The most frequently found of these is vile, which occurs mainly
in twelfth century texts:

(12c)... il pristrent un port qui mut lur fud eisiez,
    kar de vile et de gent fud aukes esloigniez.

La vile si ert en un bois;
mout i ot gelines e cois,
enues, malarz et gars et owes;
et messires Coutenz des Noes,
uns vilains qui mout iert garniz,
manoit mout pres dou plaissaSs.

(12c) ChG 3406-7  (13c) OD 785-6
GA 1786-8 quoted II.3.3(i)
Horn 4879-80
Ren I 832-3 quoted II.3.3(i)

III.11.2
Occasionally vile is qualified by champestre:

(12c)... ça jus a une valee ...
ou l'en amaine sovent pestre
l'aumaille de ceste chanpestre
vile qui est ici delez.

(12c) Ren XIX 17414-5
(13c) NR 11011-4

III.11.3
Vilel, a diminutive form of vile, we have found only in the plural
in Guillaume de Palerne:

(13c)... oës
    del leu qui estoit repairiés
    de la viande qu'ala querre
    par les vilaus et par la terre

19 v. also III.11.8
Vilete, another diminutive form of vile, occurs in three thirteenth century texts. For example:

---
plus avra or que tu argent,
et plus cites, bors et chastiaus,
que tu viletes ne maisiaus.

---
mais li rois avoit ja pris roy
de logier entre .ii. viletes
a .iii. petites lieuetes
de Traversses devers la mer.

---
Bourc, qualified by petit, has the sense "village" in this passage from the Vie de Saint Thomas where Becket writes to the King:

---
- Nient plus qu'un petiz burz puuet l'onur abaisier
del regne, plus ne deiz, Reis, par nul enconbrier
les dreiz de saint'iglise abatre ne changier.

---
Casal, in the sense "village" is found in two of our texts:

---
- ne te laira ne cite ne cazal

---
... et puis aprez si s'en tornerent
par un cassal mout ancien
que destruit avoient paiien;

---
Far cel casal li rois trepasse;

---
(On return from River Jordan)
III.11.7.

Line 784 of Guillaume de Dole in which plaissie has the sense "village" is quoted in II.3.4.(viii))

III.11.8.

Vile and bourc occur several times in formulae which mention such country phenomena as woods, plains, etc. For instance:

(12c)  
Lo païs trovent molt salvage;  
ne voient borde ne meison
ne borc ne vile, se bois mon.  

(13c) ...qu'il ne congnut ne bos ne plain,
bourc ne ville qu'il voie a l'œuil ...

En 280-2

(13c) ...qu'il ne congnut ne bos ne plain,
bourc ne ville qu'il voie a l'œuil ...

GB 800-1

cf. also: (13c)  
Ecc 3123-7
AetN XXVII 15-16 quoted IV.1.2
NR 11007-8 quoted II.3.3(i)

III.12.

Below is a diagram showing the approximate distribution of terms denoting "fortified town".

\[
\begin{align*}
\text{(fort) cite} & \quad \text{chastel} \\
\text{forte} & \quad \text{tours} \\
\text{(col) ile} & \quad \text{recet}
\end{align*}
\]
(III.12)

Vile, cite and chastel, the three most frequent terms denoting "town" are also used to refer specifically to a fortified town. In this case vile and cite are often qualified by an adjective such as fort, garnie, defensable.

III.12.1.

In the following examples vile refers to a fortified town:

(12c) Bien en i morut quinze mile,  
nes pot guarir chastel ne vile.

Brut 5911-2

Trestote ont la vile guastee,  
les forteneres ont fondues  
e les riches tors abatues:  
(then after reconstruction)

Fort vile avons e bien guarnie ...

3231

(13c) Tant ont erré les murs en voient  
et les breteches qui verdoient ...

GP 4641-2

Bien samble vile deffensable ...

4649

(Palerne)

... li quens Bougars de Valence faisoit guere au  
conte Garin de Biaucaire si grande ... qu'il ne  
fust uns seux jors ajornes qu'il ne fust as  
portes et as murs et as bares de le vile a  
cent cevaliers ...  

Aeth II 1-4

cf. also:

(12c) CN 922-7 cf. 904 (13c) EnFG 1998-9

Theb 1131-2; 7911 Perc(c) 6192-7

Guigemar 873-9 Durm 4343-6

Yv 876-9, cf. 1280-1 AP 718-9 cf. 688-93

RC 1444-5

Perc 2590-2
Cité in the examples below refers to a fortified town:

(12c) - Fustu a Nymes, la fort cité garnie?

La cité prist par traision,
tot cravanta, tors et donjon...

... si s'estoit dedanz Londres mis
por la cité contretenir...

Cliges 1056-7

(13c) ... li Chevaliers au Dragon...

fist dedens les îles de mer
une cité faire et fremer
de tours, de murs, et bel et gent...

8981-3

... Babiloine, la fort cité loce...

PR 508

... la cités qui mout bele estoit...
de grans fossés iert bien fermee
et de haus murs avironee.

Durm 10820-2

cf. also:
(from 12c. texts)            (from 13c. texts)
Rol  4-5; 3652                Aden  1300-1; 1399
ChG  110                     FR    204-5
Brut 3745-8, cf. 5539-42      Jouv  3593-5
En   6833-5                   Rose  9647-9
Troie 4207-10                 Horn  quoted II.3.3(ii)
Eliduc 146-150                ChA  . 999
Chastel is used of a fortified town somewhat less frequently than vile and cite. For example:

(12c) Guigemar ad la vile assise:

\[ \text{Le chastel a destruit e pris} \ldots \]

\[ \text{875} \]

\[ \text{879} \]

A tant un biel castel coisirent,

\[ \text{outre un pont et une eve virent.} \]

\[ \text{Bel I} 2493-4 \]

(A following description mentions
tors, murs, donjons etc.)

\[ \text{Molt ot en la vile maisons} \ldots \]

\[ 2498 \]

\[ \text{molt rices borgois i avoit} \ldots \]

\[ 2500 \]

\[ \text{Li castials ot non Galigans} \ldots \]

\[ 2507 \]

(13c) Tintagel esteit un chastel

\[ \text{ki mult par eft e fort e bel;} \]

\[ \text{FTO} 99-100 \]

\[ \text{Nuveles demande e enquert} \]

\[ \text{del rai Markes e u il eft.} \]

\[ \text{Hom li dit k'en la vile esteit} \ldots \]

\[ 145-7 \]

cf. also:

(12c) Brut 8619-20, 8623

\[ \text{Guigemar} 863-4, \text{cf. 871} \]

\[ \text{Perc} 6659-73 \]

(13c) Esc 790-1

\[ \text{RV} 4647-50 \text{ quoted} \]

\[ \text{II.3.3(ii)} \]

\[ \text{PrTr § 354, 10} \]

\[ \text{GCh 3078-9} \]

\[ \text{AP 671-3, 692-3} \]

III.12.4.

In the two examples below ferméte is used of fortified towns,

\[ \text{showing that uppermost in the authors' minds is the idea that such} \]

\[ \text{towns are in fact also strongholds:} \]

(13c) - Puis que il virent Rollant de ci torné \ldots

\[ \text{Adel} 287 \]
(III.12.4.)

si rasaillirent ceste grant fermeté ...

an mains d’un mois sessirent la cité;

(pagans retook Narbonne) v. also AdéN 1984-5; 261-3

Ja porés veoir le chastel, en tot le siècle n’a si bel.
La vile est trop bien assie, si ne dote ost ne chevacie. Assés près de la fermeté, voit un chevalier arresté...

III.12.5.

Similarly, in this passage, a fortified town is referred to as tour.

(13c) ... en la vile ot maint baceler qui acesmé sont de jouster ...

pour nule rien ne remansissent, s’il s’en peussissent fors issir, mais li rois ne le vaut souffrir.

Une capele ... fors del castel estoit.

... ceste tors est bien enfermee

cf. perhaps FTO 99-100, 104-6.

III.12.6.

In Florence de Rome a fortified town is referred to as recet:

(13c) ... car en celle forest ot un recet mout grant: toz fu cloz a bretaches et de mur ausiment; ... et viennent au chastel, qui siet en la gaudine; assez i ot bretaches et une tor perrigne. De la vile ist Tierri ...

Fr 4145-6, 4229-30, 5967
The town, as presented by the authors of our texts, may be conceived as divided into these four areas:

a) the centre

b) the outer part, as opposed to the centre. Where the town is fortified this area is inside the fortifications.

c) where the town is fortified, the area immediately outside the fortifications.

d) an area of municipal jurisdiction, extending a certain distance out beyond the town itself.

References to the two last areas are much less frequent than those to the first two.

These two diagrams show which terms may be applied to each area:

20 N.B. (i) Sometimes baile/bourc/vile are clearly shown to be within fortifications:

<table>
<thead>
<tr>
<th>Term</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>baile</td>
<td>EN 9628-32, AP 688-9, 691-3</td>
</tr>
<tr>
<td>bourc</td>
<td>Rol 2698-93, Perc 6670</td>
</tr>
<tr>
<td>vile</td>
<td>En 445-6, Perc(c) 6193-7, 6420-1, 7542-3, AP 718-9, Escan 17790-3</td>
</tr>
</tbody>
</table>

(ii) Sometimes bourc is clearly shown to be outside the fortifications:

e.g. Yv 3766-9, 3887-91, FrTr § 388, 1-3, §390, 1

(iii) On many occasions, however, it is not clear whether this outer part of a town denoted by baile/bourc/vile hors is within fortifications or not.
Since contrasts made between areas (a) and (b) employ particular pairs of words, it will be more convenient to deal with all these terms in alphabetical order.

III.13.1. **Baile.**

(i) **Baile** may denote an area inside the fortifications of a town. For example:

(12c) Eneas ... fait ... eschielles al mur drecier;  
donc a lo fou fait aporter;  
tot lo baile a fait alumer.  
(Eneas sets fire to Laurentium)  

En 9628-32

(13c) ... li chevaliers eranment  
dedens le premier baile entra ...  

AP 688-9

si furent les portes fereuces.  
Il a les rues trespasees ...

691-2

cf. Theb 5533-6

(ii) But the area denoted by baile may be less precisely located, as here:

21 cf. II.3.1(vii)a : baile = a constituent part of a stronghold  
viz. the area immediately inside the outer wall, or between inner and outer fortifications.
(III.13.1(ii))

(12c)  el baille esteient li borgeis.
Li chasteaus ert toz noveaus freis,
de totes parz ert en pendant ...  
(of Monflor)  Theb 2691-3

(13c)  ... Grifon et Romain sont ensamble arive;  
... sont ou baille entre
devant Coutentinnoble, la mirable cite.  
FR 3111-3

III.13.2.
Banlieue denotes the area of municipal jurisdiction. In the
Jeu de Saint Nicolas the King says to a tarrying messenger:

(12c)  - Va t'en, je te cuidoie ja dehors le banlieue.  
JStH 247

cf. (13c)  ... prez furent loing d'une liue  
de Bauborc, fors de la banlieue ...
Escan 4451-2  
v. also 20566-9


(1) Used of the outer part of a town, bourc is contrasted with
the centre denoted by chastel in these passages from twelfth
century texts:

... la biere an la cite antra ...  
En 6236

Li rois ert amont el chastel,  
el borc of la moise grant... 6242-3

... tant qu'il vit un chastel molt fort ...  
Perc 6659

Issi li chastiax et li bors estoit toz environ fermez. 6670-1

cf. Yonoc 358, 370, 372 quoted II.3.3(iii)
(III.13.3.(ii))

(ii) Bourgeois (the inhabitants of a bourc) may also be contrasted with the centre of a town denoted by chastel:

(13c) —et nous irons cies un bourgeois ...

Car ce ne seroit mie bel que nous alissons u castel, por nul besoing, prendre l'ostel avuec vostre anemi mortel. 1673-6

(iii) Bourgeois may also be contrasted with the centre of a town denoted by cité:

(12c) Tant chevalcherent que en Sarraguce sunt, passent x. portes, traversent iii. punz, tutes les rues u li burgeis estuant. Cum il aproisment en la cité amunt, vers le paleis ofrent grant fremur;

Rel 2689-93
cf. (12c) TB 1030-4

(iv) Bourc may be used of the outer part of a town, where no contrast is made with the centre. For instance:

(12c) Devers le burc sunt li mareis e les forez e les difeis;
(during description of a cité)

Yomec 363-4

Li traitor bien se desfandent qui secors de lor gent atandent, qui s'armoient el borc aval.
(During the siege of Windsor)

Cigès 1931-3

(13c) ...le bon cheval ne pot onques retenir por rienz qu'il peust; ainz vint, maugre qu'il en eust, à Carlion, el borc plus grant.
(Gawain has to have a rein mended)

Escan 13344-7
(III.13.3(iv))

cf. also:

(12c) Roll 972-3  
Lanval 548, 575-7, 601  
VSTT 2026 quoted V.3.3  
Joup 831-4  
RM 5441-4 quoted V.3.9.

(v) Mention is sometimes made of hostelries being situated in the part of a town referred to as bourc. For example:

(12c) Sun ostel fu chies un burgeis ...

Eliduc 133

a sun manger feseit venir
les chevalers mesaeisiez
qui al burc erent herbergez. 138-40

(in Exeter : cite/vile)

Mandez R. el borc a son ostel.

RC 5814

(13c) Chevalier de pres et de loig
emplent ces ostex par le borc.

GD 2066-7

(at Saint-Trond ; vile/chastel)

cf. also:

(12c) Erec 6362-3, 6392-6  
Erec 758-9; 2858-9

RC 5770  
GD 2157-9; 2160-6;
2174-81; 2364-5

(vi) In these two passages bourc denotes an area outside the fortifications:

(12c) (of un fort recet a un baron l. 3767)

mes fors les murs estoit esrese
la place, qu'il n'i ot remese
an estant borde ne meison. Yv 3773-5
-il n'a lessie vaillant un es
fors de ces murs qui sont remes;
ainz a trestot le borc plené; 3887-9
(III.13.3.(vi))

(13c) ... Tristanz voit qu'il sont ja si adevanci qu'il ne les porroit huimés atendre fors dou chastel ... Cele nuit se hebergierent chiex une veve dame defors ou b orc.

PrFr § 388,1-2, §390, 1

(vii) Maistre bourc denotes the part of the town where hostelries are situated (cf. III.13.3.(v)); for example:

(12c) Estes vos toz les gueriers asamblés. 
El maistre b orc c'est G. ostelez, 
et Gautelès li preus et l'adurez.

RG 4792-4

(in Paris: vile 1. 5204)

(13c) Aymeris est a Saint Denise aleiz, 
el maistre b orc proprisent lor osteiz.

(EnFG) 2271-2

cf. also: (12c) CL 2054-5 quoted V.3.1.

(viii) Bourc may also occur in the plural:

(12c) Alquant ki virent le mur frait es fortelesces se sunt trait, e Bretun unt purpris les burs, e les Romains assis es turs.

Brut 5539-42

(during attack on London)

cf. (13c) Escan 13347 quoted III.3.3.(iv)

III.13.4.

Chastel, denoting the central part of a town, occurs in contexts where it is contrasted either with bourc or bourgeois (v. III.13.3(i) and (ii) above) or with vile (v. III.13.9 (iii) below).

It may also occur referring to the centre of a town, without being opposed to any other term:
(III.13.4)

(13c) - par folie fussiez logiez
lassus amont en cel chastel.

GB 6728-9

(said to Fresne when she takes lodgings in
a ruele povre l. 6710 in Roche-Guyon)

III.13.5.

Cité is found denoting the central part of a town in contrast to
bourgeois (v. III.13.3(iii) above), vile (v. III.13.9.(iv) below)
and vile hors (v. III.13.10.below)

III.13.6.

Donjon, denoting the central part of a town, is found contrasted
with vile (v. III.13.9(vi) below).

III.13.7.

Forsborc indicates, in Durmart le Galois, an area outside the
fortifications of a town:

(13c) ... le cîtes qui mout bele estoit ...
de grans fosses iert bien fermee
et des haus murs avironnee.

Ens el forborc qui mout ert grans
la s'ert logiés li rois Nogans ...

Durm 10820-4

la cîte ne peut assegier
fors que d'une part solement. 10826-7

Ens el grant forborc par decha
s'est li rois Nogans herbergies ...

10842-3

III.13.8.

Tour, denoting the centre of a town, may be contrasted with vile,
v. III.13.9. (viii) below.

III.13.9.

Vile and, less often, bourc may be used to refer to the trading-
(III.13.9.)

(ii) *Vile* may refer to the part of a town where hostellries are situated, as in these passages:

(12c)  
As ostels vont li chevalier  
aval en la vile gesir.  
_Bel I_ 4476-7  
(in the castials of l'Isle d'or l. 1929)

(13c)  
... en la vile n'ot escuier,  
chevalier, garçon ne serjant  
n'i alast mangier tot errant.  
_Esc_ 696-8  
(to Richard's banquet in Jerusalem)

(iii) *Vile* may be used to denote the outer part of a town when the centre is denoted by _chastel_. The opposition of these two terms occurs more frequently in thirteenth century texts, for example:

(12c)  
Einsi vers le chastel s'an vont;  
_Erec_ 5445  
... et les genz, qui sont amassées  
par la rue a granz tropeixax,  
voient Erec ...  
_Erec_ 5448-50  
Erec ot bien, et si antant  
qu'an dit de lui par mi la vile: 5478-9

(13c)  
... devant lui esgarde, si vise  
le chief d'une tor quernelee ...  
_Perc(c)_ 326-7  

un baile de mur ot entour  
où il ot mainte bele tour.  
_Dedens_ ot mainte bele sale,  
je quit que dusques en Tesale  
n'avoit _chastel_ mius compasse.  
_Soz_ le chastel al mien pensé  
avoit vile que si tres noble  
n'avoit dusqu'en Constantinoble ... 331-8

22 cf. III.13.3.(v)
... mais onques vile miex seoir
ne virent en noble montaigne
ne fremee de miudre ovraigne,
de .iii. paires de murs ... fols.

... et se la vile estoit bien close,
li chastiauz ert trop mix assez,
a .iii. paire de bonz fossez ...

(Traverses)

cf. also:
(12c) En 445-6, 550, 557-9
(13c) Ren XI 11632-5

Esc 8202-5 cf. 8091, 8102
Perc(c) 6453-7, 7542-3, 7638-9, 7656-7, 7664-5 quoted IV.1.13.

Durm 4395-6, 4444-5
AP 671-5, 689-93, 718-9

(iv) Vile may also stand in opposition to cite which denotes the centre of a town, as here:

(13c) A fait li bons quens les gens querre
par la vile et par la cite.

Esc 690-1

cf.en la vile n'ot escuier ...

696 etc. quoted III.13.9(ii)

(Richard in Jerusalem)

Opposition between vile and cite occurs in two of our texts in references to Arras. For example:

(13c) ... et sa cite ot non Sarras,
qui adont valoit mius d'Arras
de cite et de noble vile;

Perc(c) 10367-9

23 v. A. Guesnon : 'La Satire à Arras au XIIIe siècle'
(v.VIII.1.3(iii)), and further comment in IV.1.4 and 13.
(III.13.9(iv))

cf. (12c) *JStM* 607-8, 613 quoted IV.1.13.

(v) Vile is opposed to court ("court") in *Galeran de Bretagne*:

(13c) Ja n'esconduira riens qui plaise
ou soit a court ou soit en ville;

*GB* 3588-9

(vi) Vile is opposed to donjon in *Le Bel Inconnu*:

(12c) A tant un biel castel coisirent,
outre un pont et une eve virent.
Les tors estoient bien antisses,
bienn faites environ aisses,
s'ert de haus murs clos li donjons.
Molt ot en la vile maisons ... 

*Bel I* 2493-8

molt rices borgois i avoit,
dont la vile estoit bien puplee. 2500-1

(Galigans)

(vii) Vile is opposed to palais 24 in *Robert le Diable*:

(12c) ... mais laist l'en aler et venir ... 

*RD* 1163

par le palais et par la vile ... 

1165

(viii) Vile is opposed to tour in this passage from *Perceval*:

(12c) Le siege del chastel esgarde,
qui sor un bras de mer seoit,
et les murs et la tor veoit
tant fors que nule rien a doute.
Et esgarde la vile toute
puplee de molt bele gent ... 

*Perc* 5754-9

ont tant ale qu'a la tor furent.5785

cf. 5878-81

---

24 cf. III.17.1 : palais "main dwelling of town".
III.13.10.

Vile hors is opposed to cité in Clari's Conquête de Constantinople.

(13c) ...me je ne quit mie ... que nus hons conterres peust nombrer mie toutes les abeyes de le chité, tant en i avoit il, que de moines que de nonnains, estre les autre moustiers de le vile hors; Const XCII. 28-32

III.14.1.

Bourc is used in three twelfth century texts to refer to the trading-sector of a town. For example:

(the scene is Orleans : vile/cite/chastel)

... li rois ... son senescal ...

... a fait el bourc un ban noncier.

-- Or m'entendés, fait il, franc chevalier, marceant et borgois, vos del marchié qui les marcheandies savés cachier et vendés vair et gris, hermine chier, les haubers et les elmes et les espieus, et les boins palefrois et les destriers, et l'or fin et l'argent et les deniers, les bacons et les vins, les poisons chiers!

Aiol 3730-40

cf. FB 1046-9 quoted II.3.3.(iv)

RG 1350, 1459, 1483-5

III.14.2.

Vile is used more often than bourc in contexts concerning trade, and like bourc it may refer to a part of a town. For instance:
(III.14.2)

(12c) Sa cité avoit non Cartage ...

En 407
devers la vile erent trîfîre

li mur ...

Li chemins aloît par desoz;
grant marchîe i avoit toz dis;
la vendoit an lo vair, lo gris,
coltes de paîle, covertors,
porpres, pailles, dras de color,
pierres, espîces et vaiselle;
marcheandie riche et bele
i pooit l’an toz tenz trover; 448–455

(13c) (Richard to innkeeper in Acre)
Se li pri k’il se travaut
itant qu’a son mareschal aut
en la vile achater chevaus ...

Esc 429–31

(The innkeeper comlles)
Il a tos les cochons mandês
ki en la vile sont et mainent,
ki tant vairs et sors les amainent
que tos en est plains li marchiés ...

436–9

Sometimes, when a town has already been referred to as chastel or cité, vile is used as soon as its commercial activity is mentioned. In some such cases vile might refer to a particular part of the town, but the important thing to notice is the term’s frequent connection with trade. For example:

(12c) - Fus tu a Nymes, la fort cité garnie?

CN 903

Di moi, vilain, des estres de la vile.
Et cil responnt :

- Por un denier dos granz pains i veîmes;
la deneree vaut dos en autre vile;

908–11
(III.14.2)

Par mi la vile en est le cri alé:
- Marcheant riche de cel autre regné
tel avoir mainment, onc ne fu tel mené;

1075-7

(13c) - Jusqu'a Pavie la fort cité losée

AdeN 1399

Par la cité herbergent li baron. 2150

(Aymeri's messengers refuse the hospitality of
Boniface of Pavia, who orders his traders to
charge exorbitant prices:)

Et Boniface s'en vet endementiers;
devant lui fet mender les bolengiers,
et toz les fevres, et toz les taverniers,
toz les ciriers avec les poisoniers,
ceus qui fein vendent, et toz les aveniers,
ceus qui char vendent, et avec les merciers,
les peletiers et les cordoenniers,
toz ceus qui font en la vile mestiers.

2121-8

Mout fu noble cele cite
et de tres grant auctorite
et plaine de granz manadises
et de riches marcheandises,
car maint marcheant i hantoient
qui d'estranges terres estoient ...

Escan 17839-44

Si en valoit la vile miex,
car la ou teles genz s'aairent
ne marcheandises repairent
vaut miex li liex et le doit faire.
Pour ce fu de tres grant affaire
Traversses et vile trop bele ...

17852-7

mais on crefst a mult grant paine
qu'en la vile peüst avoir

Tel[r]ichece ne tel avoir. 17860-2 etc.
Vile is used in an unusual way in the following passage from Partonopeus (dated by Levy 1198) where plans are being made for a Whitsuntide fair:

De la Pentecoste en un an
soient ci assanblé par ban
de partot tuit li marcheant
qui de ma dame sont tenant,
qu'il viengnent par terre et par mer
et facent o els aporter
quanquë il ont sox ciel a vendre ...
Et quant li marcheant venront
sor cele mer, es prez amont
facent tendre lor pavelions,
lor tres, lor loges, lor maisons,
et facent vile bele et grant
contre ceste ça devant ...

25 A. Fourrier quotes this passage from Partonopeus on p. 332 of Le courant réaliste ... (v.VIII.1.4(iii)). He uses Ms. G:
B.N. fr. 19.152 (anc. 1830 et 1239)

26 ed. A. Hilka (v.VIII.1.4(i))
III.15.

In some passages describing markets, and in other passages also, we find references to stalls or shops. The terms occurring in our texts to denote "stall/shop" which interest us are those which occur elsewhere in this study with other meanings. These terms are, in alphabetical order, loge, maison, ostel and repair. Illustrations of their use in the sense "stall/shop" are quoted or referred to below:

(c.1200) Atant viement a un ostel,
    u on vendoit et pain et el,
    vin et cervoise et makeriaus.
    Le Vilain de Parbu (B) 53-5

(c.1200) ... a un marchié annel;
    ainz n'ofstes parler de tel;
    ainz n'i ot estal ne bojon,
    ne n'i ot loge ne maison,
    changes, ne table, ne repair,
    ou l'an vandist ne gris ne vair ...
    Li Sohaiz desvez (B) 73-8

27 v. W. Rothwell: 'Bureau' Medium Aevum XXIX (1960) pp.102-114, an article mentioning also the terms comptoir, escriptoire, estude and tablier, and 'Some aspects of the semantic field of tabularium in Medieval French and Provençal' Archivum Linguisticum 13 (1961) pp.129-144. This latter article deals with the terms estal, banc, chambre, eschoppe, establi, fenestre, bureau, boutique, ouvvoir and changes, taking examples from texts which date from the twelfth to the sixteenth century.
(III.15)

Tant va par la vile querant
qu'il entra en une maison.
(to buy some lamb) Des deus Anglos ... (R) 32-3

cf. also:

(12c) FB 1046-9 quoted II.3.3(v) (estal)
Partonopeus: passage quoted II.14.2 (loge, maison)
Ren 1 2292-3 quoted II.3.3(v) (Maison)

(13c) D'Auberee ... (R) 100-1 (maison)
Const XXV 19-20, 34-5 (maison)

and a passage from Rois quoted by Godefroy, vol. V, p.15, who defines loge as "boutique".

III.16.

The terms denoting constituent buildings of a town which interest us here are, in alphabetical order: berfroi, donjon, estage; herberge, herbergement, herberjage, loge, maison, manage, mandement, manoir, ostel, palais, sale and tour. The two which occur most frequently in this context are maison and tour; for example:

III.16.1. Maison:

(12c) E li feus est el chastel pris,
del castel se prist en la tur
e as maisuns ki sunt entur.

Brut 7646-8

... asez pres ot une cite,
de mur fu close tut entur,
n'i ot mesun, sale ne tur,
qui ne parust tute d'argent;

Yonec 358-61

28 because they occur elsewhere in this study with other meanings. Buildings with specialised functions such as the church, bell-tower and windmill, are denoted by terms which do not occur in other contexts: v.II.3.3(vi)
(III.16.1)

(13c) ... ont toz les pignons des mesons

fet par richece encortier.

(in Mayence)  \[\text{\textit{vStB} 4185-6}\]

cf. also:

(12c)  \[\text{\textit{VStB} 273-4, 278 quoted III.16.3.}\]
\[\text{\textit{Trois} 1147-8, 1153-4 quoted II.3.3(vi)}\]
\[\text{\textit{Perc} 1752-4 quoted II.3.3(vi)}\]
\[\text{\textit{Bel I} 2779-82 quoted II.3.3(vi)}\]

III.16.2. Tour:

(12c) La dame fu sur une tur,

bien choisi les suens e les lur.

(in Nantes la cité) \[\text{\textit{Le Chaitivel} 107-8}\]

\[\text{En la vile ot cent tors vermelles ...}\]

\[\text{\textit{Bel I} 1897}\]

(13c) -si vi ci devant un castel, \[\text{\textit{AP} 3987}\]

Onques en toute vostre vie,

de beles tors, de riches sales ...

\[\text{3990-1}\]

n'en veîstes seulement sis
qui si fusœnt a droit assis. 3993-4

cf. also:

(12c)  \[\text{\textit{En} 459-60 quoted III.16.4.}\]
\[\text{\textit{RC} 1481-2, 1486-7 quoted II.3.3(vi)}\]
\[\text{\textit{Perc} 1752-3, 1762-3 quoted II.3.3(vi)}\]

(13c)  \[\text{\textit{Esc} 4376-7 quoted II.3.3(vi)}\]
\[\text{\textit{FR} 3185-6 quoted in III.16.3.}\]
\[\text{\textit{MR} 4993, 4977-9}\]

III.16.3.

Palais also occurs frequently denoting a constituent building of

a town. For instance:

(12c)  \[\text{\textit{Paleiz} v'eient tuz a marbre,}\]

n'i out maisun faite de arbre;

\[\text{\textit{VStB} 273-4}\]

\[\text{... en la citet ...}\]

\[\text{278}\]
(III.16.3)

... mout i aveit de beaus palais:
   si riches ne verreiz ja mais.
   (in Troy)              Troie 3031-2

Par mi Coutentinnoble c'est li ouz espenduz,
   n'i a tor ne pales que ne soit retenus.
   FR 3185-6

cf. also:
(12c) Troie 1153-4 quoted II.3.3(vi)
     Brut 10207-10
     Perc 1752-3, 1774-5 quoted II.3.3(vi)
     Bel I 2779-81, 2783 quoted II.3.3(vi); 2810-3
(13c) MR 4977-81 quoted III.21.1.

III.16.4.

Sale is often found denoting a constituent building of a town.
For example:
(12c) Or ont Françoys la cité aquitée,
   les hautes tors et les sales paveses.
   CM 1463-4

Grans rues ot an la cité
   et pales riches a plante,
   borjois menant, sales et tors ...
   En 459-61

cf. also:
(12c) Yonc 358, 360-1 quoted III.16.1.
(13c) GP 4641-4 quoted II.3.3(vi)
     RV 4647-50
     AetN XXXVII 1, 3-4 quoted III.16.7
     AP 3987, 3990-4

Other terms used of constituent buildings of a town will now be
dealt with in alphabetical order:

III.16.5.
Berfroi : (13c) GP 4641, 4643-5 quoted II.3.3(vi)

III.16.6. Donjon:
(12c) Troie 1147, 1153-4 quoted II.3.3(vi)
III.16.6.  

Bel I 2779-83 \{all quoted II.3.3(vi)

(13c) GP 4645

III.16.7.  

(estage = ) Estage
(13c) Nichole li preus, li sage,  
est arrivee a rivage. 
voit les murs et les astages  
et les palais et les sales; 

Aeth XXXVII 1-4

III.16.8.  

Herberge:
(12c) Clermont lesserent e Monferent a destre.  
La cit lessierent e les riches herberges; 

CN 833-4

III.16.9.  

Herbergement:
(12c) Pur les riches herbergemenz ... 

Brut 10237

pur les bels bois, pur les bels prez ...  
10239

vout Artur la sa curt tenir. 10241 
(at Karliom)

III.16.10.  

Herberjage:
(13c) Mout est li castiax deliteus ... 

MR 4993

De l'autre part sor le rivaige  
sunt li mur et li herbergaige ...  
4977-8

III.16.11.  

Loge:
(12c) Li quens R., qui le coraige ot fier,  
a fait le feu par les rues fichier.  
Ardent ces loges, ci fondent li planchier; 

RC 1431-3

(the burning of Ofri)
III.16.12. \( \text{(menage=) Manage; } \)
\( (12c) \ldots \text{bels menages a grant plente ot la dedanz an la cite. En 463-4} \)
\( \text{(in Carthage)} \)

III.16.13. \textbf{Mandement:}
\( (12c) \ N'i ot maisun, sale ne tur, ki ne parust tute d'argent; mult sunt riche li mandement. \textbf{Yonec 366-8} \)

\( (12c) \ldots \text{onc n'i remest meison entiere ne mur ne temple ne maisiere, ne bon palais ne bel maneir.} \textbf{Troie 2787-9} \)
\( \text{(after the sack of Troy)} \)

III.16.15. \textbf{Ostel:}
\( (12c) \ldots \text{puis chevauchent par la cite. Totes les rues trespasserent, mainte richece i esguarderent, maint riche ostel e maint vassal ...} \textbf{Troie 6484-7} \)

III.17. 

Below is a diagram showing the approximate distribution of terms denoting "main dwelling of a town":

\( \text{(28)} \)
By far the most frequent, and also the least ambiguous term to denote the main dwelling of a town is palais, of which abundant examples may be found throughout the period. Thus:

(12c) Li empereres est repairêt d'Espaigne
e vient a Ais, al meillor sied de France;
muntet el palais, est venut en la sale.

Rol 3705-7

... il en la cité entrerent ...

Troie 1176
desci qu'il vindrent el palais
ou Oêtès li reis esteit,
qui un grant plait le jor teneit.

1182-4

Li criz live par la cité ...
tuit en corent droit au palés,
li rois fu molt fel et engrés;

TB 827, 861-2

(13c) .xv. jors sejorna par conte
li quens et ses gens ou palais.

Esc 1428-9

(Richard stays with the Emperor of Rome)

(li empereres ...) s'en ala dusques au moustier
sainte Souphie par uns alooirs qui aloient de
sen palais dusques au moustier.

Const. XXIII 1-5

c.f. Also:

(from 12c. texts) (from 13c. texts)

VStB 273-4, 279-80 Ren IX 8791-2 29
CL 164;1600-2,1605-6 GP 1302-3; 4651
quoted V.3.1.
ChG 1236-7; 2440-2 EnvG 1323-6
CN 34-5 GB 3476-7 quoted V.3.7.

29 palais here refers to the dwelling-quarters of Haupertius
Tour may also denote the main dwelling of a town. In most cases it in fact denotes the inner stronghold of a fortified town; however since this keep contains dwelling-quarters, it is because emphasis is laid on the fact that the king or sire de la vile also lives in the tour that we may consider that in the examples below the term denotes the main dwelling of the town.

(12c) - par nos vos ofre lo sejor
ansamble li anz an sa tor;
(Dido invites Eneas) En 659-60

Merfadus dedenz la tur
le hebergat a grant honur. Guigemar 755-6
(in chastel l. 873/vile l. 875)

(13c) Li rois Mars sist devant sa tour
et la rofne sist a destre.

(at Lancten)
Il a les rues trespasees
tant qu’il vint amont u castel.
Devant le tor en un prael
seoit li sire avuec sa gent; AP 692-5
(III.17.2)
**cf. also:**

<table>
<thead>
<tr>
<th>(12c)</th>
<th>(13c)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theb</td>
<td>647, 655 cf. 779-80</td>
</tr>
<tr>
<td>En</td>
<td>8047-9</td>
</tr>
<tr>
<td>Troie</td>
<td>1182-90</td>
</tr>
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<td>ND</td>
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III.17.3.

Donjon, like tour, in fact refers to the keep of a fortified town, but the passages below show that this may also comprise the main dwelling:

(12c)

Quant l’arce vesques ot monté le donjon, as tables trouve dant Gerart, le baron, et chevaliers entors et environ.

Riche home semble quil voit en sa maison.

(at Vienne) ChA 1102-5

(13c)

... mais Nicoleté la prous est a Cartage el donjon, car ses pere l’aimme mout qui sire est de cel roion.

AstN XXXIX 24-7

**cf. also:**

<table>
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<th>(12c)</th>
<th>(13c)</th>
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<tr>
<td>Troie</td>
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<tr>
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III.17.4.

Chastel in the example below refers to the central part of Arques (cf. III.13.4.) However since the seigneur de la vile l. 8091 is shown to live in the chastel, and because of the similarity between this passage and other quoted above (in III.17.2 and 3: e.g. the chastelain playing games with his knights), we may consider
(III.17.4.)
that chasteel here denotes the main dwelling of the town:

(13c)   Atant s’en sont alé andui
        la sus el castel, main a main.
        Soi tiers truevent le castelain
        de chevaliers jouant as dés;

        Esc 8100-3

cf. (13c) GB 7714-5 quoted V.3.7.

III.17.5.

Sale denotes the main dwelling of a town in this passage where it
is in apposition to palais:

(12c)   Il est issu fors del paleis,
        dreit as malades est venu:

        VeStG 570-1
        Querant le vunt par la cité...

        711
        Quant veient ke nel truverunt,
        en la sale repeiré sunt. 715-6

cf. (12c) Bel I 2811-3, 2815-6 where sale is again in apposition
to palais, and this passage from Horn:

(12c)   Pus s’en vunt vers la cort par le chemin charal
        tant qu’il sunt descenduz a la sale real.

        Horn 200-1
        Herlaund entre el paleis, e trestuit communal,
        e vint devant le rei ... 208-9

In the rest of Horn sale (like palais) means “room”, and it
may do so here.

III.17.6.

Mandement, qualified by some superlative adjective, may refer to
the main dwelling of a town, as here:

(12c)   A Aubeville sont venus liement.
        Il descendirent el plus haut mandement;

        EC 6844-5

(13c)   En son plus maistre mandement
        est l’emperere avec sa gent ...
(III.17.6.)

cf. (13c) Adef 1204-6

III.17.7.

Manage, qualified by maistre, has this sense in Horn:

(12c) Dreit al rei sunt venu a sun mestre manage;
(of the invaders' interpreters)

Horn 1353

III.17.8.

Mermande, used in apposition to palais, refers in Florence de Rome to the main dwelling of Constantinople:

(13c) En la haute mermande, qui est grant et quarree ...
la s'en montent Grifon comme gent afree ...
(Romain) le pales asallirent ...

FR 3142, 3145, 3154

III.17.9.

Manage, qualified by maistre, has this sense in Aymeri de Narbonne:

(13c) (Charlemagne ...) s'apansa de merveillex barnaje
c'a un des pers qu'iert de grant vaselaje
donra la vile et le mestre manaje ...

Adef 323-5

cf. - Tenez Nerbone et le palais marbrin ;

383

III.17.10.

As we have seen, apart from the most frequent term palais, the terminology of this unit is at times confusing, chiefly because it is often impossible to see any clear distinction between the keep of a fortified town and the main dwelling.

(i) Nevertheless, we are sometimes fortunate in finding a writer who distinguishes himself between the keep and the main dwelling. For example:

(12c) - Lasse, fait ele, quel dolors
iert, quant charront ces beles tors,
(III.17.10)
cist riche mur e dez maisons
e cist palais e cist donjons!

Troie 4897-900

(Cassandra's prophecy)

(13c) Charles parole a la fiere vigor:
-Aymeri frere, molt avez bele tor,
riche cisté, biau palès, riche ennor.

Aden 1252-4

(Aymeri is left in possession of Narbonne)

cf. also:
(12c) RC 1932-3 (13c) GP 4651-4

Durm 9382-5

(ii) Occasionally a single term clearly embraces both the keep
and the main dwelling, as in this passage from Troie:

(12c) De l'une part sist Ylion,
de Troie le maistre donjon.
Cel fist Frianz a son ues faire ...

Troie 3041-3

(i.e. for private dwelling)
Les batailles e li crenel
furent tuit ovré a cisel. 3085-6

... tote rien par semblant manace:
manacier puet, que rien ne crient ...

3092-3

(iii) But sometimes, although two terms are used, it is difficult
to tell from the context whether this is because a
 distinction is being made between the keep and the main
dwelling, or because the author is using repetition, that
is, employing two terms for the same thing. Here are some
examples of such ambiguity:

(12c) A une part de la cité
asist Dido sa fermeté;
tors i ot forz et bon donjon...

En 497-9
The diagram below shows the approximate distribution of the terms most frequently used to denote "dwelling".

A great many terms are used in our texts to denote "dwelling". This section contains all terms meaning "dwelling" in a general sense; that is, excluding the specific senses of "dwelling in a town/in the country" etc., which will be dealt with later.
The four terms most often found denoting "dwelling" are, in order of their approximate frequency, maison, ostel, manoir and repaire. We shall deal first with these four terms, next with chastel and recet, and finally with the numerous less frequently used terms.

Maison is the most frequently found of all the terms denoting "dwelling" and occurs throughout the period. For example:

(12c) bien devriez et par reison
vostre ostel prandre an ma maison ...

Rec 1255-6

- Cinc anz ad ja este od mei en ma mesun ...

Horn 3624

(of mes voisins)
- s'il me cagiet a coite d'esperon,
  jo revenoie la nuit a ma maison;
  mais cist paien, ou nos nos combaton,
  se il nos cacent, dites ou nos fuiron.

ChA 5019-21

(13c) Or sachies que richement robe
Guilliaumes la maison le roi.

(when he steals Aelis) Esc 3986-7

(the fishermen) metent jus le roi devant
une de lor maisons ...

PrTr § 44, 16-17

(Lord of Fayel to the châtelain of Couci)
- mais je voel ... c'uimais demorés ...
  jusques a vo maison a loing.

Os 484-5, 487

cf. also:
(from 12c. texts) (from 13c. texts)
StA 216-7 PTO 135-8
Adam 491-4 Ren X 10416-8
Theb 301-4; 2705-6 GP 215 quoted V.3.6.
En 280-2; 3525-6, 3533, GB 22-4
    3602-6
(III.18.1.)

Maisonete, the diminutive form of maison, occurs in this passage from Escanor:

(13c) ... vint a une maisonete
ou il ot une chapelete

(cf. ...) assez prez de cele maison ... 24965

III.18.2.

Ostel is also widely used throughout the period. For example:

(12c) ... sur l'autel fist present
chascun an un denier d'argent
de chascun hume hostel tenant
dedenz sa baillie manant.

A sun ostel ariere vait. Le Freisern 192
(the abbey-porter)

(13c) - et par moi avras l'ors en sel
tot coiement a ton ostel.

(renart to vilain)  19875-6
(III.18.2)

De son houestel jusques Orliens

n'a remès barons ...

dame ne pucelle qui n'aillé

a la court Brundoré le fort.

sa venue nullui ne grieve:

cias de l'hosteil mout biel salue.

(The châtelain of Couci visits Payel)

cf. also:

(from 12c. texts) (from 13c. texts)

En 1955-7 De Segretain Moine (R) 151

Troie3615-7
Perc(c) 1894-1901

Erec 1405 PrTr § 112, 10

GA 1028-33 Rose 2557-9 cf. 2540

ChCh 940-2 MR 8347-8; 13985-91

VStT 246-8 Escan 9730-5

Yv 260-1

Ren II 3664-6 RN 1996-9

TB 1297-8 CC 2907-9

HD 757-9

Les deus chevaus (B) 222-3

III.18.3.

Manoir occurs widely throughout the period in the sense "dwelling" but is found more frequently in the thirteenth century. For instance:

(12c)  - Oif paradis! tant [par es] bel manoir!

vergier de glorie, tant vus fet bel veeir!

Adam 523-4

A un sien manoir se torna

et longement i sojorna. IG 1001-2

(to convalesce)
(III.18.3)  
(13c)  - Après moi vint a mon menoir,
    si santi les poisons oloir:
        Ren X 9777-8

    la dame reperoit sovent a cort, car ses
    menoirs estoit pres de Tyntailol;
        PrTr § 356, 7-8

    Venus, qui les dames espire,
    fist la son principal maneir;
    principalement vost la maneir.
        (at Cythera) Rose 15668-70

    cf. also:
        (in 12c. texts) (in 13c. texts)
Brut 6901-3 quoted IV.1.8. GP 225-6 quoted IV.1.8.
Theb 3151-4 GD 758-9
Troie 6049-51 Perc(c) 1892-4; 5062-3
Vv 2636-6 quoted IV.1.8. RV 4576-7
Perc 80;3950-3 quoted IV.1.8. Durm 8512-4
Ren XVIII 16975-7 quoted II.1.4. AP 6493 quoted IV.1.8.
ND 4994-5 quoted II.1.4. Rose 17947-8
    Escan 10899-900 quoted IV.1.8.
    RN 2583-5
    GC 4045-6, 4097-8

III.18.4.

Repaque, too, is widely used throughout the period to denote
"dwelling", though it occurs slightly less frequently than the
three previous terms. For example:

(12c)  Cele i ot fet por son repeire
        asez de beles chanbres feire,
        et sale molt grant et planiere.
        ChCh 973-5

(13c)  ...en mains d'uit jors vint au repeire
        mon seignor Guillame de Doile.
        GD 936-7

Illuec esta molt longemant
li cuens por amor de s'amie,
(III.18.4.)

qui sorvenoit a la fefe,
l'aloit veoir en sa repaire.

(Joufrois pretending to be a hermit)

Jouf 2170-3

cf. also:
(from 12c. texts) (from 13c. texts)
Rol 51-2 Ren X 11438-40
Laustic 9-10, 34-6 GB 4382-3
GA 2240-2 PrTr §81, 1-2
Perc 3528-33 GCh 327-9
Ren VIIb 6766-7 NR 1417-8

XVII 16975-7 quoted II.1.4. Escan 14819-21; 14831-5
Rol I 909-14 21559-61, 21567

The following table shows which of the four commonest terms
denoting "dwelling" occur in each text. Where none occurs, the
text is not included. The table also shows that it is possible
for three or four of the terms to occur in the same text, and
that there is therefore no question of mutual exclusion. It is
noteworthy that manoir appears more often in thirteenth century
texts than in those of the twelfth century.

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</table>
Chastel may occur in contexts where it denotes "dwelliae". It is possible that on these occasions the chastel is in fact also a stronghold, but this may or may not be specified. For instance:

(12c) Il les enveie pur Lanval,
      qui asez ad dolur e mal.
      A sun chastel fu revenuz;

      Lors s'en torna en un essart,
      droit devent le chastel Renart
      et vit la cuisine fumer,
      ou il ot fait feu alumer
      ou les angiles rostisoient ...

      Lanval 331-3

(13c) - J'ai un castel moult préz de ci ...

      - Sire, je cu
      ke estes de cest ostel sire;
      - je nel poi de çaiens cacier
      ne jeter de ma maison fors.

      AP 4950

      Ren XII 13117-21

      5026-7

      5046-7
(III.18.5)

cf. also:
(from 12c. texts)

<table>
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<tr>
<th>En</th>
<th>3525-7, 3720-1, 3724-6</th>
<th>Fq15a</th>
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</table>

III.18.6.

Very much less frequently forteresce may be used in contexts similar to those in which chastel occurs denoting "dwelling". On such occasions chastel is in apposition, and it is likely that forteresce has been attracted by it. For example:

(13c) ... tres devant lui enmi sa voie
        trova un chastiel bien seant.
        Un preudomme avoit ens manant.
        N'estoit mie de grant riquece,
        mais biele fu la forterece.
        Lanselos entra en la cort.

            M3  328-33

Et li sire de la maison
vint contre lui jusqu'al perron ...

337-8


III.18.7.

Recet, meaning "dwelling", occurs fairly widely throughout the period. For instance:

(12c) - U fuerz vus, païens chaitifs?
        n'avez recet en cest pais,
        parent, ne uncle, ne casin,
        u vus puissiez revertir.

            GI 438-41
(III.18.7.)

sis recez fu pres de la mer ...

Eliduc 887

cf. Quant avait fete sa priere,
a sa maisun alot ariere.

977-8

(13c) - Retornon dusqu'a nostre recet, et
meton leanz est enfant, et le fesons
morir. (chevalier and wife)

RTIR 825, 18-19

... avoit mis tot son coraige
a un chevalier du pais;
n'ert pas de la vile naifs,
aizn avoit un autre recet
pres de sis limes ou de set.

Des Tresces (R) 16-20

cf. also:
(from 12c. texts)

Brut 3853-4
Brec 3878-80

VStT 4887-8

Yv 5808-11

VStG 1603-4, 1607-8

Ren XVIII 15982-4

TH 3318-9 cf. 3014

(cf. from 13c. texts)

Ren IX 9065-7

XIII 13576-7

MA p.32; p.45

MR 1403-5

Rose 15579-83 quoted IV.1.11.

Escan 810-814, 1478-81

quoted II.1.4.

III.18.8.

In the Mervelles de Rigomer donjon occurs in the company of recet
meaning "dwelling", seemingly attracted by it, as forteresce is
by chastel (v.III.18.6.). Later in the passage donjon assumes
independence:

(13c) - Anuit mais vos herbergoie.

Hout pres de ci enai vo voie
siet mes reches et mes doignons.

MR 1403-5

Or ai talent qu'a mon reparie
vos puisse bien et onor faire ...

1417-8
... quant il vint en sa maison,
mout trova riche le doignon; 1423-4
A tant sunt al mangier assis
ens el doignon qu’estoit massis. 1431-2

The following terms also occur in our texts denoting "dwelling" (in alphabetical order):

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>aünee</td>
<td>dwelling</td>
</tr>
<tr>
<td>borde</td>
<td></td>
</tr>
<tr>
<td>bordel</td>
<td></td>
</tr>
<tr>
<td>boron</td>
<td></td>
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<tr>
<td>buiron</td>
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<tr>
<td>carriere</td>
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<td>convers</td>
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<td>demore</td>
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<td>estage</td>
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<td>giste</td>
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<td>habit</td>
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<td>habitacle</td>
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<td>habitation</td>
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<td>herberge</td>
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<td>herbergement</td>
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<td>herberjage</td>
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<td>loge</td>
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<td>maisons</td>
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<td>manage</td>
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<td>mandement</td>
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<td>mes</td>
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<td>plessié</td>
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<tr>
<td>sale</td>
<td></td>
</tr>
<tr>
<td>tour</td>
<td></td>
</tr>
</tbody>
</table>

In most cases we shall quote one example only of each of these terms, and refer to any similar uses elsewhere.

The only example in our texts of aünee "dwelling" occurs in

Beroul’s *Tristram*:

... uns forestiers ...  TB 1837

tant a par le fuellier seff
qu’il fu venuz a la ramee
ou Tristran out fait s’aünee. 1840-2

30 occurs in our texts in formulae only.
III.18.10.

Borde "dwelling" occurs in formulae throughout the period, almost always in the company of maison. For instance:

(12c) Le pafs trovent molt salvaç; ne voient borde ne maison ...

En 280-1

(13c) Che sont une gent sauvage qui ne erent ne ne semment, ne n'ont borde ne maison ... (of a nomadic people)

Const LXY 12-3

cf. also:

(from 12c. texts) (from 13c. texts)

YV 3773-5 Perc(c) 4916-7
VStG 966-8 RV 4655-6

GCh 2761-3 AP 740-2
Jouf 3623-6

etc.

III.18.11.

Bordel "dwelling" occurs once independently and once in a formula:

(12c) ... car qui veit le bordel sun veisin alûme, il a pour del suen.

VStG 3503-4

(13c) ... n'i remest maison ne bordel que il tout en fu en meissent ...

Perc(c) 10460-1

III.18.12.

Boron: In Beroul's Tristram, Iseut says to Tristan:

(12c) - Gel prié ... TB 2815
que chîés Orri le forestier t'alles la nuit la herbergier.

2817-8

El buen celier, soz le boron, seras entrez, li miens amis.

2828-9
(III.18.12)
cf. TH 3014-5 (herberge) quoted III.18.25.

III.18.13.

Buiron "dwelling" occurs once in a formula:

(12c) ... mes n'avoyt, d'unc liue an tor, 
meison, ne buiron, ne repeire.

ChCh 6426-7


Carrière "dwelling" is found in the Roman de Renart:

(?)... et vint tout droit a sa garrière 
ou sa fame trova seant.

Ren XVII 15456-7

III.18.15.

Convers "dwelling" occurs twice; for example:

(12c) -ge sui es Elissiens chans;
   n'i a ne poines ne ahans: 
   la est li convers as buens homes ... 

En 2195-7

cf. (13c) Perc(c) 13961-6

III.18.16.

Demore has the sense "dwelling" in the Jeu d'Adam:

(12c) - En emfer serra ma demure, 
   tant que vienge qui me sucure. 
   En emfer si avrai ma vie ... 

Adam 333-5

III.18.17.

Estage "dwelling" is found in several texts. For instance:

(13c) Cousin estoit a cale dame 
   qui en la vile ot son estaige; 

Des Tresces (R) 32-3

- bien diroit en c'avroie el cors la rage. 
Se an Nerbone prenoie mon e staige, 
ausin seroie come li oisius en cage. 

Aden 536-8
(III.18.17.)

_cf. also:_

(12c) _Rol_ 188-9

(13c) _Aden_ 1255-6

_Jouf_ 1824-6

_Escan_ 11457-63

---

III.18.18.

_Estre_ is found several times with the sense "dwelling":

(?) - Venistes vos dont truender?

- Naie, ainz ving veoir vostre estre.

( _Renart, Isangrin_ ) _Ren_ XII 13180-1

(13c) Il a son estre avec les pierres,

e vit avec les erbes drues ...

_Rose_ 19046-7

_cf. also:_

(12c) _VstB_ 663-4; 1531-2

(13c) _Rec_ 5522-3

GB 725; 3306-7

III.18.19.

_Fondement_ has the sense "dwelling" in this passage:

(13c) Dedenz un bel broilet rame

choisi le lou ou il fist faire

son fondement et son repaire.

_Jouf_ 1636-8

III.18.20.

_Giste_ has the sense "dwelling" here:

(?)... _Renart_ fu de guiste issuz

et s'en torna les sauz menux

tot droit a la moire abafe. _Ren_ XIV 14237-9

cf. perhaps (13c) _Rose_ 11701-4

III.18.21.

_Habit_ "dwelling" occurs in two of our texts. For example:

(12c) - tornon arire a l'ermitage;

_TR_ 2280

- ci es venuz a mon habit ...2342

( _Tristan, Ogrin_ )
(III.18.21)

(13c) ... car s'il aloit devers seniestre,
       en une forest enterroit,
       u il abit ne troveroit
       en .v. jornées, non en sis.

MR 2626-9

cf. also: TB 2268 and MR 2336 quoted III.18.23.

III.18.22.

Habitable is used in the sense "dwelling" by Jean de Meung, who
tells how the virtues left the world:

(13c) Si laissierent trestuit les terres,
       qu'il ne pourent soffrir les guerres.

Es ceaus firent leur abitacles,

n'onc puis, se ne fu par miracles,

n'osèrent ça jus devaler:

Rose 5397-401

III.18.23.

Habitation "dwelling" is found in two thirteenth century texts:

- se vos me voliez donner ...

- sol tant de lou que en la fin

poffse faire une maison

o alcune habitation ...

Jouef 1598, 1600-2

cf. GP 2614-8

III.18.24.

Habitement "dwelling" occurs only in Brut:

(12c) Ço fu par Dioctelian,

qui enveia Maximian,

par cruauté e par enjurie,

par tus les crestfens destruire

ki aveient abitement

ultre Mont Geu, vers occident.

Brut 5579-84

III.18.25.

Herberge twice has the sense "dwelling":

(12c) ... a la herberge au forestier

en est venu celement. TB 3014-5
cf. (12c) \textit{StA} 418-20.


Herbergement twice means "dwelling" for instance:

(12c) \ldots ad Henguist le rei envie
a venir od lui herbergier,
e deduire e beivre e mangier,
e veer sa nuvel gent
e sun nuvel herbergement.

\textit{Brut} 6934-6

(after the construction of Thwancastre)

\textit{cf.} (13c) \textit{Du vilain qui conquist paradis} \ldots \textit{(R)} 25-6

III.18.27.

Herberjage occurs several times with the meaning "dwelling":

(12c) Chevauchant lez une riviere
s'an vindrent jusqu'au herberjage \ldots

\textit{ChCh} 976-7

(viz. \textit{ostex}, repaire of girl)

\textit{cf. also:}

(12c) \textit{Brut} 3315-7 \hspace{1cm} (13c) \textit{Jouf} 1864-6
\hspace{1cm} \textit{NR} 435, 444-7

III.18.28.

Herbert means "dwelling" in the \textit{Vie de Saint Alexis}

(11c) Il s'escondit com li om qui nel set;
mais ne l'en creident: al herberc sont alet.
Il vait avant la maison aprester;

\textit{StA} 321-3

and occurs in a formula in (13c) \textit{Perc(c)} 11 4937-40

III.18.29.

Loge twice has the sense "dwelling"; for example:

(13c) \ldots Ves ça me loge et mon abitf

\textit{NR} 2336

(wild man in wood to Lancelot)

\textit{cf.} (13c) \textit{Rose} 9600-4
Maisons (in the plural) occurs several times meaning "dwelling";
for instance:

(13c)  - Sire Guillaume, dist Amphons,
or sui ici en tes maisons.
    Porter me devroies honor ...  

GP 7859-61

cf. also:
(12c) Yv  2320-1  (13c) NA p.99
          Perc  5719-23

Mandement twice has the sense "dwelling":

(13c)  - Par terre s'espadirent icelles fieres gens,
    chacuns d'eça citez et torz et mandememz:

PR 6-7

cf. (12c) CN 1408-9

Mansions (in the plural) means "dwelling" in three of our texts.
For instance:

(13c)  - Di nous en queus leus tu converses.
    - Sire, j'ai mansions diverses ...  

Rose 10951-2

cf. (12c) Brut 525-6 and (13c) Escan 10811-3, 13675-6
Mes has the sense "dwelling" on several occasions; for example:

- ... mout li sua la piau dou dos einz qu'il venist au mes Renart.
  (i.e. Maupertuis) Ren I 966-7

- Car ne sai maison ne hebert ...
  (13c) Pera(c) 4937
  for cest mes, c'est chose provee,
  a plus pres d'une grant jorne. 4939-40
  (chastel 4879/fermeté 4916)

cf. also:

- (?) Estula (J) 19-20 (13c) NR 9646-8 cf. 9569, 9545
  CG 2542

Plaisiisse (in the plural) means "dwelling" in this passage:

- pasai ge devant les plaisiisse
  ou dant Renart iert herbergiez;
  iluec trovai dame Hermeline ...
  (13c) Ren XIX 18561-3
  noveles li quis de Renart ... 18565

Sale twice means "dwelling". For example:

- Reis, fet li fol, la sus en l'air
  a une sale u je repair ...
  (12c) FTO 301-2

cf. (13c) CG 6492-5

Tour occasionally has the sense "dwelling":

- Celi jor que la nef ariva en Cornoaille,
  estoit li rois montez en une soe tor.
  PrTr 818, 7-8

... tant que me vit ensi mate
  la dame ...
  qui de sa tor aval esgarde;
  Raison fu la dame apelee.
  Lors est de sa tor devalee ...

Rose 2972-6
III.18a.

Three of the terms denoting "dwelling", maison, ostel and manoir, may be used in prepositional phrases meaning "(at) home".

Maison and ostel are thus used throughout the period, but manoir is found in only one text. For example:

III.18a.1  _____ maison

(12c) - Que sai je, sire, u est ales,
        s'est a maison u a ses blez?
        Adam 727-8

Este les vous toz esmaiez,
si s'en corurent vers meson
grant a le troton;        Ren II 3652-4

(13c) As bisses, as chiers et as dains
        leur cache font ...
et puis repairent en maison;
        RH 2719-20, 2722

cf. also:
(from 12c. texts)          (from 13c. texts)
Theb 5729-30              Le Vilain de Farbu (B) 69
Bisclavret 95-6           Esc 2608-9
Milun 123-5 quoted II.3.4(i.)
VstG 152-4 quoted II.3.4(i)

III.18a.2  _____ ostel

(12c) Quant il orent la messe ofe,
        andui anclinent a l'autel,
si s'an repirent a l'ostel.
        Esc 704-6

(to Enid's home)
chacun a pris son pel, p. 3697-8
si s'en reviendront a l'ostel.

(i.e. to the abbey)

(13c) la nuit quant a l'ostel repaire,
Vient tos chargés li damoisiaux
de lievres, de connins, d'oisiaux ...

GP 370-2

- Ne jamais hors senz mei n'ireiz,
  mais a l'ostel me servirez,
en bons aneaus de fer rives.

Rose 8347-9

cf. also:
(from 12c. texts) (from 13c. texts)
En 3338, 3542 De Haielet ... (B) 166
TT(6) 973-4 Ren X 9889-90, 11390-2
Perc 1535-8 CC 2950-1 quoted II.3.4(i)

III.18a.3

(13c) ... il a trouvée la pierre ...

CC 3370

C'on l'i aroit mise ce soir
se li sires n'iert ou manoir.

3373-4

Maison and ostel occur in abstract verbal phrases such as
tenir ——.

In II.3.4(ii) we quoted an example of tenir maison in Marie
de France's Bisclavret, and one of tenir ostel from Guillaume de
Dole.

cf. also:
(13c) C'est uns on qui en biais osteus
  maintenir mout se delitoit.

Rose 1112-3
and (13c) GD 1936–7, 1939–40 (maintenir ostel) quoted IV.1.9.

III.19b.

Maison and ostel may also be used abstractly with the sense "household", maison being the commoner in this context. For example:

Maison:

(12c) cumbatront sei a ces ki sunt en sa maison ...

Horn 1395

(13c) ... ses camberlens de sa maison

Esc 575

... li aporte ... une coupe d'or

577–8

cf. also:

(from 12c. texts) (from 13c. texts)

Yv 3865–8

Esc 1990

Horn 613; 3036; 3750

GR 6000–1

Rou VIIb 6252–5 quoted II.3.4(ii)

XIX 17159

Aiol 3892–3

Ostel:

(13c) ... g'i envoierai le matin

quatre mil chevaliers armés,

de mon ostel les plus osés ...

RN 5704–6

III.20.

The term most often used to denote "dwelling" in a figurative context is maison. Habitation, herberjage, manoir, ostel and repaire also occasionally occur.
III.20.1.
Maison:
(12c) — Cheles, Brandan, par quel raisun
gettes mei fors de ma maison?
(devil in monk's body) VStB 343-4
(13c) ... la haute maison
ou entreront et saint et saintes;
GB 3810-1
(i.e. Heaven)
— Sire, vos les getastes de celle grant fumee,
de celle orde maison, ou joie est devreee;
(i.e. Hell) FR 5719-20

cf. also:
(12c) VStH 441-2 quoted II.3.4(iii)
VStT 3117-9 quoted V.3.3
(13c) PrTr §164, 22-3

III.20.2.
Habitation:
(13c) — Ou vait ceste voie ...? Et li aignel li
responct: — Ele vait el val de dolor, e en
habitation de teniesres. (i.e. Hell)
PrTr §164, 20-2

III.20.3.
Herberjage:
(12c) — Par dreite force e par tolage
me jetes de mun herbergage:
VStG 2929-30
(evil spirit in man speaks to Gilles)
cf. (12c) Ch 395 quoted II.3.4(iii)

III.20.4.
Manoir:
(13c) — cis manoirs est toz qui qist nostres
et as martirs et as confes.
(Du vilain qui conquist paradis...
St. Thomas to man at gate (R) 54-5
of Heaven)

31 All the contexts in which maison occurs are religious ones.
III.20.5.
Ostel:
(13c) — Tu n'i puez mie remanoir,
que c'est li ostex as loiax.

Du vilain qui conquist paradis ...
(R) 53-9

(St. Thomas to man at gate of Heaven)

III.20.6.
Repaire:
(12c) Deus! melisme en un ostel
comant puet estre li repaires
a choses qui tant sont contraires?

Vy 6018-20
(viz. Amor and Haine mortel 6017)

III.21.

Palais and sale both occur in our texts denoting "fine dwelling", the former term more frequently. For example:

III.21.1.
Palais:
(12c) Dreit les meinet a un castel
qui riches ert e grant e bel ...

VstB 267-8
paleiz veient tuz a marbre,
n'i out maisun faite de arbre;

273-4

La cité ert bien herbergiée
e mult estet bien aisee;
a celatens, ço distrent li hume,
de riches palais semblot Rome.

Brut 10207-10

(13c) ... lor sire ...
se sejorne a grant honor
a Tref ovoec l'emperior
en biau pales sur la riviere.

GD 2015, 2017-9
(III.21.1.)
cf. also:

(12c) En 7464-6 quoted IV.1.10. (13c) Ren IX 9072-4 quoted
Troie 3031-2 quoted III.22.2. II.3.4(iv)
MR 4977-9, 4981
Rose 5886-8 quoted
II.3.4(iv)

III.21.2.
Sale:

(12c) - ne ja mes ne serai d'empire
dame, se vos n'en estes sire.

Uns povres leus, oscurs et pales,
M'iert plus cler que totes ces sales.

(III.22.1.
Apentis occurs in this passage from L'Escoffie:

(13c) Puis s'en vint la ou la veille ere
en, i. asses povere apentis.
Laiens ert lor huche e lor lis
et uns mestiers por gimples faire;
laiens orent tot lor afaire.

Esc 4962-6

III.22.2.
Bordel is found several times with the sense "poor dwelling":

(12c) Mout en erent beles les rues
e de riches maisons vestues;
mout i aveit de beaus palais:
si riches ne verreiz ja mais.
En toute Troie n'ot bordel
ou eüst pierre ne quarrel
se de marbre non entaillée.

**Troie** 3029-35

(13c) — que de toutes pars del castel
n'a un si trespetit bordel
qui ne soit de chevauls tot plains ...

**Glig** 2099-101

cf. also:

(12c) **ChG** 3410-3
(13c) **FR** 5596-7
**RC** 3866-7 quoted
**II.3.4(v)**

III.22.3.

*Case* 32 occurs only in the *Roman de la Rose*:

(13c) — Par fei, dist lors Venus, mar tint
Jalousie chastel ne case
contre mon fill!  

**Rose** 15772-4

III.22.4.

*Fumier* occurs in the *Roman de la Rose*, and is contrasted with palais (v. III.21). Of Fortune we read:

(13c) ... chascuns qui contre li luite,
seit en palais, seit en fumier,
la puat abatre au tour prumier.

**Rose** 5886-8

III.22.5.

*Habitacle*, sometimes, qualified by *petit* or *povre*, occurs in three thirteenth century texts:

32 This term is defined by Tobler-Iommatsch (under *chasse* Band II, col.295) as "Haus", and by Godefroy (vol. IX, p.4.) as "petite et chétive maison". This latter definition is our reason for placing *case* in this unit, the actual context of the passage quoted being insufficiently clear to indicate its exact nature.
(III. 22.5)

Che sont une gent sauvage qui ... n'ont borde
e ne maison, ains ont unes tentes de feutre,
uns habitacles ou il se muchent ...
(of a nomadic tribe)    Const LXV 12-5
... et seur cascune de ches colombes
manoit uns hermites lassus, en petis
habitacles qui i estoient;
(of Stylites)    Const XCII 5-7
Et quant il est amont venuz, il treve
un abitacle assez petit et povre, et devant
a l'entree avoit une croiz. Et devant cele
croz avoit un viel home a genouz ...
PrTr §28, 3-5

cf. perhaps JStN 56-9

III. 22.6.
Maisonete has the sense "poor dwelling" in two of our texts:
(12c) ... une maison a un hermite
trova, molt basse et molt petite;
... de la peor que il en ot,
se feri an sa maiconete;
Yv 2831-2, 2838-9
(13c) ... il treve un abitacle assez petit
et povre ... Et quant la nuit fu venue,
il entreerent en la mesonete ...
PrTr §28, 3-4, §31, 1-2

cf. also PrTr §44, 3-4 quoted in II.3.4(v)

III. 22.7.
Masel "poor dwelling" occurs in lines 2628-30 of Guillaume
de Palerne, which are quoted in II.3.4(v)

III. 23.

We have already shown, in II.3.4.(v) how one of the terms
denoting "poor dwelling", bordel, is also aparcerially associated
with lepers. Examples of its use in the sense "leper-house" are
quoted in II.3.4(v)
III.24.

The diagram below shows the approximate distribution of terms denoting "dwelling in a town".

*other terms:
chastel
estre
herbert
mandement
repaire

III.24.1.

Maison is the term most often used of a dwelling in a town. For example:

(12c) A une part de la cité
tant Eneas un erité ... En 25–6
Dous granz liues et plus avoit
de la ou sa maison estoit
desi la ou li Greu ardoient;

   43–5

(13c) ... si se mucha en le maison a une
veve dame en le vile. Const XXI 53–4
De la Blanche Cité estoit
scenesschaus, et si i manoit,
molt i avoit riche maison ...

   Durm 151–3

cf. also:
(12c) (13c)
Troie 2773–4 quoted II.3.4(vii) GD 4221–2
FB 1227, 1237
AY 2664–6
Erec 477–8
RV 2971–2
Horn 2284–5
AethXL 28–9
TB 536–8
III.24.2.

Ostel may also denote a dwelling in a town. For instance:

(12c) Faire s'adoubent maint et communement,
en lor mesons et en lor mandement;
... des hostieux issent, les escus tret avant ...
(at Nîmes) CH 1408-9, 1411
(13c) Et elle se part de lui, si traist en le vile
a le maison le viscontesse ...

Avec la dame s'est mis,
dusqu'a l'ostel ne prist fin:

XLI 5-6

cf. also:

(12c) Aiol 976 (13c) Esc 334-5 quoted II.3.4.(vii)

5800-4

AV 2669, cf. 2664

Dura 191-2

III.24.3.

Manoir refers to a dwelling in a town in three thirteenth century texts:

Li manoirs estoit bien fermés
de halz murs et de grans fossés.

Dura 155-6

(of the Seneschal's dwelling in la Blanche Cité v.III.24.1)
... a Vendoel vinrent le dimence,
ul leur hosteill estoient pris
es sales, es manoirs de pris.

CC 969-71

cf. FR 3257-8

III.24.4.

Palais is often used of a dwelling in a town. For example:

(12c) Illume ot manant i. holt home;
not plus vallant en tolte Rome ...
sols son palais cambres avoit
et povres gens i conversoient ...

IQ 2316-7, 2319-20
(III.24.4.)

(13c) ... pour un haut homme qui manoit

pres d'iluoc en un grant palais ...

(in Constantinople)  Const XXV 30-31

cf. also:

(from 12c. texts)  (from 13c. texts)
StA 401-3 quoted II.3.4(vii)  GB 6245-6
Theb 343-4  GD 2017-9
Xonec 131-3  FR 3185-6

ActN IV 20-21  Rose 11706-7 quoted III.24.5.

III.24.5.

Sale denotes a dwelling in a town in several thirteenth century
texts. For instance:

- Si n'ai mais cure d'ermitages;
  j'ai laissé desez e boschages ...

  Rose 11701-2

  es bours; es chasteaus, es citez

  faz mes sales e mes palais ...

  11706-7

cf. also:  Esc 6616-9
          GP 4641-4
          OC 969-71 quoted III.24.3.

III.24.6.

Tour refers to a dwelling in a town in some twelfth century texts.
For example:

En Babyloine ça deden
a bien de tours plus de sept cenz
ou estont li baron chasé.  FB 1611-3

cf.  Theb 5237-8 cf. 8073, 8081
       Bel I 1897, 1901-3 quoted II.3.4(vii)

The following terms occur once each in our texts denoting a
dwelling in a town:

III.24.7.

Chastel:

(12c)  A Dol avoit un bon seigneur ...

a sun chastel l'en ad menace.

Le Freisene 243, 232
Of the several terms used in our texts to refer to a dwelling in the country, *chastel* and *manoir* are the most frequently found. They may be used in apposition to one another, and usually denote the country dwelling of a nobleman. Terms which occur less often are, in alphabetical order, *mesnil*, *plessis*, *tour* and *vile*.

The earliest example we have found of *chastel* "dwelling in the country" is in *Le Bel Inconnu* (dated 1190). Examples from texts of the later thirteenth century contain interesting descriptions of the nobleman's country house. Thus:

(12c) Son harnas faissoit sejorner
      a un castiel, qui siens estoit,
      molt pres de la u il caçoit.
      Le castiel i avoit fait faire:
      quant il voloit cacier ne traire
(III.25.1)

par le forest u il caçoit,
adant el castiel sejornoit.

Bel I 1370-6

(13c) Manoir s'en vait al gaut plenier
un mout bel chastel qu'il i a;

Durm 388-9

. i. chevalier ... emmi le foriest manoit.

Sachies que bel castiel aivoit,
mais il n'i avoit mur entor.

U'une eve doche ert close entor ...

MR 6014-8

... si sunt venu
vers le castel qui au bos fu
ou dame Harouge manoit ...

RN 2731-3

Le dame ert de se cambre issue,
s'est entree en un gardignet
dont li rois les cles du viket
aivoit, et si li ot donne
Harouge et li a dit l'entree
devvers le bos et le puestic. 2736-41

cf. also:

(13c) NV 4576, 4588-90

CC 91-2, 2224-5, 2231-2 quoted II.3.4(viii)

III.25.2.

Manoir refers to a dwelling in the country in several thirteenth century texts. For example:

... entre .i. bos et .i. rivage
garda, si coisist .i. manoir
que uns preudom por son manoir
i avoit fait auques novel. MR 12438-41

Tant a alé et sus et jus
que droit au manoir est venus;
puis s'est deviers le bosket mis
et viers l'uisset s'est ademis.

(of Fayel) CC 2424-7
cf. also: RV 4576, 4588-90  
RV 5442-5 quoted II.3.4(viii)  
CC 5363-5 quoted II.3.4(viii)

Mesnil may perhaps refer to a dwelling in the country in (12c)  
ChG 1770-2 and (12c) RC 1223.  
It clearly does so in GB 713-22 quoted II.3.4(viii)

The passage from Guillaume de Dole (783-4) in which plaisie refers to a dwelling in the country is quoted in II.3.4(viii)

Tour in this passage refers to a dwelling in the country:

(13c)  Tant errerent que li uns vit  
en un val une bele tor,  
qui estoit a un vavasor;  
moult estoit riches li porpris,  
et li sires moult poëtis ...

In the Castelain de Couci we find:

(13c) ... a quoisi de Fayel la tour  
CC 6599  
but here the term may be attracted by chastel, by which Fayel is several times referred to.

Vile has the sense "dwelling in the country" in the passage from Guillaume de Dole (1250-1) quoted in II.3.4(viii), and here:

(13c) ... la vile a .i. chevalier  
qui enmi le foriest manoit.  
Sachies que bel castiel avoit ...

33 It could equally well mean "farm" in these passages: v.III.49.4.
III.26.

In references to early civilisation several terms are used to denote the primitive dwelling. These are, in alphabetical order, bordete, casel, fuillee, hamel and loge. For example:

(12c) Le terre estait encor salvage ...

Brut 3315

Dunc firent loges et fuillies

e les terres unt guainees 3321-2

(settlement of Ireland)

The passage from the (13c) *Roman de la Rose* (8390-2) quoted in II.3.4(ix) and containing the terms bordete and hamel, continues:

... en leu de coutes aportaient,

en leur caseaus monceaus ou gerbes

de feuilles ou de mousse ou d'erbes.

Rose 8400-2

cf. Rose 9599-604 (loge)

III.27.

Grange is used to denote an outbuilding in two of Jean Renart's works. Here, for example, it refers to the outbuildings of a hostelry in Saint-Trond:

(13c) ... bien l'en avint, que si ot il,

q'es granges devers le cortil

et es estables dou manoir

porent il ... GD 2007-10

estre cinquante chevalier ...

2012

cf. Esc 4967-9, 4971-3 quoted II.3.4(x)

5014-5, 5020-1

where grange refers to an outbuilding of an ordinary dwelling.

III.28.

Three terms occur in our texts denoting "stable". The commonest is estable, found throughout the period. Haeschauciee we have
(III.28.)

found in several thirteenth century texts. Ostel occurs only once in this sense. For instance:

III.28.1.

Estable:

(12c) Li chevaus sailli en l'estable
et dant Tiebert toujors en son ...

Ren IV5252-3

(13c) ... li sires ot lez sa chambr
fai faire une petite estable,
qui ert a son cheval metable ...

Des Tresces (R) 68-70

cf. also:

(12c) ChCh 6956-7 quoted II.3.4(xi)
(13c) Esc 6715

GB 1452-3

GD 4223-4

III.28.2.

Mareschaucies:

(Joufrois leaves nine horses at Tonnerre)
- va, fait li sires, ses desnoe
ses met en ma mareschaucie; Jouf 1325-6

cf. also: Des Tresces (R) 102-3

RV 5087-8 quoted II.3.4(xi)

III.28.3.

Ostel:

(12c) Par devant les logies le conte
menoit a ostel son cheval;

Erec 3204-5

III.29.

"Hermitage" is most often denoted in our texts by the term hermitage. Other terms used with this meaning, either in apposition to hermitage or independently, are, in alphabetical order: convers, estre, habit, habitacle, habitation, maison, maisonete and renclus. For example:
III.29.1.

**Hermitage:**

(12c) 
Sa voie acoilt par le boscage
et veit querant un hermitage
u il eust tel eisement
ke il ne fust hanste de gent.

VStB 1457-60

(13c) 
... de l'ermitage ispoit
uns chevaliers qui i avoit
la messe a l'ermit escoutee.

AP 4903-5

cf. also:

(12c) Eliduc 889, 891-2, 1135-6 (13c) Ren IX 8879-80

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III.29.2.

**Convers:**

(13c) 
... vint
a l'ermitage et al convers
ou la pucele as Uras Envers
estoit entrée pour servir
Dieu que s'amour puist deservir.

Perc(c) 13962-6

III.29.3.

**Estre:**

(12c) (Paul the hermit) Puiss les menet
a son estre, lur enseignet.

VStB 1531-2

III.29.4.

**Habit:**

(12c) 
Amis, membre vos de l'ermit
Ogrin, qui de la loi escrite
(III.29.4)
nos preecha et tant nos dist,
quant tornastes a son abit ...

TB 2265-8

- tornon arire a l'ermitage; 2280
(Iseut, Tristan)

III.29.5.
Habitacle:

(12c) - Il n'a el mont plus saint hermite,
car n'est jors qu'en son abitacle
ne fache Dieus por lui miracle ...

RD 656-8

(Robert) ... est venus a l'ermitage;

702

... servi Dieu mout boinement
en lieu de lui en l'abitacle.

III.29.6.
Habitation:

(13c) Mais Diex ses serjans garandi ...
por qu'en lor habitations
estoient assez asseur ....

Escan 24980, 24984-5

(of some hermits)

(of some hermits)

(when Joufrois wants to pretend to be a hermit he asks for)

- sol tant de lou que en la fin
poisse faire une maison
o alcune habitation ...

Jouf 1600-2

cf. Escan 25377-9, 25382-3

III.29.7.
Maison:

(13c) Cil dui hermite qui la vindrent
.i. autres hermitages tindrent
assez prez de cele maison ...

Escan 24963-5

(i.e. where Escanor is a hermit)
III.29.8.

Maisonete:
(13c) ... il vint a une maisonete
ou il ot une chapelete
C'unz sainz hermites avoit faite ...

Escan 24799-24801

III.29.9.

Renclus:
(13c) ... garde par devant lui, si voit
le renclus a un pove rhmite

RN 7348-9

... Renars vint a l'ermitage; 7359

III.30.

The place where the hermit lives within the hermitage as a whole
is most often referred to as habitacle. It may occasionally be
denoted by loge, maison, or manoir. For instance:

III.30.1.

Habitable:
(12c) ... a une part sa loge ad feit,
del ramill k'il i ad atreit:

VStG 1483-4

Seigneur, oez un bel miracle:
iloc u ert en s'abitacle
e en sa loge u il urout ... 1503-5
si vit une bisse sauvage
tut dreit errante a l'hermitage.

1507-8

(13c) ... la trove une gaste chapele
et dalez une fontenele,
et si ot un viez habitacle.

Uns hermites ... i avoit mes ...

Perc(c) 10167-71

cf. also:
(12c) Aiol 52 quoted III.31.2. (13c) Const XCII 5-7 quoted III.22.5.
FR 3858, 3860 quoted IV.1.6.
Durm 5401, 5404-5 quoted II.3.5(3)
III.30.2.

Loge:

(12c) ... iloc u ert en s'abitacle
e en sa loge u il urout ...

VStG 1504-5

(for fuller context v. III.30.1.)

III.30.3.

Maison:

v. Jouf 1864-6 quoted II.3.5(i)

III.30.4.

Manoir:

(12c) - troveras un mout bel liu
d'un manoir et d'une chapele ...

RD 646-7

(the Pope sends Robert to see a hermit)

III.31.

The chapel of a hermitage is usually denoted in our texts by chapele, or its diminutive chapelete. Mostier also occurs, and in the examples below is in apposition to chapele.

Chapelle:

(12c) ... il vint a l'ermitage ...

Perc 6338

En une chapele petite
trova l'ermit ...

6342-3

(13c) (lancelot ...) est usenus al hiermitage,
ki asses estoit pources et gastes, et auoit
i1uex vne capiele mout petitesse et mout anchiene.

MA p. 257

cf. also:

(12c) Eliduc 891-2

TB 2290-1, 2294 quoted II.3.5(i)

RD 646-7 quoted III.30.4.

Aiol 52 quoted III.31.2.
III.31.2.

Mostier:

(12c) ... par dales sa capele i. abitacle fist.

\textit{Aiol} 52

\begin{verbatim}
Onques nus plus biaus enfes de mere ne nasqui,
sel leva li hermites ...
bapteme li dona en son moustier petit ...
\end{verbatim}

56-8

cf. (13c) \textit{Perc(c)} 7072-5 quoted II.3.5(i)

III.32.

The term most often used in our texts to denote "hut" is \textit{loge}, with which we include \textit{loge galesce} and the diminutive \textit{logete}. Other terms which may be used are \textit{faulle} and \textit{rastre}. All these terms may also occur denoting constituent parts of an encampment (v.III.34), but where in such a context they in fact clearly refer to huts we also consider them here. For example:

III.32.1.

\textit{Loge}:

(12c) ... vefissez ... les mareschals ...

\textit{Brut} 10339, 10343

\begin{verbatim}
a cels qui n'aveient ostels
faire loges e tendre tres. 34 10345-6
\end{verbatim}

\begin{verbatim}
Gires li feit a une part
une logette en sun essart
u gist la nuit pur la fraidure:
\end{verbatim}

\textit{VSTG} 1533-5

(i.e. shelter for the doe)

\textbf{NB.} the contrast between the verbs \textit{faire} ("to build") and \textit{tendre} ("to pitch").
(III.32.1.)

... une belle loge galesce
qui fu faite de rainne fresse:

Bel I 327-8

(13c) Elle prist des flors de lis
et de l'erbe du garris
et de le foille autresi,
une belle loge en fist ...

Act II XIX 12-15

cf. also:
(from 12c. texts) (from 13c. texts)
Brut 3315, 3321-2 Perc(c) 9415-8
GA 1780-1
Perc 649-52
VStG 1483-6 quoted II.1.6.
TB 1290-1 quoted II.1.6; 2179-80
FTB 202-4

In the two examples below loge is perhaps nearer its etymological
meaning "foliage":

(12c) - Et poise moi de la roine,
qui je doins loge por cortine;

TB 2179-80

Chaut faisoit con el tans de mai;
par mi la loje vi un rai; FTB 202-3

III.32.2.

Fuillees;

(12c) - vos nos trovastes gisant
dedanz la foillie ...

FTB 197-8

(Tristan to Mark, cf. passage quoted in III.32.1. above)

(13c) Perchevaus choisi l'est au plain
que de tentes le vit tot plain
et de loges et de foillies
qu'il ont par la forest coillies.

Perc(c) 9415-8

cf. also: (12c) Brut 3321-2
Perc 649-52
TB 1290-1 quoted II.1.6.
III.32.3.

Ramees:

(12c) Entor le tref a la roonde ...

Perce 649.

avoir ramees et foillies
et loges galesches dreches. 651-2

cf. (12c) TB 1840-1

III.33.

The two terms most frequently used in our texts to denote "encampment" are herberges and loges. The examples below show that herberges is the more frequent term in twelfth century texts, while loges is more common in later ones. Ostex is also occasionally found with this sense, and herbergeries occurs once. All these terms are used in the plural, and most refer to military encampments.

III.33.1.

Herberges:

(12c) ... as herberges s'en retournèrent ...

Theb 2445

Li Romain, qui mult s'esmaierent, a lur herberges reparerent. Brut 4101-2

(after defeat on attempted invasion)

(13c) ... des cuisines ont veu les fumees, et les herbages don li Francoix tornerent ...

EnFG 887-8

cf. also:

(12c) Rol 667-8

TB 4073-4, 4080

III.33.2.

Loges:

(12c) Reis Looës i fist tendre son tref, et ses alcubes et ses brahanx lever;

CL 2281-2

... par mi les loges s'en vait esperonant ...

2507
(III.33.2)

(13c) Si se misent les gens Lancelot en lor
castel et cil de sost retommerent a lor
loges ...

MA p.136

Mais voist, ne soit mie esbais,
le roi Artu as loges quierre ...

Escan 18738-9

(his advisers counsel Bel Escanor during battle)

cf. also:
(13c) Esc 906-7 quoted II.1.7.
Const. XII 36-8
FR 636

III.33.3.

Ostex:
(12c) La veffssiez tanz hostaus prendre,
tanz riches tres as barons tendre ...

Theb 2913-4

... einz firent lor paveillon tendre
fors de la vile ...
querrant le vont destre et senestre
par les ostex as chevaliers ...

Yv 2812-3

cf. (12c) CH 787, 816 quoted II.1.7.

III.33.4.

Herbergeries:
(13c) Thiebaus s'arma, ke ne s'atarge mie ...

EnfG 1461
s'en issi fors de ses herbergeries.

1466
Below is a diagram showing the approximate distribution of terms which may denote constituent parts of an encampment:

![Diagram showing the approximate distribution of terms which may denote constituent parts of an encampment.]

We see that constituent parts of an encampment may often be denoted by terms which refer to tents. For example:

(12c) ... *einz firent lor paveillon tendre
    *fors de la vile ... *Vv 2690-1

(13c) ... *très et pavellons sus les somiers trosèrent.
    ... *le tref Garsire tandent sus l'erbé verdoiant.

F R 534, 637

cf. (13c) ENGF 3112, 3114 quoted in II.3.6(i); these terms and others such as tentes, brehans, also occur in many of the passages quoted in III.34.1-4 below, where they will be indicated by a broken underline.

Other terms which may denote constituent parts of an encampment are herberge and loge, and, less frequently, fuillee and ramee.

III.34.1.

Herberge occurs in this sense only in very early texts. Where the expression tendre — is used we may assume that the term refers to a tent, but the exact nature of the herberge is not always clear. For instance:

(12c) Dunc vint avant, si choisid les festes
    de cinc cent triebs, les pignuns e les herberges ...
(III.34.1)

... chascun prince (has) sa gent o sei
  e ses tentes e son courei ...
... les herberges sont tendues ...

_Troie_ 7609-10, 7612

cf. also:  
  _CH_ 787
  _Brut_ 11629-30
  _En_ 918-9 quoted II.3.6(i); 4103-6

III.34.2.

_Loge_ occurs more frequently in this context than _herberge_, and is found throughout the period. Sometimes it clearly refers to a hut, but its exact nature is not always obvious. For example:

(12c)  
_Bien cinc liues tot an viron
  se furent logié li baron
  es tres, es loges, et es tantes._

_ChCh_ 5521-3

... chascuns dormi settrement
  en sa loge priveement.  
_Ren_ I 1831-2

_(during siage of Maupertuis)_

(13c)  
_Cil defor s'en resont alé
  delez une egue herbergier ...
  font loges et lor tref drecier._

_Jouf_ 3162-4

Mais bien vouz di que ses sejors
ne fu pas as loges n'as tres;
ainz s'en fu a Bauborc entrez
ou li chastelainz l'oueran.

_Escan_ 24090-3

cf. also:

_(from 12c. texts)_
  _Brut_ 10339, 10343-6
  _Perc_ 649-52 quoted III.32.3.

_(from 13c. texts)_
  _EnfG_ 876,3112-4 quoted II.3.6(ii)
  _Perc(c)_ 4125; 9415-8 quoted
    _II.3.6(ii)_

III.34.3.

In many cases _fuillee_ used of a constituent part of an encampment clearly refers to a hut, but it does not necessarily do so. For example:
(III.34.3.)

(12c) Ses herberges e ses fuillees
avait bien pruëf d'îluex fichiées.

Brut 11629-30

cf. also: (12c) Perc 649-52 quoted III.32.3.
(13c) Perc(c) 9415-8 quoted II.3.6(ii)
NA p. 127 quoted II.3.6(i)

III.34.4.

Ramee is used only once in our texts of a constituent part of an
encampment, in the passage from Perceval (649-52) quoted in
III.32.3., where it clearly refers to a hut.

III.35.

Below is a diagram showing the approximate distribution of the
terms which occur in our texts to denote "hostelry" concretely
from the client's point of view:

(31)

III.35.1.

Examples of ostel used in this sense may be found in abundance
throughout the period:

(12c) El demain par matin leverent.
Par les ostelz se cunreierent;
de la vile eissent a grant bruit.

Guigemar 869-71

(to attack Meriadu)
Quant li reis ont mangé les tables furent osters, 
ont s'en a ler ostels e cunte e chevalier ... 
\[\text{Horn 2471-2}\]

... gist la nuit sur la pierre dure, 
que de mul autre ostel n'a cure. 
\[\text{AY 2831-2}\]

... si est venus a Saint Quentin; 
a son hostel est descendus, 
siestles fu et bienvenus 
de son hoste tres alement. 
\[\text{CC 2920-3}\]

(Couci at his pied-à-terre)

cf. also:
(from 12c. texts) 
(from 13c. texts)

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Maison is occasionally used to denote "hostelry" in some thirteenth century texts, and is usually in apposition to ostel. For example:

35 In line 666 of the *Enfances Guillaume* : ces chiveler fist conduire an osteris, osteris is a form of ostel, cf. osteix l. 2272, with the e diphthongised and r written for the closely-related sound l.
(III.35.2.)

-si portendez ceste maison
de dras de soie de coulor; GCh 2965-6
Fu li ostex si atornis ... 2977
... a un hostel sunt descendu ...  
Jouf 1538

Et li cuens mie ne sejorne. 1542
... tot sous s'en ist de la maison ...
1544

cf. also:  Esc 3652-3
           GCh 1036-8; 4763-4
           GC 4009-10 cf. 3975-6 quoted IV.1.7.

The other terms used to denote "hostelry" will be given in alphabetical order:

III.35.3.

Herberge:
(13c) ... et se herbegierent illueques tout
ensanle en unes mansions qui i estoient ...
et li pelerin s'en alerent a leur herberges
outre le port.  Const  LV 8-10, LVII 35-6

cf. (11c) STA 418-20

III.35.4.

Herbergerie probably has the sense "hostelry" in this passage:
(12c) ... une jornee tot an tor
n'avoit chastel, vile ne tor,
ne meison fort ne abaife,
ospital ne herbergerie.

Erec 3129-32

III.35.5.

Herberjage:
(13c) ... car, ausinc come il met e oste
son cors en divers herberjages,
ausinc li est li cueurs velages.
(of a poor man) Rose 13622-4
III. 35. 6.

Manoir means "hostelry" in this passage:

(13c) en aucun manoir entour vous
vous reporres adies par jours ...

CC 4206-7

- a une liuwe de chi sai
un hoste qui venus manoir
y est nouviaux;
4343-5
... lains nous hierbeigers ...
4348
Atant sont a l'hosteil venu ...
4356

cf. also: Esc 5451-3
GD 2008-12

III. 35. 7.

Secet is used of a hostelry in several texts. For example:

(12c) ... il prist congiet a l'oste, s'en est tormés ...

Aiol 1258

- E Dieus! che dist li enfes, par ta bonté.
al premerain rechet u sui entres
com il m'est hui ce jor bien encontres!
1285-7

(13c) Les vespres du tournament
finent, si se sont departy ...

GB 5854-5

Chasctum renvoie sa baniere,
si repairent a leur reches.
5858-9

cf. also: (13c) GB 6228-9 quoted IV.1.11.
AY 2838-40 cf. 2832; 4254-7; 4551-2
MA p. 9

36 Secet in these passages, as in the one quoted from Galeron
de Bretagne, refers to a hostelry used by knights during
a tournament.
III.35.8.

Repaire is used in the sense "hostelry" in three of the works of Chrétien de Troyes, and in the Atre Périlleux. For example:

(12c) - jou le pan vos mousterrai
que a mon ostel troverai ...

GA 2849-50

si sont venu a lor repaire. 2863

(Guillaume's son are in the service of another king)

(13c) -et quant venra au revenir ...

AP 5464

ciés Tristran ert nostre repaire.
Et cil qui ançaois i venra
son compaignon i atendra ...

5648-70

cf. also: (12c) Géiges 4660-1, 4689-91, 4758-9 quoted II.1.8.

5558-60

ChCh 6650-7

III.36.

Ostel is also the term most frequently used to denote "hostelry" concretely from the proprietor's point of view. Maison is thus used several times, and herberjage once. For example:

III.36.1.

Ostel:

(12c) ... ÿet dit chascuns: - vos seroiz mialz
el mien ostel que an l'autrui.

ChCh 2450-1

(13c) Une moulte riche maison voit,
a l'uis se siet une bourgeoise ...

GB 4168-9

- si vous me voullez louer
vostre ostel, je le loueroye ...

4206-7

... de .ii. borjoises ...

GD 4217

l'une l'en maine a son hostel ...

4219
(III.36.1.)

Cf. also:

(12c)  \( \text{Yv} \ 5150-2 \) quoted II.3.7(1)

\( \text{Ma} \  \) p. 9

III.36.2.

Maison:

(12c)  \( \text{Egfer meine Gudmod a la mesun Malgis,} \)

\( \text{qui sis ostes esteit ...} \)

\( \text{Horn} \ 2284-5 \)

(13c)  \( \text{... i. borgois qui soloit estre} \)

\( \text{herbegieres de gent estrange.} \)

\( \text{Sa maisons ert devant le cange ...} \)

\( \text{Esc} \ 6192-4 \)

\( \text{Il fu bien en d'ostel .iii. mois} \)

\( \text{q'aing la maison ne fu sans oste.} \)

\( \text{6594-5} \)

cf. (12c) \( \text{Pa} \ 1227, 1234-5, 1237-8 \)

III.36.3.

Herberjage:

(13c)  \( \text{- Il a bien .vi. ans qu'il avint} \)

\( \text{k'il vint en .i. mien herbegage} \)

\( \text{a Toi, cele au plus bel visage} \)

\( \text{qui onques fu, ce me dist cele} \)

\( \text{qui la vit;} \)  \( \text{Esc} \ 6258-62 \)

III.37.

The only term in our texts that denotes "poor hostelry" is taverne. The passage in which it occurs is in the \text{Chevalier de la Charrette} is quoted in II.3.7(ii).\(^{37}\) On other occasions the concept "poor hostelry" is rendered by periphrasis similar to that of \text{ChCh} 5507-9. For example:

\(^{37}\) \text{ChCh} 5507-9, 5537-41, 5546-8
Terms denoting "lodgings" abstractly from the client's point of view very often figure in such verbal phrases as avoir —, prendre —, querre —.  
Ostel is the term most frequently used in this context, and is found abundantly throughout the period. Other terms occasionally used are, in alphabetical order: giste, herberge, herbergement, herbergerie, herbert, ostage and repaire. For example:

### III.38.1

**Ostel:**

(12c) — vostre merci, mes male rien  
d’endroit l’ostel ne me desplest.  
(Floire to his host)  

(13c) ... l’ostel molt chieremant achatent ...  
(because of devils)  

**RD 705**

Robers le voit; par charité  
prie l’ostel a sa maison.  

(13c) ... ne le jeurat anuit partir  
e dit k’i avrat bon ostel  
e bon lit e ben fait e bel.  

**PTO 992-4**

Cele est a sa mere venue;  
se li a noncié la venue  
et le proiure a la pucele ...  

**Esc 4975-7**

ki demandoit laiens l’ostel  

**4979**
(III.38.1.)

Lor vallés orent envoié ...
le jor devant por hostel prendre;

GCh 635, 637

cf. also:
(from 12c. texts)
GA 2491-3
Lanval 203-4 quoted II.3.7.(iv)
Cligés 393-4 quoted II.3.7.(iv)
IG 2460-2
Yv 791-2
Perc 1535-8
Ren XII 13198-9 quoted IV.1.9.
Bel I 4117-9
RD 759-60

III.38.2.

Giste:

(13c) ... il furent descendu en lostel le roi, v
il auoient lor giste et lor repaire totes les
eures kil uenoient a Gamaalot ...

MA p.26

cf. (12c) Yv 668-70

III.38.3.

Herberge:

(12c) — Alez avant herberge prendre,
car ci ne poez vos descendre.

Theb 687-8

cf. (13c) RN 2057-9 quoted V.3.9.

III.38.4.

Herbergement:

(12c) Od païsanz, od poure gent,
prenet la nuit herbergement;

Chevrefoil 33-4

cf. (13c) Adem 2054-5

38 This passage contains the line des hostels qu’on y prent et quiet, unusual because ostel is generally singular in this context.
Two terms, ostel and ostage, are used in our texts to denote "hospitality" from the point of view of the person who offers it. Ostel is by far the commoner term in this context, being found throughout the period. Ostage occurs only in two early texts. Sometimes it is difficult to draw a clear line between this abstract use of ostel and the concrete use of III.36. Thus ostel in the passages quoted below in III.39.1. from Galeran de Bretagne and L'Atre périlleux might be considered as either abstract or concrete.

Ostel and ostage in this context often occur in verbal phrases such as doner ---, faire ---, prester --- etc. For example:
III.39.1.
Ostel:
(11c) - tot te donrai, bons om, quant que m'as quis, lit ed ostel e pain e charn e vin.
STA 224-5
(12c) - Dameisle, de vostre ostel, vos merci ge, si l'ai molt chier ...
ChCh 950-1
... en sa meism od sei le meine, de bel ostel fere se paine.
VStG 1291-2
(13c) - Bien fait qui pour Dieu l'ostel preste a ceulx qui en sont besoigneux.
GB 4228-9
- Chevalier, s'il ne vous agree, fait il, a prendre mon ostel ...
AP 4940-1
J'ai un castel moult prés di ci ...
4950

cf. also:
(12c) Ch- 1886-8 quoted V.3.1. (13c) GB 189-91 quoted V.3.7.
Troie 1205-6 quoted II.3.7.(iv)
VStT 417-20

Although ostel in the passage below is used from the client's point of view (cf. III.38.1.), se le mien non implies ostel in the sense we are concerned with here:
(12c) - amis, en mon castel, por guerredon de cest anel n'arès ostel se le mien non.
GA 2491-3

cf. the expression se le sien non in a similar context: (13c)
Esc 1376-80 quoted IV.1.9.

III.39.2.
Ostage:
(12c) Abaissié sunt li Tirfen anpor l'ostage al Trofen;
(III.39.2.)

cele qui maintenoit l'onor
a tot guerpi por soe amor ...

En 1429-32

- A Dame Dieu pri qu'il me lest,
biau sire, a vos gerredonner
et l'ostage et le biau parler.

FB 1474-6

cf. En 1688-90 (faire — )

III.40.

Ostel is the only term used in our texts figuratively to denote "hostelry" concretely from the client's point of view. For instance:

(12c) Ne vialt avoir ostel ne ooste
se cestui non ...

Yv 1384-5

(Love in Yvain)

- A mal ostel sui descendu*

quant par le col i sui pandoz:

Ren XIX 17321-2

(Renart has caught Roonel in a trap)

cf. (12c) Cligés 4415-6

(13c) Aden 1974-5

Ren VII 5562

quoted II.3.7.(v)

III.41.

Ostel and manoir, the former more frequently, are used figuratively to denote "hostelry" concretely from the proprietor's point of view. For example:

III.41.1.

Ostel:

39 For descendre a ostel used non-figuratively, v. OC 2920-1

quoted III.35.1.
[(III.41.1.)

(12c) \[... \text{l'ame de son cors li ost,}\]
\[et li ostex restest sans ost.}\]

Cligès 1753-4

(Cligès kills opponent in battle)

cf. (12c) Ch 1557-60, 1562 quoted v.3.1.
(13c) Rose 4608-10 quoted II.3.7(v)

III.41.2.

Manoir:

(12c) \[... \text{mes cuers de son ostel s'estrange,}\]
\[ne ne vialt o moi ransemoir,}\]
\[tant het et moi et mon manoir.}\]

Cligès 4416-8

III.42.

We shall deal with the several terms which are used figuratively in our texts to denote "hostelry" abstractly from the client's point of view, in alphabetical order.

III.42.1.

Herberge: 40

(12c) \[... \text{Go dist Tedbald: - ore vei jo lur herberges.}\]
\[Dist Vivien: - no sunt, car ne poent estre.}\]
\[Naviries est qui aprisme vers terre;}\]
\[se cil sunt fors, il purprendrunt herberge.}\]

ChG 152-5

cf. (12c) Rol 2488, 2496

III.42.2. Herbergerie: 40

40 Herberge and herbergerie are not used in the same figurative way as the other terms illustrated below. They are in fact used in their original etymological sense "array-camp" (<Old Franconian heriberg-a : v. A. Ewert, The French Language. London 1943 §306, p.292), cf. their use in the plural to denote "encampment" III.34.1. and 4.
III.42.2.

Girart descend en une prairie,
et avec lui sa riche compagnie;
a lor talant ont pris herbergerie.

_Aden_ 4381-3

III.42.3.

_Herberjage:_

La ou la nuit ont herbergage,
si s'en trestornent au matin.

_TB_ 1360-1

(lovers exiled in forest)

III.42.4.

_Manoir:_

et si sai bien que jalousie
a pris en vo marit manoir ... 

_CC_ 617-8

III.42.5.

_Ostage:_

... Bel Escanor ou prouece
avoit pris repaire et ostage:

_Escan_ 19696-7

III.42.6.

Ostel occurs more often in this figurative context in twelfth century texts. We include here the expressions ostel Saint Julien/Saint Martin, which refer to especially good lodgings. For instance:

Souvent dient por le bon vin
que il ont l'ostel Saint Martin.

_FB_ 1072-3

Dedens le roce se sont mis.
La ont la nuit lor ostel pris:

 GA 447-8

... ostel mout mesaisié i orent ... 450
Le vus dirrai jo autre ren?
Il unt ostel saint Julien.

_VStG_ 2499-500
Taverne is the term used most often in our texts to denote "tavern". Ostel is used once in apposition to taverne. There exists an adjective tavernerez, whose meaning is not complimentary.

Passages from the Fabliau Du Segretain Moine (R) 573, 575, and the Roman de la Rose 5054-6 containing taverne are quoted in II.1.9.

In the Fabliau Du Segretain Moine (R) we find:

... assez estoit preus et cortois ...

il n'ert mie tavernerez. 11,13

Ostel:

Li garz qui le bacon ot pris ...

Du Segretain Moine (R) 573

en une taverne jooit; 575

Donc ont apelee Eortoise,

la chanberiere de l'ostel: 602-3
All the texts in which taverne and ostel occur in this sense are from the thirteenth century.

II.4.44.

Bordel and houle are the terms used in our texts to denote "brothel." Lines from the fabliau St. Pierre et le jongleur (J) 22-3, 26, containing bordel in this sense are quoted in II.1.10., and the passage continues:

(13c) Tozjors voloit il estre en bole
     en la taverne ou en la houle. 29-30

Both bordel and houle give rise to abusive adjectival nouns. Guillaume de Dole says of his sister, whom he suspects of having sullied their family honour:

(13c) - L'fenor, la vils bordeliere,
     qui s'est trete d'onor arriere ...

Of the pagans commanded to destroy the Christians in the Jeu de Saint Nicolas, we read:

(late 12c.) Par tout keurent ja li fourrier
putain et ribaut et houlier
vont le paix ardant a pourre.

JStN 129-31

II.4.5.

Maison is the term most frequently used in our texts to refer to a religious establishment, and it is found throughout the period. It may also occur in the plural in this sense, or suffixed by Dieu. Other terms occasionally used are, in alphabetical order: chanesie, clergie, habitation, obedientie, priorage, pioré and priorie. For instance:

42 cf. the passage about Chastiau-Bordel from Raoul de Houdenc's Songe d'Enfer quoted in the footnote to II.1.10.
43 Tobler-Lommatsch Band V. col. 1172-5
III.45.1.

Maison:

(12c) Fors de la ville avoit .i. maison,
moingnes i ot de grant religion;

RC 7315-6

Renart a geté de prison,
frère en a fait en sa maison ...

(i.e. in Bernard's monastery) Ren VIII 8685-6

(13c) Lors les reçoivent el bienfait
de la maison 44
(Richard and his men visit an
abbey before leaving on a crusade)

Com home de sainte maison
qui rent son cors à Dé servir ...

Jouf 1520-1

cf. also:
(from 12c. texts)

GA 180-1
Eliduc 1155, 1158-60
VSTT 118-9
PerC 2946-7
VSTG 3214-6
Ren II 3446-7

III.45.2.

Maisons:

(12c) ... la ad fet fere sun muster,
e ses maisuns ediffer Eliduc 1137-8
(Eliduc builds a nunnery for his wife)

(13c) Et si y fu l'abbes de Los en Flandres,
qui estoit de maisons de l'ordre de
Chistiax ... Const I 26-8

cf. (12c) VSTG 2205-8

44 ed. Michelant, Glossary p. 281 : recevoir el bienfait =
"faire participer aux bénéfices des prières d'un
établissement religieux".
III.45.3. 
Maison Dieu:
(12c)  - Nuls hum ne deit chastel ne fermeté ne tur
faire de la maisw' Deu ...

(of Canterbury Cathedral)

cf. also: (12c) Erec 6472-4 45  (13c) MA p.218

III.45.4.
Chanesie:
(13c)  Mainte abebe a estoree
et mainte haute chanesie.

III.45.5.
Clergie:
(12c)  Gurmund destruist meinte cite
 et maint chastel d'antiquité,
 mainte yglise, mainte clægie,
 maint evesquié, mainte abeye ...

III.45.6.
Habitation:  Escape 25282-5 quoted II.1.11.

III.45.7.
Obedience:
(13c)  (following description of abbey)
  En la marche fu de Bretaigne
  l'obedience et la montaigne.
  Si l'appeloient Biausejour ...

CB 861-3

cf. also: (12c) Perc 5656-8 and GB 3120-1 quoted V.3.7.

III.45.8.
Priorage:
(12c)  Fors de la ville vait a .i. prioraige

RC 7314

... moingnes i ot de grant religion;

7316

45 Tobler-Lommatzsch quotes this passage (Band V, col.892-3) giving
maison Dieu in it the sense "Krankenhaus".
III.45.9.

Prioré:
(13c) ... et il tresvint devant la porte
St. Acueil, une prioré.
Iluec n'ot guerès demoré
quant uns rendus de la meson
ist hors ... Des deus chevaus (B) 52-6

cf. (12c) BE 8480-2

III.45.10.

Priorie:
(13c) ... une priorie trova
de nonains ... Dura 1550-1
Icelle nuit l'ont herbigié. 1554

III.45a.
It is maison used abstractly which twice denotes "(religious) order"
in Renart le Nouvel. For example:
(13c) - Sains Peres, por no maison sui,
si demandons Renart, Sains Pere,
pour estre maistre et gouvernere
de nous et de nostre maison.

RN 7646-9

cf. RN 7631-3 quoted II.3.8.

III.46.1.

Ospital is used in three of our texts to denote a charitable
institution. For example, in the second part of Aiol some robbers
pretend to be hospitable monks in order to take advantage of
travellers:
(13c) ... et vit une maison u .vii. larons trova ...

Aiol 5706
cil faisoient acroire qu'ereent d'un ospital:
ne pooit nus passer que on nel desreubast.

5711-2

- Ja somes nous convers et rendu et riesul;

5744

cf. also: (12c) Brec 3129-32 quoted III.35.4.

VBT 5931-3 quoted II.1.12.
III.46.2.

Maladerie here refers to some kind of charitable institution:
(12c) (Giles gives money)
... as povres abbeies,
as punz e as maladeries,
as malades e as contreiz:
et as leprus e as defeiz:

VStG 273-6

III.46.3.

In the same text ostelerie denotes the part of an abbey where
travellers may lodge:
- Jo frai feire tost le master, 
dortur, chapitre et bon celier,
hostelerie et refreitur,
meisuns bones de grant atur. VStG 2205-8

III.47.

Ospital denotes more specifically a leper-institution in the
passage from the Vie de Saint Thomas (5921-2) quoted in II.3.9.

III.48.

Enfermerie and mue refer to a hospital in the passage from (12c)
Yvaïn (6488-91) quoted in II.1.13. In these lines from the Roman
de la Rose ostel Dieu is used:
(13c) Ou, s'il ravient qu'il seit malades ...

Rose 5001

... riert a l'ostel Deu portez,
lores sera bien reconfortez: 5009-10

46 As we saw in II.3.9., Philippe de Beaumanoir uses maladerie
of a leper-institution, but the Coutumes du Beauvoisis is
not a literary text.
Below is a diagram showing the approximate distribution of terms which occur in our texts to denote farm or country smallholding:

We shall deal with these terms in alphabetical order.

III.49.1.

Grange: denotes "farm" in this passage from the Roman de Renart:

(12c) il furent en mi uns plains lez une grange de nonnains.
La cort estoit mout bien garnie de toz les biens que terre crie, d'annes et d'autres moreçons.

Ren I 1171-5

and probably here:

(13c) n'ay terre, maison ne grange, ne rente dont je puisse vivre.

GB 4190-1

cf. (12c) Ren II 3320-3, 3325-9, 3333-4 quoted II.1.14.

III.49.2.

Manoir:

(12c) avoit dejoist un plaisiez une riche vile esplee ... 6423-5
Leg le bois avoit un manoir; la un vilains soloit manoir qui mout avoit cofs et jelines.

Ren VII.6427-9
(III.49.2.)
cf. (12c) VST 4553-5 quoted II.1.14.

III.49.3.

Maison:
(13c) Un grant bacon avoit tué
d'un porc qu'il ot en sa maison
encraissié toute la saison ...

Du Segretain Moine (R) 526-8

cf. (12c) Ren IIIa 4075-84 partly quoted III.49.4.

III.49.4.

Mensnil:
(12c) Plantaffve estoit sa maisons
de gelines et de chapons;

Ren IIIa 4075-6

La bonne dame du mensnil
ot l'uis ouvert de son cortil,
voit le gorpil en ses chous courre ...

4399-401

(?) (Isangrin)
s'en vint traient a un mainil;
bestes vit paître en un cortil ...

Ren XIII 13569-70

cf. also:
(12c) ChG 1770-2,1781-2 47(13c) Dou lou ... (B) 1-5
RC 1223

III.49.5.

Plaisše:
(13c) - venez o moi en cest defais,
el plaisiste guillaume bacon,
savoir si nos i troverom
aucune chose por ma fame.

(Renart to Tibert) Ren XI 11604-7

47 The exact meaning of mensnil in the Chanson de Guillaume
is not apparent from the contexts. McMillan (ed. SATP)
glosses the term (vol.II.,p.174) as "métairie".
III.49.6.

*Repair* has the sense of "farm" or "country smallholding" in the passage from (12c) *Ren* XVIII (15554-5, 15560-2, 15579) quoted in II.1.14.

III.49.7.

*Vile* has the sense "farm" several times in our texts. For instance:

(13c) ... deus clers ...  *De Gombert* ... (8) 2

ostel quistrent chies un vilain ...

Tel bien com sire Gombers ot
orent assez la nuit si ostet,
lait boilli, matons et composte;
ce fu assez si com a vile.

30-3

cf. (13c) 1243-7, 1250-1 quoted II.3.4(viii)

(13c) Un hauberjon ort et soullie,
noir et lait et enrueillie
endossa ...

Escan 7874-6

onques paisanz de vile
ne vesti si rouz ne si lait. 7879-80

cf. (12c) *Ren* XVIII 16184-7 quoted IV.1.13. where the adjective phrase *de vile* is used in a similarly derogatory comment.

*Vile* "farm" occurs also in *Ferc(c)* 312-8

III.50.

*Grange* is the only term used in our texts to denote "barn". For example:

(13c) - Les matins faites bien tenir
   a vostre garçonet toz trois
   a l'uis de la granche detrois.
   (plan to catch Renart) *Ren* X 10340-2
   - J'ai la val une moie grange.

        Gliq 2126

Fourage et fain i a assés
dont les sieges faire porés
et les lis al nuit et gesir. 2139-41

(this offer is made because all hostelries in a town are full)
Grange is used figuratively with the sense "store-house" in the passage from the (late 12c) Jeu de Saint Nicolas (778-81) quoted in II.3.10(ii).

Loge is used in several of our texts to denote "grandstand". For example:

(12c) La ou li tornoiz devoit estre
et unas granz loges de fust,
por ce que la refne i fust
et les dames et les puceles:
einz nu ne vit loges si beles,
ne si longues ne si bien faites.

ChCh 5580-5

cf. (13c) Const XC 5-11

In this passage from Escanor barbacane and eschafaut are used in the company of loge:

(13c) Et il fera entre tant dis
sa besoingne aprester todis,
barbacanes, loges et lices
et eschafaux et biex et riches
sour coi les dames monteront
qui le tournoiement verront:

Escan 215-20
III.53.

We quoted in II.1.16. a passage from (13c) Aymeri de Narbonne (1032-4, 1043-4) in which a movable siege-tower is referred to as berfroi. The same term is used here in Brut:

(12c)  
La cité unt entur si close  
que nul de cels issir n’en ose.  
Perieres firent e berfreiz  
sis asaillirent plusieurs feiz.  
Lur enginz firent as murs traire ...  

Brut 13539-43

Chastel is used as well as berfroi in this passage:

(13c)  
Li rois avoit un bon castel  
fait de fust, mout riche et mout bel,  
fort, seür et bien kevillié,  
a .iii. estages et cuirie ...  

RN 961-4

Chelui a fait mener as murs  
de Maupetruis; arbaletiers  
et fait metre es moiens soliers ...  

966-8

Chil du berfroi par leur effort  
ont le mur endroit aus conquis.  

988-9

cf. from the Chronicle of William of Tyre, whose Old French version dates from the early thirteenth century:

Lors commencierent li nostre à avoir grant  
despit de ce que il ne faisoient rien; si firent  
cloies hastivement, leverent befroiz et chastiaus,  
et drecierent mangoniaus qui giterent tantost.

VII, ix

48 For a detailed discussion of terms used in Old French literature generally to denote the movable siege-tower and the elephant’s war-tower and castle v. V.2.

49 ed. Paulin Paris (v.VIII.1.4.(i))
III.54.

Chastel\(^{48}\) is the only term to denote the elephant’s war-tower in the texts that form the basis of this study:
c.(13c) BN 6060-3, 6069-71 quoted II.3.11(i)

III.55.

Chastel is the only term used in the texts studied to denote the elephant’s castle a: v. (13c) Rose 17893-6, 17898-9 quoted II.3.11(ii).

III.56.

Habitacle refers to an alter-awning in the passage from Clari’s *Conquête de Constantinople* (LXXXV 21-2) quoted in II.1.17. The same term refers in the same text to the canopy of a triumphal chariot:

(13c) ... ens en mi chu curre avoit un haut siege, et seur le siege avoit une caiiere, et entor le caiiere avoit quatre colombes qui portoient un habitacle qui aombroit le caiiere ...  

*Const* LXXXIX 12-15

cf. this reference in the *Chronique rimée* of Philippe Mouskès\(^{50}\) (dated 1265) to the tomb of an assassinated archbishop:

s’ot sor lui fait .i. abitacle pour veoir venjance et miracle.  t.II 25461-2

III.57.

Edefis and cchas occur in our texts to denote “building” in a general sense. The first term is the commoner. For instance:

---

48 v. preceding page  
50 ed. Reiffenberg, Bruxelles, 1838 v. VIII.1.4(i)
III.57.1.

Edefis:
(13c) - Amis, bien soyez vous
hui cest jor venus entre nous ...

Perc(c) 2345-6

vous nous avez en cest pâs
trestoz rendus nos edefis
que nous avions devant perdu. 2349-51

cf. (12c) Cligès 4355-8 quoted II.3.12(i) and
Li feus leva et li bors est espris,
les sales ardent et tot li edefis.

Ogier li Danois (dated 1197 by
Levy) 6756-7

III.57.2.

Chas:
(12c) Mes en un chas a plusors mambres,
que l'en i fet loges et chanbres:

Yv 6027-8

(there can Love and Hate abide together)

III.58.

Several terms occur in contexts where emphasis is laid more on the
fact of a building being a construction than having a particular
function. Reference is also sometimes made to the actual process
of building: maison/tour faire.

Maison and tour occur most frequently in this context. So too
occasionally do manoir, mansions, mur, ostel and palais. For
example:

III.58.1.

Maison:
(12c) ... maisuns firent, terres aperent,
viles e burcs edifient.

Brut 1172-3

51 quoted by Tobler-Lommatsch Band III, col. 16.
(III.58.1.)
- Et mostiers, coi? - Fix, ce mème:
   une maison bel et saintisme
   ou il a cors sains et tresors ... 
   Perc 577-9
- Entre les nues et lo ciel ...FTB 166
   iluec ferai une maison ... 168
(13c) ... a destre une grant maison voit
   a rices portes, a pourpris
tout entour clos de marbre bis;
   AV 2664-6

cf. also:
(12c) VdTB 273-4
   Adam 491-3
   Theb 8081-2
Les dous amanz 17-8
   ChCh 2510-1
   IV 3308-9 quoted
   4655-7;
   6539-40
   Perc 3032-4
   Ren XVIII 15372-3 quoted
   II.3.12(ii)

III.58.2.
Tour:
(12c) Desoz la vile, en un destor
   avoit Jehanz feite une tor ... 
   Cligen 5487-8
(13c) - Si vos di q'on avroit encor
   des pierres qu'ens sont et de l'or
   el nasel et ou cercle entor
deniers por fere une grant tor.
   (of a helmet)  CD 1665-8

cf. also:
(12c) ChCh 421-7
(13c) AV 2037-8
   Perc(g) 13320-1
   Durm 6844-6 quoted IV.1.12
   MR, 2080-3; 2086-7; 2089-90
III.58.3.

Manoir:
(12c) Car monter fait sor le manoir
le crieur, qui le ban crie ...
(of Emperor's palace) RD 4218-9

III.58.4.
Mansions:
(13c) (the pilgrims) ... se herbegierent illueques tout
ensanle en unes mansions qui i estoient ...
Const LV 8-10

III.58.5.

Mur:
(13c) ... murs remuier et trembler tours,
et les euves courre a rebours.
AY 2037-8
(witches' magic powers)
cf. (13c) Esc, quoted III.58.7.

III.58.6.

Ostel:
(13c) Ou il entras par les fenestres,
qu'il set bien de l'ostel les estres ...
(advice to lover) Rose 12515-6

III.58.7.

Palais:
(13c) Murs ne palais covers d'aisil
ne remanoit estans en marche:
Esc 74-5

III.59.

Ostel is the term most often used in our texts with the sense
"place". Maison is thus used several times, and other terms
occasionally found are estre, manoir and ostage. For example:

III.59.1.

Ostel:
(12c) Dexf mesmes en un ostel
comant peut estre li repaires
(III.59.1.)

a choses qui tant sont contraires?
En un ostel, si con moi sanble,
ne pueant eles estre ansanble ...

Yv 6018-22

(13c) Onc mes en un ostel ne vi
por un home tant gent dolente:

GD 4938-9

cf. also:
(12c) Horn 4113-4 quoted (13c) GD 4816-8 quoted II.3.12(iii)
II.3.12(iii) LO 712-3
TB 4300-1
Escan 15049-50, 15055-7
JStN 824-7

III.59.2.

Maison:
(12c) La gent que en la mensun erent
cel parole recorderent.

Le Freiense 49-50

Par mautilant la teste dresce;
si se debat par tal destresce
que toute en sone la maison.

Ren I 379-81

cf. also (12c) ChCh 184-7 and (13c) Esc 2498-9

III.59.3.

Estre: e.g. (13c) GD 2340-3; Tobler-Lommatzsch gives many other examples: Band III Col. 1462-4

III.59.4.

Manoir:
(13c) - U sunt les gens de cest manoir ...
(of a deserted town) MR 565

III.59.5.

Ostage:
(12c) - ainz que partez de cest ostage,
me lairez vos ceenz bon gage,
aus mains cele rouse pelice.

Ren VIII 7351-3

(threat to Renart)
Maison occurs most frequently in our texts in prepositional phrases meaning "indoors". Loge and Sale are similarly used once each. For example:

**III.60.1.**

*Maison:*

(12c) Sire Chanteclés li quois ...

Ren IIIa 4121

si demande par quel raison

elles fuoiuont en maison. 4127-8

(i.e. into the hen-house)

(13c) — Ne vous ne vezez par raison

que par sejourner en maison

puist a grant fruit haut hom venir;

... Yessiez hors et rompez les lices,

aprenez gens a bien veoir;

GH 3053-5, 3058-9

(cf. also:

(12c) *Theb* 5729-30

TB 1001-2, 1004 quoted II.3.12(iv)

(13c) *Ren* IX 9075-6 quoted II.3.12 (iv)

Esc 5022-3

AdeH 407-10 quoted III.60.3.

Jouf 941-4

**III.60.2.**

*Loge:*

(12c) — si est mes frere li gentilz Aimers,

qui n’entre en loge ne feste chevrons,

ainz est toz jorz al vent et a l’oré ...

CH 826-8

**III.60.3.**

*Sale:*

(13c) — Bien a un an et plus, bien le savon,

que nos venimes en ceste region.
Puis ne jui guieres en sale n'en meson,
foir par ces chans dedenz mon paveillon...

AdEN 407-10

III.61.

We are only concerned with recet used to denote "(place of) refuge": II.3.12(v), although buisson ("bush") and recetement also occur in our texts with this sense. For example:

(12c) Quant cil le vit vers lui venir,
si s'an comança a foir:
peor et, ne l'osa atandre;
en la forest cert recet prendre.

Brec 2885-8

Tant en ocent et esteignent
que ne cuit pas que plus de set
an soient venu a recet.

Cligès 1922-4

(traitors of Windsor pursued)

cf. also: Brut 9187-90 quoted 11.3.12(v)
VstT 2203-4 quoted II.3.12(v)

and (buisson "Refuge") : Troie 2379, 2386

VstG 196-8, 327-30
Ren I 1636-40

(recetement "refuge") : VstT 2199-200

A complete list of all the terms occurring within each unit may be found in VII.1.2.
IV.1.

We shall deal below with the semasiological pictures of thirteen of the most interesting terms in the field.\(^1\) These terms are, in alphabetical order:-

<table>
<thead>
<tr>
<th></th>
<th>Term</th>
<th></th>
<th>Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>bordel</td>
<td>8</td>
<td>manoir</td>
</tr>
<tr>
<td>2</td>
<td>bourc</td>
<td>9</td>
<td>estel</td>
</tr>
<tr>
<td>3</td>
<td>châtel</td>
<td>10</td>
<td>palais</td>
</tr>
<tr>
<td>4</td>
<td>cité</td>
<td>11</td>
<td>recet</td>
</tr>
<tr>
<td>5</td>
<td>donjon</td>
<td>12</td>
<td>tour</td>
</tr>
<tr>
<td>6</td>
<td>habitacle</td>
<td>13</td>
<td>vile</td>
</tr>
<tr>
<td>7</td>
<td>maison</td>
<td></td>
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</tr>
</tbody>
</table>

IV.1.1.

**Bordel:**

Tobler-Iommatzsch\(^2\) defines bordel (Band I, col.1065-6) as (i)\(^3\) "Hütte, Haus" and (ii) "Hurenhaus". Godefroy defines the same term (vol.I. p.686) as (i) "cabane", petite ferme\(^4\) with (ii) faire bordel de "prostituer".

---

\(^1\) For the division of this section into three parts, v.i.7.

\(^2\) For the sake of brevity we shall refer to Tobler-Iommatzsch throughout this Section as T-I.

\(^3\) Bracketed small roman numerals, e.g.(iii), indicate, where the dictionary offers several definitions of one term, which of them fall(s) within our defined field.

\(^4\) Littré says of bordel (vol. I. p.1120): "ce mot signifie proprement une petite cabane et a été ainsi employé par les plus anciens auteurs;"

\(^5\) We find that bordel in this example given by Godefroy could equally well mean "dwelling": "La fort tor dou chastel conquit ausi legieremment comme le bordel d'un vilain".
T-L's "Hütte" and Godefroy's "cabane" are probably the equivalents of our "poor dwelling", while T-L's "Haus" = our "dwelling". In accordance with our structural distinctions, however, we shall consider "dwelling" ("Haus") and "poor dwelling" ("Hütte", "cabane") as separate units.

_Bordel_ "dwelling" occurs independently only once in the texts studied, in the passage from _La Vie de Saint Thomas_ quoted in III.18.11. In the continuation of the _Perceval_ we find the formula maison ne bordel: the relevant passage is also quoted in III.18.11.

Our texts furnish several instances of bordel "poor dwelling". Relevant passages are quoted or referred to in III.22.2.

Of particular interest is the use of bordel to denote the abode of a leper. Comment has already been made on this in II.2.7., where we suggested that lepers would have been obliged to live in poor dwellings and that one of the terms used to designate such dwellings, viz. bordel, gradually came to be especially associated with lepers. Passages from the studied texts in which bordel is so used are quoted in II.3.4(vi).

F. Krüger, in his edition of the two versions of _Li romanz de Floire et Blancheflor_, defines the same term in his glossary to the first version (p.244) as "Hütte". The second version contains no equivalent passage.

Speaking of the phrase bas bordeaus in Beroul's _Tristram_ (1.1204), P. Jonin is concerned with what kind of social existence the lepers in question probably had, and not with the fact that it is bordel that is used to refer to "ces maisons basses, ou si l'on veut ces cabanes (qui) pourraient à la rigueur désigner les demeures des lépreux de maladrerie ... De fait ces habitations des malades étaient rustiques et très simples."
In his edition of Beroul's *Tristram*, A. Ewert glosses bordel (p. 140) as "hovel"; Muret had glossed the same term (p. 154) as "cabane". One of the passages from *Florence de Rome* (l. 5596-7) quoted in II.3.4(vi) clearly indicates the nature of the bordel into which a sick man is thrown.

Obviously it is not incorrect to gloss bordel in such contexts as "hovel"/"Hütte"/"Cabane", but we should like here to draw attention to the fact that it is this particular term, of all those which denote "poor dwelling", that is especially associated with the leper. Neither T-L nor Godefroy nor Littré gives any indication of this.

Finally we note that bordel refers to a brothel in the *Fabliau St. Pierre et le Jongleur* (J), and that bordeliere is used in *Guillaume de Dole* as a term of abuse. The relevant passages are quoted in II.1.10. and III.44. respectively.

The general pejorative undertone of bordel (the sense "dwelling" excepted) has been noted by K. Jaberg, who includes it on p. 70 in *Pejorative Bedeutungsentwicklung im Französischen*. Littré, remarking on bordel's original sense "cabane", concludes: "mais, dès le temps de Joinville, il avait été dégradé au sens qu'il a aujourd'hui". However, the examples of bordel "brothel" which we refer to above, date from substantially before the end of the thirteenth century.

**Bourc**

T-L defines *borc* (Band I, Col. 1063-4) as "Ortschaft, Stadt", and Godefroy defines *burc* (Vol. VIII Complément, p. 395) as "gros village".

10 v. VIII.1.1.
11 v. VIII.1.4.(1)
12 v. II Footnote 3 for passages from the *Songe d'Enfer* which show clearly the different natures of the "tavern" (taverne) and the "brothel" (bordel).
13 *Zeitschrift für romanische Philologie* XXIX (1905) pp. 57-71
14 Littré: vol I, p. 1120
From the examples of uses of this term already presented in Sections II and III of this study, we are here able to present a more adequate and more clearly defined semasiological picture of bourc than that suggested by the two definitions above.

Firstly we note that the semasiological area of bourc is divided into two roughly equal parts: in the first the term refers to an agglomeration of some kind, in the second to a district of a town.

Bourc is used rather more often to refer to an agglomeration. It is one of the terms which may denote "town" (v. III.10), but it occurs less frequently in this sense than the three principal terms vile, cité and chastel. It is in fact seldom used independently, and the examples of independent use that we have found occur in three of the earlier texts studied.

Bourc is used to refer non-specifically to towns in the Roman de Thèbes; for example:

Par le pays s'espandent tuit ...  
\textit{Theb} 2673

ardent les bors, les preies prenent ...  
\textit{2675}

In the Couronnement de Louis and Raoul de Cambrai, bourc is used to refer to a particular town, as it does here:

En Aubeville, le bon bourc signori,  
la fit ces noces H. li floris.  
Es vous .i. mie par la ville qui vint.  
\textit{RC} 6848-50

Other examples of these two uses are given in III.10.4.(1)

Although seldom used independently bourc "town" is found frequently in such formulae as:

aut a bon burc u a cité ...  
\textit{Brut} 1994

Mult lui remeint grant heritez:  
chastells e burs, vinnes e prez ...  
\textit{VStG} 265-6
Further examples are given in III.10.4(iii). In formulae bourc often occurs in the close company of vile; for example:

- se vos volez ne chastel ne cite,
  ne borc ne vile, donjon ne fermete ...

... et trespass viles e bours;
ne fina de fuir la nuit.

For further examples, v. III.10.4(ii).

Bourc is also one of the several terms which may denote "village". However, in the only example we have of it used independently in this sense it is qualified by petit. The passage in question, from La Vie de Saint Thomas, is quoted in III.11.5.

Sometimes bourc and vile are used together in formulae along with terms denoting such rural phenomena as woods and plains. This suggests that on such occasions, bourc and vile refer to agglomerations in the country, which we consider to be "villages": f. v. II.3.3(i). For example:

Passent les vaus et les mons
et les viles e les bors;

Similar passages are quoted in III.11.8.

The rest of the semasiological area of bourc is taken up by its use to denote a district of a town. Neither T-L. Kmor Godefroy makes any reference to this use.

As the diagram in III.13. shows, the term may occasionally refer to the area immediately outside fortifications, as it does in the passage from Yvain, quoted in III.13.3.(vi). Or it may

15 J. Chaurand, in "Note à propos de quelques distinctions médiévales: cite, ville et château" (Revue Internationale d'onomastique XV No.3 (1963) pp.169-72) analyses the use of terms denoting "town" (cite, chastel, vile, bourc) in the Sermons (1168-75) of Maurice de Sully. He finds that bourc is used only in formulae.
occasionally refer to an area which is clearly inside fortifications, as in the passage from Perceval quoted in III.13.3(i).

But generally bourc refers to an outer district of a town, as opposed to the centre, without it being indicated whether the area is within fortifications or not.

Bourc thus denoting an outer district of a town may be contrasted with chastel denoting the centre (v.III.13.3(i)), and bourgeois (i.e. the inhabitants of the outer district) may be contrasted with chastel and cited where these refer to the town's centre: v. III.13.3(ii) and (iii).

Bourc may also denote an outer district where no contrast is made with the centre, as in the passages quoted in III.13.3(iv) and here:

- Il est en cel bourc descendus
  chius. i. borgois qui est ses mestre.

Esc 7252-3

The part of a town where hostelries are situated may be referred to as both bourc (v.III.13.3(v)) and maistre bourc (v.III.13.3(vii))

The term may also occur in the plural as in the example from Brut quoted in III.13.3(viii).

G. Gugenheim notes that Villehardouin uses boric to denote "faubourg" (ed. cit. §400), and also to denote the agglomeration at the foot of a castle. 17 As an example of this latter use, Gugenheim says that Serre (a cite) seems to comprise boric + chastel, for, after the boric has been taken in an attack, the defenders take refuge in the chastel (ed. cit. §392-3)

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17 G. Gugenheim: 'Notes sur le vocabulaire de Robert de Clari et de Villehardouin' Romania LXVIII (1944-5) pp.401-21: re cite/ville §IV pp.414-8
In his Glossary to the first continuation of the *Perceval*, L. Foulet says that *bourc*, where this is distinguished from the *petit castel* (cf. IV.1.3), refers to the "groupe bourgeois et menues gens autour de ce petit castel"; that is, the people of the outer areas of the town as opposed to the centre, the main dwelling.

We have also found that *bourc* may denote the trading-sector of a town, although *ville* is found more often with this meaning. Passages containing *bourc* in this sense are quoted in III.14.1.

The semasiological picture of *bourc* may be represented diagrammatically thus:

---


19 Foulet, under *chastel* (op. cit., p.40), says that on one occasion, the part of a town termed *bourc* "s'étale avec son marché au bas de la colline."
IV.1.3.

Chastel:

T-L's first definition of chastel (Band II, col.303-5) is "befestigte Ortschaft, Burg".

Chastel is one of the terms found most frequently in our texts denoting "stronghold", and is widely used in this sense throughout the period. Examples are quoted or referred to in III.1.1. Chastel may also denote a town which is clearly fortified, as in the passages quoted in III.12.3. or it may refer to a town where the emphasis is rather on the fact of its being an agglomeration. T-L takes no account of this use. The term may stand alone with this designation, examples being given in III.10.3., or it may be used together with vile, the two terms being used without distinction, as in the passages quoted in III.10.1(iv). Very occasionally a town denoted by chastel may also be termed cité or cité and vile : v. III.10.3(ii).

In his article 'The Description of towns in Old French verse romances', Dr. G. D. West claims that many descriptions of towns in later texts are modelled upon three different descriptions in Brut and Eneas. It is interesting to observe that the terms used to denote "town" in West's models are cité (in Brut) and cité and vile (in Eneas), whereas many of the descriptions modelled on those in these texts use chastel, either alone or with vile. Possibly this is because the earlier texts were speaking of legendary cities of renown, whereas later descriptions in courtly

20 J. Frappier, in his modern French translation of the Chevalier de la Charrette, CPMA Paris, 1962, glosses chastel (p.215) as (ii) "Petite ville fortifiée groupée autour du château seigneurial".

romance describe contemporary towns. J. Chaurand says that 
chastel in Robert de Clari’s *Conquête de Constantinople* “désigne bien une sorte d’agglomération”, and quoted in 
illustration:

Si comme il venoit as castiax et as chites, se li rendoit 
on sans contredit et aportoit li on les cles encontre lui, et 
venoient li prestre et li clerç revestu a pourchession encontre 
lui ...

Chaurand concludes: "qui dit chastel ne dit pas exclusivement 
"fortifications" : toute une bourgeoisie, tout un clergé sont 
souvent impliqués ..."

In the descriptions which West claims are modelled on 
those in Brut and Eneas and which occur in the texts 
we have studied, the following terms are used to refer 
to the towns described:

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Troie (of Troy)</td>
<td>cité, vile</td>
</tr>
<tr>
<td>(of Jaconites)</td>
<td>cité</td>
</tr>
<tr>
<td>FB</td>
<td>cité</td>
</tr>
<tr>
<td>Erec</td>
<td>chastel</td>
</tr>
<tr>
<td>Perceval</td>
<td>(i) chastel, vile</td>
</tr>
<tr>
<td>(ii)</td>
<td>chastel</td>
</tr>
<tr>
<td>Bel I</td>
<td>(i) chastel, vile</td>
</tr>
<tr>
<td>(ii)</td>
<td>cité, vile</td>
</tr>
</tbody>
</table>

Note à propos de quelques distinctions médiévales ...

(v. VII.1.3(ii)), p. 169.
3. Par là." (p. 169) 

1. Foulet too remarks on the possibility of chastel's meaning "town", saying that the term may have the same sense as it has today, but that more often in the first continuation of the Perceval it denotes an agglomeration formed by houses, streets etc., clustered around a "demeure seigneuriale." 

25 Foulet outlines an episode in which a knight is humiliated, concluding: "Il sort enfin de la ville, et s'éloigne hâtivement du castel, de ce castel où on lui a fait une telle honte. De tout ceci il résulte que le château du seigneur, les maisons qui l'entourent et même le borc ... tout cela peut se résumer à l'occasion dans le mot castel, et aussi le mot vile ..., " (p. 40) 

The secondly records some figurative uses of chastel. The 

24 later, speaking of the Sermons (1168-75) of Maurice de Sully, and referring to the passage in Matthew xxi: " -ite in castellum quod contra nos est", Chaunand says that Sully remarks: "Nostre Sire Deus apela la cité de Jérusalem castel por li abaisier et avillier, quar ele n'estoit mie digne d'estre appelee cités" (ed. Robson, p. 106). To Chaunand this suggests that for Sully cité must have denoted "une agglomération digne de considération ... à côté de quoi le castel fait figure méprisable". (p. 170). There is, however, no evidence in the texts we have studied of chastel "town" implying inferiority. cf. cité IV.1.4. 

25 Glossary to the first continuation of the Perceval (v. VIII.1.2) p. 40. 

26 v. IV footnote 19.
expression faire chastelus en Brie, implying insincerity, does not occur in our texts, but faire chaste en Espagne meaning "to day-dream" does, and the relevant passage from the Roman de la Rose is quoted in II.3.1(iv)4.27 Faire chastel le ... appears in several of our texts: in Horn referring to the shield-wall (v.11.3.1(iv)2), in Troie referring to soldiers drawing their unarmed bodies together for protection in battle, and in Dur mart le Galois, where the hero places himself between his companions and the attacking enemy. The relevant passages are quoted in III.4.4.

We have found in our texts other figurative expressions in which chastel appears. In the Enfances Guillaume the term is used of something of great size, a pile of the enemy dead. We have commented in III.4.1, where the passage is quoted, that neither T-L nor Godefroy mentions this use, but that Wartburg gives dialectal examples of chastel having a secondary meaning "heap".28

27 T-L refers to two articles dealing with this expression: A. Morel-Fatio: "Châteaux en Espagne", Mélanges offerts à M. Émile Picot' t. I, Paris 1913, pp.335-42, and A. Långfors: "Châteaux en Brie et — en Espagne", Neophilologische Mitteilungen XVI (1914) pp.107-110. We should like to point out that Littré (Vol.II.p.190) quotes an explanation of the expression's origin which was given in the Mercure Français, t.iv (1616) p.59; Axel Nelson, in "Châteaux en Espagne" dans le latin médiéval", Fransos XLIX (1951), pp.159-169, suggests that the expression castra in Hispania facere, which appears in the Philosophia Pauperum, included in the writings of Albert le Grand who died in 1280, is a direct translation of the Old French expression.


Dr. M.F. Lyons of Bedford College, University of London, wonders whether this figurative use derives from the shape of the chastel "stronghold", which would have been built on a mote, i.e. a natural or artificial mound.
Chastel is also used in expressions of security, such as
seurs con un chastel (Sen VIII 8405-6), which we quote in III.4.3.

Something of value may be said to be worth a chastel (or more
than one) For instance:

... sol li atache et li mors
et li boton et li tassel
valoient plus que troi chastel.

En 750-2

... li drap valeient un chastel,
et sa chemise senlement.

Lanval 98-9

T-L records chastel's meaning "movable siege-tower" and
quotes a passage from Renart le Nouvel(v.111.53.). We have
discussed in II.3.11(ii) the term's use denoting "elephant's war-
tower" and "elephant's castle". Neither of these uses are given
by T-L.

T-L's last definition of chastel is that of its use of a
part of a ship. Relevant passages in our texts are quoted in
II.3.1(ii) and III.3.

Several more uses of chastel occur in our texts in addition
to those hitherto mentioned.

The term may occasionally denote a place of imprisonment,
which in such cases is probably a stronghold. Examples of this
use are given in III.7.4.

In a few of our later texts chastel, sometimes qualified by
maistre, may denote keep: v.III.5.4.

The diagram in III.13. shows that chastel may also refer to
the centre of a town. It may be contrasted with another referring
to an outer district such as bourc (v.III.13.3(i)), bourgeois
(v.III.13.3(ii)), or, most frequently, vile (v.III.13.9(iii)).

29 Cité may be similarly used: v.IV.1.4.
30 Cf. also: FB 992, Horn 562, MR 14695-6 and MR 6245-6
Sometimes chastel in the above context is seen to be the main dwelling of a town (cf. Foulet's "demeure seigneuriale" v. footnote 25 above) as in the passage from L'Escoufle, quoted in III.17.4, where Guillaume sends messengers into Arques to the seignour de la ville.

Chastel also occurs in contexts where its primary meaning is "dwelling". Examples are given in III.18.5.

In the lines from Marie de France's Le Freinage, quoted in III.24.7, chastel would seem to denote a dwelling situated in a town, but this is our only example of such a use.

Chastel is, however, used several times of an aristocratic dwelling in the country. Godefroy in fact gives as one of his definitions of the term (vol. IX, p.57) "habitation d'un seigneur\(^\text{31}\) Chastel is one of the terms used of the home of the Dame de Fayel in the Castelain de Couci, and G. Paris commented that this château seems hardly fortified at all.\(^\text{32}\) Though one crosses a bridge to reach the hall, the gate by which the châtelain enters leads straight into a wood, and there is no mention of a moat. Within the walls are a verger and a jardinet. Paris concluded: "Nous reconnaissons ici ces belles maisons de France, entourées de préaux et de jardins, qu’admiraient Brunetto Latini,\(^\text{33}\) et qui contrastaient pour lui si vivement avec les forteresses où s’enfermaient les seigneurs italiens". (p.352). Other examples of chastel "dwelling in the country" are given in III.25.1.

\(^{31}\) But Godefroy gives as illustrations of chastel only passages in which the terms means "stronghold", the first part of his definition. He also records the term's use in the expression "châteaux en Espagne."


\(^{33}\) In the second half of the thirteenth century.
The semasiological picture of *chastel* may be represented diagrammatically thus:

Since T.-L.'s definitions of *chastel* are applicable only to the stronghold, the fortified town, a part of a ship, and to some figurative uses, it is clear that our own picture is wider and deeper.

IV.1.4.

**Cité**

T.-L defines *cité* as "Stadt", and Godefroy defines *cité* (vol. IX, p. 101) as "le corps de citoyens; ville considérée comme corps politique".

The texts on which we have based this study provide no

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34 A. Thomas examined the etymology of the Old French form *cit* in *Etymologies françaises et provençales,* *Romania* XXVI (1897) pp. 472-52 (anc. fr. cit; prov. ciu pp. 418-9)
examples of cité in the sense that Godefroy assigns to it; this is presumably because the texts are literary ones and therefore the conditions in which this meaning might occur do not exist.

However, the uses of cité already recorded in Section III enable us to attempt a closer definition of the term than T-L's "Stadt".

We have seen in III.10 that cité is one of the principal terms denoting "town" in our texts. It may occur independently referring to a town, and the examples given in III.10.2(i) may be compared with the similar use of vile in III.10.1(i) and (ii). Cité may also occur concurrently with vile in passages where both terms refer to the same town, no distinction being made between them. Examples of this are given in III.10.1(iii).

It is to be noticed that the texts in which cité occurs independently and/or concurrently with vile seem to be mainly those whose authors come from the Western, Northern (especially Picard) and Anglo-Norman regions: v. chart and comments in III.10.2(ii).

Throughout the period cité occurs in apposition to the name of a town in such set formulae as Rome la cité or la cité de Meânce: examples of this use may be found in III.10.2(viii). Any similar use of vile is very rare.

Cité also appears throughout the period in formulae such as bors, chastiaus e cités, examples being given in III.10.2(ix). It is interesting to note that in very few of the examples quoted or referred to does cité appear in the same formula as vile.

Li saint sonent par la cité (or slight variants of this) is another expression which has a formulaic quality and occurs several times during scenes of mourning or rejoicing. The relevant passages are quoted in III.10.2(v). Of six instances we note that four of the texts concerned are Anglo-Norman, while the author of another may well have been acquainted with England, as much of the story is set there.
In III.10.2(vi) may be found passages in which cité is used when reference is made to someone having rank in a town, either by birth or by appointment. Cité is used much more frequently than vile in this connection. The examples from the Vie de Saint Thomas and the Vie de Saint Gilles which refer to episcopal cités remind us of A. Guesnon's description of the thirteenth century Arras as: "(une) ville jumelle comprenant deux agglomérations distinctes, juxtaposées et rivales; l'une, la Cité, domaine ecclésiastique soumis à l'autorité temporelle de l'évêque ..." 35, this cité being contrasted with the industrial and commercial vile (v.IV.1.13).

Cité is the term most often used when the noble nature of a town is being emphasised: examples of this use are given in III.10.2(vii). A town is not infrequently referred to as cité in expressions where it is seen to be considered as something of great value. For instances.

... l'escu ne donast matin pur pris de dous citez ...

Horn 3188

Miez aim l'anel de quatorze citez.

EnFG 1388

(Orable of ring sent her by Guillaume)

... li ors fins et li argens,

dont li huis furent enarme,

valoient miex d'une cité.

MR 12794-6 36

Chastel is similarly used: v.IV.1.3.

36 cf. also: VStT 5661 quoted V.3.4; Aden 1578-9; FR 5802; CC 599-602 quoted V.3.10.
J. Chaurand, speaking of the Sermons (1168-75) of Maurice de Sully, in which cité denotes a "ville importante ou illustre" refers to the passage from the Sermo in ramos palmarum (ed. Robson p.106) which we quote in IV footnote 24. Chaurand concludes that for Sully a cité must have been "une agglomération digne de considération pour son importance, ou sa cohésion, ou sa dignité".

G. Gougenheim, after examining the use of cité and vile in the works of Robert de Clari and Villehardouin, states that there it is not any difference in importance that distinguishes the two terms. He observes that cité is used in opposition to chastel and terre, whenever a new town is introduced, this usually by a formula, and in the formula la cité de — — . Otherwise, says Gougenheim, vile appears frequently and competes with cité. He concludes: "cité apparaît d’une façon générale comme le terme générique, quasi officiel" (p.418). It is difficult to agree completely with this statement, however, for in connection with Clari’s Conquête de Constantinople, we have already pointed out (III.10.2(iv)) that in some passages both cité and vile are used, in others cité exclusively, and in others only vile. Whilst our general conclusions on cité are in accordance with Gougenheim’s comments on cité’s frequent occurrence in formulae, we should like to modify the rest of his remarks, in the wider contexts of all the texts studied, by saying that Clari’s Conquête de Constantinople is one of the texts where cité is used either independently or concurrently with vile without distinction.

37 J. Chaurand: "Note à propos de quelques distinctions médiévales ..." (V.VII. 1.3(ii)), p.171.
38 G. Gougenheim: "Notes sur le vocabulaire ..." (V.VIII.1.3(ii)) pp. 414-8
Upon the use of *cité* "town" in the texts studied as a whole, we ourselves conclude that, in many of them, *cité* may be used either independently or concurrently with *vile* without distinction. *Cité*, however, occurs in certain formulae, such as those containing the names of towns, where *vile* is not so used. *Cité* is also the term more often used in contexts where reference is made to titles borne and high offices held, where a town's noble nature is spoken of, and in comparisons of value.

These last three uses suggest that, in the minds of the authors in whose works they appear, *cité* embraces something that *vile* does not: a sense of dignity and tradition, nobility and worth.

*Cité* is also used in contexts where it clearly refers to a fortified town. It may be qualified by *fort* or by *garnie* or by both, or it may stand alone. Its use thus may be independent or formulaic, and examples are given in III.12.2.

As the diagram in III.13. shows, *cité* is one of the terms which may denote the centre of a town. It is so used in contradistinction to the parts where the bourgeois live, and contrasted with *vile* and *vile hors*. For examples v. III.13.3(iii), III.13.9(iv) and III.13.10 respectively.

Semasiologically, *cité* may be represented thus:

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39 v. III.10.2(ii)
40 Cf. L. Foulet, in the Glossary to the first continuation of the Perceval (v. VIII.1.2): "On entrevoit que *cité* suggère l'idée d'une tradition." (p. 321)
IV.1.5

Donjon:

T-L defines *donjon* (Bande II, col. 2019) as "Hauptturm der Burg", and Godefroy gives the term a similar definition (vol. IX, pp.408-9): "tour principale à l'intérieur d'un château-fort".

These definitions constitute the principal meaning that donjon has in the texts we have studied, that is, "keep". Although tour is used in this sense more frequently, donjon, sometimes qualified by maître, is found throughout the period and examples of it are given in III.5.2.

We have seen that the term may also occur in the plural, denoting constituent parts of a stronghold, as it does in the examples quoted in II.3.1(vii)d.

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41 The course of the battle fought over the etymology of this term may be traced through the following articles:


W. von Wartburg in the Französisches Etymologisches Wörterbuch (Band III, p.130) gives as the origin of donjon the hypothetical Latin dominio.
Again in the plural, donjon may also occasionally refer to constituent buildings of a town, without there necessarily being any indication that the town is fortified. Examples of this use may be found in II.3.3(vi).

Donjon is one of the terms used throughout the period to denote "stronghold", though it is not one of the more frequent of these terms. Indeed it is seldom used independently, but usually occurs together with one of the more commonly used terms. For example:

- Quant vos plera, vos me dorroiz assez chastiaus et marches, donjons et fermetez.

Further examples are given in III.1.5.

Donjon may also occasionally refer to a place of imprisonment, no doubt because a keep or a part of a stronghold is an appropriate place to hold someone captive. The example from Jouffroy quoted in III.7.5 is unambiguous, but in the other two passages quoted there, we feel that the sense of donjon is primarily "keep", and it is in virtue of this fact that the term is used, the idea of its being also a place of imprisonment being secondary.

In Le Bel Inconnu donjon is used of the centre of a town, in contrast to vile which denotes the outer district. The passage is quoted in III.13.9(vi).

Donjon is used several times in our texts of the main dwelling of a town. As we explained in III.17.3, where examples of this use are to be found, the term probably refers to the keep of a fortified town, within which the main dwelling is situated.

Finally we note that, in the Merveilles de Rigomer, donjon denotes "dwelling", being found first in the company of recet and later independently. This passage is quoted in III.18.8.

42 Chastel is in fact much more often used in this context: v. III.13.9(iii).

43 v. remarks in III.18.8.
In conclusion we suggest that the semasiological picture of donjon be represented thus:

Thus we see that we have found in our texts evidence of a much wider range of meanings of donjon than is given by T.-L and Godefroy, who content themselves with the primary meaning alone.

IV.1.6.

Habitacle:

Godefroy defines habitacle (vol. IX, p. 740) as (i) dans le style biblique et anciennement, d'une manière générale : "demeure". Similarly the historical section of Littré's entry (vol. IV, pp. 367-8) gives Old French examples with the sense "dwelling" only.

We find only one occasion in our texts when habitacle means "dwelling" and this is in the passage from the Roman de la Rose quoted in III. 18. 22.

The term occurs, however, several times to denote "poor dwelling". It is used of nomadic dwellings and of Stylites' shelters on the tops of pillars in the Conquête de Constantinople by Clari, and of the dwelling of a recluse in the prose Tristan.
The relevant passages are quoted in III.22.5.

But the most frequent use of the term in our texts is in reference to a hermit's dwelling-quarters; this sense is recorded by T-L (abitacle : Band I, col.52(ii)). Generally in the texts studied the term refers to the actual dwelling-quarters within the hermitage (v.II.3.5) and examples may be found in III.30.1. Particularly bearing in mind the use habitacle "poor dwelling", and although we may suppose a hermit's habitacle to have been of an exiguous nature, the following passage from Florence de Rome shows that this idea is not necessarily inherent in the term:

Dejoute la chapelle ot fait un edifi ... et un bel abitacle, qu'avoir fet et bati.

FR 3858, 3860

In the passage from Robert le Diable quoted in III.29.5. habitacle is used in the same way as hermitage without there being any distinction between the two terms.

T-L also records habitacle's use in the sense "canopy". We have quoted in III.56. two passages from Clari's Conquête de Constantinople where the term refers to an altar-awning and to the canopy of a triumphal chariot.

G. Gougenheim has suggested that habitacle originally, e.g. in the Vulgate, had a general sense "demeure", and was then introduced among the terms denoting "l'habitation d'un hermite", which included loge and reclus, the most frequent being hermitage. Gougenheim says that perhaps the introduction of habitacle resulted from a wish, conscious or otherwise, to distinguish the actual construction from the hermit's residence as considered abstractly. In fact, he says, in all his examples, habitacle refers to the construction itself.

We agree with Gougeheim that habitacle refers in such contexts, to something concrete as opposed to abstract, but our own examples in III.30.1 demonstrate that it is to the hermit's dwelling-quarters, these and the chapel being considered as constituent parts of and within the hermitage, that the term more specifically refers.

Maison

T-L gives as the principal meaning of maison (Band V, col. 890-5) "Haus, Wohnung", and the only definition given by Godefroy (vol.X, pp.107-8) is "bâtiment destiné à servir d'habitation".

It is in the sense "dwelling" that maison is most often used in the texts we have studied, and examples of this use may be found in II.3.5(ii) and III.18.1. There it will be seen that the term may refer to the dwelling of a person of any class, from — le roi (Esc 3987) to that of deus povres homes pescheors (PrTr § 42,6).

T-L also records the existence of the prepositional phrases en — and a —, each meaning both "zu Hause" and "nach Hause" and vers "nach Hause". Examples of these phrases from the studied texts are given in II.3.4(i) and III.18a.1. Maison-forte T-L defines as "Festung", and examples from the texts studied of this term denoting "stronghold" may be found in III.1.7.

T-L records the use of maison to denote "Kirche, Abtei, Kloster" and translates as "Wendungen" (i.e. "foundation" in a religious sense) maison in such expressions as freres de —

45 G. Gougeheim, in 'Notes sur le vocabulaire ..' (v.VIII.1.3(ii)) comments :"L'expression en maison, au sens de "chez moi" .. est un picardisme. Encore aujourd'hui les patois picards ignorent la préposition chez".

46 T-L Band V, col. 890-5 (xv) and (xvi)
47 ibid. (xvii)
48 ibid. (v)
49 ibid. (iii)
50 ibid. (xiv)
The two examples are quoted in full, with others containing maison "religious establishment", in II.1.11 and III.45.1 and 9.

We consider that an abstract use of maison in the sense "(religious) order" is illustrated in III.45a. T-l does not record this meaning.

In addition to these main uses of maison, our study presents evidence of several minor uses, not specifically mentioned by T-l.

To many of these the sense "dwelling" is fundamental. For example, maison is used abstractly in the expression tenir — , as in the example quoted in II.3.4(ii).

It may also have the meaning "household", examples of this use being given in II.3.4(ii) and III.19. T-l does include some similar examples, but places them under the heading "Haus, Wohnung" without further distinction.

Maison is used figuratively in several religious contexts quoted in III.20.1. T-l includes under "Haus, Wohnung" a use of maison (from Cleomades) which we should consider figurative.

En/dedex — sometimes has the sense "indoors". Examples are given in III.60.1.

Maison also occurs in our texts denoting "hostelry" both from the client's point of view (v.III.35.2) and from the proprietor's (v.III.36.2). In each case it is usually found in apposition to ostel, as here:

... li castellains descendus estoit esrant a son hostel. 3975-6
... au plus coiement qu'il pot se departi de la maison ... 4009-10

In some of the passages quoted in III.15. we see maison in the sense "stall/ shop".

In Joufrois maison is used of a hermit's dwelling-quarters within a hermitage, v.II.3.5(i), and in Escanor (v.III.29.7) the same term is used of the place where Escanor is living as a hermit, implying "hermitage" without there being the distinction apparent in Joufrois.

In the passages quoted in III.49.3. maison has the sense...
"farm, country smallholding".

Maison may be used of a dwelling specifically stated to be in a town (v.III.24.1) and of a constituent building of a town (v.II.3.3(vi) and III.10.1.)

The term may also occur in contexts where emphasis is laid on the fact of its being a construction. For example:

... puis a vet en un cortil
   gesir un grant vielz charretil.
   Encontre la maison le drece ...

Du Segretain Moine (R) 653-5

Further examples are given in III.58.1. The verbal phrase faire — is quite often found in such contexts, as here in Yvain:

... et si li jure/ que ... Yv 3304-5

... refera les maisons nuelles
   que il avoit par terre mises. 3308-9

Finally, we have found maison in contexts where it could be interpreted as having the sense "place". Examples are given in III.59.2. This is the sense of maison which most closely approaches the expressions —de chartre and — de servage quoted by T.-L 51, but of which there are no examples in our texts.

We suggest that the semasiological picture of maison be represented diagrammatically thus:
(IV.1.7)

Though our main meanings of maison concur with those given by T-L, we have noted many secondary meanings which T-L does not mention specifically.

IV.1.8.

Manoir

T-L defines manoir (Band V, Col. 1083-4) as "Aufenthaltsort, Wohnstätte, Wohnung", and Godefroy defines the same term (vol. V, p.152) as "habitation, demeure, retraite".

"Dwelling" is in fact the principal meaning of manoir in the texts that form the basis of this study. The term is widely used in this sense throughout the period, although, as the chart following III.18.4. shows, manoir occurs more frequently denoting "dwelling" in thirteenth century texts than in earlier ones. Passages illustrating this use are quoted or referred to in III.18.3. Amongst them are:

Le dame, por ce qu'elle plore,
  prie li rois de remenoir
  et de raler a son manoir:

  Yv 2636-8

  (Arthur persuades Laudine to go back home)

  ... dient c'or en feront lor oir;
  s'avra lor terre et lor manoir.

  GP 225-6

  (of the vachier and his wife who bring up Guillaume)

Many of the characters who figure in our texts are rich enough to own more than one dwelling, and manoir is the term particularly used to denote one of several dwellings. 52 For instance:

- Sire, dist Henguist, tu me las
  a un des manoirs que jo ai
  un recet clore e enforcier ...

  Brut 6001-3

52 Recet is occasionally used in such a context :v.IV.1.11.
Et Ayglins a sien manoir

prez de la sa niece mena ...

Manoir occasionally denotes "dwelling" in a figurative sense, as in the passages quoted in III.20.4. T-L includes an example of manoir used thus figuratively under his heading "Aufenthaltsort, Wohnstätte, Wohnung".

We have also found manoir used in our texts with meanings to which T-L makes no reference.

Sometimes alone, sometimes qualified by fort, manoir may denote "stronghold", as here:

... en i. manoir a une tour,
trop bien ferme, en i. haut tertre ...

and in other examples quoted in III.1.8.

In later texts manoir is particularly used of a dwelling in the country. Relevant passages are quoted in III.25.2. Godefroy defines manoir (vol. X, pp.118-9) as "habitation à laquelle est jointe une certaine étendue de terre", and this definition clearly applies to the passage from the Castelain de Couci which is quoted in II.3.4(viii).

It is in this same text that manoir occurs in a prepositional phrase meaning "at home": v. III.18a.3.

Manoir is used of farms in La Vie de Saint Thomas, and of a country smallholding in the Roman de Renart: these passages are quoted in II.1.14 and III.422 respectively. Marc Bloch tells us that manoir in Old French refers almost without exception to a dwelling, particularly to a well-built and sometimes to a fortified one. But sometimes in texts of Norman origin the term shows evidence of the sense it had acquired in England, where it denoted "la seigneurie, les tenures avec le domaine, les champs, les friches, les forêts dans l'espace soumis à

(IV.1.8)

1'hégalité seigneuriale. (p.59) 54 This, we suggest, is the sense that manoir has at least in La Vie de Saint Thomas. 55 Godefroy (vol. V, p.152) also makes reference to this use of manoir in Normandy and in England.

The term may also denote, in our texts, a dwelling in a town: examples of this use may be found in III.24.3.

In the Roman de Troie it refers to a constituent building of a town: v. III.16.14.

In Robert le Diable manoir is used of the dwelling-quarters of a hermitage: v. III.30.4.

Occasionally, the term is used to denote "hostelry" from the client's point of view, as in the passages quoted in III.35.6., and once, in Cliges, it denotes "hostelry" figuratively from the proprietor's point of view: v. III.41.2.

The term is used of a deserted town in the Nervelles de Rigomer, perhaps in the sense "place": v. III.59.4.

In Robert le Diable manoir is used to refer to the Emperor's palace rather as a construction than as having any particular function: v. III.58.3.

We may represent thus the semasiological picture of manoir:

54 Manoir had been taken from the French by the compilers of the Domesday book (1085) to refer to what had previously been denoted by villa, this latter term now having taken over the sense "village/town": v. IV.1.13.

55 In ll. 4553-5 (quoted II.1.14) and here:

Se nuls fust de chastel, de burc u de cite
u de maneir le rei, de sa demaineté ...

VSTT 2466-7
We conclude by saying that while T-I records concrete and figurative uses of manoir "dwelling" and Godefroy makes reference to its senses "dwelling in the country" and "farm", we have been able, from the study of our texts, to draw attention to a considerable number of other secondary uses of the term, and also to qualify, chronologically and idiomatically, its principal uses.

IV.1.9

Ostel

Ostel has, in the texts we have studied, two main spheres of meaning, one group of senses being centred upon "hostelry", the other upon "dwelling". 56

56 The definitions given by Godefroy of hostel (vol. IV, pp.502-3) fall into the same two groups: "Maison, logis, demeure, habitation, hôtel, hôtelerie, auberge".
A hostelry is a place where temporary accommodation may be obtained, either for a night or for a longer period. Examples of ostel used in this concrete sense and considered from the client's point of view are quoted or referred to in amongst them being:

Quant il orent la nuit mangé,
il ont au conte pris congé,
puis vont gesir alor ostex.

 Sec 179-181

... moult pense et arrière et avant,
comment pora iestre el cemini,
ou en hostel ou en gardin,
ou la dame deuist descendre ...
(while on a pilgrimage) 6229-32

57 G. Paris, in 'Le roman du châtelain de Couci..' (v.VIII.1.3(iii)) draws attention to the fact that the châtelain's manoir is three leagues distant from Chauvigni, but that he also frequently spends time in Saint Quentin, where he stays in a hostel, that is to say, he is regularly accommodated by a bourgeois. Paris points out the significance of this distinction between the real dwelling, the manoir in the country, and the hostel in a town, for it marks the opening of the modern period when noblemen begin to spend a substantial part of the year in towns, away from their country estates.

58 W. Gerster comments on the etymology of ostel in his 'Beitrag zur Geschichte einiger Bezeichnungen für Gasthaus, besonders fr. taverne - hôtel - auberge', Vox Romanica, 9 (1946-7) pp. 57-151

59 cf. T-L Band VI, col. 1364-70(i)
(IV.1.9)

Ostel may also be used in this concrete sense, but figuratively v. III.40. T-L does not record this use.

The same term is widely used in contexts involving seeking obtaining and having "lodgings": v. II.3.7(iv). Thus:

Tant oirre qu'il vint a Brandis;
envoie avant por prendre ostel;

Esc 370-1

- nus, s'il n'est moines ou ermites,
ne peut gavoire ceenz ostel;

Ben XII 13198-9

Further examples are quoted or referred to in III.38.1. T-L includes examples of ostel in the sense "lodgings" in Band IV, col. 1364-70 (ii) and (iii).

In this abstract sense also ostel may occur figuratively. T-L (Band IV, col. 1364-70(viii) and (ix)) gives examples of the expressions avoir l'ostel Saint Julien/Saint Martin, which indicate that one is particularly well accommodated. In II.3.7 (iv) and III.42.6. we give examples of these expressions from the texts studied, and also examples of ostel used abstractly and figuratively from the client's point of view in other contexts.

Once, in Esc, ostel refers to a stable, in the expression mener son cheval a— v. III.28.3. In Du Segretain Moine (R) ostel is used in apposition to taverne referring to a tavern. The relevant passages is quoted in III.43. This use is not mentioned by T-L and nor is that of ostex in the plural occasionally used of an encampment, as in the passages quoted

60 In this abstract sense ostel is used for the most part in the singular, whereas, concretely, it may be used in either singular or the plural.
(IV.1.9)
in II.1.7 and III.33.3.

G. Gougenheim, in "Notes sur le vocabulaire..." (v.VIII.1.3 (ii)), comparing the use of maison and ostel (pp.413-4) by Robert de Clari and Villehardouin, concludes that compared with maison and paveillon, ostel is used abstractly and indicates the use made of these constructions, corresponding more or less to the modern French "logement".

Of the following passage in Villehardouin: 

\[ \text{li plusor furent si esfrée que il fuoient par devant als troscue ens es paveillons et enz es hostiels (ed. cit. § 363)} \]

Gougenheim has previously remarked that here hostiels, an abstract term as elsewhere herberge is linked with paveillon (e.g. et chascuns ... se tenist quoi en sa herberge at en son paveillon. V. § 365).

We should consider, however, that the use of ostel in the first passage above and the other uses quoted by Gougenheim from Villehardouin, are not abstract but concrete. We have, besides, shown elsewhere in this study (III.34.1 and III.33.1) that herberge may be used concretely either of a constituent part of an encampment, or, in the plural, of the encampment itself.

In the passage below which Gougenheim quotes from Robert de Clari, we should, unlike Gougenheim, consider the first use of ostel to be abstract, and the second and third concretely:

\[ \ldots \text{et puis après fist on crier par l'ost que nus ne prensist ostel devant la que on aroit atiré comment on les prenderoit... li haut homme ... prisent conseil entr'aus ... que il prenderoient les meilleurs ostex de le vile ... Si envoient saisir tous les meilleurs ostex et les plus rikes de le vile... Const LXXX 9-20} \]

We do not think, therefore, that Gougenheim is right in saying that in these two texts ostel has always an abstract meaning as opposed to the concrete meanings of maison and paveillon. In addition, the examples which we quote or refer to in III.35.1 show that this is not true either of our texts studied as a whole.
Ostel is the term most often used in our texts to refer to a hostelry from the proprietor's point of view. In many cases of course, this sense comes close to ostel "dwelling". Examples are given in II.3.7(i) and III.36.1. T-L does not give ostel in this sense a separate definition, nor does he mention its use in the same sense but figuratively, as in the passages we quote in II.3.7(iv) and III.41.1.

Used abstractly from the proprietor's point of view ostel often comes close to the meaning "hospitality". We quote examples of this use in III.33.1 and T-L includes examples in Band IV, col. 1364-70 (ii).

The second major sphere of ostel's meaning in our texts is that of "dwelling".

Passages in which ostel means "dwelling" are quoted or referred to in III.18.2. Amongst them are:

Tuit sunt issu de lor ostel ...
si aprestent de bien ferir.
(of monks) Ren II 3664, 3666
Ydoine vint a son ostel ...
(i.e. returns from church) Du Segretain Moine (R) 151
C'estoit li manoirs a un prinche
qui molt estoit cortois et sages,
et si estoit toz ses usages
que onques ne fu escondis
ses hosteus, ains estoit todis
abandonz as sorvenans.
Ses hosteus estoit avenans
as proumes, bien li avint.

Perc(c) 1894-1901

Under ostel "das eigene Haus" T-L records the term's use in such prepositional phrases as a l', enter —, where these are contrasted with as chans, as armes,

62 Cf. T-L Band VI, col. 1364-70 (iv) and (v).
Such a use occurs in the *Lai de l'Ombre* when a knight says to the lady he loves:

- Car ançois un an et demi
  m'avrez vos fet si preu et tel,
  et *as armes et a l'ostel* ...

John Orr translates (Introduction, p. xi) : "... and I shall have been made so valiant in the tourney, so gentle in the home..."

In *Galeran de Bretagne* Galeran says to his tutor:

- apris m'avez tant d'un et d'el,
  et en escole et en ou*tel*,
  qu'amer vous doy sur toute rien.

His tutor, we remember, has brought Galeran up in his aunt's abbey, and has taught him to shoot and to hunt, to play chess, to sing and to compose songs. It is not until later, when preparing for knighthood, that Galeran is taught to joust by Brun :l. 2476ff.

In view of this fact and the distinction, to which T-L draws attention, between *armes/chans* and *ostel*, we may take *ostel* to refer in such contexts to the part of knightly know-how that involved the social graces, the "arts d'agrement", as opposed to skill in combat.

Like *maison* (v.lV.1.7.), *ostel* may be used abstractly in such expressions as *tenir* ----. For example in *Guillaume de Dole*, Guillaume sends his mother some money, and the poet comments:

* Sachiez que la mere en avoit
  bon mestier en maintes manieres ... 1936-7
  q'a maintenir un bon hostel
  covint assez et un et el:

*Ostel* may also be used occasionally abstractly to denote "household" For both these abstract uses, v. III.19. 64

In the fabliau *Du vilain qui conquist Paradis...*(R) *ostel* is

63 Cf. also *Durn* 4651-2 : *as armes/a l'ostel*
64 Cf. T-L Band VI, col. 1364 - 70 (vi)
used figuratively with the sense "dwelling": v. III.20.5. T-L makes no equivalent definition.

T-L does list a *ostel* in the sense "zu Hause", but gives only one example. Similar prepositional phrases occur frequently in our texts however, meaning both "home" and "at home". Examples are given in III.18a.2, and include:

- *vus aiderai, amis, pur veir;*
- *mes a l'hostel ore en alum:

  TT (6) 972-3
  
  Li vilains a l'ostel en vet
e et Renart vers le bois se trait ...

*Ren X 9889-90*

In the passage from *Le Vilain de Parbu* (3) quoted in III.15, *ostel* refers to a stall or shop. T-L gives no indication of this meaning.

*Ostel* sometimes clearly denotes a dwelling in a town, as in the passage from *L'Escoufle* quoted in II.3.4(vii), and in others given in III.24.2. In the *Roman de Troie* the term refers to a constituent building of a town: v.III.16.15.

Only in the *Roman de la Rose* do we find *ostel* considered as a construction, the passage in question being quoted in III.,58.6. T-L mentions none of these last three uses of *ostel*, nor does he mention our final one: that of *ostel* appearing several times in our texts with the meaning "place". Relevant passages are quoted in III.59.1.

The semasiological picture of *ostel* may be represented thus:

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T-L (Band VI, col. 1364-70(x)) defines a figurative use of *ostel*, of which there are no examples in our texts, as "Standort in der Schlacht".
Godefroy defines palais (vol. X, pp.259-60) as "riche habitation d'un roi, d'un prince, etc."

The term occurs several times in our texts in the sense that Godefroy gives it. Structurally we ourselves considered "fine dwelling" to be in a relationship of gradable antonymy to the main unit "dwelling" : v. II.3.4(iv).

In the Roman d'Eneas we do in fact find palais used of royal residences:

La plume an estoit d'uns oisiaus qui an ces terres laissus sont;
li roi an lor palés les ont.

En 7464-6

but in most of the other passages quoted in III.21.1. the term is used of fine dwellings in general without the mention of their owners. It will also be observed that palais frequently
occurs in the company of such adjectives as beau and riche.

Palais is, however, most widely used in our texts to refer to the main dwelling of a town. Examples are found in abundance throughout the period, and many are quoted or referred to in III.17.1. Among them are:

Par mi la cite le conduient
tuit, et a pié, et a cheval,
jusqu'au palés emperial.

Cligès 5078-80

... s'en vet .i. mès el grant palais listé,
a Boniface lavoit dit et conte.

AdeN 2178-9

(King of Pavia learns of arrival of messengers from Narbonne)

In this sense of "main dwelling" palais in the passage from Robert le Diable quoted in III.13.9(vii) is contrasted with the rest of the town, denoted by vile.

Palais also occasionally occurs in a position where we must assume that it denotes "keep" and where we should therefore expect a term such as tour, donjon or fortesce to be used instead. As we suggested in III.5.6, where examples of this use of palais are given, the situation may be due to the fact that a keep could also have comprised the main dwelling of a fortified town.

66 In this context that the palais may still be a "riche habitation d'un roi ... etc" is not of course precluded, but it is not on this that the emphasis lies.

67 T.B. Reid, in his edition of Yvain (v.VIII.1.4(i)), in a note to 1.963ff., explains (p.195) : "Yvain is now a prisoner in the great hall (sale 963) of the castle (palés 906) which appears to provide the only access to the rest of the castle from the town (chastel 901). We ourselves should give palés the sense "main dwelling".
Palais is one of the terms most frequently used to refer to a dwelling in a town. Passages containing this use are to be found in II.3.4(vii) and III.24.2.

In descriptions of towns palais often occurs amongst the terms denoting the constituent buildings. Examples are given in III.16.3. It is not unusual to find that palais used of a constituent building of a town could also be considered as denoting "fine dwelling", since in most cases it is to its splendour that attention is drawn in the description of the town.

Finally, in the passage from l'Escoffle quoted in III.58.7. we find palais used in a context where it may be considered rather as a construction than as having any particular situation or function.

The semasiological picture of palais may be represented thus:

Although Godefroy's definition may in fact apply to many of the uses of palais described above, the study of our texts has shown that the uses of the term are more varied than Godefroy implies and may be defined much more precisely.
Recet

Godefroy defines recet (vol. VI, pp.654-5) as
(i) "lieu où l'on se retire, retraite, refuge, abri, habitation"
(ii) "particulièrement château-fort, lieu fortifié"
(v) "retraite, asile"

Many of the elements contained in Godefroy's rather hotchpotch entry will be common to our own semasiological picture of recet.

This term is one of those used in our texts to denote "refuge" examples are given in III.61.1.

A trace of the sense "refuge" is occasionally discernible in other meanings that recet may have. The most frequent of these other meanings is "dwelling". Although not one of the commonest terms used to denote "dwelling", recet is nevertheless widespread throughout the period. We detect a hint of the idea "refuge" in the passages from Gormont et Issembart, La Vie de Saint Gilles and Beroul's Tristram, which are quoted in III.18.7. Elsewhere recet means simply "dwelling", as here:

... Chacus ot emblez
ses beus, e les ot assemblez
en son recet, qui mout fu lons,
par les queues a reculons,
que la trace n'en fust trouvée.

Rose 15579-83

Sometimes the term appears in a phrase such as 'sien rechet (MA p.32, cf. Erec 3878-80), where manoir is more usually found (v.IV.1.8.) Further examples of recet "dwelling" are quoted in III.18.7.

Recet is one of the terms which denote "hostelry"; it is found in our texts only concretely from the client's point of view: Godefroy does not mention this use. The term is used several times of the lodgings of knights during a tournament, as here in Galeran de Bretagne:

68 These being maison, ostel, manoir and repaire.
Further examples of this particular use, and of recet's more general use denoting "hostelry" may be found in III.35.7. In two of the passages quoted there we detect a trace of recet implying refuge and seclusion. The passage from Amadas et Ydoine describes the place where the mad and hounded Amadas sleeps at night, while the answer to Lancelot's question in the Mort Artu whether anyone knows of a suitable hostelry (recet) is:

- Près de chi, hors del grant chemin...
est li osteaus a vne moie antain...

Recet is fairly widely used throughout the period with the sense "stronghold". There is an element of the idea "refuge" in the passage from Brut, an early text, quoted in III.1.6., but generally the term denotes simply "stronghold," or implies a secure and defiant attitude, as it does here:

... lor recês estoit mout pres
sour une roche ... tel forterese
et tel castiel ...
qu'il ne cremoient ome ne ...

For further examples v. III.1.6.

In Florence de Rome recet refers to a fortified town,
v. III.12.6.

In III.10.5. we have assembled passages where recet occurs, and in two of these the term refers to towns. It is not specifically stated whether these towns are fortified or not, nor does it matter, since the emphasis is on their being towns.

In Aiol recet is used of Orleans which is elsewhere referred to as cite, vile and chastel. In the Chevalier de la Charrette the term is used of Noaix, where a tournament is being held.
In the examples from La Vie de Saint Thomas and Raoul de Cambrai (III.10.5) the term seems to denote a combination of "dwelling" and "town", since in the former text it is in apposition to the terms viles, burcs e chastaus referring to royal property, and in the latter it is used of Ybert's home, the chastel of Ribemont.

The semasiological picture of recet may be diagrammatically represented thus:

\[Diagram\]

We have incorporated therefore in this picture of recet all the ideas contained in Godefroy's definitions, added to these the meanings "hostelry" and "(fortified) town", and shown how all these meanings may be considered to be grouped around a central sense "refuge".

IV.1.12.

Tour:

Godefroy defines tour (vol. X. p.784) as "bâtiment rond ou à plusieurs faces, fort élevé par rapport aux dimensions de sa base, isolé ou saillant sur d'autres bâtiments, et dominant l'enceinte d'une ville, d'un château, pour la protéger".

The last element of this definition is the equivalent of the unit of our structure which we call "keep". Tour, sometimes
qualified by maistre, is the term most often used in our texts to denote this. Examples are quoted or referred to in III.5.1, and they include:

El paix vindrent an trois jor;
des chastlax lor livrent les torz,
c'onques rois Lac nel contredist.

... une forterece
qui les rosiers clorra entor.
Ou milieu avra une tor,
por Bel Acueil metre en prison ...

Tour may also denote the main dwelling of a town. As we have commented in III.17.2, in most cases the term in fact refers to the keep of a fortified town, but since the keep may contain living-quarters, in certain contexts where emphasis is laid on the fact that the sire de la vile lives in the tour, we may consider that the term denotes the town's main dwelling. For instance:

A tant Gerars va vers la tour ...

a la porte tant atendi
c'uns chevaliers ...
en la sale le mainne amont
et de viseler le semont. 1382-3
(in Nevers)

In Perceval tour is used of the central part of a town in contrast to vile denoting the outer district. The relevant passage is quoted in III.13.9.(viii)

Tour is not uncommonly used to denote "stronghold": v.
exampes in III.1.3.

Chastel is more commonly used in this context: v.IV.1.3.
(IV.1.12)

Both in Gliglois and in the Folie Tristan (Berne) a fortified town is referred to as tour: v. III.12.5. On each occasion the term is used in apposition to chastel, and uppermost in the authors' minds must have been the idea that the towns referred to are also in fact stronghold: v. remarks in III.12.4, on a similar use of fermeté.

As we have seen in III.7.2, tour is frequently used of a place of imprisonment. It may sometimes, as chartre often does, denote a place particularly set aside as a prison: 

... dedenz ta grant tor. \( \text{ON 200} \)

cf. ... en sa chartre ... \( \text{CL 2219} \)

But a more usual phrase is en une tour, implying that a tower - often a part of a stronghold, or a constituent building of a town - is a suitable place for shutting someone up in. Examples of tour "place of imprisonment" are quoted or referred to in III.7.2, and amongst them are:

Et cil del chastel desarmerent
les chevaliers qu'il orent pris,
n'en tors n'en fers ne les ont mis ...

\( \text{Perc 2516-8} \)

Cil de Cornoaille sans doute avoient
mise lor dame en une tor en prison ...

\( \text{FrTr \S 47, 2-3} \)

The term is often used in contexts where emphasis is laid upon the tour's being a construction. The expression faire une --- (cf. faire une maison, v. IV.1.7) is found several times, and the tour's physical appearance is frequently mentioned, v. for instance, the passage from Le Chevalier de la Charrette quoted in III.7.2, and the one from Guillaume de Dole in III.38.2.

Height is often a characteristic (cf. the first part of Godefroy's definition above):

... trouverent un pont tornez
par devant une haute tor ...

\( \text{Brec 3656-7} \)
(IV.1.12)

... con cil qui traitde l'arbaleste
la sus en une halte tor
ensvers celui qui vait entor
et est defors et si l'asaut.

IL 4713-6

... cil prenoient les hautes tors,
cil ardoient les granz chastiax:

GD 108-9

cf. the passages from the prose Tristan and the Roman de la Rose quoted in III.18.37. In Durmart le Galois it is said of a grandstand that:

N'ert pas mains haute d'une tor;

Durm 6847

In the figurative expressions quoted in II.3.1(iv) 1 b and III.4.2, a tour is seen to be considered as something strong and unshakable. 71

Tour may refer to a constituent part of a stronghold, as in the passages quoted in II.3.1(vii) j, or to a constituent building of a town as in passages quoted or referred to in III.16.2. Sometimes these tours are evidently dwellings in the town, v. III.24.6.

Tour is occasionally used in contexts where it means "dwelling", v. III.18.37, and in the Aire Périlleux it refers in one passage to a dwelling in the country : v. III.25.5. In the Castelain de Couci Fayel is once referred to as tour (1.6599) the term here probably being attracted by the more frequently used chastel.

71 In vol. X, p. 784, Godefroy quotes this figurative use of tour from Gautier de Coinci's Miracles de la Vierge, which Levy dates 1224-31:

- mere Dieu, tu es la torz
  qui deffens et escremis
  du deable et de ses torz
  tes servanz et tes amiz.

col. 21.
It must be pointed out that in many contexts tour may be construed as implying several things at once. For instance, in III.1.3, where passages are given in which the term has the sense "stronghold", we may detect in some of the quotations in sense "tower" (viz. tour considered as a construction, v. above)\(^72\) And sometimes we can see it is possible that tour means either "stronghold" or "keep", this latter, however, in the sense of "inner-stronghold".\(^73\)

The semasiological picture of tour may be thus represented:

Godefroy's definition describes the physical aspect of the tour, and refers to its function as a keep. We have shown that the term may figure in a very much wider range of contexts.

\(^72\) As for example in Brut 13567 : Brec 3657 : IG 4714 and ChCh 3138

\(^73\) As for example in Brut 6108 : Horna 2902 : Ren I 1826; MA p. 45 and RN 1916
Ville

Godefroy defines ville (vol. VIII, p. 239) as "ferme, maison de campagne, village, ensemble de villages ou hameaux qui se groupaient autour de la cité", and (vol. X, p. 857-8) as "réunion considérable de maisons habitées, disposée régulièrement par rues, et limitée ordinairement par une enceinte".

All the elements of Godefroy's definitions will be contained in our own semasiological picture of ville.

The most frequent use of ville in our texts is in its designation "town" (as in Godefroy's second definition). As we saw in III.10.1(i) ville may be used in non-specific reference to a town: that is to say, where the town is not identified by name or described, but where it is just considered as an agglomeration. For example:

Et en chascune bone ville, fust cité
ou chastel, 75 avoit adonc un perron.

Vile is used in this way in formulae throughout the period. For further quotations and references, v. III.10.1(i)

Vile is also used to refer to specific towns, which are usually named. For instance:

... font demander et anquerre
si li rois est an Eikelalterre.
L'an lor dist qu'il est a Guincestre ...

En la vile chiës un borjois
orent pris ostel li Grezois ..., 393-4

Further examples and references are given in III.10.1(ii).

74 Littré (vol. VII, pp. 1745-7) gives in the historical section examples of ville "town" from the 11th, 12th, and 13th centuries.

75 The phrase fust cité ou chastel shows that ville here has a general meaning, while cité and chastel particularise.
The term also has the sense "town" in the prepositional phrase hors (de) ——, as these two passages demonstrate:

Hors de vile oi talent d'aler,
por off des oisiaus les sons,
qui chantoient par ces boissons ...

Rose 94-6

... prist au bourgois tes volentés
c'aler vaut a un sien manoir
hors vile, si fu pour avoir
milleur air qu'ens ou bource n'avoit.

RN 5442-5

It means "town" as opposed to "country" in this description of the Castelain de Couci:

... partout estoit de grant renon.
Partures savoir faire et cans,
boins iert a le ville et as cans:

OC 70-2

Sometimes, in passages where a particular town is being referred to, vile is accompanied by cité and the two terms are used without distinction, as here:

Il se part d'elis, vint a Marsile,
meis ne comut home en la vile;

VStG 1045-6

Par la cité veit ostel querre;
... chés un burgeois est herbergé
ki voluntes l'ad conreâ
tant cum il fud en la cité. 1054-6
Gires remeint dedenz Marsile,
meis ne lui heite pas la vile:

1059-61

and in other passages quoted in III.10.1(iii). 76

76 On this use of cité and vile in the same passage, v. remarks in II.10.2(ii).
(iv. 1.13)

Vile may be used, too, in passages where the town is also denoted by chastel, there being no distinction between these terms either; for example:

- Vous i conquerrés mout d'avoir
  ains que vous issiés de la ville.

Esc 6583-9

Or est Guilliaumes a bon mestre.
Il ne peüst el castel estre
a nul si bon qui fust borjois.
(of Saint Gille) 6591-3

and in other passages quoted in III.10.1(iv).

When a town has already been referred to as cite or chastel, we sometimes find vile used to refer to the people who live there, for instance:

Ensè con ge vos ai conté,
entrent andui en la cite.
... cil de la vile les voient ...
(at Lincoln) Jouf 3297-9

Other examples of this use of vile may be found in III.10.1(vi)77

Particularly interesting is the use of vile in scenes describing hustle and bustle, or emotion of some kind in a town.

In Risse, la grans cities maior (1.5461):

Agolans fu coreços et plains d'ire;

Cha 6928

Sonent tant graisle, tant cor, tante buisine,
tant grant tabor et tante grant trofne.
De la vile iscent dos cent sessante mile.

6930-2

and in Guillaume de Dole we read:

Puis que Dex fut nez sanz pechîé,
ne fu vile si estormie,
quant la novele fu ofe
de la pucole ...

GD 5308-11
(of Mayence)

77 A similar, but rarer use of (cil de la) cite in special circumstances, is described in III.10.2(iii).
Many other instances of this use of vile are to be found in III.10.1(vi), and it will be seen in III.10.2(iv) that cite may be similarly used, though much more rarely.

Vile may also denote a fortified town, and is used in this sense either alone or qualified by an adjective such as fort or defensible : v. III.21.1.

Another important use of vile in our texts is when it refers to an outer district of a town, as opposed to the centre : v. the diagram in III.18. This use corresponds most nearly to Godefroy's "ensemble de villages ... autour de la cite".

Vile may refer to the part of a town where the hostleries are situated, though bourc is commoner in this context : v. III.13.3(v).

The term may stand in contrast to a number of terms denoting the centre of the town. The most frequent of these is chastel. G. Gougenheim says that vile in the works of Robert de Clari and Villehardouin has some special uses to denote an agglomeration which does not constitute a town. He gives among his examples Clari's use of vile hors "faubourg" (v. III.13.10) and Villhardouin's designation as vile of an agglomeration at the foot of a chastel:

... et lors se herbergerent li baron en une
mult bone vile qui estoit al pie del chastel ...

Perc(ed) 7536-7

ed. cit. 439

A typical example from our own texts is this passage:

Devant lui garde sans arest,

vit un chastel trop bien assis ...

Perc(c) 7536-7

Sos le chastel estoit la vile,
fremee de murs et de tours ... 7542-3

78 G. Gougenheim: 'Notes sur le vocabulaire ...' (v. VIII.1.3(ii)). pp. 414-8
79 v. VIII.1.4(i)
et Perchevaus sor le pont monte,
si est dedens la porte entrez. 7638-9
Tres par mi les rues trova
de gens molt tres grans assemblees ... 7656-7
Et Perchevaus tant chevalcha
qu'il est venus dusque al chastel. 7664-5

Sometimes, in the place of chastel, we find donjon as in the description of Galigas in Le Bel Inconnu quoted in III.13.9(vi), or tour, as in the passage from the Perceval quoted in III.13.9(viii).

Vile is also found contrasted with court in Galeran de Bretagne (v.III.13.9(v)), and with palais in Robert le Diable (v.III.13.9(vii)). It is occasionally contrasted with cité as in the example from L'Escoufle given in III.13.9(iv) and in references to Arras, such as this one from Le Jeu de Saint Nicolas:

- Crieres sui par nafté
  as eskievins de la chité. JStN 607-8
- si sui as homes de le vile. 613

A.Guesnon has described Arras as a "... ville jumelle", one section being la Cité (v.IV.1.4), the immediate neighbour and rival of the other, "Arras proprement dit, la Ville industrielle et commerciale, assise sur le tréfonds de l'abbaye de Saint-Vaast, régie par une aristocratie de marchands et de banquiers." 81

This mention of the Ville industrielle et commerciale leads us to another important use of vile in our texts, which is in contexts referring to trade. Like bours, the term may refer to the trading sector of a town, as in the passages quoted in III.14.2.

80 Further examples are given in III.13.9(v)
81 A.Guesnon : 'La Satire à Arras au XIIIe siècle' (v. VIII. 1.3.(iii)), P. 157.
More often, although not denoting any particular district of a town, we find vile used of a town previously referred to as cité or chastel in contexts concerning commercial activity. For instance:

Il esgarde, voit un castiel ...  
Bel I 1875

Molt fu li castials bien asis,
molt et rices et plentevis.

Uns bras de mer entor coroit,
qui tote la vile agaignoit ... 1877-80

Iluec vienent li marceant ... 1921
de lor avoirs, qui i vient grans,
est la vile rice et manans.

Icis castials dont vos oïes
a l'Isle d'or estoit nonnés. 1927-30

Further examples are quoted or referred to in III.14.2.

Vile is one of the more frequent terms to denote "village" in our texts; for example:

La vile si ert en un bois;

Ren IIIa 4069

This passage is more fully quoted in III.11.1. The passage from Guillaume d'Angleterre which is quoted in II.3.3(i) and which describes two boys living secretly in a forest, calls to mind L. Foulet's reference to these lines:

Cadors aloit vitaille querre
par les viles de cele terre.

ms.T 8006

about which he comments: "il s'agit d'un voyage où Cador ne tient pas à attirer l'attention sur lui; c'est pourquoi on n'est pas surpris de trouver dans V. la leçon les villos qui indique de simples villages". Two similar passages occur in Horn, one quoted in his Glossary to the first continuation of the Perceval (v.VIII.1.2) pp.321-2
and one referred to in III.11.1.

Often with bourc (cf. IV.1.2) vile occurs in formulae including terms denoting woods, plains, etc., which suggest that the vile has a rural situation. Relevant quotations and references are given in III.11.8.

In Guillaume de Dole Guillaume's home is variously called vile, vile entor plaissie and plassie. Vile and plaissie are contrasted with the town of Dole in the explanation of why Guillaume is styled de Dole quoted in II.3.4(viii). On other occasions the vile seems to be considered rather as a dwelling in the country than as a village. This association of ideas is discussed and illustrated in II.3.4(viii).

Vile denotes a dwelling in the country in the passage from the Mervelles de Rigomer quoted in III.25.6.

The phrase si comme a vile is used in the passage from the fabliau De Gombert et des deus Cleres (B) quoted in III.49.7. The expression is used of food of a rustic nature, implying that vile has the sense "farm/country smallholding".

There occur in our texts two passages where the adjectival phrase de vile is used in a deprecating manner, reflecting perhaps the courtier's scorn of things rustic. The outwitted Renart complains:

- Ge disoie que buef d'arer
  ne savoit tant con je de vile,
  et un petit chochet de vile
  m'a enginpie et deceü.

Ren XVIII 16184-7

A similar passage from Escanor is quoted in III.49.7.

It is interesting to observe that the semasiological picture of vile built up from this study shows that the term mainly designated during this period "town" and "district of a town", while such meanings as "farm" and "village" account for a comparatively small number of uses. This state of affairs is quite the opposite of the chronological development of villa which in Classical Latin meant "maison de campagne, maison des
(IV.1.13)

dubbed says that by 1146 ville had assumed the sense "agglomération", and thus meant the same as vicus "village". As the village grew, the sense of ville became "civitas/municipium" i.e. Modern French "ville". We suggest that it must have been when ville was losing its meaning "village" that the suffixes -el and -ete and the adjective champêtre were added to it in an attempt to distinguish semantically the comparatively small rural agglomeration.

Returning to the principal meaning that ville has in our texts, that of "town", we note that G. Gougenheim concludes that ville is, in comparison, with cité, "davantage le mot usuel, familier", and L. Foulet says of ville and cité that "ville est un terme plus général, qui ... peut s'appliquer à toute agglomération importante sans indication accessoire".

Our own study shows that ville is widely used independently and in expressions and formulae in the general sense "town". It may, without distinction, refer to towns which are also termed cité or château. Ville does not embrace an idea of nobility or tradition nearly as often as cité does, but it is the term more often used to refer to the inhabitants of a town, and to excitement and emotion amongst them. It is also particularly associated with a town's commercial activity.

84 Cf. Littré (vol.VII, pp.1745-7) : "beaucoup de maisons de campagne latines étant devenue l'origine de villages, de bourgs, de cités, villa a dans le français pris le sens de "ville".

85 In "Notes sur le vocabulaire ..." (v.VIII.1.3(ii)) pp.414-8

86 In the Glossary to the First Continuation of the Perceval

Diagrammatically, the semasiological picture of *vile* may be represented thus:

Although Godefroy's definitions include or suggest most of the meanings which *vile* has in our texts, we have brought these definitions into sharper focus, by examining the term's relationships with its synonyms, especially *cité* and *boucr*, and by drawing attention to its uses in specific contexts.
The following terms will be dealt with here:


IV.2.1

Apentis:

T-L defines apentiz (Band I, col. 441) as "Anbau, angebautes Schirmdach".

In the passage from L'Hescoufle quoted in III.22.1, the
(IV.2.1)
the idea of an exiguous construction is maintained when the
term is used more specifically to refer to a poor dwelling.

IV.2.2
**Aunée**: T-L defines **Aunée** (Band I, col. 676-7) as "Versammlung, Vereinigung, Gesellschaft".

In the passage from Beroul's *Tristan* quoted in III.18.9,
this term is used of the hut where Tristan and Iseut live during
their exile in the Forest of Morois, suggesting the meaning
"dwelling". A. Ewert, in the glossary to his edition of this
text, offers (p.138) "abode" as a possible translation of **Aunée**
in this context.

IV.2.3
**Barbacane**: T-L defines **Barbacane** (Band I, col. 833-4) as
"Aussenvorwerk einer Festung, Vorwerk".

Examples of the term used in this sense in our texts are
given in II.3.1(vii)b.

In the passage from Escanor quoted in III.52, the term
denotes "grandstand", this use perhaps being explained by the
fact that the **Barbacane** of a stronghold would be a good vantage-
point.

IV.2.4
**Busnache**: Under **Busnache** (Band I, col. 1211) T-L quotes the
glossary to Langlois' edition of the *Roman de Thèbes*
where the term is rendered (vol.II, p.364) "baraque, bicoque". Constans, in his glossary to the *Roman de Troie*, gives (vol.V, p.122) "bicoque". Petit
**Larousse** defines **baraque** (p.101) as "local en
planches", or, figuratively, "maison mal bâtie,
mal tenue", and **bicoque** (p.118) as "maison de peu
de valeur ou mal tenue".
But since in both the passages in our texts where this term occurs, viz. in Thèbes and Troie (v. III.2), reference is made to "taking/conquering" the busnache, we make the objection that the modern French "baraque" and "bicoque" do not render adequately the concept involved. This may best be considered as occupying a position in the structure in a relationship of gradable antonymy to the main unit "stronghold" (v. II.3.1(i)), and busnache therefore best rendered as "poor stronghold".

IV.2.5.

Carrières: T-I defines carrière (Band II, col. 286) as (i)
"Karrenweg, Fahrrstrasse".

In the passage from the Roman de Renart quoted in III.18.14, the term is used to refer to Renart's dwelling. This may perhaps be considered as a stylistic peculiarity of the author of this text, who is thinking of a fox as having its den by the side of a country road.

IV.2.6.

Casal: T-I defines casal (under chasel; Band II, col. 295-6) as "Hütte, Heimwesen, Wohnung".

The texts which we have studied afford no examples of these uses, but the term does occur twice, in contexts suggesting some kind of agglomeration, presumably a village. The passages from the Chanson d'Aspremont and Gille de Chyn, are quoted in III.11.6.

IV.2.7.

Chartre: T-I defines chartre (Band II, col. 291) as "Kerker", and examples of the term used concretely in our texts are given in III.7.1.

T-I gives an example of chartre used figuratively, but does not make this a separate definition. Examples we have found of chartre in figurative contexts are given in III.9.1. We consider the separate definition worthy of remark, and the subsidiary unit necessary to the structure. Apart from one instance of
prison, we have found that chartre is the only one of the eleven terms in our study denoting "place of imprisonment" to be used in a figurative context.

Clergie: T-L defines clergie (Band IX, col. 478-9) as (i) "Geistlichkeit", (ii) "(geistliche) Gelehrsamkeit, Wissen".

In the Roman de Brut, however, this term occurs denoting a religious establishment, whose nature cannot be exactly defined from the context: v. III.45.25.

Convers: T-L defines convers (Band II, col. 815-6) as "Leben, Verkehr" and "Gegend", and Godefroy defines the same term (vol. II, p.286) as "retraite, abri, repaire", but both include under these definitions examples which we should interpret as referring to a dwelling.

Convers has the sense "dwelling" in the passage from Sneas quoted in III.18.15, while in the continuation of the Perceval it refers to a hermitage: v. III.29.2.

Demore:

This term occurs in the Mystère d'Adam with the sense "dwelling": the passage is quoted in III.18.16.

T-L does not include this term, although it gives numerous etymologically allied terms, such as demorance (Band II, col. 1381) and demorement (Band II, col. 1383) both in the sense "Wohnung" and the sense "Verweilen", this latter being in fact the more common meaning of this group of terms in Old French.

Godefroy does give demore (vol. II, p.503), but only in the sense "séjour, retard". He gives the allied term demorage (vol. II, p.502) in the sense "habitation, demeure".
Femier: T-1 defines femier (Band III, col. 1706-7) as "Mist, Dunghausen", and quotes under this definition line 5887 of the Roman de la Rose.

The context of this passage is given fully in III.22.4, and it is where Jean de Meung contrasts femier (a variant form) with palais "fine dwelling" in the phrase seint en palais, seint en femier. We may therefore consider that in this particular passage femier refers to a poor dwelling.

Fermeté: T-1 defines fermeté (Band III, col. 1750-1) as "Befestigungswerke" and "Festung, Burg".

Examples in the texts studied of fermeté "stronghold" are given in III.1.4, and those of its use to denote part of a stronghold in II.3.4.(vii).e.

Since the fortified town is in fact a stronghold, fermeté may also be used in this sense, as in the passages from Aymeri de Narbonne and Durmart le Galois quoted in III.12.4.

Sometimes qualified by maistre, sometimes alone, fermeté may also refer to the keep of a stronghold: instances of this use are given in III.5.5.

Ferté: T-5 defines férte (Band III, col. 1765) as "Feste, Festung, Burg". Examples of this use from our texts are given in III.1.4.

In the Enfances Guillaume the term is used to denote a pile of dead men, the passage containing this figurative use being quoted and comments made in III.4.1.

Godefroy (vol. III, p.767) gives examples of férte used in place-names. In the Vie de Saint Thomas, for instance, we find:

A la Ferté Bernart jut li reis cele nuit.

F.-A Tulin discusses the use of férte in French place-names in
Forteresse: T-L defines forteresse (Band III, col. 2160-2) as “Feste, Festung, Burg”, “Befestigungswerke” and “Aufstellung zur Abwehr”.

Passages from our texts where forteresse denotes a stronghold are quoted in III.1.2, where it denotes part of a stronghold in II.3.1(vii)f, and where it is used of a shield-wall in III.4.4.

Forteresse also occurs in our texts in expressions of security (v.3.43), and used of a figurative conquest, examples of this use being quoted or referred to in III.4.5.

In apposition to chastele, forteresse may occur in contexts where it refers to a dwelling, as in the passages from the prose Tristan and the Hervelles de Régomer quoted in III.18.6.

Either qualified by maistre or used alone forteresse may denote the keep of a stronghold: v.3.5.3.

Gröhler also gives examples, from documents of the Old French period, of place-names consisting wholly or in part of forms deriving from the Classical Latin terms carcer, casa, castra/castrum/castellum (and other diminutives), extera, granica, manere, mansionile, mansum, manus, palatum, plaxum, staticum, tessaena, turris and villa. These terms are those dealt with by Gröhler, whose Old French successors appear in this study.
IV.2.15.  
Fuillee:  T-L defines fuillee (Band III, col. 1980-1) as "Laubhütte". Examples of this term in the sense "hut" are given in III.32.2. But fuillee may also be used to denote a primitive dwelling, as in the passage from Brut quoted in III.26: here it probably does also refer to a hut, but this is not necessarily so.

In III.34.3, we give examples of fuillee denoting a constituent part of an encampment. Here it is sometimes clear that the fuillee is a hut made from branches, but in the passages quoted from Brut and the Mort Artu this is not specifically stated, though it is probably so.

IV.2.16.  
Giste:  T-L defines giste (Band IV, col. 340-1) as "Nachtlaager" and "Lagerstätte".

Passages from the studied texts where giste denotes "lodgings" are quoted in III.38.2. The term occurs in the Roman de Renart referring to the fox’s dwelling v. III.18.20.

In the Roman de Renart we find:

- quit a saint Johan Baptiste
dou desert e maneir e giste.

Here the meaning of giste falls within definitions, but without being able to be very precisely defined.

IV.2.17.  
Grange:  T-L defines grange (Band IV, col. 543-5) as "Scheune, Speicher" and "Bauernhof, Meierei".

Passages from our texts where grange denotes "barn" are
given in III.50, and those where it has the sense "farm" in
III.49.1.  
Grange refers in L'Escoufle to an outbuilding of a dwelling,
and in Guillaume de Dole to the outbuildings of a hostelry, v.III.27

In the Jeu de Saint Nicolas grange "barn" is used figuratively
in the sense "store-house", "treasure-house": v. II.3.10.(ii)

Habitation:  T-L defines abitacion (Band I, col. 52) as
"Wohnung". Examples from our texts of this term
denoting "dwelling" are given in III.18.23. The
term is also used thus figuratively v. III.20.2.

In Escanor habitation twice refers to a hermitage, the
passages being quoted in III.29.6.

Also in Escanor the term is used to denote a religious
establishment, whose nature is not specified (v.III.45.6.)
although in the light of the passages in III.29.6. this could
well refer again to a hermitage.

Charles Higoumet, in La Grange de Vauler ent (v.VIII.1.4(iv))
writes about the vast barn of a 12c abbey grange near the
Paris-Senlis road. The author mentions various works on
abbey granges in France, and says that the rule was fixed
in 1124 that the grange should not be more than one day's
march from the abbey. He says too: "la différence
fondamentale entre ces granges bénédictines ou templières
et Vaulerent et les granges cisterciennes, c'est que celles-ci
ont été, au 12e et au 13e siècle au moins, le centre d'exploitations
directes du sol. C'est pourquoi le terme de
grange s'applique le plus souvent chez les Cisterciens à la
fois aux bâtisses et au terroir lui-même". (p.19)
In the passage from Joufrois quoted in III.18.23, habitation could in fact denote both "dwelling" and "hermitage" since Joufrois is asking for permission to build a house to live in while masquerading as a hermit.

Hamel: T-I defines hamel (Band IV, col. 862-3) as "kleines Dorf, Weiler". This use does not occur in our texts. In the Roman de la Rose, however, hamel is one of the terms used to refer to primitive dwellings, the full passage being quoted in II.3.4(ix).

Herberge: T-I defines herberge (Band IV, col. 1057-90(i) and (ii)) as "Kriegslager, Zeltlager, Zelt", and "Herberge" Examples from our texts of herberges (in the plural) referring to an encampment are given in III.33.1, and those of herberge denoting a constituent part of an encampment in III.34.1. Both these uses, and particularly the second, tend to occur more frequently in earlier texts.

We find herberge denoting "hostelry" concretely from the client's point of view (v.III.35.3), "lodgings" (v.III.38.3) and "lodgings" in figurative contexts (v.III.42.1: N.B. note given)

In Beroul's Tristan herberge refers to a forester's dwelling: v.III.18.25; in the Charroi de Nîmes it denotes a constituent building in a town: v.III.16.8.

Herberger and its etymologically allied Old French terms are the subject of an article by E. Lommatsch in Etymologica (v.VIII.1.3(ii)). This article, "Die Wortgruppe herbergier im Altfranzösischen Wörterbuch", brings together all the entries under the terms concerned in the dictionary of Tobler and Lommatsch.
Herberjage: T-L defines herberjage (Band IV, col. 1070-2 (i) and (ii)) as "Herberge, Unterkunft, Wohnung" and "Bewirtung".

The sense "hospitality" does not occur in the texts studied. We find herberjage used, however, to denote "hostelry" both from the point of view of the client and from that of the proprietor v.III.35.5. and III.36.3. This term may also denote "lodgings" in a figurative context: v.III.42.3.

Passages in which herberjage refers to a dwelling are quoted in III.18.27, and those where it denotes "dwelling" figuratively in III.20.3.

Herberjage may also denote a constituent building of a town, v.III.6.10.

Loge is also found in our texts denoting "dwelling" where IV.2.22. not necessarily a hut, such a use being recorded in Herbert: T-L defines herbarc (Band IV, col. 1057) as "Herberge, Unterkunft".

We find Herbert denoting "lodgings" in III.38.6.

Loge also refer to a dwelling: v.III.18.28, and in the Vie de Saint Alexis refers to a dwelling in a town: v.III.24.9.

Loge: T-L gives as its principal definition of loge (Band V, col. 572-6) "Laubhütte (primitive Unterkunft im Freien, im Lager, von dem anspruchsvolleren Zelt (tref, aucube, brehant, pavillon) nicht immer streng unterschieden".

Uses from our texts of loge "hut" are given in III.32.1.

In a passage from the Vie de Saint Gilles quoted in III.30.2, loge refers to the dwelling-quarters of a hermit within a hermitage, but this is clearly a hut.

Contexts where loge denotes a constituent part of an encampment are given in III.34.2., and as T-L's definition says it is not always clear whether the term refers to a hut or a
Loges, in the plural, may refer in our texts to the encampment as a whole, examples of this use being given in III.33.2. In the Couronnement Louis the phrase en loge has the sense "indoors", loge probably referring here to a tent or hut as a part of an encampment.

T-L also defines loge as "Loge auf einer Tribüne, einem Schaugerüst (Turnier)"; examples from our texts of loge "grand-stand" are given in III.52.

Godefroy gives as one of his definitions of loge (vol. V, p.15) "abri couvert aux halles et aux foires" and "boutique". Examples of this kind of use from one of Jean Bodel's fabliaux and from Partonopeus are quoted in III.15.

Loge is also found in our texts denoting "dwelling" where this is not necessarily a hut, such a use being recorded in III.18.29. Loge may also refer to a primitive dwelling, as in the passages quoted in III.26.

In the passage from Raoul de Cambrai quoted in III.16.11, loge seems to denote a constituent building of a town.

Maison Dieu: T-L defines maison Dieu (v. Maison ; Band V, col. 892-3(iv)) as "Krankenhaus", but this specific meaning does not occur in our texts.

Instead we find maison Dieu used to refer, sometimes imprecisely, to religious establishments, including churches and possibly hospitals: v. III.45.3.

A similar absence of clear distinction is commented on by L. Foulet in his glossary to the first continuation of the Perceval (v. VIII.1.2), p.167.
IV.2.25. Maisonette: T-L defines maisonette (Band V, col. 897-8) as "Mädchen". An example from Escanor of this term as a straightforward diminutive of maison is quoted in III.18.1.

In Yvain and the prose Tristan maisonette is used to denote a poor dwelling: v.III.22.6.

Again in Escanor, the term refers to a hermitage: v.III.29.8.

IV.2.26. Maisons: T-L gives no separate definition of this plural form. Maisons occurs in our texts with the singular meanings "dwelling" and "religious establishment". Examples of these uses may be found in III.18.30 and III.45.2 respectively.

IV.2.27. Manager: T-L defines manager (Band V, col. 1005-7) as "Hauses, Wohnung, Wohnsitz", and examples of this use from the studied texts are given in III.18.31.

T-L includes amongst his illustratory examples, but without further definition, the passage from Eneas which we quote in III.16.13 and where manager refers to a constituent building of a town. In Aymeri de Narbonne maistre manager denotes a town's main dwelling: v.III.17.9.


The term has the sense "dwelling" in Florence de Rome: v.III.18.32, and qualified by plus haut/maistre it refers in Raoul de Cambrai, Guillaume de Palerne and Aymeri de Narbonne to the main dwelling of a town: v.III.17.6.
IV.2.29.

**Mansion**: T-L defines mansion (Band V, col. 1089-91) as "Wohnung" which means "dwellings" in the passages quoted in III.18.33, and refers to houses considered as buildings in the passages from Clari's Conquête de Constantinople quoted in III.58.4.

IV.2.30.

**Masage**: T-L defines masage (Band V, col. 1224) as "Meierie, Fachtgut", and makes reference to Godefroy, who defines the same term (vol. V, p. 132) as "tenure ou l'on batit un logement, metairie, maison", but his examples are all non-literary. The only one of our texts in which masage occurs is the Romance of Horn, where, qualified by maistre, it refers to the main dwelling of a town: v. III.17.7.

IV.2.31.

**Mermende**: T-L defines mermende (Band VI, col. 85) as "befestigter Bau, Tum", in the company of messnil which only ever occurs in Florence de Rome, where it seems to refer to the keep of a fortified town v. III.5.7, and at the same time to include the town's main dwelling: v. III.17.8 and cf. III.17.2. The editor of this text, M. K. Pope, wrote a note on this use of masage, in "Notes on the vocabulary of the Romance of Horn and Rimel", Mélanges . . . Hoepffner (v. VIII.1.3(ii)) p. 69; cf. also The Shorter Oxford English Dictionary (v. VIII.1.2) Vol. I, pp. 1239-40: message. 

IV.2.32.

**Mesnil**: T-L defines mesnil (Band V, col. 889-850(ii)) as "Gehöft, Bauernhof". Examples from the texts studied of mesnil referring to a farm or country smallholding are given in III.49.4.
This term also occurs denoting a dwelling in the country, which probably often is a farm, but which need not be so. Galeran de Bretagne, for instance, contains a description of such a dwelling, without making any suggestion that it is a farm: v. II.3.4(viii).

IV.2.33

Hostier: Although we have deliberately excluded from this study the principal meanings of mostier, the following uses of the term in our texts are noteworthy.

Hostier occurs in Guillaume de Dole in an expression of security: v. III.4.3.

The term is sometimes found in descriptions of towns, denoting a constituent building: II.3.3(Vi). In Gerbert de Montreuil's continuation of the Perceval and in Aiol mostier refers, in apposition to chapele, to the chapel of a hermitage: v. III.31.2.

IV.2.34

Mue: This term occurs in Yvain in the company of enfermerie, which suggests that it refers to a hospital. The passage in question is quoted in II.1.13.

T-L does not give this meaning of mue. Godefroy defines this term (vol. X, p.183) as "lieu secret, cachette, lieu de retraite ..." meanings which fall in closely with the idea of a wounded knight having to rest quietly to recover from his injuries.

95 v. II.1.11.
96 T-L (Band VI, col. 326-8) :(i) "Kloster", (ii) "Münster".
97 T-L gives as one meaning of mue (Band VI, col. 397-9)
   "Maulerkäfig, Inäfig" (i.e. "(moulting) cage", a sense which does occur in our texts, but which does not concern us here.
IY.2.35.

Mur: T-L defines mur (Band VI, col. 434-6) as "Mauer".

Instances from our texts of mur referring to a part of a stronghold may be found in II.3.1(vii)g.

But mur is also found in our texts in very close association with terms denoting "stronghold"; examples of this use are given in III.1.12.

T-L also states that mur may be used figuratively, and he quotes the passage from the Roman de Troie describing soldiers drawing together for protection in battle; cf. III.4.4. Mur may occur in figurative expressions of security, such as those quoted in III.4.3.

Passages in which mur is considered as a construction rather than as having a particular function, may be found in III.58.5.

IV.2.36.

Mural: T-L's only definition of mural (Band VI, col. 437) is "Mauer", and examples of this term referring to part of a stronghold may be found in II.3.1(vii)g.

In the Chanson d'Aspremont mural denotes a place of imprisonment: v. III.7.9.

IV.2.37.

Ostage: T-L defines ostage (Band VI, col. 1352-7) as (i) "Wohnung, Haus" and (ii) "Bewirtung".

There is no example in the studied texts of ostage "dwelling" but in Eneas and Floire et Blancheflor the term has the sense "hospitality": v. III.39.2.

Also in Eneas ostage denotes "lodgings": v. III.38.7, and in Escanor the term is similarly used, but in a figurative context: v. III.42.5.

Ostage is one of the terms used in our texts to denote "place" and occurs thus in the Roman de Renart: v. III.59.5.
IV.2.38.

Plaisié. Godefroy gives the following definition of \textit{plaisié} (vol. VI, p.192): "clôture, enclos, soit parc ou forêt, formé de haies pliées, entrelacées ; portion de forêt fermée par une clôture de bois vif dont les branches s'entrelacent ; jardin entouré de claies, fort palissadé ; et aussi terres enfermées dans l'enceinte d'une clôture ; maison de campagne, maison de plaisance, propriété où il y a des parcs".

According to our definitions, \textit{plaisié} may denote in the studied texts either part of a stronghold : v.II.3.1(vii)b, or the stronghold itself, in the latter case the term being used either alone, or qualified by \textit{fort} : v. III.1.10.

The term may denote "dwelling" : v. III.18.35. In Guillaume de Dole \textit{plaisié} refers to Guillaume's dwelling in the country : v. remarks in II.3.4(viii). In the passage from the Roman de Renart quoted in III.49.5, \textit{plaisié} denotes a farm or country smallholding.

IV.2.39.

Prison. Godefroy defines \textit{prison} (vol. X, p.420) as "fait d'être detenu, privé de la liberté" and "lieu où on est ainsi detenu".

Examples from our texts of the former, abstract meaning are given in III.8. and of the latter, concrete meaning in III.7.3.

We find this concrete sense in a figurative context in the passage from the prose Tristan quoted in III.9.2.


99 Chartre is the term generally used in such figurative contexts, cf. IV.2.7. above.
IV. 2.40.

Ramee: Godefroy gives no definition of this term.

Ramee is used by Beroul in his Tristram, in the same context as loge and faillée, to refer to the hut in which Tristan and Iseut live during their exile in the forest. A. Ewelt, in the glossary to his edition of this text, suggests (p. 165) "bower" as a translation of ramee. The passage in question is quoted in III.32.3.

Ramee also occurs in the Perceval, where it denotes a constituent part of an encampment. As it occurs in the company of faillée and loge galesche, we may assume it refers in fact to a hut: v. III.34.4. L. Poulet, in his glossary to the first continuation of the Perceval, defines ramee as "abri de branchages", and, discussing the term in connection with loge, (p. 167) where both terms refer to constituent parts of an encampment, says that ramee refers to "de simples cabanes faites par et pour les écuyers".

IV. 2.41.

Reclus/renclus: Godefroy defines reclus (vol. VI, p. 67) as "lieu fermé, prison, cellule, ermitage". The term occurs in several of our texts in the sense of "place of imprisonment" : v. III.7.10.

Reclus is defined by Godefroy (vol. VII, p. 23) as "lieu où l'on est renfermé, enclos, enceinte". This term occurs in Renart le Nouvel of a hermitage (v. III.29.9) which is obviously enclosed in some way, for Renart has to knock and wait for the hermit to open the poestich/viquet (i.e. "gate")

IV. 2.42.

Repair/repaire: Godefroy defines repaire (vol. VII, p. 48) as "endroit où l'on retourne, séjour, habitation

100 L. Poulet: Glossary to the first continuation of the "Perceval" (v. VIII.1.2), p. 249

101 BN 7351-2

102 Under which Godefroy says (vol. VII, p. 48) "v. repaire".
Repaire is one of the most frequent terms in our texts to denote "dwelling": v. III.18.4. It is used figuratively in this sense in Yvain: v.III.20.6. In Marie de France's Le laustic, repaire is used of dwellings in a town: v.III.24.11.

Qualified by fort, repaire occurs in the Roman de Renart denoting the stronghold of Maupertuis: v.III.1.9.

Repaire may denote "hostelry" from the client's point of view, and also "lodgings": v.III.35.9 and III.38.8. It may denote "lodgings" too, in a figurative context: v.III.42.7.

In the Roman de Renart repaire refers to a farm or country smallholding: v.III.49.6 and in Jean Bodel's Li Sohais desvez repair is used of a stall or shop in a market: v.III.15.

Sale: Godefroy give no definition of sale that falls within the defined field.

The term occurs in the Folie Tristan (Oxford) with the sense "dwelling": v.III.18.36 and is used in Cliges to mean "fine dwelling": v. III.21.2. It is more often found in our texts, however, denoting a dwelling in a town, and in this sense, sometimes occurs in the company of palais: v. III.24.5.

Again sometimes occurring with palais, sale may denote a constituent building of a town, as in the examples given in III.16.4., or may refer, in apposition to palais, to a town's main dwelling, as in the passages quoted in III.17.5.

Seior: None of Godefroy's definitions (under sojorn: vol. VII, pp.443-4) fall within our defined field.

In Joufrois, however, seior occurs in the sense "place of imprisonment": v.III.7.11.
IV.2.45.

**Taverne:** Godefroy defines *taverne* (vol. X, p. 746) as "lieu où les gens viennent boire, manger pour de l'argent," and quotes examples only from 1256 onwards. Littré (vol. 7 pp. 781-2) gives a similar definition, and gives examples from earlier in the thirteenth century.

In II.1.9, we define "tavern" as a place where drinking and gambling goes on. The earliest of the texts studied in which *taverne* is used in this sense is Clari's *Conquête de Constantinople*; it is also found in two fabliaux, in one of which the adjective *taverneres* also occurs, and in the second part of the *Roman de la Rose*. All the relevant passages are quoted or referred to in III.43.

Taverne is used in the *Chevalier de la Charrette* to refer to a poor hostel where Lancelot lodges incognito: v,III.37.

IV.2.46.

**Vile champestre:** Godefroy gives no definition of *vile champestre*, defining *champestre* alone only as "bien champêtre" (vol. II, pp.48-9). T-L defines *champestre* (Band II, col. 202-3) as "ländlich".

*Vile champestre* occurs in both the *Roman de Renart* and the *Merveilles de Rigomer*, referring in each to an agglomeration in rural surroundings. We have quoted examples of this term along with others denoting "village" in III.11.2.

IV.2.47.

**Vile hors:** Godefroy gives no definition of *vile hors*, which occurs contrasted with *cité* in Clari's *Conquête de Constantinople*, referring to a district of Constantinople. The passage is quoted in III.13.10.

From the term's composition, and from its being contrasted with *cité*, which when used of a district of a town, refers to the centre, we see that *vile hors* must denote an outer area of the town.

103 v. III.13.5.
We shall now deal with the following terms:

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### IV.3.1

**Baile:**  (v. T-L Band I, col. 300-1(iii))

Baile denotes in our texts either the area immediately inside the outer fortifications of a stronghold, or the area between outer and inner fortifications: v. II.1.3(vii).

The term may also refer to a district of a town, being sometimes clearly immediately inside the fortifications, and on other occasions probably, but not necessarily so: v. III.13.1.

### IV.3.2

**Banlieue:**  T-L defines banlieue (Band I, col. 826) as "Weichbild" i.e. "area of municipal jurisdiction".

The term occurs in the Jeu de Saint Nicolas and in Escanor indicating an area extending for a certain distance around a town. In Escanor this distance is une lieue: v. III.13.2.
IV.3.3

**Berfroi**^105 (v. T-L Band I, col. 925 (i) & (iii))

*Berfroi* may refer to a part of a stronghold or of a fortified town: v.II.1.3(vii)c and III.16.5.

It is also one of the terms used to denote "movable siege-tower": v.III.53.

IV.3.4.

**Borde**

T-L defines *Borde* (Band I, col. 1064) as "Hütte, Haus", and it is in the sense "dwelling" that the term occurs in the texts studied, v. III.16.10. It has, however, no independent existence in these texts, but occurs only in formulae, and nearly always in the company of *maison*.

IV.3.5.

**Bordete**: T-L defines *bordete* (Band I, col. 1069) as "Armliche, kleine Hütte".

This term is used in the Roman de la Rose to refer to the primitive dwellings of early man: v. III.26.

IV.3.6.

**Boron**: T-L quotes (Band I, col. 1075) the passage from Beroul's *Tristram* which we give in III.18.12, saying that Muret in the glossary to his edition of this text (v. VIII.1.4 (i)) rendered *boron* as "cabane". But in fact 1. 2824 of Muret's edition reads:

El buen celier, soz le boron ...

105 Berfroi has a controversial etymological history. Two opinions on its origin may be found in Le Français Moderne VIII (1940): pp.16-17 A. Dausat: 'berfroi (note étymologique)'
pp. 320-2 L. Spitzer: 'berfroi (note étymologique)'

106 We have consulted Muret's second edition.
(IV.3.6)

and buron is glossed (p. 154) as "maison forestière?"

Evert, in his edition, glosses buron (p. 140) as "hut".

IV.3.7.

Buiron: T-L defines buiron (Band I, col. 1196-7) as "Hütte", and we find the term in the Chevalier de la Charrette denoting "dwelling": v. III.13. On this occasion buiron occurs in a formula, but T-L includes two examples of independent use.

IV.3.8.

Case: T-L defines case (under chasse: Band II, col. 295) as "Haus": Godefroy defines it (vol. I, p. 4) as "petite et chétive maison".

Both dictionaries quote the passage from the Roman de la Rose given in III.22.3, but it is difficult to tell from the context whether Godefroy's definition is really more accurate than that of Tobler-Lommatzsch.

IV.3.9.

Cassel: T-L defines casel (under chasell: Band II, col. 295-6) as "Hütte, Heimweisen, Wohnung".

Casel is one of the terms used in the Roman de la Rose to refer to the primitive dwellings of early man. v. III.26.

IV.3.10.

Chanosie: T-L gives only an abstract definition of chanoisie (Band II, col. 224-5) but Godefroy's entries (vol. II, p. 55) include "... chapelle desservie par un chanoine, demeure du chanoine".

Chanesie denotes a religious establishment of some kind in Durnart le Galois. The relevant passage is quoted in III.45.4, and either of Godefroy's definitions would suit the context.

107 Perhaps a variant of buiron? v. IV.3.7.
IV.3.11.

**Chapele:**

The principal uses of chapele (v. T-L Band II, col. 240) were deliberately excluded from this study.

Chapele, as well as its diminutive chapelete, however, occur in the studied texts denoting the chapel of a hermitage: v. III.31.1.

IV.3.12.

**Chas:**

Defining chas, T-L gives (Band II, col. 293) "Haus, Heimwesen", and Godefroy gives vol. II, pp. 81-2) "maison". This term occurs only once in our texts in Yvain, where it refers in a figurative context to a building in a general sense.

IV.3.13.

**Chastelet:**

T-L defines chastelet (Band II, col. 306) as (i) "kleine Burg" and (ii) "Kastell des Schiffe". Only examples of T-L's first definition are found in the texts studied. The true diminutive sense of chastelet is apparent in the Eneas, where it is used in apposition to petit chastel. In Yvain and in Perceval it is used in apposition to chastel, and in Brut it occurs twice independently. The relevant passages are quoted in III.1.1.


**Edefis:**

(v. T-L Band III, col. 16-17(i)) Edefis is found in Cliges, denoting "building" in a general sense: v. III.57.1.

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108 v. II.1.11.

109 L. Foulet, in his Glossary to the first continuation of the Perceval (v. VIII.1.2), having pointed out that chastel may refer to "une agglomération où, autour de la demeure d'un seigneur, sont groupées des maisons, des rues, des places" (p40) continues: "quand on veut indiquer seulement le château - seigneurial on dit le petit chastel ou le chastelet".

There is no such use in the texts we have studied.
IV.3.15.  
**Enfermerie:** (v. T-L Band III, col. 329)

In *Yvain*, enfermerie has the sense "hospital": v. III.48.

IV.3.16.  
**Eschafaut:** (v. T-L Band III, col. 827-8)

In *Escanor*, eschafaut refers to a grandstand from which spectators watch a tournament: v. III.52.

Like barbacane used in this way (v. IV.2.3), the eschafaut is not necessarily a separate construction, but perhaps a part of a stronghold which affords a good vantage-point.

IV.3.17.  
**Estable:** (v. T-L Band III, col. 1323-4) is the term most commonly used in our texts to denote "stable": v. III.28.1.

IV.3.18.  
**Estage:** T-L defines estage (Band III, col. 1334-6(iii)) as "Aufenthalt, Aufenthaltsort, Wohnort".

Examples from our texts of estage "dwelling" are given in III.18.17. The term may also refer to a constituent building of a town, v. III.16.7.

IV.3.19.  
**Estre:** amongst T-L's definitions of estre (Band III, col. 1462-4 (v) and (vi)) are "Ort" and "Wohnung, Haus".

Examples from our texts of estre "place" are given in III.59.3 and of estre "dwelling" in III.18.18. The term may also be used of a dwelling in a town, and of a hermitage: v. III.24.8 and III.29.3 respectively.

IV.3.20.  
**Fermeûre:** T-L defines fermeûre (Band III, col. 1751-2) as "Befestigung" and "Gefängnis".

We have found this term only in *Raoul de Dambrai*, where it refers to a stronghold: v. III.1.11.
Fermia: (v. T-L Band III, col. 1752-3)

Fermia occurs in the Vie de Saint Thomas, where it refers to a place of imprisonment: v. III.7.8. Walberg glosses this term (p.344) as "forteresse".

Fondement: (v. T-L Band III, col. 2026-8)

In Joufrois, fondement has the sense "dwelling": v. III.18.19.

Forsborc: (v. T-L Band III, col. 2145)

In Durmart le Galois, forsborc refers to an area just outside the fortifications of a town: v. III.13.7.

Fortia: (v. T-L Band III, col. 2163)

This term occurs in Gormont et Isemart denoting a stronghold; v. III.1.11.

Fosse: (v. T-L Band III, col. 2167-9)

Fosse refers, in the Jeu de Saint Nicolas and Renart le Nouvel to a place of imprisonment: v. III.7.7.

Gaiole: (v. T-L jaiole : Band IV, col. 1544-5(ii))

Gaiole occurs in three of our texts denoting a place of imprisonment: v. III.7.6.

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110 E. Hoepffner, on p.357 of the Zeitschrift für romanische Philologie, XXXVI (1912), comments on the expression mettre en le fosse, which occurs in W. Benary's Zwei altfranzösische Friedensregister der Stadt Tournai (v. VIII.1.3(iii)): "mettre en le fosse "lebendig eingraben" will mir nicht einleuchten, um so eher als nach einem der beigefügten Beispiele solche Strafe acht Tage dauern könnte".
IV.3.27.  
Guarnison:  (v. T-L garnison: Band IV, col. 192-4(vi)) 
In Escanor guarnison denotes a stronghold: v. III.1.11.

IV.3.28.  
Habit:  T-L defines abit (Band I, col. 51-2(iii)) as "Wohnung". 
Examples from our texts of this term referring to a dwelling 
are given in III.18.21 and in one of these cases, in Beroul's 
Tristran, abit is used of the dwelling of Ogrin the hermit: v. III.29.4.

IV.3.29.  
Habitement:  (v. T-L abitemen: Band I, col. 52-3(i)) 
Habitement is used in Brut to denote "dwelling" : v. III.18.22.

IV.3.30.  
Herbergement:  T-L defines herbergement (Band IV, col. 1059-60) 
as "Herberge, Wohnung". 
Both these uses are found in our texts. For herbergement 
"lodgings" v. III.38.4 and for its sense "dwelling" v. III.18.26. 
Herbergement may also refer to a constituent building of a 

IV.3.31.  
Herbergerie(s):  T-L defines herbergerie (Band IV, col. 1061-3(i) 
(ii) and (iv)) as "Kriegslager, Zeltlager", 
"Herberge, Quartier, Wohnung" and "Bewirtung". 
The sense "dwelling" and "hospitality" do not occur in our texts 
Herbergeries (i.e. in the plural) denotes an encampment in 
the examples given in III.33.4. In the singular we find the term 
denoting "hostelry" from the client's point of view, v. III.35.4, 
and "lodgings", v. III.38.5. Herbergerie also means "lodgings" 
in a figurative context : v. III.42.2. (but N.B. note given).

IV.3.32.  
Hermitage:  (v. T-L ermitage: Band III, col. 764 (ii)) 
Examples of this term denoting "hermitage" are given in 
III.29.1. In III.3.5(i) it may be seen that a hermitage is
Sometimes described as comprising the hermit's dwelling-quarters and/or a chapel.

IV.3.33.

Houle:  (v. T-L hole : Band IV, col. 1130)

An example of houle in the sense "brothel" is given in III.44.

IV.3.34.

Logete:  (v. T-L Band V, col. 577-8(i))

Logete is used as a simple diminutive of loge "hut" : v. III.32.1.

IV.3.35.

Maladerie:  T-L defines maladerie (Band V, col. 963-4) as "Krankenhaus für Leprakranke". 111

We can define this term as it appears in our texts no nearer than saying that it refers to a charitable institution of some kind : v. III.46.2.

IV.3.36.

Mareschauciee:  (v. T-L Band V, col. 1156)

Examples from our texts of mareschauciee "stable" are given in III.28.2.

IV.3.37.

Masel:  T-L defines masel (Band V, col. 1228) as "kleines Heimwesen", and quotes the passage from Guillaume de Palerne which is given in III.22.7.

IV.3.38.

Mes:  (v. T-L Band V, col. 1555-6(i))

Instances from our texts of mes in the sense "dwelling" are quoted in III.18.34.

111 Cf. the passage from Philippe de Beaumanoir's Coutumes du Beauvoisis (v. VIII.1.4(i) quoted in II.3.9.)
IV.3.39.

Obedience: (v. T-L Band VI, col. 934–6(iii))

This term occurs twice in Galeran de Bretagne referring to the Abbey of Beauséjour. It occurs also in the Perceval, in a context from which its meaning is not clear. W. Foerster, in his Wörterbuch, glosses obedience (p. 176) as "Klostergut".

IV.3.40.

Ospital: T-L defines ospital (Band VI, col. 1341–2) as (i) "Hospiz, Unterkunft, Hospital (für Kranke und Bedürftige)."

This term occurs in Erec with a meaning clearly along those lines, though imprecise. In the Vie de Saint Thomas, however, we find the term referring both to a leper-institution and to a charitable institution for the poor. The term is also used in the second part of Aiol of a charitable institution where travellers may lodge.

IV.3.41.

Ostel Dieu: T-L defines ostel Dieu (under ostel: Band VI, col. 1369 (viii)) as "Krankenhaus". Godefroy offers (vol. IX, p. 769) "principal hôpital d'une ville".

It is with the sense "hospital" that the term occurs in the Roman de la Rose: v. III.48.

IV.3.42.

Ostelerie: T-L defines ostelerie (Band VI, col. 1373–4) as (i) "Haus, wo Fremde Aufnahme finden" and (ii) "Hospiz für Bedürftige oder Kranke (unter geistlicher oder klösterlicher Aufsicht)". Godefroy, under hostelerie (vol. IV, p. 504(1)) gives "hospice, hôpital".

There is no example in our texts of T-L's first meaning, but ostelerie occurs in the Vie de Saint Gilles used of a charitable institution under religious auspices: v. III.46.3.

IV.3.43.

Priorage/priore/priorie: Godefroy defines all these terms as "prieurie"; in vol. VI, p.412, vol. X p.419 and vol. VI, p.412 respectively.

Examples of these terms used in our texts to denote religious establishments may be found in III.45.8/9/10.

IV.3.44.

Vielle: (v. Godefroy vol. VIII, p.239)

Examples from our texts of vielle "village" are given in III.11.3.

IV.3.45.

Vilette: Godefroy defines vilette (vol. VIII, p.242.) as "petite maison des champs, ferme, village, petite ville". The term is only found in our texts referring to a village; examples of this use are given in III.11.4.
The advantages of this manner of presentation in so far as the vocabulary of this field in other texts is concerned:

This study is based on just over sixty texts, and in Section II we built up a structure composed of the units into which the vocabulary of the defined field falls. It is possible that study of other texts of the same period would reveal units of which our texts give no evidence. If such new units were found, and once any relationships between them and existing units were established, they could simply be placed in their appropriate position in the structure.

Let us suppose that we had not included in this study the text in which chastel "elephant's war-tower" appears, viz. Renart le Nouvel, and that, already having built up a structure, the reading of this text revealed the new unit to us. Assuming unit 53 ("movable siege-tower") already to have been established, we should then examine the relationship between this and the newly-discovered unit, and then place "elephant's war-tower" in the structure as a unit subsidiary to "movable siege-tower".

There is less probability of new units becoming apparent than there is of finding in other texts terms whose use shows them to fall into one of the already established units. These terms would not alter the structure of the field, but they would change the onomasiological and semasiological pictures.

For example, were we to study the vocabulary of this field in Beneit's Chronique des Duces de Normandie, conversion "dwelling":

(of the abbey of Jumièges)
L'unc tens apres fu enermi
si gastre chose e deguerpie,
qui n'i aveyt conversion,
repaire ne habitation,
home vivant ne creature. II 10853-7

1 dated by Levy 1174
2 quoted by Godefroy, vol. II, p.288 conversion (ii)
Thus, to the onomasiological picture of unit 18 ("dwelling") we should add conversion, and unless we were to find in other texts a large number of examples of this use, we should comment that it is infrequently found. Next, as we should not have conversion in the semasiological section, we should present this new term in either IV.2. or IV.3., according to its interest.

We might find terms completely new to us, as conversion would be, or else terms which had already occurred in other units. In the latter case, after adding them to the onomasiological picture in their new units, we should modify the semasiological pictures of these terms which we had previously obtained.

In this way, the main outline of our present study would be unaffected by further investigation. The structure could only be little changed, and any change would take the form of addition rather than modification. So far as the onomasiological and semasiological pictures are concerned, any addition and modification is likely to take place in "fringe areas". This means that, for instance, in unit 1 ("stronghold") the supremacy of the most frequent terms, chastel, fortresce and tour, is unlikely to be challenged. Rather will an additional number of infrequently used terms become apparent. And on the semasiological side, the most important senses of a term such as ostel, "dwelling","hostelry", "place", will remain dominant, and any additional sense will be of comparatively infrequent occurrence.

The seemingly greatest changes will occur in relatively unimportant places. Thus demorage 3 and demorance 4 "dwelling", onomasiologically being merely added to the list of infrequent terms in unit 18, will each require a new semasiological entry. Fermeure 5 "place of imprisonment", if scarcely affecting the

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3 demorage: Godefroy II, 502 (iii) "Habitation, demeure"
4 demorance: Tobler-Lommatzsch II, 1381 (iii) "Wohnung"
5 Fermeure: Tobler-Lommatzsch III, 1751-2 (ii) "Gefängnis"
Onomasiological picture of unit 7, will demand half the onomasiological area at present wholly occupied by fermeure "stronghold".

On the other hand tour⁶ "elephant's war-tower" will demand half the onomasiological area from chastel, which has the space to itself as far as our present texts are concerned. Nevertheless, semasiologically, this addition to the senses of tour will be of comparatively small moment.

From such examples we see that new infrequently found terms would bring about greater change in the semasiological section, while new infrequently found sense would cause greater change in the onomasiological one.

A similar study of further texts is unlikely, therefore, to invalidate this one. We might be able to add to the structure; we should certainly be able to modify the onomasiological and semasiological sections, without however challenging the supremacy of the principal terms in the most important units, such as "stronghold", "town", "dwelling", nor that of the principal senses of the most important terms (i.e. mainly those dealt with in V.1.) Such modification and enrichment would be the inevitable and desired result of widening the basis of the study by including further texts.

V.2.

A special exhaustive study of the terms used in Old French literature generally to denote "elephant's war-tower".

The discovery of chastel "elephant's war-tower" in Renart le Nouvel, and the absence of mention of this meaning in the Old French dictionaries prompted further investigation. We relate here the history of chastel/tour "elephant's war-tower" as an example of deeper probing into one corner of this field of vocabulary. The

⁶ v. V.2. below.

⁷ Much of the substance of this essay is contained in my article "Old French chastel/tour "elephant's war-tower"", accepted for publication shortly by România.
relief of the more important units and terms in this study is, however, likely to be less affected by such an examination of a wider range of texts.

The use in battle of an elephant bearing a war-tower on its back was described to the readers of classical times both by Lucretius and by Pliny. In the early seventh century Isidore of Seville, in his *Etymologiae*, also speaks of the elephant being put to this use:

Laus hoc genus animantis in rebus bellicis aptum est; in his enim Perseae et Indi ligneis turribus conlocatis, tamquam de muro iaculis dimicant (Lib. XII, ii, para. 15)

The figure of an elephant bearing a war-tower became a familiar one in mediaeval art, and a commonplace of Mediaeval French didactic and learned literature. From the twelfth century onwards illustrations of the elephant in bestiaries frequently depict him with a war-tower. M. R. James' *The Bestiary* reproduces such an illustration from the twelfth century manuscript Il.4.26 in the University Library, Cambridge.

The first mention in Old French literature of the elephant bearing some kind of load is made by Philippe de Thaon in his *Bestiary*, written between 1121 and 1135. He states that his source is Isidore:

E Ysidres mus dit,
ki l'elefant descrit ... ed. cit. 1531-2
un chasteel portereit
se sur sun dos estait. 1537-8

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8 *De Rerum Natura*, Lib. V ii.1302-4
9 *Naturalis Historiae*, Lib. VIII para. ix.
10 ed. W. M. Lindsay, Oxford University Press, 1957.
11 Roxburghe Club, 1928 (v. VIII.1.4(iv))
12 ed. E. Walberg, Lund-Paris, 1900
We may well assume that Philippe is referring to the war-tower described by Isidore, although the Anglo-norman poet does not specify the exact nature of this chastel.

In the *Roman de la Rose* 13, dated c. 1275, Jean de Meung declares that if animals had the power of speech they would refuse to bear their customary burdens, and he refers to the elephant as carrying a chastel. The relevant passage (ll. 17803-6, 17808-9) is quoted in II.3.11(ii).

The earliest Old French mention of the specific nature of this burden is to be found in Alexandre de Paris' version of the *Roman d'Alexandre* 14, dated c. 1185. 15 Here we read that, after a defeat:

Echec i ot tel pris nus hom ne vit si grant car retenu i furent quatre cens olifant qui portoient les tours ou li archier erant. (ed. cit. p. 161, Br. III 800-2)

Later in the same work we read of a huge construction mounted with aggressive purpose on the backs of fifty elephants:

Cinquante olifans prent, un chastel lieve sus; o sa gent i entra li rois de Jostarus, molt i fist pierres metre por tuer cians dejus. Qanque Porrus a fait li rois a esgardé et vit bien le chastel qu'avoit ilumé levé; s'il venoit sor ses homes test seroient télè. (ed. cit. p. 181, Br. III. 1702-7)

13 v. VIII.1.1.
15 I am indebted to Dr. D. J. A. Ross of Birkbeck College, University of London, for drawing my attention to these examples from the *Roman d'Alexandre*. 
Guillaume le Clerc, in his Bestiary dated c. 1210, describes the elephant's use in war in terms reminiscent of Isidore:

```
En bataille est mult covenable ... ed. cit. 3180
Li Ydien et li Pessant,
quant il venent en granz estors,
soelent desus charger granz tore
de fustz ades ben querneleses.
Qant il venent en granz mellees,
iloques montent li archer,
li sergant e li chevaler,
pour lancer a lor enemis. 3182-9
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The war-tower is also referred to as tour de fust in the prose version of the *Image du Monde* dated 1246, where we read that elephants

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... s'ombattent en tous lieus et en toutes batailles.
Seur ces olyfans se soolaient combatre les gens d'Ynde
et de Farsa. Car .i. porte bien une grant tour de fust,
plainne de gent armee, quant elle est bien fermee desus
son dos. (ed. cit. p.116)
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In his encyclopaedic *Livres dou Tresor* dated c. 1265, Brunetto Latini speaks thus of the elephant;

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... et si le puist on chevauchier et menar ga et la,
non pas a frein, mais a .i. crochat de fier, et por ce
fait on sor li miangleis et tour de fust por combatre.
(ed. cit. p.165, f. 187, 3)
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Jofroi de Watreford, in the chapter *de sens et d'ordement de batailles* of his *Secret des Secrets*, dated c. 1266, advocates:

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16 ed. R. Reinsch, Leipzig, 1890.
17 ed. O. H. Prior, Lausanne, 1913.
... oliphans dois avoir qui portent les chastias de fust et chevaliers armés dedens, car mult sunt orible et grant hisdour portent.\textsuperscript{13}

A passage from Jacquemart Giesel's Repart le Nouvel\textsuperscript{20} (6060-1, 6069-71) where an elephant's war-tower is referred to as castel and castel de fust is quoted in II.3.11(i).

Jofroi and Jacquemart both employ chastel (de fust) to denote the elephant's war-tower, and so, we remember, do Philippe de Thaîn and Jean de Meung when speaking of the elephant's burden. In all the other examples quoted the term used is tour (de fust), Alexandre de Paris using both chastel and tour.

Lucretius, Pliny and Isidore all use either turris or turritus. Du Cange\textsuperscript{21}, while not mentioning this particular use of turris, does define the turris ambulatoria as "machinae bellicae species" (vol. VIII, p.216) Certainly the use of the tower-bearing elephant, as the example from Repart le Nouvel shows, to convey warriors up to the walls of a beleaguered stronghold suggests a close semantic association (in fact hyponymic : v. II.3.11(i)) with the movable siege-tower.

In the Gesta Francorum\textsuperscript{22}, a chronicle of the first Crusade, we find the movable siege-tower referred to as turris, castrum and castellum, the three terms being interchangeable. For instance:

\begin{quote}
In die autem Ascensionis Domini coeperimus urberm circumquaque inuadere et aedificare instrumenta lignorum atque turres ligneas, quo possemus murales turres sternere. (ed. cit. p.14, viii)
\end{quote}

Feceruntque duo lignea castra et alia plura machinamenta.

Dux Godfriedus suas fecit castrum cum machinis et Raimundus comes similiter ; (p.90)

\textsuperscript{13} This passage is quoted by Ch-V. Langlois on p. 116 of La Vie en France au Moyen Age, t. III, Paris, 1927.

\textsuperscript{20} v. VIII.1.1.

\textsuperscript{21} Glossarium mediac et inferior latinitatis, Paris, 1937-8

... At Raimundus ... a meridie conduxit suum exercitum et castellum usque prope murum, sed inter castellum et murum erat quaedam fossa nimis profunda. (p. 91)

Old French had two principal terms for the movable siege-tower, berfroi and chastel, of whose use we give examples in III.53.

Further examples of berfroi are furnished by Tobler-Lommatsch (Band I, col. 923). Under chastel (Band II, col. 303) only the passage from Romart le Nouvel (961-2, 966-8) quoted in III.53. is given, but other instances of chastel "movable siege-tower" may be found in Tobler-Lommatsch under chate "Belagerungs-maschine" (Band II, col. 313).

Littre defines tour both as:

(i) terme d'antiquité. Machines en forme de tours, placées sur le dos des éléphants, et remplies d'archiers

and

(ii) tour mobile, machine de guerre des anciens employées dans les sièges. (Vol. VII, p. 1105)

He gives, however, no example of either use in the historical section of tour, nor does he make any mention of chaste "movable siege-tower" or "elephant's war-tower" in the historical section of château.

Godefroy gives neither use of chastel of tour, though he quotes lines 17808-9 of the Roman de la Rose out of context and misinterprets them (vol. IX, p. 57).

As we have said, Tobler-Lommatsch gives examples of chastel "movable siege-tower", but makes no mention of chastel "elephant's war-tower".

Nor, incidentally, is the use of chastel "elephant's castle", i.e. an elephant-borne construction devoid of military purpose, attested by these dictionaries. We quoted in II.3.11(ii) one

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23 cf. V. Gay's Glossaire archéologique ... (v. VIII.1.2) vol. I p. 345: chat, chat-chastel.
24 V. VIII.1.2.
25 V. II.3.11(ii)
passage from Songe de Rausay where the castle has a ceremonial purpose. Chastel is similarly used in another passage from the same text, referring to the assembling of the court:

Et l'empereur et sa gent
se ressent a Rome atourné,
Li emperof i a mené
Giloine deseur l'olifant
en son castiel qu'il portoit grant. 27 20442-6

We may say in conclusion that chastel mentioned in connection with an elephant in two of the texts on which this study is based, has led us to a fruitful investigation of the references to the elephant's war-tower and castle in Old French literature as a whole.

26 vs. VIII.1.4.
27 Goldschmidt defines castiel in his Glossary (p.607) as :
"Turm (den der Elefant auf dem Rucken trägt)."
V.3.

Essay on the vocabulary of the defined field in ten individual texts.
1  Le Couronnement Louis
2  Cligès
3  La Vie de Saint Thomas
4  Yvain
5  Le Roman de Renart (pre 1190)
6  Guillaume de Palerme
7  Galeran de Bretagne
8  Aymeri de Narbonne
9  Renart le Nouvel
10  Le Castelain de Gouci

V.3.1

Le Couronnement Louis.

Chastel and forteresse, two of the commonest terms to denote "stronghold", are used in this sense in Le Couronnement Louis. But they occur only together in these lines:

Mais en Feitou laisse des chevaliers
es forteresses et es chastels eñiers: 2046-7

III.1.29

The only term denoting "keep" in this text is fermeté, which is used in the plural qualified by maistre. This is the only one of our texts in which maistres fermetes occur. The phrase is used twice, each time in connection with the capture of a town, first of Capua (I. 303), then of Rome:

Gut d'Alemagne a ses es assembles;
prit a de Rome les maistres fermetes. 2241-2

III.7.

"Place of imprisonment" is denoted by chartre, one of the commonest terms used in this sense; for example:

Come prison li a Richard livre,
et il le fait en sa chartre geter. 2218-9

28 Followed by a diagram comparing the terminology of Cligès and Yvain.

29 In the left-hand margin will be given the part of Section III in which the terms denoting each unit are discussed and illustrated.
III.8. Prison has an abstract sense, usual in early texts:

Tant est Deus Guillelme le membre
que par lui furent de prison delivré
envers Corsol d'oltre la roge mer,
le plus fort ome dont l'en est parler. 308-11

Both cite and vile are used of towns: For instance:

Les viles ardent, le pays font guaster... 2655
(of Rouen)

- En ceste ville n'iert il par vos tochiez,
quar li borgeis li voldreient aider; 2071-2
- ne dites mie que ge nul tort vos face
de la cite qu'est de mon eritage; 476-7

As is usual throughout the period, it is cite that occurs in formulae containing the name of a town:

... pris ont par force la grant cite de Chapre...

III.10. En Bethleem, la mirable cite... 723

... Frere Bernart de Brebant la cite... 821 etc.

Bourc is used referring to Saint Gille in the passage quoted in III.10.4(ii). Le Couronnement Louis and Raoul de Cambrai are the only texts studied which furnish examples of bourc thus independently employed.

III.13. Maistre bourc is used of a district of Rouen in this passage:

Tresqu'a Roen ne se volt atargier;
el maistre borc s'est li cuens herbergiez...

2054-5

The only similar uses of maistre bourc in our texts occur in the passages from Raoul de Cambrai and the Enfances Guillaume quoted in III.13.3.(vii).

III.17. The main dwelling of Tours is referred to as palais, the most usual term in this context: the gate-keeper recognises Guillaume whom he has refused to admit:

Quant li portiers entendi la novele
del pro Guillelme cui proce revele,
vers le palais a tornée sa teste...

1600-2

Ge te desfi, Richards, tel et ta terre: 1605
(V.3.1)

III.20. The concept "dwelling" occurs only figuratively, and is denoted by herberjage:
- Qui en cest jour morra en la bataille
  en paradis avra son herberjage ... 427-8
There is a similar example in I. 395, which is quoted together with one from La Vie de Saint Gilles in III.30.3

III.33. Loges is used of an encampment, the relevant passage being quoted in III.33.2.

III.35 & 36. Ostel denotes "hostelry" concretely, from both the client's and the proprietor's point of view:
Toz les ostels vont et prendre et cerchier;
1871
Li cuans Guillelmes commença a brochier
tresqu'a l'estel al franc borgeis Hungier;
Acalin truves sor un perron ou siet ... 1885-7

III.40. On one occasion ostel denotes "hostelry" concretely from the proprietor's point of view in a figurative context. Guillaume says to the gate-keeper of Tours:
- Amis, bels frere ... 
estoitement m'as ton estel vée;
mais se savaies de quel terre sui nos ..1557-9
molt l'everreies valentiers et de gré. 1562

III.60. Loge occurs in a prepositional phrase meaning "indoors". This is the only use of this term in such a context in our texts and the relevant passage is quoted in III.60.2.

In conclusion we may say that, in Le Couronnement Louis, the following concepts are denoted by terms commonly used in other texts studied with similar meanings: "Stronghold" (chastel, forteresse), "place of Imprisonment" (chartre, prison), "town" (cité, vile), "main dwelling of town" (palais), "encampment" (loges) and "hostelry" (ostel)

But of special interest are the following uses: maistres fermetes "keep", bourc "town" (used independently), maistre bourc "district of town" and Herberjage "dwelling" (figurative) and en loge "indoors".
V.3.2. **Cliges.**

III.1. Chastel is the only term used concretely in this text to denote "stronghold". For example:

... chastixav, tant soit forz ne haus,
ne porra sosfrir lor assaixs. 6567-8

Windsor is referred to as chastel throughout the scene of its siege, l. 1229 ff. Part of this passage is quoted in III.1.1.

III.12. The fortified town of London is referred to as cité in lines 1054-7, quoted in III.12.2. Cité and chastel appear together in this formula:

... que an chastel ne an cité

ne porra garantir son cors ... 1074-5

III.4. Forteresse is used figuratively with the sense "stronghold" in lines 3324-6, quoted in II.3.1(iv)3. Such a use is not common.

Tour is used in a comparison of strength of resistance in lines 4804-5, quoted in II.3.1(iv)1b; tour occurs in similar contexts in several of the studied texts.

III.5. The keep of the stronghold of Windsor is denoted both by *tour* (l.1243,1832) and by *forteresse* (l.1940). The relevant passages are quoted in III.5.1 and III.5.2.

III.7. The only term in this text denoting concretely "place of imprisonment" is reclus. The relevant passage (ll.6305-7, 6309-10) is quoted in III.7.10. This term does not often so occur in the texts studied.

III.8. Prison occurs several times in Cliges with an abstract sense; here it occurs thus in a figurative context:

Alixandre morit estat,
c'uns ma l'a mis an sa prison,
don ne peut avoir garison. 2360-2

III.10. Often a particular town is referred to as both *cité* and *vile*, sometimes, though, only as *vile*:

Sinsi Cligès est an la vile,
si se goile par itel guile; 4673-4

(of Wallingford) v. also 393-4(quoted IV.1.13)
Athens, Cologne and Constantinople are all referred to as
cité and ville (2409, 2429; 2933, 2665; 5467, 5053). In the
case of Constantinople ville is used three times in passages
describing emotion (5717, 5990 and 6430). Vile is often
found in such a context: v. III,10,1(vi).

Cité also occurs once in a formulaic suffix:
... pristrent devant Athenes port,
une cité molt riche et fort. 2407-8

and both cité and vile, together with boure and chastel,
occur in formules of the kind:
- Bors et chastiaux, citez et sales
vos i donrai ... 1444-5

III.13. Boure refers to a part of Windsor in lines 1931-3 which
are quoted in III,13,3(iv).

III.17. The main dwelling of a town is, as usually in our texts,
denoted by palais:

(Alexandre sends a messenger into Athens)
El palés est venus tot droit ... 2434
Jusqu’a l’empereur ne pina ... 2441

III.18. Several terms are used to denote “dwelling.” Maison is
used of where Fenice hides after her supposed death:

Lors dit Jehanz ... 5473
... qu’il le voldra mener
voir une soe maison ... 5476-7

In the passage below estel is used. While Cligès is
amassing an army to overthrow Alis, news comes that Alis
is dead, and Christien comments:

Tel l’orent qui de cest afeire
furent lie, s’en i ot de tex
qui esloignassent lor ostex
volantiers, et molt lor pleust
que l’ox vers Grece s’asmeulst. 6614-8

The maison (e. g. l.5477) where Fenice hides is also
termed tour:
- Or cuidiez vos avoir vede
tot ma tor et mes deduz? 5506-7
and repairs:

- An cest leu soit vostre repaires,
  et vostre amie i soit repeates. 3558-9

III.21. Sale has the sense "fine dwelling" in lines 5293-6 quoted in III.21.2. This is the only time in the studied texts that this concept is so denoted, the usual term being palais: v. III.21.1. Sale may also be considered to have this sense in the formula of lines 1444-3, quoted above (III.10.)

III.35. As is usual in the studied texts, "hostelry" is most often denoted concretely from the client's point of view by ostel; for instance:

(Cligès)... est a Galinguefort venus;
la s'est richement contenus
a bel ostel, a grant despanse. 4531-3

v. also 434, 4661 etc.
In this text it is also denoted by repaire: Lines 4758-9 are quoted in II.1.9.

III.38. "Lodgings" are denoted by ostel; for example:

En la vile chies un borjois
orent pris ostel li Grezois. 393-4

III.40. Ostel also denotes "hostelry" concretely and figuratively from the client's point of view (ll.4415-6) and from the proprietor's (ll.1752-4 quoted III.41.1.). This latter concept is denoted too by manoir: lines 4417-8 are quoted in III.41.2.

III.57. Cligès' promise of love is compared to an edefis, i.e. "building": lines 4354-8 are quoted in II.3.12(i).

III.58. The tour where Fenice hides is considered as a construction in lines 5487-8, which are quoted in III.58.2, and incorporate the expression faire une ---.


The following concepts, therefore, are denoted in Cligès by terms which occur often elsewhere in the texts studied with similar meanings: "stronghold" (chastel + tour in comparisons of strength of resistance), "keep" (tour, fortresse),
"place of imprisonment" (abstract: prison), "town" (cité), 
vile (sometimes in context of emotion) + bourn, chastel in formulae), 
"fortified town" (cité), "district of town" (bourn), "main dwelling" (palais), "dwelling" (maison, estel, repaire), "hostelry" (estel in various contexts), "lodgings" (estel) and "refuge" (recet).

Tour considered as a construction is also frequently found elsewhere.

Of particular interest in this text are the uses of fortresses "stronghold" (in figurative contexts), reclus "place of imprisonment" tour "dwelling", sale "fine dwelling", manoir "hostelry" (figuratively from the proprietor's point of view) and edifis "building". 31

V.3.3. La Vie de Saint Thomas.

III.1. The most frequent and the only independent term denoting "stronghold" in this text is chastel:
... cist vus as esté mult mortals ensais:

 vontre terre ad guastee e vos chastaus a pris:

Fermeté is found several times in the company of chastel.

In III.1.4, we saw that Fermeté in fact rarely occurs alone in the texts studied. Thus:

Par assalt prist chastales, motes e fermetez ...

30 Apart from its formulaic uses, cité "town" is used in Cliges only of Athens, Cologne and Constantinople. These may be considered as distant, legendary cities à la roman antique, as compared with other towns in Cliges denoted by vile and which perhaps formed part of the author's or his contemporaries' personal experience, and with those in Yvain, also closer to reality and denoted by chastel and vile (v. diagram after V.3.4)

31 It is difficult to assign precise meanings to palais in l.1431 and recet in l. 2416.
In one passage these two terms are joined by tour.
Becket refuses to bar the cathedral door against his assassins:

\[-{\text{Nuls}}\text{ hui ne doit} {\text{chaistel}}\text{ ne fermete ne tur} {\text{ faire de la maisun Deu ...}}\] 5481-2

Ferté occurs in the place-name la Ferté Bernart found in line 4186, quoted in IV.2.13.

III.7. Both prison and chartre denote a place of imprisonment, on one occasion together:

\[\text{Stigant fist l'apostoilles de sun sit deposer; en prison ce en chartre de mesaise fizer.} \] 591-2

and later independently, though in the same passage:

\[\ldots \text{ que se li clers forfait a perdre sun astier, face le sis prelaz en sa chartre lancier, qu'il ne puisse ja mais jors d'illusc reparier.} \] 1297-9

\[\text{Il se li clers est pris mais a tel mesprisun, face le sis prelaz jeter en sa prisun.} \] 1308-9

This concrete use of prison is comparatively rare in early texts; v. III.7.3.

In one passage (lines 4664-5, quoted III.7.8.) fermeine occurs in the company of chartre; this is the only example of fermeine in our texts. Walberg glosses the term (ed.cit.p.344) as "forteresse", but even so this is a case of a stronghold serving the purpose of a prison.

III.9. Chartre is used figuratively in lines 1301-3 with the sense "place of imprisonment". The passage is quoted in III.9.1., where reference is made to similar uses elsewhere in our texts.

III.10. The term most widely used in this text to denote "town" is cité. This may occur independently, as here:

\[\text{De tutes pars i fu hautement escrte; n'i est fut greignur cri, se fundist la cite.} \] 1932-3

(of Northampton.)

32. v. III.10.2(ii) on the provenance of texts in which cité has an independent use.
Duns comanda a Deu, qui des bons est salut,  
les Lundreis e la cité.  

4931-2  
v. also 163, 4479.

Cité is also used, as is usual in the texts studied, in formulae containing the name of a town:  
... en Lundreis la cité fu pur vei engendrez. 167  
v. also 472, 2732.

Twice reference is made to a cité being an archiepiscopal seat; for example:  

vir li abes Guicharz ...  
... danc fait arcevesques de Leons la cité; 3728-9  
v. also 4752 (quoted III.10.2(vi))

Thomas is born into the London nobility, cf. III.10.2(vi):  
... des barons de la cit estrais e alevez: 168

Cité is used in an expression of value, cf. IV.1.4:  

Pristrent sum bon cultel, qui valeit une cit ... 3661

Vile is also used to refer to a town, but less often than cité. For example:  

Tresqu'a Saint Dunestan tut a pie s'en ala,  
a la première iglise qu'en la vile trova. 3936-7  
v. also 3618-9 (quoted III.10.1(ii)) and 3949.

Burse does not appear independently in the sense "town", but occurs together with vile in formulae such as:  
e burces e viles arst, e assailli citez. 332

Cité occurs in a similar formula in III.9028.

On one occasion recet is used in apposition to the terms vile, burce e chastaus (II.4686-8), and again in apposition to a similar enumeration, this time including cité, in II.4923-4. The first passage is quoted in III.10.3, and we have commented on this use of recet "town/fortified(?) town" in IV.1.11.

III.11. Bourc, qualified by petit, means "village" in the passage (II.2888-90) quoted in III.11.5. This is its only independent use thus in the texts studied.
III.13. Boure also denotes a district of the cité (l.1933) of Northampton:

Par la porte del nort s'en sunt muitantre eissu ....
mais un faisait les portes del bure tutes guaitier;

III.17. As is very common in our texts, the main dwelling of a town is referred to as palais:

Pur g'ala saint Thomas a Turs la nuit devant ... 4449
Li reis estut as estres en cel palais anchur,
e vit si tout errer les humes su pastur; 4459-60

III.18. The commonest terms denoting "dwelling", maison and ostel, both occur widely in this sense in La Vie de Saint Thomas. Chastel perhaps has the sense "dwelling" here:

A Saltewode sunt venu e assemblé.
E dan Randulf del Breoc fu encontre als alez.
Al chastel les aveit conduiz e oteles. 5150-2

Bordel denotes "dwelling" in l.l,3503-4, which are quoted in III.18.11. This is the only independent use of bordel in this sense in the texts studied.

III.18a. Ostel is the term used in prepositional phrases meaning "(at) home" : v. 4271-3, 4168.

III.20. In the following passage we see maison "dwelling" used figuratively, in the special sense "house of God". Maison "dwelling" is found several times in figurative contexts in the texts studied: v. III.20.1.

Tu ies Pieres, e sur ceste pierre ferai
m'iglise, e ma maison i edefierai .... 3117-8

33 For maison "dwelling" v. 206-7, 338, 1169, 1233, 3043 etc.; for ostel "dwelling" v. 248, 419-20, 2733 etc.
34 and/or perhaps the sense "town".
35 Ostel might also mean "hostelry" in this passage.
"Hostelry" is denoted in this text only by ostel: for example:

Dedens quart jur après vint a Sans saint Thomas.  
A l'ostel s'en alla, car de l'errer erit las.  
2331-3

Also 1391, 1507, 2079.

Ostel also several times denotes "hospitality", for instance:

Adès vindrent a lui baron e chevalier,  
puteins e lecheur, a beivre e a mangier.  
Ses ostels fisent suvent l'ostel le roi voidier,  
tant que li raist se prist vers lui a curencier.  
417-20

Maison (Deu/sacre/sainte) is used several times in this text to mean "church", both concretely:

De sun gre suffri mort en la maison sacree;  
(i.e. Canterbury Cathedral)  
v. also 116, 3163, 5482.

and abstractly:

Li clerc sunt serjant Deu e de s'electum ...  
1236

quel qu'il seient, serjant sunt en la Deu maison.  
1238

Hospital refers on one occasion to a charitable institution a herberchier les povres (ll. 5931-3) quoted

II.1.12 and on another to a leper-institution (l. 5921 quoted II.3.9)

Manoir refers to a farm in ll. 4553-5 quoted in II.1.14.

With the aid of some remarks made by Marc Bloch, the reality designated by this term is more closely defined in IV.1.8. Cf. also ll. 2466-7.

Both recet and recatement denote "refuge" in this text, in lines 2199-2200 (quoted II.3.12(v)) and 2203-4 respectively. Recet is several times thus used in the texts studied.
Of the following concepts are denoted in this text by terms which occur generally in the studied texts with similar meanings: "stronghold" (chastel, fermeté, tour), "place of imprisonment" (chartre: concretely and figuratively), "town" (ville + bours in formulae), "district of town" (bours), "main dwelling" (palais), "dwelling" (maison, ostel, chastel), "home" (ostel), "dwelling" (figuratively: maison), "hostelry" and "hospitality" (ostel), "religious establishment" (maison = "church") and "refuge" (recet).

Of particular interest in this text are the uses of fermeté in a place-name, prison in a concrete sense, ferme "place of imprisonment", cité in a wide range of contexts, recet "(fortified) town", bours "village", bords "dwelling", hospital "charitable institution" and leper-institution and manoir "farm".

3.4. Yvain.

Several terms are used independently in this text to denote "stronghold". The most frequent is chastel; for example:

li chastel ne clermoit assaut
de mangonekel ne de perriere,
qu'il estoit fors a grant maniere; 3770-2
v. also 877, 3181

Chastelet also occurs, in apposition to chastel:
... elle aprocha vers un pont, et vit d'un chastelet reont les murs blancs et la barbaquano. Hains par aventure asane au chaste ... 4869-73

Forteresse is used several times:
- vi la bretesche et le fosa tot environ parfent et lé, et sor le pont an pies estoit cil cui la fortresse estoit ... 193-6
v. also 512-4 (quoted III.1.2)
Forteress and chastel occur together in l. 3882.
Maison fort, in lines 697–8 and 701, quoted in III.1.7.,
refers to what is termed fortressess in l. 196; cf. 4657.
Fort recet occurs in lines 3766–9, quoted III.1.6, and
the passage continues:

La plus droite voie s'en va
mes sire Yvains vers le recet; 3778–9

v. also 3273.

"Keep" is denoted mostly by tour, as in lines 6530–2,
quoted III.5.1, and in l. 3180; both tour and fortressee
are used of the Chastel de Pesme-Aventure (a fortified
town : l. 5103 ff.), whose inhabitants greet Yvain with
the words:
-

Mal veigniez, sire, mal veigniez!

Mes nule rien ja n'en savrois
jusqu'que tant que este avrois
an cele haute fortressee.

Tantost mes sire Yvains s'adresse
vers la tor; 5119–23

Tour and mur denote in this passage parts of a
stronghold:
-

an mon chastel
m'aves faite tele envoile,
ou mestier ne m'elst afe
ne de grant tor ne de haut mur. 508–11

Barbacane also refers to a part of a stronghold in l. 4871
quoted above in connection with chastelet "stronghold"

Tour refers below to a place of imprisonment:

...s'avoit tiers jor que la recluse
ert de la prison revenue
ou Helesgans l'a tenue ...

et lancéons par trafison

estoit reçus dedans la tor. 4738–9

Reclus occurs with the same sense in ll.3638–41, quoted
III.7.10.
III.8. Prison occurs several times in this text with an abstract meaning; Yvain says of laudine with whom he has fallen in love:

- an sa prison veol je molt estre. 1329

Further similar examples are quoted or referred to III.8.

III.10. The town which is the home of the keeper of the fountain is termed both chastele and vile:

A esperon jusqu’a la porte
de son chastele l’en a memé;
si sont ans anbedui antré;
home ne fame n’i troverent
es rues par ou il antrent ...
Mes por la dame de la vile
que il veols voir, le dist; 1230-1

v. also 2105, 2340, 2351.

Chastele and vile occur together in a formula in l. 4788:

...et li dui chevalier ansanble
ne voest rant en vile descendre,
eunz firent lor pavaillon tendre
fors de la vile et cort i tindrent ...

and chastele is used of Peume-Aventure (l. 5103):

Ce chastele virent aprismant ...

v. also 5766, 5772.

III.13. Bourc (l. 3869) is used to refer to the area immediately outside the walls of a chastele 3770/ fort recen 3767:

the passage is quoted in III.13.3(vi).

III.17. The main dwelling of the fountain-keeper’s chastele/vile is the palais:

...home ne fame n’i troverent
es rues par ou il antrent,
si vindrent anbedui d’esles
par mi la porte del palés. 903-6

36 Upon this v. remarks of T.W. Heil, in his edition of Yvain in a note (p.195) to ll. 963 ff. quoted in IV.1.10.
III.18. Numerous terms occur denoting "dwelling". The commonest as in the texts as a whole, are *maison* and *ostel*. For example:

(the fountain-keeper to Calogrenant)

- *vos m'avez de ma maison*
- *m forse chacié a foudre et a pluie:*
  c. also 220, 571, 1713, 2831 etc.

and

- *Beneoit soient li santier*
- *par ou il vint a mon ostel,*
- *car d'un mien amesi mortel*
- *me vesch...*

v. also 261-2, 3949, 4663-5 etc.

*Manoir* is used once, in lines 2636-8, quoted in IV.1.8.

*Chastel* occurs in contexts where it refers to a dwelling; for example:

- *S'an mist le seignor a reison*
- *del chastel et de la maison:*

v. also: 2472-7

*Maisons* (in the plural) occurs once in *Yvain*, in ll.2320-1 quoted III.18.20: the term is used only rarely in our texts as a whole.

*Borde* is used in this formula:

- *...il m'i ot remese*
- *an estant borde ne maison.*

This term is found fairly often in similar formulae:

v. III.18.10.

III.19. *Maison* is used in the sense "household" in lines 3863-6 quoted in III.19b.

III.20. *Repaire* is used figuratively in the sense "dwelling" in lines 6018-20, quoted in III.20.6.

III.22. While *mad* Yvain comes across the poor dwelling of a hermit, which is termed *meisonets* (l.2839): the passage is quoted in III.22.6. This term is not often so used in our texts, partly because poor dwellings are not a common feature of courtly literature.
III.28. Stable (I. 4676) denotes "stable", and ostel (II.2012-3 quoted III.33.3.) refers to an encampment.

III.33. As is usual in the texts studied, ostel is the term which most often denotes "hostelry" concretely from the client's point of view. For instance:

- Or a'i a plus que je m'an vois,
- ou que soit, logier an ce bois,
- que d'ostel pres ne sai ge point. 3757-9

v. also 202, 561, 725 etc.

Reces occurs once in this sense: 37

...la pucelle l'en mainne
qui la voie molt bien savoit,
et la recept ou elle avoit
l'assise la desheritee ...

3539-11
cf. De la joie parler n'estuent
qui la nuit fu a l'ostel feite: 3539-1

III.36. Ostel may also denote "hostelry" from the proprietor's point of view: in lines 5130-2 quoted II.3.7(i).

III.38. Ostel is the commoner term used to denote "lodgings" : we find avoir —— (791-2, 3730, 4383), prendre —— (5142)
and acheter —— (5323-6). Giste is also used, in the verbal phrase prendre sen —— (670, quoted III.38.2.)

III.40. Ostel also denotes "hostelry" figuratively from the client's point of view in lines 1384-5, quoted in III.40. It is the only term found in such a context in the texts studied.

III.48. Hôpital and mis denote "hospital" in I. 6488, the whole of the relevant passage being quoted in II.1.13.

III.57. "Building" is denoted by chas in the figurative passage (II. 6027-9) quoted in III.57.2.

III.58. Maison is used twice in this text in the expression maison faire —— 36, referring to a dwelling as a construction;

---

37 Reces in this passage has perhaps rather the sense of "hidden retreat" : v. remarks made in IV.1.11.

38 v. remarks in IV.1.7.
for example:
- Maleeis soit li premiers hom
  qui fist an cest pais maison ...

v. also 3308

III.59. Ostel several times has the meaning "place"; for instance:
  (the inhabitants of Pesme-Aventure to Yvain)
- Cist ostex vos fu assaynies
  por mal et por honete aender ...

v. also 6018-20 quoted III.59.1.

We may conclude therefore by saying that, in Yvain, the
following concepts are denoted by terms which often occur elsewhere
in the studied texts with similar meanings: "stronghold" (chastel,
forteresse, recet), "keep" (tour, forteresse), parts of a stronghold
(tour, mur, barbacane), "place of imprisonment" (concretely: tour;
abstractly: prison), "town" (chastel, ville), "main dwelling"
(palais), "dwelling" (maison, ostel, manoir, chastel + borde in
formulas), "household" (maison), "stable" (estable), "encampment"
(ostex), "hostelry" (< client : ostel, recet; < proprietor : ostel),
"lodgings" (ostel), "hostelry" (figuratively < client : ostel),
house as a construction (maison), and "place" (ostel).

This text is remarkable for the number of concepts that
figure in it, for the wide variety of terms used to denote
"stronghold" and "dwelling" and for the absence of cite "town".
Also of interest are the terms chastelet and maison for "stronghold"
reclus "place of imprisonment", base "area outside fortifications",
maisons "dwelling", somme "dwelling" (figurative), maisonne
"poor dwelling", giste "lodgings", enfermerie and mae "hospital",
and chas "building."

v.3.5. Le Roman de Renart (pre 1190)

III.1. Of the three terms denoting "stronghold" in these texts,
the most frequently used is chastel; for example, King
Noble says of Renart:
Diagrammatical comparison of the terminology of Chakás and Yawan

(Figure 44)

Key:
- Terms used in Chakás
- Terms used in Yawan

/ : in formulae only
* : of special interest
(v.3.3)

- Or voil abatre son revel,
s'ira a seigier son chastel ... 39

Forteresse is also used:

- (Grimbert) ... s'en est venuz ...
tresot droit a la fortresse

Renart son bout cousin germain.  

(i.e. to Renart's chastel: v. above.) v. also XVIII 13489 as well as tour: 40

(Regart) ... bien quide sansz nul retor

qu'il soit assis dedan sa tor,

...s'il li vient mes hon qui l'asaille,

ja n'en partira sansz bataille.

III.4. Chastel occurs in the figurative expression of security

sador con un chastel ... (VIII. 8405-6) quoted in III.4.3.

III.5. The keep of Renart's stronghold is denoted by tour, the
term most commonly so used in the studied texts. During a
description of the chastel (17569) we read:

...desor la tor sont les perieres

qui lenceront pierses plesieres:

v. also XIX 18333

III.6. Tour is also used of a part of a stronghold:

(ii.3.1(vii)) ... sor chascune tor une gaitie

... mise por eschargaitier ...

as is barbacane, the passage from XIX 17602-4 being quoted
in III.3.1(vii)b. 41

III.7. Three terms, chartre, gaiole and prison, are used to denote
"place of imprisonment". The passage containing the first
two, VIIIb 6633-7, is quoted in II.1.2., while the third is
illustrated here:

---

39 v. also VIIIb 7166, XIX 17331, XIX 17569, XIX 17602-4 and
perhaps VIIa 5933-6.

40 In fact, le recou is also used of Haupertuis: v. XVII 15984
quoted below among terms denoting "dwelling".

41 Cf. also VIIIb 7168 and XIX 17611
III.8. Prison also occurs with its more usual abstract meaning:
- De sa faim vos redirez: 
  cela a il en sa prison: 
  quant que il visat dire et taisir, 
  tout li peut faire a son plaisir ... 

III.10. The only independent term denoting "town" is vile; for instance:
- Par foi, fait il, asez savez 
  en ceste vile sans ne sainte ... 

Ill.11. Vile may also refer to a village; for example:
- La vile si est en un bois 

Sometimes vile in such a context is qualified by champestre
and as in the passage quoted in III.11.2. and elsewhere.

III.18. Of the numerous terms denoting "dwelling" in these texts, maison and ostel are the commonest. For example:

\[
\text{De fromaches vit i. millier} \\
\text{c'on avoit mis essollier;} \\
\text{celle qui garder les devoir} \\
\text{en sa maison entree estoit.}
\]
(v. 3.5)

Toz seu s'en est de sa maison et jure qu'il ne reviendra jusqu'à tant qu'il aporterra vendu de sa mainne pestre.

...Renart, qui set de mainte guile, sot l'ostel qui est prestre estoit; VIII 7440-1

Manoir and repaire are also used to mean "dwelling". For instance:

Grinbers va son message faire.

Droit a Malpertuis en son regoit.

trueve Renart ...

One passage containing manoir is quoted in II.1.4; v. also VIIb 6427.

Palais ducst referes to where the king holds his court:

...tant qu'il est venus ou palais ou li rois Nobles sa cort tint ... XIX 18182-3

v. also VIIb 6111.

Recet is used of Malpertuis:

(Renart) ... si s'en vait droit a Malpertuis son regoit:

Plaisissan (in the plural) is also used of Renart's dwelling in the passage (XIX 18561-3, 18565) quoted in III.18.35. This use is unique in our texts.

III.18a. Both manoir and ostel occur in prepositional phrases meaning "home": v. II 3652-4, quoted III.18a.1, and II 3697-8 quoted III.18a.2.

III.19b. Manoir is also used to denote "household" in VIIb 6232-5, quoted II.3.4(ii) and elsewhere. 49

Further examples of maison"dwelling": IIIa 4075, IV 5254, VIIb 6212, VIIb 7101-3, VIII 7443 etc.

Further examples of ostel"dwelling": II 3664-6, IIIa 4077, IV 5240 etc.

v. also XVIII 15554, 16975.

Recet here could mean "dwelling" or "stronghold".

XIX 17159 and, perhaps, VIIb 6109-10

III.30. "Lodgings" is denoted in VIIIb 7029-30, quoted III.38.6, by Herbert, one of the terms least often used in this sense.

III.40. Ostel is used figuratively of a hostelry in VII 5562-4, quoted II.3.7(v) and in XIX 17521-2.

III.45. Maison twice refers to a religious establishment, for example:

Tornes s'en est iircement
devant la maison as rendez ... II 3446-7

v. also VIII 6693-6 quoted III.45.1.

III.49. A farm attached to an abbey is denoted by grange in the passage from II 3320 ff. quoted in II.1.14.

Of a peasant's country smallholding we find mesnil in IIIa 4309-4402, quoted III.49.4; maison and repaire are also used in this connection: v. III.49.3 and 6. 50

In the expression petit chuchet de vile (XVIII 16186) used indignantly by Renart in a passage fully quoted in IV.1.13, de vile is obviously a contemptuous reference to a farm.

III.50. Grange denotes "barn" or "farm outbuilding" in VIIIb 6462-3 quoted II.3.10(i) and in IIIa 4234.

III.58. Maison in VIII 7449-4 and XVIII 15572-4, quoted II.3.12(ii) refers to a house considered as a construction, and the prepositional phrase en maison (IIIa 4121, 4127-8) indicates "indoors". This passage is quoted in III.50.1.

The sections of the Roman de Renart dated pre 1190 are interesting where this field of vocabulary is concerned, for they make mention of a large number of the items that compose it.

Some concepts are denoted by a variety of terms: for instance "stronghold", "place of imprisonment", "dwelling" and "farm/country smallholding."

The following concepts are denoted by terms which occur frequently with similar meanings in the texts studied as a whole:
"stronghold" (chastel (this also in a figurative expression of security), forteresse, tour), "keep" (tour), parts of a stronghold, (barbacane, tour), "place of imprisonment" (chartre, prison), "town" (vile + chastel, cité in a formula), "dwelling" (maison, ostel, manoir, repaire, recet), "home" (maison, ostel), "household" (maison), "stable" (étable), "Hostelry" (figurative: ostel), "religious establishment" (maison), "farm etc." (grange, maison, repaire), "barn" (grange) and "indoors" (--- maison). Maison is often used elsewhere considered primarily as a construction.

Of particular interest are the terms gaulle "place of imprisonment", vile (champestre) "village", plainsiez "dwelling", herbert "lodgings", meunil "country smallholding", and the phrase de vile used with reference to a farm.

III.1. Four terms are used to denote "stronghold" in this text. But only one of them, chastel, is used independently: ...comme gent en chastel assise. 4983

The others, donjon, forteresse and tour, are usually found in pairs, as for example:

Arsées les viles et les bours,
les forteresses et les tours ... 4407-8

Arsées avons viles et bours,
chastiax, cités, donjons et tors ... 8311-2

v. also 2403, 7482, 9589-91

III.5. "Keep", in each case that of the fortified city of Falerne, is once denoted by tour (ll. 4651-4, quoted III.5.1), and once by maistre donjon:

(Meliones says to Guillaume, in a garden in Falerne)
- en mon dormant m'est ore avis
c'uns grains aigles et merveilles
emportoit, sire, et moi et vos
lassus en cel maistre donjon. 5186-9

III.6. Several terms in this text refer to parts of a stronghold: tors, fermetés, auraus 3881-3
III.7. Prison occurs once in a context where it may be interpreted concretely:

...et comment il furent venus
quant lor signor ont perdus,
et comme il fu navres el cors
et comme en la prison est mor.

III.8. Elsewhere prison probably has an abstract meaning: for example:

- par vive force seront pris
et tuit en vostre prison mis.

III.10. Both cité and ville may denote unidentified towns:

Puis met ses gardes par les tours,
par les cités, par les honours.
Mais ne vos sai mie contier
lor erreurnet ne lor aler,
ne les villes ou herbergierent.

v. also 9236-40

In most cases a particular town is referred to in the same passage as both cité and ville. For instance:

...toutes les gens de la cité
et du pais et du regne
... dient tuit : - Dieux, quel dolor!
Ensi disoient par la ville
plus le regretent de cent mile.
(of Rome)

cf. - Se il i est, n'est pas ta fille
issue lors de ceste ville;
et s'il n'i est, ensemble sont
en la cité, ou il s'en vont.
Both *cité* and *vile* occur in scenes of excitement, in expressions such as:

<table>
<thead>
<tr>
<th>Citation</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>En la <em>cité</em> torment arrière ...</td>
<td>2921</td>
</tr>
<tr>
<td>Tel noise mainent et tel bruit, toto la <em>vile</em> en tournent et bruit.</td>
<td>2935-6</td>
</tr>
<tr>
<td>(of Rome) v. also 3456, 3975. Mais ains que solaus fust leves</td>
<td>5459-60</td>
</tr>
<tr>
<td>*fu estornie la <em>cités</em> ...</td>
<td></td>
</tr>
<tr>
<td>Mult s'effroient cil de la <em>vile</em>, car tuit i coudet entre pris.</td>
<td>5464-5</td>
</tr>
<tr>
<td>(of Palerne) v. also 8801-3, 8871</td>
<td></td>
</tr>
</tbody>
</table>

We showed in III.10.1(vi) that *vile* is often found in such a context in the texts studied as a whole, but that *cité* thus used is comparatively rare; v. III.10.2(iv).

*Cité* is also used in apposition to the names of towns, a frequent use:

<table>
<thead>
<tr>
<th>Citation</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>*A Roune vindrent la <em>cité</em></td>
<td>8423</td>
</tr>
<tr>
<td>v. also 61-2 etc.</td>
<td></td>
</tr>
</tbody>
</table>

*Bourc* and *chastel* are used of towns only in formulae, such as:

<table>
<thead>
<tr>
<th>Citation</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>c'onques noveles puis n'oi</td>
<td>500-1</td>
</tr>
<tr>
<td>a <em>bourc</em>, n'a <em>vile</em>, n'a <em>chastel</em> ...</td>
<td></td>
</tr>
<tr>
<td>v. also 2629, 4407 etc.</td>
<td></td>
</tr>
</tbody>
</table>

### III.11.

Two diminutive forms of *vile*, *vilel* and *vilette* occur denoting "village". We have found *vilel* only in

<table>
<thead>
<tr>
<th>Citation</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guillaume de Palerne. It occurs here twice (II.227-31: §8199), each time in the plural. The first passage is quoted in III.11.3. The passage containing <em>vilette</em> (2628-30) is quoted in III.11.4. This term also occurs in Galeran de Bretagne and in Escanor.</td>
<td></td>
</tr>
</tbody>
</table>

### III.16.

During a description of Palerne, clochiers and sales (4643-4) are mentioned as constituent buildings. The description is quoted in II.3.3(vi).
III.17. As usual, the main dwelling of a town is most often denoted by *palais*. For example:

\[ \text{La nuit a un ostel s'en va près du palais l'empereur ...} \]

(Guillaume in Rome)

(the queen of Palerne)

... en son palais est repairie entre sa gent et sa maissie.

v. also 2671, 5480.

Tour is also used of the main dwelling of Palerne:

\[ \text{Dame, piece que vos oistes conter un nes en ceste tor de la fille l'empereor et del Grijois ...} \]

v. also 7067

In lines 2465-6 maistre mandement refers to a main dwelling. This is a fairly rare use, and the passage is quoted in III.17.6., together with examples from Raoul de Cambrai and Aymeri de Marbonne.

III.18. *Maison* is the term most widely used to denote "dwelling". For example:

\[ \text{... cil entre ses bras le prant.} \]

\[ \text{A tant s'en vait ismelemt, a sa maison est revenus;} \]

Ostel is used in this sense comparatively little \(^{54}\) of the inhabitants of Bénévent we read:

\[ \text{... a l'ajornée} \]

\[ \text{... il se resont achemine;} \]

\[ \text{tuit sont a lor ostel alé.} \]

Manoir is used in lines 225-6, quoted IV.1.8, of the vachier's house. At the end of the story Guillaume rewards the vachier by sending him and his wife to live in a chastei.

---

53 Cf. also : 252, 497, 3334-6, 4732.
54 Generally both maison and ostel are widely used : v.III.18.1 & 2
55 which might also be a town.
(V.3.6)

Puis les envoie en un chastel
qui tant siet richement et bel
en tel planté et en ten biens ... 9419-21
ilsec vequirrent a grant joie
tot lor vie et a repos. 9424-5

Habitation is not often used to denote "dwelling" in our
texts, but it occurs in this passage:56
...l'empereur a cui apent
toute Brese et Constantinoble ... 2614-5
les illes et les regiones,
et les gras habitations. 2617-8

Another uncommon term denoting "dwelling" in this text is
maisons (in the plural). The relevant passage, lines
7859-62, is quoted in III.18.30.

III.18a. Ostell is used in prepositional phrases meaning "home";
for example:

Une Grese estoit el gaut venus;
quant les ors a anboeus ...
Plus test qu'il pot s'en va Fuant,
a l'ostel vint pales et taens. 3152-3
v. also 370-2 quoted III.18a.2.

III.22. We find in line 2630 the only example in our texts of
masel "poor dwelling", the passage being quoted in
II.3.4(v). As we have said,57 the poor dwelling is not a
common feature of courtly literature.

III.28. Estable denotes "stable" in line 5410 and ermitage a
III.29 hermitage in line 8383.

III.35. "Hostelry" is denoted concretely by ostel, the term most
commonly thus used:
La nuit a son ostel repaire ... 1333
of ... chies une dame sans signor; 1304
The following concepts are denoted in this text by terms which occur frequently elsewhere with similar meanings: "stronghold" (chastel + donjon, forteresse, tour in formulas), "keep" (tour, maistre donjon), "place of imprisonment" (concretely and abstractly: prison), "town" (cité, ville + bourg, chastel in formulas), constituent buildings of a town (clochier, sale), "main dwelling" (palais, tour), "dwelling" (maison, ostel, manoir, chastel), "home" (— ostel), "stable" (estable), "hermitage" (ermitage) and "hostelry" (ostel).

Of interest is the variety of terms used of parts of a stronghold (barbier, donjons, fermetes, murs, muraus, tours), and the terms cite "town" (in contexts of excitement), village and ville "village", maistre mandement "main dwelling", maisons and habitations "dwelling" and mase "poor dwelling".

V.3.7. Salicran de Bretagne.

III.1. Chastel is used to denote "stronghold" only once in this text, in a formula: 58

Or est sire de sept cités
et de cent chastiaux bons et fors. 2744-5

III.3. Prison is used abstractly in the passage below, with the sense "imprisonment":

car s'il n'a de la mort ennuy
ou de langueur ou de prison,
daue seray de sa maison. 1588-90

III.8. Chartre is used figuratively in lines 220-2, quoted in II.3.2(ii).

58 Chastel also occurs in ll. 6248-51 and 7660-1, but no precise meaning can be given to it in these passages.
Both cité and vile occur independently meaning "town."

Vile is used below in a general statement:

... plus blanx n'ot en nulle ville
ne plus sages de leur age.

v. also 790 (quoted III.10.1(i))

Cité refers below to Nantes:

De la cité se part errant
com cil qui het a sejourner;

Cité is sometimes suffixed to the name of a town, as here:

... s'assemble a Reims la cité.

v. also 4825

When the scene is set in one particular town, we often
in this text find both cité and vile used to refer to it.

Thus, of Rouen:

- Mon veuil meindrois en ceste ville ...

v. also 4162, 4311

Mais Fresne en demaine, sa sœur,
grant duel, qui l'ot conter a maint,
en la cité ou elle maint.

Both terms are similarly used of Metz : lines 3316-7 and
4832-3 are quoted in I.1.3. Of Roche-Guyon, however,
only vile is used:

... la ville est de tous bienz combles ...

During Galeran's wedding celebrations we read, in a
reference to Roche-Guyon : la ville est toute estourmie
(6768). This passage is quoted in full in III.10.1(vi),
together with numerous examples of vile thus used in other
texts.

Vile is used of Metz in lines 3393-5 in a description
of church bells ringing. In I.10.2(v), where these lines
are quoted, we point out that this contrasts with a
formulaic expression containing cité which is found in
several other texts.

While Fresne is living in Rouen, she is visited by de la
cité ... tout li plus hault. The passage (4266-7) is fully
quoted in III.10.2(vi), where examples from other texts of cité in expressions of rank are given. Both cité and vile, together with bours and chastel, occur in such formulae as:
... n'y remeint bours, cité ne ville ...

v. also 800-1, 6344 etc.

III.11. In lines 800-1, quoted in III.11.8, bours and vile occur in a context which suggest they refer to villages. The only term used independently with this meaning is vilete, and the relevant passage, lines 712-4, is quoted in III.11.4.

III.13. Vile on one occasion denotes the rest of the town as opposed to court: lines 3588-9 are quoted in III.13.9(v). Chastel seems to be used of the central part of Roche-Guyon in lines 672-3, quoted in III.13.4.

III.17. On the other hand it is possible that chastel in this last example refers to the town's main dwelling, as it does here:

Cu chastel ont tant sajourné
qu'entière se part la sépmaine.

7714-5
(after Galeran's wedding).

When Galeran leaves Mantes (cité 2016) his dwelling there is referred to as tour:

Bourgeoys y pleurent maintes larmes
quant il yssent hors de la tour.

3304-5

Otherwise, however, it is palais that denotes a town's main dwelling:

Son hoste la scot bien mener
jusqu'palais au douc vaillant;

(at Natz) v. also 6998, 6992

III.18. Both maison and ostel are widely used to mean "dwelling" for example:

Si le fait en une maison
li et l'enfant manoir ensemble.

1044-5

... deme seray de sa maison....

1590

v. also 22, 183, 3580

59 About the use of ostel in lines 1724-7, v. note at end of IV.1.9
...elle l'a de son hostel
par sa fecondie hors mise ...

(the Abbess sent Fresne from the Abbey.)

v. also 134, 2438 etc.

Terms with a similar meaning are repair:
Or veulst cuidier qu'elle soit morte
quant savoir ne peut son repair.

recet:
- Met le en lieu qui soit prochions
d'aucun recet ou l'en le struage ...

(Gente's instruction about the baby)
and estre, which is seldom found in our texts:
A grant gent et a bel atour,
se part Galere de son estre,

(i.e. from Nantes) v. also 725.

III.18a. Ostel occurs in a prepositional phrase meaning "at home".
- For ce savray tant losengier
ma mere, et dire d'un et d'el
qu'elle demourra a l'ostel ...

III.19. Maison is used to mean "household" in lines 6000-1, quoted
III.19b, and figuratively in lines 3807-11, quoted III.20.1.

III.25. Mesnil is used in line 715 of the dwellings composing a
vielle "village", and the description given of one of them
in lines 717-22, is quoted in II.3.4(viii).


III.35. "Hostelry" is denoted from the client's point of view
mainly by ostel:

De soulas et de grant deduit
est aux hostellz ou elle vient.

(of Fresne, journeying after she leaves the Abbey.
v. also 3114-5, 7734-7.
and occasionally by recet, in lines 5858-9, quoted
III.35.7 and 6229, on each occasion of where nights lodge
during a tournament.

III.36. Ostel also denotes both "hostelry" from the proprietor's
point of view (4206-7, quoted II.3.7(iii) and 6691) and
"lodgings".
(V.3.7.)

III.38. — vos blau parler plus que vos dons
vous donnera bon houstel encui.

v. also 3335, 6719

III.39. The same term may denote "hospitality":
Brundore demoura honteux
quant il vit qu'il ne ses hostieux
ne pot Haten a lui retraire.

v. also 4228

III.45. The Abbey of Beauséjour is referred to both as maison, a
term commonly used of a religious establishment (e.g. 914-5
quoted II.1.11, 3641 and 7215), and as the less frequent
obedience:

Jour et nuyt d'erer pou sejourns
jusqu'il vient a l'obedience ...

(Galeran's messanger goes to Beauséjour)

III.49. Grange denotes both "farm", in lines 4190-1 quoted III.49.1

III.50. and "barn" in line 843, quoted in III.50.

III.58. In the following passage Rose's mother's house in Rouen
is considered as a construction:

Une moulte riche maison voit,
a l'uis se siet une bourgeoisie ...

III.60. The phrase en maison has the sense "indoors" in lines
3053-5, quoted in III.60.1.

We may conclude by saying that, in Galeran de Bretagne, the
following concepts are denoted by terms that occur often elsewhere
in the studied texts with similar meanings: "stronghold" (in a
formula only: chasteL), "place of imprisonment" (abstract: prison;
figurative: chartre), "town" (cité (including use re rank), ville
(including use re excitement)+ bourse, chasteL in formules),
"district of town" (ville, chasteL), "main dwelling" (palais),
dwelling" (maison, ostel, repaire, recet), "at home" (— ostel),
dwelling" (figurative: maison), "stable" (estable), "hostelry"
(< client and proprietor: ostel), "lodgings" (ostel),
hospitality" (ostel), "farm" and "barn" (grange), "religious
establishment" (maison), house as construction (maison) and
"indoors" (— maison).
Of interest are the variety of terms denoting "dwelling", and the following uses: vile "town" (as church bells), vilete "village", chastel and tour "main dwelling", estre "dwelling", menil "dwelling in the country", recte "hostelry", obedience "religious establishment", and ostel in the sense of "social graces" (v. note at end of IV.1.9).

III.1. Tour and fermeté are both used independently in this text to denote "stronghold"; for example:
- Vex ci devant, ce m'est vis, une tour qui molt est bien ferme tot enter. 2919-20

(and later) v. also 1393
- Tuit i Fussions ocis et decoupe, qant nos veisses une grantfermeté ... 3042-3
v. also 673

Chastel and donjon are found in formulae:
...que maint pais, maint chastel, maint donjon, conquist rois Charles a force et a bandon ...
78-9

... nel pot guerir chaudel ne tor entie. 100
v. also 3109.

III.12. Fermeté is also used several times referring to a fortified town: an uncommon use; thus:
- Nerbonne a non, c'est fine verité ... 261
n'a en cest mont si riche fermeté: 263
Tant ont li conte exploité et arré que de la vie rirent la fermeté 1984-5

v. also 326, 922

III.5. "Keep" is denoted in this text by several terms: tour:
lines 1233-4, quoted III.17.9, and 501; forteresse:
lines 1106-9, quoted III.5.3; donjon: lines 3028-9,
quoted III.5.2, and palais: lines 1032, 1034, quoted
III.5.6, and 3764. 61

60 v. remarks in III.12.4.
61 v. remarks in III.5.6.
III.5. Tour refers to a part of a stronghold in lines (II.3.1(vii)) 160-1, 167-8, quoted in III.5.1; v. also II.3.1 (vii).j.

III.7. "Place of imprisonment" is denoted concretely both by chartre, commonly thus used:

... au vassaror de la grant tor carrée
le dona Hugues a la chiere membre ... 3230-1
et cil le mist en sa chartre pavée ... 3234
v. also 1213
and by prison, whose concrete use is mainly confined to later texts:

Desconfit sont Alement et ocis,
et en prison fu gites Savaria. 3237-8

III.10. Both cité and ville denote "town". Ville sometimes refers to an unidentified town:

... car mainte tor enart acravente,
et mainte ville et arse et embrasée ... 1393-4
v. also 3058-60
Both terms are used concurrently in references to particular towns, cité being perhaps the more frequent; for instance:

...desus un pui vit eine vile ester ... 160
   La cité prert li rois a esgarder ... 190
- Qui est tel vile qui tant fet a loer?
  Car ge vos di tout por voir, sans fauser,
  que la cite vodré ge conquerter ... 202-3
(of Narbonne)
- Vostre cite ont mise en tel chierte ... 2186
- En tel chierte font la vile torner... 2273
As is usual in the studied texts generally, it is cité that occurs in formulae containing the names of towns:

...et et conquise la cite de Lere; 106
Jusqu'a Pa vie la Fort cite lose. 1399
v. also 1560

62 Chastel may also do so in ll.1440-1 and 3931-2, but its meaning in these passages is not completely clear.
and in an expression of value (v. IV. 1.4):

Soul li lorain qui estoient doré
valoient bien tot l'or d'une cité. 1578-79

III. 14. Ville is used twice of the trading-sector of Pavia, in lines 212-8, quoted in III. 14.2, and 2130-6. In the studied texts as a whole we find both bource and, especially, ville used in this context, or in connection with a town's commercial activity. It is surprising, therefore, to find in Avrari de Marbonne, cite thus used:

- Par lieu venent li grant dromont ferre
et les galies plaines de richete,
dont cil sont riche de la bone cite. 267-71

III. 17. It is palais that most often denotes the main dwelling of a town, as here:

- Se Boniface est en palais trovés,
bien li sera vos mesages contes; 1427-8

v. also 383, 973, 1179 etc.

Donjon is also used in this sense: 63

Roïn Boniface s'en vet en son donjon.
Par la cite herberget li berson. 2140-50

Maistre mandement and maistre manage also denote "main dwelling". The passage containing the former (11.1204-6) is quoted in III. 17.6, with similar examples from Raoul de Cambrai and Guillaume de Palerne. There is, however, no similar use of maistre manage elsewhere, in our texts: this passage (11.323-5) is quoted in III. 17.9.

III. 18. There are few references in this text to the ordinary dwelling. Ostel occurs here:

- Ainz verriez la quinzaie paser
q'an vontre ostel en denuyt etr. entret,
por ce que trop les feistes irer ... 2281-3

Two less common terms are also used: estage in lines 537-8, quoted III. 18.17., and manage in lines 534-6 quoted III. 19.31.

63 v. remarks in III. 17.3.
III.33. Of an army encampment we find loges, used on several occasions elsewhere:

... il ont veu la tor et le donjon ... 3108

virent les loges entor et environ,
la ou estoient li Alement Felon. 3110-1

v. also 3119

III.34. The same term is used to denote constituent parts of an encampment, a use also found elsewhere. For example:

Et regarda devers Narbone es pres.
Tendus i voit .m. loges et .m. tres,
et .m. arcubes, et .m. brenant levez. 3905-7

v. also 3218.

III.35. "Hostelry" is denoted by ostel:

Par la cite herbergent li baron.
Es bons osties antor et environ
Font aporter vitaille ... 2150-2

v. also 2120, 2085.

III.36. "Lodgings" is denoted by herbergement, in the expression prendre —— in lines 2034-5, quoted III.38.4. It is one of the terms least frequently used in this sense.

III.40. "Hostelry" figuratively from the client's point of view is denoted, as is usual, by ostel, this in lines 1974-5, quoted III.40.

III.42. Rendering "to take lodgings" in a figurative sense we find prendre herbergerie in lines 4381-3, quoted III.42.7.

III.53. Aymeri constructs a movable siege-tower for use against Narbonne. This is referred to as berfroi, a term found in other texts with this meaning, in lines 1032-3,1043-4 quoted in III.53, and here:

S'avoir voles la cite que ci voie,
onques si chiere n'achetastes, ce croi,
qu'il n'a si fort jusqu'au val de Martroi.
Ne crient asaut, perriere ne berfroi. 211-4

64 v. note to III.42.1.
III.60. *Sale* and *maison* occur in an expression meaning "indoors" in lines 407-10, quoted in III.60.3. *Maison* is frequently so used elsewhere, but this is our only example of *sale* in such a sense.

In conclusion we note that terms, which occur elsewhere in the studied texts with similar meanings, are used in *Aymeri de Narbonne* to denote: "stronghold" (*tour, fermeté + chastel, donjon* in formulae), part of a stronghold (*tour*), "place of imprisonment" (*chartre, prison*), "town" (*ville, cité* (including use in an expression of value)), "trading-sector" (*ville*), "dwelling" (*ostel*), "encampment" and constituent parts of an encampment (*loges*), "hostelry" (<client and figuratively> *client: ostel*), "movable siege-tower" (*berfroi*) and "indoors" (<—— maison*).

Of particular interest are the variety of terms for "keep" (*tour, forteresse, donjon, and, especially, palais*), and the use of *fermeté* "fortified town", *cité* in a reference to trade, *maistre mandement* and *maistre manage"main dwelling", estage and manage "dwelling", *herbergement"lodgings", *herbergerie* "lodgings" (figuratively), and en sale "indoors".

V.3.9. *Renart le Nouvel*.

III.1. "Stronghold" is most often designated in this text by *chastel*. For example:

> Renars en Malpertuis le maistre
> partout, et il ne li fu paine
> de l'aler, ains dist que castiel
> ne set el monde nul si biel,
> si fort ne si assaste; 1137b-d, 1138-9

*Chastel* Figures in the names of various strongholds, such as *Estout Castel* (5715) and *Orguilleus Castel* (7081).

III.4. The term is also used to indicate a place of great security in lines 1996-9, quoted III.4.3, and in this comparison of value (cf. IV.1.3):

65 v. also the description of *Naupertuis* in 11.828-48, 1058, 1119 etc
Li attaque avec les tassians
valoir l'omnour de x. castians; 6245-6

Ill.4. Donjon and tour are both used in the company of chastel, but
in contexts where it is difficult to tell whether this is
mere repetition and both terms refer to a stronghold, or
whether one refers to the stronghold and the other to its
keep. Such a passage containing donjon (ll.771-2) is
quoted in Ill.1.1, and we also find:

s'il eussent a tans secours,

pris fust li castius et li tour

par leur effort a ceste fie; 1915-7

Ill.5. Donjon does not occur elsewhere in this text, but tour is
one of the terms used to denote "keep". For instance:

De le pierre du mangonel

le plus maistre tour du castel

ost encontre terre abatus; 3989-91

v. also 4171-3

Chastel also occurs in this sense: in lines 833-8, quoted
Ill.5.4, and l. 783. Chastel has this meaning only in
some of the later texts we have studied.

Ill.6. Both barbacane and tour are used of parts of a

(ll. 334(vii)) stronghold. The former is illustrated in the passage

(ll.5661-4) quoted in II.3.1(vii)b; tour is thus

found on several occasions, such as:

... mais a Renart avint trop mal,

car Noiron li fouans foui

si c'une grant tour abati; 3544-6

v. also 834, 3943.

III.7. Three terms denote "place of imprisonment" in this text:

the ubiquitous chartrre, prison, fairly common in later
texts, and the unusual fosse; for example:

(Renart writes to Noble) ... vous me

materies, se vous me tenies, en tenebres et
en chartrre perpetuel, dont je me vanderai
bien, se je puis. p.132 16-18

... en la prison fu getes ... 4963
and:

... les prisons ostremanis
en le fosse ou il furent pris
en buies et en grans carkans. 1707-9
v. also 1713.

III.8. The phrase *en prison*, which probably has an abstract meaning, occurs several times; for instance:

... dont fu pris
et en le nave en prison mis. 4931-2

III.10. The only independent term for "town" is *ville*:

Et li rois ... li enquist
de quel ville est né, qu'il la quist
et en quel pays est sa ville. 1462-5
v. also 2046, 7565 etc.
The phrase *hors ville* meaning "out of town" occurs in lines 3442-4, quoted in IV.1.13.
*Cité* occurs in formulae such as:

... dedens le château de Sur. 3788
v. also 1324-5, quoted III.10.2(ix)

In line 6537 we find *en le vile ... de Medin*. *Vile* in this kind of formula is very unusual.

*Bourc* is used in such formulae as:

...as viles, as bourc, as castiaux. 3445
v. also p. 179, l. 18.

III.13. *Bourc* here refers to a district of a town: 66

... prist au bourgois tes volentes
c'aler vaut a un sien manoir
hors vile, si fu pour avoir
milleur air qu'ens ou bourc n'avoot. 3442-5

III.17. *Palais* is used of Noble's residence, which is presumably in a town:

Après messe, ou palais majo
monta li rois et si princhier ... 294-5
v. also 3006.

66 Although from the context alone, it might be assumed here that *bourc* mean "town", this is unlikely, because as we say in III.10.4 the term has this sense independently only in a few early texts.
and is used also of Renart's dwelling in Maupertuis:
... a Maupertuis arrivearent;
mont montrent el palais.

v. also 6692-3, 6704.

An exactly similar use occurs in Le Roman de Renart IX 8791-2.

III.18. Both maison and ostel are widely used to denote "dwelling";
for example:

De la entour li paizant
viennent au roi Noblon poignant
et plaignant que Renart leur taut
leur a arses ...

v. also 794, 852, 1143 etc.

(Noble) bien viii. jours fu en son ostel
qu'en lui n'ot joie ne revel.

Manoir and chastel also mean "dwelling":

Renars les convoie
jusc'a une fourkie voie
et puis retourne a son manoir ...

v. also 5443.

... et la dame en un castel noble
... a demoure caste saison ...

III.25. These last two terms are also used of dwellings situated
in the country. We find vers le castel qui au dos fu
(2732) and un sien manoir hors vile (5443-4). The relevant
passages are fully quoted in III.25.1 and III.3.4(viii)
respectively. Dwellings in the country figure mainly in
the later texts studied: v. the remarks of G. Paris 67
referred to in IV.1.3.

III.18a. Maison is used in prepositional phrases meaning "(at) home";
for instance:

made in 'Le roman du châtelain de Couci' (v.VIII.1.3(iii))
Renars s'en fut ot son prison, 

n'arresta, si vint en maison, 

o lui les siens; 1093-5

v. also 2722

III.19b. Ostel is used abstractly with the sense "household" in lines 5704-6, quoted III.19b.2. Generally maison is more often found in this context.

III.29. The hermitage that Renart visits is referred to both by the common term ermitage (7359), and by the unusual renclus. The relevant passage, ll. 7348-9, is quoted in III.29.9.

III.35. "Hostelry" is denoted by ostel:

Chacuns a son ostel se met, 

d'armes pourvoient bien leur corp ... 462-3

III.38. "Lodgings" is denoted by the comparatively rare herberge:

... si peu douteient 

Rol Noblon que il ne daignoient 

en Haupfruis herberge prendre ... 2037-9

III.45. "Religious establishment" is denoted by maison; a Templar says:

- Par viles avens mout maisons, 

   terres, routes et vanniions ... 7365-6

III.45a. The same term has the sense "religious order" in ll. 7646-9, quoted in III.45a. This is the only one of the studied texts in which this use occurs.

III.53. Noble's movable siege-tower is referred to as both berfroi and chastel, the usual terms in this context. The relevant passage, ll. 961-4, 968-9, is quoted in III.53.

III.54. The war-tower borne by Fortins the elephant is also termed chastel (ll. 6060-1, 6069-71) : v. III.54. This is the only place in the studied texts where the elephant's war-tower appears.

III.59. Maison seems to have the sense "place" in this passage:

68 But v. V.2. For references to it elsewhere in Old French literature.
In Renart le Nouvel, therefore, the following concepts are denoted by terms which occur often elsewhere in the studied texts with similar meanings: "stronghold" (chastel (including uses in expressions of security and value) + perhaps donjon and tour), "keep" (tour), parts of a stronghold (barbacane, tour), "place of imprisonment" (concretely: chartre, prison; abstractly: prison), "town" (vile + cité, bourc in formulae), "district of town" (bourc) "Main dwelling" (palais), "dwelling" (maison, ostel, manoir, chastel) "(at) home" (maison), "hermitage" (ermitage) "hostelry" (ostel), "religious establishment" (maison), "movable siege-tower" (belfroi, chastel), and "place" (maison).

Of particular interest are the following uses: chastel "keep", fosse "place of imprisonment", vile (in a formula containing the name of a town), chastel and manoir "dwelling in the country", ostel "household", remolus "hermitage", herberge "lodgings", maison "religious order" and chastel "elephant's war-tower".

V.3.10. Le Castelain de Gouci.

II.4. The only references to a stronghold in this text are in two figurative expressions of strength of resistance, each employing tour, the term used in similar contexts elsewhere, in the studied texts. During a tournament, for example, it is said of the châtelain:

... mais n'ent plus ne le remuasent qu'il fêissent une grant tour, si c'onques nule en ceil jour ne le pot a tierre secier.

The second example, from lines 2418-21, is quoted in III.4.2.
Prison is used only abstractly in a figurative context:
... ains est en grande dizion,
car keuze est en la prison
de jalousie qui le tient. 3644-6

Ville is the only independent term denoting "town" in this text. Of the châtelain's stays in Saint Quentin we read:
Ses vallées ... cuidoit leu saie
en la ville, aucune bourgoise. 3670,3672-3
v. also 1508, 3253, 4022 etc.
Of the trumpets sounding in celebration of the tournament we find: la ville font toute frémir (1067), and in III.10.1(vi) where the passage is more fully quoted, we saw that ville occurs frequently in similar expressions referring to scenes of excitement.

Ville is used in lines 71-2 in the sense "town" as opposed to "country" (cans). This kind of use is rare in the studied texts, and the passage is quoted in IV.1.13.

Cité is used in an expression of value:
À ce mot fu li castellains
d'un dar au coer si fort atains
c'un tout seul mot neuist sonne,
qui lui donnaist une cité. 599-602
This is not an uncommon use of cité, as we saw in IV.1.4, where similar examples are given. Otherwise the term occurs only in this formula (cf. III.10.2(ix)):
Je ne pris rien, or ne avoir,
castiaux, cités, n'autre riquece
viere amour ... 6789-91

Maison and ostel are most often used in this text to denote "dwelling". For instance:
- je vieng de chi prié besongnier,
si ne fui mais, tres devant ier,

69 In fact this passage also implies that the cité is something of value, as is the chastel: v. IV.1.3.
a sa maison. 2558-60
(The Lord of Fayel to the châtelain)
v. also 484-7, 3037 etc.
Quant les noces furent passées,
les dames sont d'illuec sevrees
et s'en revont a leur hosteus. 2907-9
v. also 407-8, 858 etc.
Two other terms frequently denoting "dwelling" are châtel
and, particularly, manoir:

Un jour, chevaucuit un chemin
dales Fayel, par un matin;
Viers le castiel prent a aler
et est en la court descendus. 425-6
(the châtelain visits Fayel)
-ne puis avec vous remanoir,
car je m'en vois viers mon manoir: 2566-7
v. also 2425, 2800 etc.
Both these terms occur in the phrase a un sien ——
(cf. IV.1.8):

... le castellain
... estoit a un sien manoir
u il estoit venus le soir
pour un petit iestre a sejour. 8959-62
(the jealous woman's spy) ... ne cieza
juques que sa dame trouva,
qui a un sien castiel estoit. 4044-6
The term tour is used on one occasion of Fayel (in line
6599, quoted III.25.5.), but this is probably due to
attraction by châtel, as there is no question of Fayel
being a stronghold (v. reference, in IV.1.3., to remarks
made by G. Paris.)

III.35. The rural nature of the manoir of Fayel's immediate
surroundings is referred to on several occasions: in ll.
242507 cf. 2224-32, quoted III.35.2, and ll. 5363-5 quoted
III.3.4(viii).
III.24. A passage in which manoir denotes "dWelling in a town" (ll. 969-71) is quoted in III.24.3. The term is not often so used.

III.18. Repaire is also used in the Castelain de Couci with the sense "dWelling":

De la fieste ne dirai plus:
partir le couvint et desaire,
coscuns als en son repaire.

V. also 4949.
Sale also denotes "dWelling", a sense this term does not often have (v. III.18.36):

Dont se pense que tout miercer
portent en tous lius leur panier,
et en sales et en maisons
s'abatent en toutes saisons:

6492-5

III.24. Sale means "dWelling in a town" in lines 969-71, quoted III.24.3: the term has this meaning on several occasions elsewhere in our texts.

III.18a. Both maison and ostel occur in prepositional phrases denoting "(at) home": e.g. ll. 6558-9 and 2950-1. Manoir also figures in such a phrase, in ll. 3370-4, quoted III.18a.3, which, generally speaking, is unusual, but it is perhaps not so much so here, when one remembers the very frequent use in this text of manoir "dWelling".

III.28. "Stable" is denoted in ll. 116-7 and 4371 by estable.

III.35. "Hostelry", from the client's point of view, is most often denoted in this text by ostel. Before the tournament, for instance:

As hosteus, li preu baceler,
se hastérent formant d'armer.

V. also 1750, 2101, 2920-3 etc.

Maison is used in apposition to ostel "hostelry" in the passage quoted in IV.1.7. This use is found occasionally in other texts: v. III.35.2. Manoir is used of the hostelry where the Lord of Fayel hides while spying on the châtelain. The relevant passage is quoted in III.35.6.
Such a use of manoir is not common.

III.38. Hostel also denotes "lodgings"

Le sommier haste, et si l'envoie
pour l'hôtel quatre droite voie ... 6272-3

v. also 970.

Prendre herbergement occurs in this passage: 70
... il a le manoir aprçi
a celle prent hierbègement
qu'il het de coor entirament. 5513-5

but this manoir is the woman's own dwelling (cf. Chastel 5520), and the sense must simply be that she was spending the night there. The poet remarks:

Bien estoit temps de hierbegier
qu'il estoit je sour l'amuitier: 5516-7

In this manoir is the woman's own dwelling (cf. Chastel 5520), and the sense must simply be that she was spending the night there. The poet remarks:

Bien estoit temps de hierbegier
qu'il estoit je sour l'amuitier: 5516-7

III.42. "Lodgings" in a figurative sense is denoted by manoir in lines 6117-8: v. III.42.4.

We may conclude by saying that, in the Castelain de Couci, the following concepts are denoted by terms which occur often elsewhere in the studied texts with similar meanings: "stronghold" (in a figurative expression of strength of resistance: tour), "prison" (abstractly and figuratively: prison), "town" (ville (including use in context of excitement) + cité (in formula and expression of value)), "dwelling" (maison, estel, manoir, repaire, Chastel), "(at) home" (maison, ostel), "dwelling in a town" (ville), "stable" (estable) "hostelry" (ostel + maison in apposition) and "lodgings" (osten).

Of interest are the variety of terms denoting "dwelling" the descriptions of the country dwelling denoted by manoir and the usage ville as opposed to cans, tour and sale "dwelling", — manoir "at home", manoir "town dwelling", "hostelry" and (figuratively) "lodgings", and prendre herbergement in the sense of "to spend the night."

70 Examples of herbergement "lodgings" are given in III.38.4.
VI.

Conclusion.

Various aspects of Old French vocabulary have previously been studied in a number of different ways, all of them to a certain extent interesting and useful.

The purpose of dictionaries, for instance, is to provide concise definitions of all the terms in a language. But, as G. Noumin has pointed out, these definitions are often illogical in that they are not all drawn up in accordance with pre-established criteria, and as a result no satisfactory comparison may be made between terms of the same sense-group.

Glossaries to individual texts are further sources of information about a language, and particularly interesting is the comparison of the glossaries to different editions of the same text. The value of a glossary depends, however, upon the care with which it is compiled. L. Foulet's Glossary to the first continuation of the Perceval, for example, is a rich document combining exposés on the general meanings of terms in several manuscripts with detailed commentaries on divergent implications. An alphabetical glossary such as Foulet's is more satisfactory than a dictionary in that its entries are a great deal fuller, but although this kind of glossary deals with the whole range of vocabulary appearing in the text concerned, its scope and application is limited because its findings are only relevant to the one text.

Recently some editors, many at the instigation of M. Roquem, have begun to list the vocabulary of their texts according to subject-matter, in addition to the usual alphabetical index:

1. in 'Essai sur la structuration du lexique de l'habitation' v. VIII.1.3(1)
2. v. VIII.1.2.
such ideological lists could be of use to anyone undertaking a study such as this one. If we say the fuller the information supplied in these lists the better, we are thinking particularly of the number of line-references given. To list every under the heading "agglomeration" followed by the references to its first two uses in the text plus etc., is not of much help, as there is no guarantee that the first two uses are the most interesting, nor that any further ones are identical to them.

Another form of vocabulary study is the treatment of individual terms, practised e.g., for example, by G. Gougenhein. Especially valuable are studies of groups of related terms such as W. Gerster's essay on French terms denoting "hostelry".

In our own study we have attempted to show in detail the semantic structure and relief of one section of Old French vocabulary as it appears in a representative selection of the literary texts of a certain period. The treatment of the actual terms used to denote items constituting the field is based on a structure itself built up from the reality evidenced by the chosen texts. No part of this structure, which is established in Section II, was pre-conceived, and nothing was imposed upon it which did not suggest itself spontaneously from a study of the texts. We should like here to re-emphasise that this policy contrasts completely with that of H. E. Keller, who strove to fit the vocabulary of Wace into the structure of the Weltbild as it had been conceived by Wartburg.

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3 v. references to several articles in VIII.1.3(ii)
4 'Beitrag zur Geschichte einiger Bezeichnungen für Gasthaus ...' v. VIII.1.3(ii).
5 in Étude descriptive sur le vocabulaire de Wace : v. VIII.1.2
6 v. I.4.
The terms employed in our texts to denote the items of the structure have been studied from two points of view, the onomasiological and the semasiological. We expressed in our Introduction (1.5.) the conviction that these two approaches are complementary, and that both are necessary for a balanced survey of any field of vocabulary. We also commented on the fact that, although J. Renson claims to consider necessary this two-fold approach, in practice he devotes a disproportionate amount of attention to the semasiological aspect of his subject. E. Baldinger's treatment, on the other hand, is more evenly balanced. We pointed out too, that the studies made by Renson and Baldinger are both historical, or diachronic, and that each begins from the semasiological angle. Our own study is a synchronic one, and we have tackled our field of vocabulary firstly from the onomasiological aspect.

We began, in Section III, by building up, unit by unit, the kind of onomasiological pictures which cannot be obtained at all from alphabetical dictionaries, and which are usually ill-dimensional, in ideological ones. Dealing as we do with each unit in turn, the relative frequency of the terms denoting each object or concept becomes immediately apparent. From such treatment we discover also whether a particular term is used meaningfully throughout the period, as is chaste "stronghold" or during the early part only, as bourg "town", or during just the later years, as (maistre) chaste "keep". Individual characteristics of terms generally considered to be synonyms are also discovered, as, for example, the tendency of vile "town" to be used in certain contexts in preference to cité, and vice versa.

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7 Onomasiology and semasiology are defined in 1.5.
8 v. les dénominations du visage ..., v. VIII.1.4(ii)
9 v. "Sémantologie et onomasiologie" : v. VIII.1.3(i)
10 v. III.1.1
11 v. III.10.4(i)
12 v. III.5.4(v-vi)
13 v. III.10.4 and III.10.2(v-viii)
In Section IV we construct separately the semasiological picture of each term which has occurred in Section III. The terms which are the most interesting in this respect are dealt with in IV.1, and, generally speaking, they are those most often used in the field of vocabulary as a whole, most of them having a wide variety of meanings: e.g. chastel, maison, ostel, vile. The semasiological pictures of all the terms are built up in accordance with established criteria,\textsuperscript{14} that is to say, their definitions are based upon the structure of Section II. From these pictures there emerge many new senses, often the results of clearer definition, and many points of interest hitherto unobserved. We refer, for instance, to the numerous occasions on which an item, e.g. "keep", may be denoted by several terms, e.g. chastel, fermé, forteresse, palais,\textsuperscript{15} whose dictionary definitions give no indication of such use.\textsuperscript{16} There is in these semasiological pictures a drawing together, term by term, of the uses in particular contexts which became apparent during the course of the onomasiological study. We may think here, for example, of bordel used several times in connection with lepers,\textsuperscript{17} a fact which fits easily into the term's semasiological picture, while adding new detail to it.\textsuperscript{18} Similarly the existing semasiological conception of vile is enriched, for instance, by its sense "town" in particular contexts, and by its appearance in the derogatory phrase de vile.\textsuperscript{19}

\textsuperscript{14} cf. G. Nouin, "Essai sur la structuration..." v. VIII.1.3(1)
\textsuperscript{15} v. III.5.
\textsuperscript{16} cf. in III.17, chastel, donjon, maistre mange and tour denoting the main dwelling of a town.
\textsuperscript{17} v. III.23.
\textsuperscript{18} v. IV.1.1
\textsuperscript{19} v. IV.1.13
In V.1, we have discussed the advantages of this method of treating a field of vocabulary, and emphasized that it is essentially an "open-end" approach. The vocabulary of the same field in other literary texts of the same period could be studied in a similar manner and the findings could be added to or used to modify this study. In V.3, we have shown how the information we have gathered and presented may be applied to individual texts in order to reveal which uses of the terms in the defined field may be considered standard, and which are unusual or otherwise worthy of remark. We have applied our findings to ten of the texts on which this study is based, and we are confident that our observations will be equally useful to the readers or editors of any other literary texts falling within the period c. 1150-1300.

We are certain that other fields of vocabulary might be studied in this way. The field we have been concerned with is basically concrete, but there is no reason why abstract fields should not undergo similar treatment. The essential thing, as we have stressed before, is that a structure should be allowed to build itself from the material under review, and that nothing should be imposed which does not arise naturally from the available evidence.

We are convinced, therefore, that our thesis is not only of specific but also of general importance. Specifically it is valuable in that it deals in substantial detail with the terms forming a section of the Old French literary vocabulary during a particular period. It is of interest generally because it expounds a method of dealing with a field of vocabulary which allows both intensive and balanced treatment. Moreover we are sure that this kind of treatment could be profitably applied to any section of a vocabulary, in any type of writing from any period.
### Indexes.

The first index is ideological. Its first part (VII.1.1.) consists of a list of the units forming the structure of the field.\(^1\) The second part (VII.1.2.) takes the units in their order of VII.1.1. and shows which terms occur in each, in the order in which they are dealt with in Section III.

The second index is alphabetical. Its first part (VII.2.1.) is an alphabetical list of all the terms occurring in this study. The second part (VII.2.2.) is based on the list of VII.2.1.\(^2\) showing which unit(s) each term denotes, and referring to the place(s) in Section III where the term is to be found, and to its semasiological picture in section IV.

#### VII.1.1. Identity of the units forming the structure of the field.

<table>
<thead>
<tr>
<th>Unit</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
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<td>1.</td>
<td><strong>Stronghold</strong>(^4)</td>
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<tr>
<td>2.</td>
<td>poor stronghold</td>
</tr>
<tr>
<td>3.</td>
<td>fortification on ship</td>
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<tr>
<td>4.</td>
<td>figurative uses</td>
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<tr>
<td>5.</td>
<td>keep</td>
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<tr>
<td>6.</td>
<td>constituent parts of stronghold</td>
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<tr>
<td>7.</td>
<td>Place of imprisonment</td>
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<tr>
<td>8.</td>
<td>abstract use</td>
</tr>
<tr>
<td>9.</td>
<td>figurative use</td>
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<tr>
<td>10.</td>
<td>Town</td>
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<tr>
<td>11.</td>
<td>village</td>
</tr>
<tr>
<td>12.</td>
<td>fortified town</td>
</tr>
<tr>
<td>13.</td>
<td>districts of town</td>
</tr>
<tr>
<td>14.</td>
<td>trading-sector of town</td>
</tr>
<tr>
<td>15.</td>
<td>stall/shop</td>
</tr>
</tbody>
</table>

1. This is the list given in II.4.
2. but excluding certain terms: v. VII.2.1. Key (ii)
3. For identification references, v.II.4.
4. The main units of the structure are underlined.
<table>
<thead>
<tr>
<th>Unit 16.</th>
<th>constituent buildings of town</th>
</tr>
</thead>
<tbody>
<tr>
<td>17.</td>
<td>main dwelling of town</td>
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<td>18.</td>
<td>Dwelling</td>
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<tr>
<td>18a.</td>
<td>&quot;(at) home&quot;</td>
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<tr>
<td>19.</td>
<td>abstract uses</td>
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<tr>
<td>20.</td>
<td>figurative uses</td>
</tr>
<tr>
<td>21.</td>
<td>fine dwelling</td>
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<tr>
<td>22.</td>
<td>poor dwelling</td>
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<tr>
<td>23.</td>
<td>leper-house</td>
</tr>
<tr>
<td>24.</td>
<td>dwelling in a town</td>
</tr>
<tr>
<td>25.</td>
<td>dwelling in the country</td>
</tr>
<tr>
<td>26.</td>
<td>primitive dwelling</td>
</tr>
<tr>
<td>27.</td>
<td>outbuilding</td>
</tr>
<tr>
<td>28.</td>
<td>stable</td>
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<tr>
<td>29.</td>
<td>Hermitage</td>
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<tr>
<td>30.</td>
<td>hermit's dwelling-quarters</td>
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<tr>
<td>31.</td>
<td>chapel of hermitage</td>
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<td>32.</td>
<td>Hut</td>
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<td>33.</td>
<td>Encampment</td>
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<td>34.</td>
<td>constituent parts of encampment</td>
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<td>35.</td>
<td>Hostelry (from client's point of view)</td>
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<td>36.</td>
<td>hostelry (from proprietor's point of view)</td>
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<td>37.</td>
<td>poor hostelry</td>
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<tr>
<td>38.</td>
<td>abstract use (from client's point of view): &quot;lodgings&quot;</td>
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<tr>
<td>39.</td>
<td>abstract use (from proprietor's point of view): &quot;hospitality&quot;</td>
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<tr>
<td>40.</td>
<td>figurative use of concrete (from client's point of view)</td>
</tr>
<tr>
<td>41.</td>
<td>figurative use of concrete (from proprietor's point of view)</td>
</tr>
<tr>
<td>42.</td>
<td>figurative use of abstract (from client's point of view)</td>
</tr>
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<td>43.</td>
<td>Tavern</td>
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<td>44.</td>
<td>Brothel</td>
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<tr>
<td>45.</td>
<td>Religious establishment</td>
</tr>
<tr>
<td>45a.</td>
<td>(religious) &quot;order&quot;</td>
</tr>
<tr>
<td>46.</td>
<td>Charitable institution</td>
</tr>
<tr>
<td>47.</td>
<td>leper-institution</td>
</tr>
<tr>
<td>48.</td>
<td>Hospital</td>
</tr>
</tbody>
</table>
### III.1.1.

**Unit 49. Farm/country smallholding**

- 50. Barn
- 51. **Figurative use of "barn"**
- 52. Grandstand
- 53. **Movable siege-tower**
- 54. **Elephant's war-tower**
- 55. **Elephant's castle**
- 56. Canopy
- 57. Building (general)
- 58. House etc., considered as a building
- 59. Place
- 60. "Indoors"
- 61. (Place of) refuge

### III.1.2.

**Terms occurring in each unit.**

<table>
<thead>
<tr>
<th>Unit</th>
<th>Terms</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Stronghold</td>
<td>1. chastel, chastelet</td>
</tr>
<tr>
<td></td>
<td>2. forteresce</td>
</tr>
<tr>
<td></td>
<td>3. tour</td>
</tr>
<tr>
<td></td>
<td>4. fermeté, forté</td>
</tr>
<tr>
<td></td>
<td>5. donjon</td>
</tr>
<tr>
<td></td>
<td>6. recet</td>
</tr>
<tr>
<td></td>
<td>7. fort maison</td>
</tr>
<tr>
<td></td>
<td>8. (fort) manoir</td>
</tr>
<tr>
<td></td>
<td>9. fort repaire</td>
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<tr>
<td></td>
<td>10. (fort) plaissié</td>
</tr>
<tr>
<td></td>
<td>11. fermeure, fortiz, garnison</td>
</tr>
<tr>
<td></td>
<td>12. mur</td>
</tr>
<tr>
<td>2. Poor stronghold</td>
<td>busnache</td>
</tr>
<tr>
<td>3. Fortification on ship</td>
<td>chastel</td>
</tr>
<tr>
<td>4. Figurative uses</td>
<td>1. (size) chastel, forté</td>
</tr>
</tbody>
</table>

5 Square brackets { } are placed around terms which may occur in the same context as other terms in the unit, but which are not included in the rest of this study.
2. (strength) tour
3. (security) chastel, mostier, fortresce
4. (shield-wall) chastel, mur, fortresce
5. ( conquest) fortresce
6. (castles in the air) chastel

5. Keep
1. (maistre) tour
2. donjon
3. (maistre) fortresce
4. (maistre) chastel
5. (maistre) fermeté
6. palais
7. mermaund

6. constituent parts of stronghold (v. II. 3. l (vii))

- baile
- barbacane
- berfroi
- donjon
- fermeté

- forterescs
- mur
- mural
- plaissié
- tour

7. place of imprisonment
1. chartre
2. tour
3. prison
4. chaste1
5. donjon
6. gaiole
7. fosse
8. fermine
9. mural
10. reclus
11. sejor

8. imprisonment (abstract) prison

9. place of imprisonment (figurative)
1. chartre
2. prison

10. town
1. vile
2. cité
3. chastel
4. bourc
5. recet
### 11. village
1. vile
2. vile champestre
3. vile
4. vilete
5. bourc
6. casal
7. plaisie

### 12. fortified town
1. (fort) vile
2. (fort) cite
3. chastel
4. fermete
5. tour
6. recet

### 13. districts of town
1. baile
2. banlieue
3. bourc
4. chastel
5. cite
6. donjon
7. forsborc
8. tour
9. vile
10. vile hors

### 14. trading-sector of town
1. bourc
2. vile

### 15. stall/shop
- loge: ostel
- maison: repaire

### 16. constituent buildings of town
1. maison
2. tour
3. palais
4. sale
5. berfroi
6. donjon
7. estage
8. herberge
9. herbergement
10. herberjage
11. loge
12. manage
13. mandement
14. manoir
15. ostel
16. clochier
17. molin
18. mostier
19. ouvrair

### 17. main dwelling of town
1. palais
2. tour
3. donjon
4. chastel
5. sale
6. mandement
7. maistre manage
8. merwande
9. maistre manage
### 18. dwelling.

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### 18a? (at) home

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### 19. dwelling (abstract)

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### 20. dwelling (figurative)

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### 21. fine dwelling

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### 22. poor dwelling

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22. poor dwelling (continued)

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23. leper-house

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24. dwelling in a town

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25. dwelling in the country

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26. primitive dwelling

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27. outbuilding

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28. stable

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29. hermitage

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30. hermit's dwelling-quarters

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30. hermit's dwelling-quarters (continued)
   2 loge
   3 maison
   4 manoir

31. chapel of hermitage
   1 chapelle
   2 mostier

32. hut
   1 loge, loge
   2 fuillee
   3 ramee

33. encampment
   1 herberges
   2 loges
   3 ostex
   4 herbergeries

34. constituent parts of encampment
   (pavillon etc.)
   1 herberge
   2 loge
   3 fuillee
   4 ramee

35. hostelry (concrete < client's p-v)
   1 ostel
   2 maison
   3 herberge
   4 herbergerie
   5 herbergage
   6 manoir
   7 recet
   8 repaire

36. hostelry (concrete < proprietor's p-v)
   1 ostel
   2 maison
   3 herbergage

37. poor hostelry
   taverne

38. "lodgings"
   1 ostel
   2 gîte
   3 herberge
   4 herbergement
   5 herbergerie
   6 herbert
   7 ostage
   8 repaire

39. "hospitality"
   1 ostel
   2 ostage
40. hostelry (figurative use of 39)
   ostel

41. hostelry (figurative use of 36)
   1 ostel
   2 manoir

42. hostelry (figurative use of 38)
   1 herberge
   2 herbergerie
   3 herberjage
   4 manoir

43. tavern
   taverne
   ostel

44. brothel
   bordel
   houle

45. religious establishment
   1 maison
   2 maisons
   3 maison Dieu
   4 chanesie
   5 clergie
   6 habitation
   7 obedience
   8 priorage
   9 prioré
   10 priorie

46. religious order
   maison

46. charitable institution
   1 ospital
   2 maladerie
   3 ostelerie

47. leper-institution
   ospital

48. hospital
   enfermerie
   mue
   ostel Dieu
49. **farm/country smallholding**

1. grange
2. manoir
3. maison
4. mesnil
5. plaissé
6. repaire
7. vile

50. **barn**

- grange

51. **barn (figurative)**

- grange

52. **grandstand**

- loge
- barbacane
- eschafaut

53. **movable siege-tower**

- berfroi
- chastel

54. **elephant's war-tower**

- chastel

55. **elephant's castle**

- chastel

56. **canopy**

- habitacle

57. **building**

- edefis
- chas

58. **house etc. considered as a building**

1. maison
2. tour
3. manoir
4. mansions
5. mur
6. ostel
7. palais

59. **place**

1. ostel
2. maison
3. estre
4. manoir
5. ostage
### Alphabetical list of all terms occurring in this study.

**Key:**

(i) $\text{[m]/[f]}$ : in certain senses the term may be qualified by maistre or fort.

(ii) $\text{[m]}$: term occurring in the same context as others in a unit, but which will not be further considered. The number of the unit concerned is given.

(iii) * term considered in those of its senses that fall within defined field.

(iv) * diminutive form considered with normal form

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<td>17. 7</td>
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<td>3.37</td>
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<td>3.38</td>
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<td>16</td>
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<td></td>
<td>hospital</td>
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<td>figurative security uses re shield-wall</td>
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<td>charitable institution</td>
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<td>1.10</td>
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</table>
4io
VII.2.2.

Term

V. Section
III

priorage

45. $

prlore

45. 9

priorle

43.10

prlOQti

Meaning(s)

V. 5ecti<m
IV

religious establishment

3.43

place of Impriaooment

2. ■bQ

imprlsooment (abstract)
9. 2
ramoe

32. 3

hut

34. 4

constituent part of encampment

.

recet

place of imprisfmment (figurative)

1 6

stronghold

10. 5

town

12 4

fortified town

IS. 7

dwelling

35. 7

hostelry (coac. < client)

61. 1

refuge

.

reciw#

7.10

r«»cXut

29. 9

hermitage

Mpair

15

stall/shop

repair#

(f)

1.9

eeXe

20 4

Smiling (figurative)

24.11

dwelling in a town

35. 8

hostelry (conc.< client)
"lodgings" (figurative)

49. 6

farsv/cou ntry smallholding a

16. 4

A>nstitum%t wilding of town

17. 5
13. 36

main dwelling of town

eejer
taverne

42
]'■

2.43

dwelling

21 2

fine dwelling

24. 5
60 3

dwelling in a town

.

2.41

"lodgings"

42. 7

.

I'iz

strcmghold
dwelling

38. 8

1.11

place of imprisonment

15. 4

.

2.40

"indoors"
place of imprisonment

2,44

37

poor hostelry

2.45

43

tavern

7.11


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<td>7. 2</td>
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<td>12. 5</td>
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<td>17. 2</td>
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<td>13. 9</td>
<td>district of town</td>
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<td>village</td>
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</table>

(XX)
Bibliography

Texts upon which this study is based, in alphabetical order of their titles.

N.B. (i) All fabliaux are grouped, in collections, under Fabliaux

(ii) Marie de France's lais are grouped under Lais

(iii) All titles including saints' names are grouped under Saint or Saints.

(iv) All texts about Tristan are grouped under Tristan.


1. Henceforward abbreviated : SATF

2. Henceforward abbreviated : CFMA
Bel Inconnu, Le, by Renaut de Beauce, ed. G. Ferrie Williams, CPMA, Paris, 1929.


Chevalier au Lion, Le, v. Yvain


Fabliaux:  

(1) Les Fabliaux de Jean Bodel, ed. P. Nardin, 
Titles include: 

I  Le Vilain de Farbu  
II  Du Vilain de Bailluel  
III  De Gombert et des deus cleris  
V  Li sochaiz desvez  
VI  Dou lou et de l’oue  
VIII  De Hainet et de Barat  
IX  Des deus chevuns  

(ii) Fabliaux, ed. R. C. Johnston & D. D. R. Owen 
Titles include: 

III  Estula (date uncertain)  
XIV  Saint Pierre et le Jongleur (first half 13c.)  

Titles include: 

V  Des deus Anglois et de l’Anel (date uncertain)  
VII  Du vilain qui conquist Paradis par Flait (early 13c)  
VIII  Des Tresces (first half 13c.)  
IX  Du Seuretain Maaie (early 13c.)  
X  D’Auberee la vielie maquerelle (fairly early 13c.)  


VIII.1.1.  

Félie Tristan v. Tristan

Galeran de Bretagne,  ed. Lucien Poulet, CFMA, Paris, 1925.

Gille de Chyn, L'Histoire de, by Gautier de Tournay, ed. E. B. Place, North Western University, Evanston and Chicago, 1941.


Guillaume de Paleme, ed. H. Michelant, SATF, Paris, 1876.


I Guigemar    VII Yonec
II Equitan    VIII Le laustic
III Le Fraigne IX Milon
IV Bisclevarret X Le chaftivel
V Lanval      XI Chevrefoil
VI Les doux amans XII Eliduc


Mort Artu, ed. J. Douglas Bruce, Halle am Saale, 1910.


Renart, Le Roman de, ed. Mario Roques, CFMA, Paris:
Br. I : 1948; Br.II-VI : 1951; Br.VII-IX : 1955;


La Folie Tristan (Berne) ed. Joseph Séder, La Folie Tristan (Oxford) SATF, Paris, 1907.


VIII.1.2. Dictionaries and Glossaries.


Gay, Victor, Glossaire archéologique du moyen âge et de la renaissance, Paris, Picard, tome I : 1883 (reprinted 1929); tome II : 1928.


VIII.1.3. Articles

(i) General Method


Coseriu, E., "Pour une sémantique diachronique structurale", Travaux de Linguistique et de Littérature II, 1, publiés par le Centre de Philologie et de Littératures Romanes de l'Université de Strasbourg, 1964, pp. 139-186.


Articles.

(ii) Specific word-studies


Dauzat, A., 'Beffroi - note étymologique', Le Français Moderne, VIII (1940), pp.16-17.


Pope, H.K., 'Notes on the vocabulary of the Romance of Horn and Rime', Mélanges de philologie romane et de littérature médiévale offerts à Ernest Hoepffner.
Articles

(iii) Miscellaneous.


Jaberg, K., 'Pejorative Bedeutungsentwicklung im Französischen', Zeitschrift für romanische Philologie, XXIX (1905), pp. 57-73.


VIII.1.4.

Other works consulted.

(1) Miscellaneous texts.

Aimon de Varenes v. Florimont.


Frappier, J. v. Chevalier de la Charrete.


VIII.1.4. (i)


Krüger, F., v. *Flore et Blancheflor*.


Partonopeus: passages from this text are quoted in A. Fourrier's *Le courant réaliste* ... (v. VIII.1.4. (iii)).


VIII.1.4. (i)

Protheselaus, by Hue de Rotelande, ed. F. Kluckow, Gesellschaft für romanische Literatur, 45, Gottingen, 1924. (Dated by Levy 1185).

Raoul de Houdenc v. Songe d’Enfer

Songe von Nausay, ed. Moritz Goldschmidt, Bibliothek des Litterarischen Vereins in Stuttgart CCXVI, Tübingen, 1899. (Dated by Levy end of 13c.)


Yvain, ed. T. B. W. Reid, French Classics (general editor : Eugène Vinaver ), Manchester University Press 1942.

VIII.1.4.

(ii) Linguistic studies.

VIII.1.4. (ii)


Nyrop, Kr., Grammaire historique de la langue française, Tome 4 : Sémantique, Copenhagen, 1913.

VIII.4. (ii)


(iii) Literary studies.


(iv.) Historical and/or General.


Provenance of texts, according to the editors of the editions used: v. VIII.1.1.

Adam, Le mystère d' : written in England.
Aiol : "dialecte français proprement dit".
Amadas et Ydoine : picard transcription of an Anglo-Norman text.
Appremont, la Chanson d' : no comment made.
Atre Périlleux, L' : from the West region "sans qu'on puisse préciser davantage".
Aucassin et Nicolette : from the Northern, perhaps North-eastern region; precision is difficult.
Aymeri de Narbonne : author from Champagne, but the text contains no dialectal grammatical forms.
Bel Inconnu, Le : an imitative style, containing a mixture of Picard, Francian, Champenois and Eastern characteristics.
Brut, le roman de : "langue littéraire commune à la cour normande et à celle de Paris, qu'on appelle le francien". Author of Norman birth.


2. If the editor of the text used makes no comment on its provenance, but the editor of another edition does, we quote the latter, referring to the different edition in a footnote.
Castelain de Couci, le roman du : author from Picardy.
Charroi de Nîmes, le : "la langue paraît être celle de l'Île de France".
Chevalier de la Charrette, le : Chrétien from Troyes in South Champagne.
Chevalier au Lion, le : 
Clicè : 
Conquête de Constantinople, la (by Robert de Clari) : author from the Amiens region.

Couronnement de Louis, le : author from a region somewhere on the borders of Picardy and the east of the Île de France.

Durmart le Galois : text has Picard and Norman features. 3

Eneas : the Norman literary language of the second half of the twelfth century.

Enfances Guillaume : perhaps North-eastern.
Erec et Enide : v. Chevalier de la Charrette.
Escanor, le roman d' : no comment made.
Escoufle, l' : Francian with traces of Norman origin. 4

Fabliaux : (i) of Jean Bodel, from Arras (Northern)
(ii) ed. Johnston and Owen:

III Estula : 5

XIV St. Pierre et le Jongleur : Picard
(iii) ed. Reid

V Des deux Anglois ... : perhaps Northern

VII Du vilain qui conquist Paradis : literary Franco-Picard

VIII Des Tresces : Orléanais

3 according to E. Stengel, Litterarischer Verein in Stuttgart, CXVI, Tübingen, 1873.

4 But v. 'Sur la patrie de l'Escoufle' by A. Thomas in Romania XLIII (1914) pp.254-5, where several Picard features are pointed out. Cf. the remarks below about Guillaume de Bole and le Lai de l'Ombre.

5. ? = provenance unknown.
IX. Du Segretain Moine: probably Western.
X. D'Aubercy: language generally Francian.

Floire et Blancheflor: no comment made.
Folie Tristan (Berne): Northern; from further east than Beroul.
Galeran de Bretagne: literary Francian plus Picardisms.
Gille de Chyn: from Hainault; author perhaps from Tournai.
Gliglois: Francian with Picard traits; author from Picardy.
Gormont et Isambart: "langue litteraire de la France centrale".
Guillaume d'Angleterre: "dialect central".
Guillaume, la Chanson de: Anglo-Norman.
Guillaume de Dole: Picard author writing in literary Franco-
               Picard. 6
Guillaume de Falerne: "la bonne langue francaise des provinces
                        du nord-est".
Horn, The romance of: author, perhaps from the Loire valley,
                        settled in England.
Ille et Galeron: by Gautier d'Arras (Northern)
Joufrois?
Lais of Marie de France: (continental) Anglo-Norman.
Lai de l'Ombre, le: language Francian, but author seems to be
                    from around Picardy/Artois.
Mervelles de Rigomer: Tournai/Cambrai area.
Mort Artu: perhaps Champenois. 7
Perceval (by Chrétien de Troyes): v. Chevalier de la Charrette

6. according to R. Lejeune, Le Roman de la Rose ou de Guillaume de Dole, Paris, Droz, 1936.
7. according to J. Frappier, La Mort le roi Artu, Textes littéraires francais, Geneva-Lille, 1954.
Perceval, the continuation by Gerbert de Montreuil : v. Violette below.

Racul de Cambrai : North-eastern - Tournai.

Renart, Le roman de : ?

Renart le Nouvel : Picard - Ile de Flandre.

Robert le Diable : Francian with traces of Picard.

Roland, La Chanson de : Western.

Rose, le roman de la : South-central - near Orleans.

Saint Alexis, La Vie de : probably from the part of Normandy nearest the Ile de France.


Saint Gilles, La Vie de : English Anglo-norman.

Saint Nicolas, Le Jeu de : by Jean Bodel from Arras (Northern)

Saint Thomas..., La Vie de : "langue de l'Ile de France ; légère teinte d'anglo-normandismes; de rares picardismes".

Sainte Marguerite, La Vie de ; v. Brut.

Thèbes, Le roman de : language of the South-west with influence of Francian.

Tristan : Tristan by Beroul : author from east Normandy.

Le Roman de Tristan en prose : "la langue du scribe est fondée sur le dialecte de l'Ile de France".

Les fraisgaunts du Tristan (Thomas) : "la langue littéraire ... teintée d'anglo-normandismes".

Troie, le roman de : author from near Poitiers, but there are in fact few dialectal traits.

8. according to E. Muret, CFMA, 1913

9. J. Bédier, in his edition of the Folie Tristan (Oxford) v. VIII.1.1., says "l'auteur de la Folie Tristan a vécu comme Thomas en Angleterre".
VIII. 2.

Violetteau, le roman de la : mixture of Picard and Francian forms.

Yvain : v. Chevalier au lion.
List of diagrams in this study

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