Violet Mary Winifred Marks
(Mrs Le Sueur)

Thesis presented for the M.A. examination.
Mediaeval & Modern Languages. French.

June 1915

Study of the

LIVES OF SEVEN SAINTS

in the

MS. Cotton Domitien XI. Brit. Mus.

C O N T E N T S

Bibliography.

Acta Sanctorum. Bollandists

Baker, A. T.

Romania XXXVIII 1909, p.418. Vie de St. Panuce, by Bozon.

Modern Language Review IV. 1909. Life of St. Paul the Hermit, by Bozon.

Revue des Langues Modernes, July, October 1910. Vie de Saint Richard.

Modern Language Review. VI & VII. October 1911. Jan. April 1912. Anglo-French life of Saint Osith.

Beaugrand, A. Sainte Lucie, vierge et martyre de Syracuse, son martyre, ses reliques, son culte. Paris 1882.

Brandin, L. M. Mélanges offerts à M. Emile Picot, membre de l'Institut, par ses amis et ses élèves. Vie de Ste. Agathe, by Bozon.

Burghardt. Über den Einfluss des Englischen auf das Anglo-Normannische. Studien zur Englischen Philologie. Heft 24. 1906.

Busch. Laut- und Formenlehre der Anglonormannischen Sprache des XIV Jahrhunderts. Greifswald 1887.

Cajetanus, Octavian. Vitae Sanctorum Siculorum. Panormi, 1657.

Harry, P. W. A Comparative Study of the Aesopic Fable in N. Bozon. Univ. Studies, Univ. of Cincinnati. Series 2. Vol. No. 2.

Jacobus A Voragine. Legenda Aurea, ed. Graesse. Dresden 1846.

Karl, L. Vie de Sainte Elisabeth de Hongrie par Nicole Bozon. Zeitschrift für Romanische Philologie XXXIV. 295-314.

de La Rue. Essais historiques sur les Bardes, les Jongleurs, et les Trouvères normands et anglo-normands. Caen. 1834.

Menger, L. E. The Anglo-Norman Dialect. Columbia Univ. Studies in Romance Philology and Literature, New York, 1901.

Meyer, P. Histoire Littéraire de la France. Vol. XXXII. Légendes pieuses en provençal. Vol. XXXIII. Légendes hagiographiques en français, pp. 328-458.

Romania XIII. Le MS. 8336 de la Bibliothèque de Sir Thomas Phillipps à Cheltenham. p.497.

Romania XXIII. Le couplet pp. 1-35.
Romania XXV. Version Anglo-normande de l'Apocalypse. pp. 174-257.

Meyer, P. and Smith, L. T. Les Contes Moralisés de Nicole Bozon. Soc. Anc. Textes, 1889.

Michel, Fr. Rapports à M. le Ministre de l'Instruction Publique sur les anciens monuments de l'histoire et de la littérature de la France qui se trouvent dans les bibliothèques de l'Angleterre et de l'Ecosse. Paris 1838.

Paris, G. Romania XXV. p. 497-541. Le Donnei des Amants.

Paris, G. and Bos A. La Vie de Saint Gilles, par Guillaume de Berneville. Soc. Anc. Textes. 1881.

Pope, M. K. Etude sur la langue de Frère Angier. Paris 1903.

Ritchie, R. L. G. Recherches sur la syntaxe de la conjonction que dans l'anc.- français. Paris 1907.

Rydberg, G. Zur Geschichte des französischen ə. Upsala 1896-1907.

Suchier, H. Uber die Mathaeus Paris zugeschriebene Vie de Seint Auban. Halle a/s. 1876.

Stimming, A. Der anglonormannische Boeve de Haumtone. Bibliotheca normannica. No. 7, 1899.

Stürzinger, J. Orthographia gallica. Heilbronn. 1884.

Ughelli. Italia Sacra. tome X ed. Coleti. Veneti. 1722.

Vising, G. Sur la versification anglo-normande. Upsala 1884.

Wright. Biographia britannica literaria. London 1842-6.

LIVES of SEVEN SAINTS in the MS. Cotton Domitien XI. Brit. Mus.

CHAPTER I

1. The Manuscript.

The MS. from which the seven "Vies de Seintes" studied below are taken was described for the first time in 1838 by Francisque Michel (Rapport à M. le Ministre. t. I. pp. 250-262) in the following terms:

"Ce volume est in-4° sur vélin et son écriture à deux colonnes de 42 lignes chacune, est du commencement du XIV° siècle. Il renferme:

fol. 1. r° La vie seint Edmund le rei.
fol. 25 r° Vie de saint Thomas de Canterbury.
fol. 43 v° La Genesi de Nostre Dame seinte Marie.
fol. 80 v° La Assumpcione Nostre Dame seinte Marie.
fol. 87 r° Le Evangel translaté de latin en franceys.
fol. 91 r° La vie seinte Lucie virgine.
fol. 92 r° La vie la Marie Magdalene.
fol. 95 r° La vie seinte Margarete.
fol. 97 r° La vie seint Martha.
fol. 99 r° De seinte Elizabeth c'est la vie.
La fille le roy de Ungarie.

fol. 101 v° La vie seinte Cristine virgine.

fol. 102 v° La vie seinte Juliane virgine.

fol. 103 v° La vie seinte Agneys virgine.

fol. 105 v° La vie seinte Agace virgine.

Le reste du MS. est d'une autre main, et n'a aucun rapport avec ce qui précède; ou plutôt c'est un MS. tout différent et plus moderne, relié avec le précédent."

The volume contains 182 leaves, of which two are fly-leaves. The first contains a table of contents, the last a charter. There are three distinct handwritings, the first down to fol. 106 v°, and the second ending on fol. 154.

Of the nine lives of Saints given in this MS., four only have been published, namely:-

a) The life of Saint Elizabeth of Hungary, by Ludwig Karl, in the Zeitschrift für romanische Philologie. XXXIV pp. 295-314, from the MS. Cotton Dom. XI. and another MS. in the library of the Duke of Portland, at Welbeck Abbey.

b) The life of Saint Agatha, by L. M. Brandin, in the Mélanges offerts à M. Emile Picot, membre de l'Institut, par ses amis et ses élèves. Paris 1913.

c) The life of Saint Lucy, by Auguste Beaugrand in "Sainte Lucie, vierge et martyre de Syracuse, sa vie, son martyre, ses reliques, son culte. Paris 1882.

d) The first 105 lines of the life of Sainte Agnès are given in "Les Contes moralisés de Nicole Bozon" par Lucy Toulmin Smith et Paul Meyer. Soc. Anc. Textes. 1889. pp. xviii-lii.

Of these four lives only a) and b) offer a critical text. Beaugrand gives the text of the life of Saint Lucy c) as a curiosity, and the copy he publishes is not always accurate, and L. Toulmin Smith and Paul Meyer only give a fragment of the life of Saint Agnes. I have therefore thought it desirable to treat these two lives as unpublished, and to include them in the present study.

2. The Author.

At the end of the life of Ste. Marie Madeleine, and of the life of Ste. Agnès, the author gives us his name. In the former we read:

"Mais jeo pri Marie la dulce
Ke sa bonté point [ne] me grouce
De ayder Bozun en son mester,
Ki sa vie voult translater."

and in the latter:

Ieo pri Angneis, de Dieu cherie,
K'ele nus seit en eye,
E k'ele prie pur Bozun
Ki ad descrit sa passuin. Amen.

Who was this Bozon? The abbé de La Rue,[1] and after him Francisque Michel,[2] thought he was a writer of the 12th century. But if, as seems highly probable, the author of the two signed poems is the author of all the nine, this date is proved to be impossible, since among the lives is that of Sainte Elisabeth de Hongrie, who died in 1231, and was canonized in 1235.

M. Paul Meyer has suggested that the Bozon who translated these lives of the Saints was that same Nicole Bozon, frère mineur, who also wrote the Contes Moralisés, and several poems mentioned in the preface to M. Meyer's edition of that work. There seems no reason to doubt the truth of this supposition. Both the Contes and the poems have a certain quaint simplicity of style, the language of both is very similar, the Contes and two of the poems are signed with the same name, and there is no feature which would effectually prove that the author of each was not the same.

---

(1) Essais historiques sur les Bardes, les Jongleurs et les Trouvères normands et anglo-normands. Caen. 1834. t. II. pp. 297-300.
(2) Op. cit.

To the list of those who have devoted some study to the works of Bozon must be added the name of A. T. Baker, who has published two lives of saints which he attributes to this author, namely::

Vie de Saint Panuce, in Rom XXXVIII. p. 418. from the MS. at Welbeck Abbey mentioned above, No. 2. and

The life of Saint Paul the Hermit, in the Modern Language Review IV. p. 491.

3. The Date.

The date at which Bozon lived has been discussed by P. Meyer, op. cité, p.ii, and by L. Karl. Z. f. R. P. XXXIV p. 295. The former places the Contes as written in the first half of the XIVth Century, and the latter places the Life of St. Elizabeth of Hungary in the latter half of the XIIIth Century, noting that our MS. was probably finished about 1304.

4. The Sources.

The author of these poems repeats many times that he has translated them from some Latin text.

Ste. Lucie v 1-2

De Seinte Lucie vus dirray
Ke en escripture trové ay.

Ste. Marie Madeleine v 5-6.

"Pur ce le ay mis en romance
Pur conforter [les] repentanz."

v 463-4.

"Un autre miracle vus dirray
Ke en [mon] latin trové ay."

v 483-6. v 493-6.

"Si ieo meyse en cest escrit
Chescun miracle ke le latin dit
Par long demure en lisant
As perceouses serreit trop pesant."

. . . . . .

"Meis ieo pri Marie la dulce
Ke sa bonté point [ne] me grouce
De ayder Bozun en son mester
Ki sa vie voult translater."

Ste. Marguérite, v 303-4. v 307-8. v 323-326.

"Ceo ke avint de celi mal quyn
Jeo ne ay pas trové en (mon) latin."

. . . . . .

"Jeo crey [bien] kil pryt bon fin
Me ke trové ne seyt en latin."

. . . . . .

Margarete, ore pensez
De moy cheytif, ke ay translatez

Vostre vie e vostre passion

Ke Dieu me grante sauvacion."

Ste. Martha. v 55.6.

"E nostre livre nus ad counté

Ke Martha fut mult renomé."

Ste. Agnes. v 248.9.

"La file le rey Constantin,

Appelé Constance, dit le latin."

The text which Bozon used as his basis has not come down to us, though we have Latin versions which very nearly resemble the Anglo-Norman text, in the Legenda Aurea of Jacobus a Voragine, in some of the lives given by the Bollandists. (AA. SS.) and in the Speculum historiale of Vincentius Bellovacensis. All these texts bear a great resemblance to our poems, but even allowing for the extremely free way in which the mediaeval translator did treat his original,(1) and looking on Bozon as more of an adapter than a translator, a close comparison between the Latin and the Anglo-Norman versions shows that no given one of the former can be considered the original of the latter. Yet the poet must have had some original. Though in many cases he abbreviates,(2) he never invents, and all the facts which he relates

---

(1) La Vie de Saint-Gilles. S. A. T. 1881. G. Paris et A. Bos. p.xxxvii.

(2) He tells us so himself and gives us his reason for doing so. Ste. Marie Madeleine. v 483-493.

are to be found in some Latin version. The difficulty is that they are not all to be found, in the same order, in any one version which we can regard as the original. I give below a detailed analysis of the poems compared with the accounts given in the Legenda Aurea. Where they differ, I give the Latin version which most closely resembles the poem. It will be seen that no one version entirely corresponds, and can be regarded as the original, which was probably the collection of lives of Saints mentioned by M. Paul Meyer[1] as having served as original for Jacobus a Voragine in his Legenda Aurea, and for Bernard Gui in his Sanctorale, and which is lost.

---

(1) Hist. litt. XXXII. p.95.

(1)

LIFE OF SAINT LUCY

---------- Abbreviated hereafter to L.

v 1-6 Introduction by the poet.

v 7-14 Meaning and derivation of the name Lucie. Similar to that given in Leg. Aur. but shorter.

v 21-30 Lucy begs her mother to go to the tomb of Saint Agatha. In Leg. Aur. they are already at the tomb when the conversation between mother and daughter takes place.

v 41-57 St. Agatha's speech to Saint Lucy. Leg. Aur. has no equivalent for v 45-6 and v 51-9, but only gives: Soror mea Lucia, virgo Deo devota quid a me petis, quod ipsa poteris praestare continuo matri tuae. Nam ecce per fidem tuam sanata est. The origin of v 45-6 is close to Spec. Hist. or Troyes, both of which give "jucundum Christo in tua virginitate habitaculum praeparasti." The poet seems to have translated this twice, v 45-6 and v 56-7.

v 51-9 Both Troyes and Spec. Hist. give this, but not Leg. Aur.

v 65-7 Troyes alone gives this. "Nec velis de corporis mei posteritate fructum mortalibus inquirere."

---

(1) Boz: the Anglo-Norman poem.
Leg. Aur. = Legenda Aurea of Jacobus a Voragine. ed. Graesse. Dresden 1846. ch. IV. pp. 29. 32.
Spec. Hist. = Speculum Historiale of Vincentius Bellovacensis. Douai 1624. l.xiii. Ch. II. III.
Troyes = MS. du XIIe s. provenant de l'abbaye de Montieramy, diocèse de Troyes. MS. No. 7.

v 72-81 The nearest equivalent is Troyes: "Omnia que sunt patris tui defuncti ante novem annos, incontaminata custodiens amplavi potius quam minui in patrimonio, mea vero omnia que sunt vel esse possunt ipse melius nosti: tege oculos meos et quecumque tibi placuerit, de istis facultatibus facito."

v 99 Here again Troyes is the nearest to our text. Leg. Aur. gives the sense, but is much shorter.

v 99 Leg. Aur. only says "pauperum". Troyes gives "Pauperibus, viduis, orphanis, peregrinantibus et Deo servientibus."

v 106-134 Conversation between St. Lucy and Pascasius.

v 106-9 No resemblance in any of the Latin versions. The sense of this conversation is, on the whole, that given by all three Latin versions, but the A.N. poet omits a great deal, transposes some remarks, and does not seem to have followed clearly the argument.

v 135-145 1st miracle. Resembles Leg. Aur. Bozon omits after this several tortures given in the Latin versions.

v 154-167 Bozon introduces here a passage which, in the Latin versions, comes after tortures by boiling oil, fire

---

(1) continued - bibl. de la ville de Troyes (Aube) Passion sanctae Luciae virginis et martyris. Text given in full by Beaugrand, op. cit. This is a well-known version of the legend also given in AA.SS. Siculorum. Octavian Cajetan. 1654. St. Lucy is not yet in AA.SS of the Bollandists.

etc. As the poet omits these incidents, he introduces here the words of the Saint, before the prophecy given here by the Latin writers. In the Latin Saint Lucy receives the Sacrament after her last speech, in the poem, before.

v 168-177 The ending is the poet's own. The Latin versions finish with accounts of a church built in honour of the Saint.

ST. MARY-MAGDALENE

---------- abbreviated to MM.

v 1-8 Introduction, the poet's own. Bozon omits the etymology given in Leg. Aur.

v 9-127 The whole of this first part resembles very closely the version given in Leg. Aur. but is not a translation. Much of the Latin is omitted, or abbreviated, but in other places is elaborated. Cf. v 51-64, for which the Latin only gives "dominus illum de superba justitia dedargunt et mulieri omnia peccata dimisit."

v 130-131 "Sub quadam porticu, quae fano gentis illius terrae praeerat, morabantur." Leg. Aur.

v 134-153 Close resemblance between the Latin and the A.N. - the latter is somewhat shorter.

v 154-7 "Cui Magdalena Christum praedicans sacrificia dissuasit." Leg. Aur.

v 158 "Une nute". For the rhyme ? Leg. Aur. says: "Interea evolutis aliquot dierum curriculis."

v 178-229 Close resemblance between our poem and Leg. Aur. but Bozon's account is shorter. Unimportant details omitted.

v 230-235 In Leg. Aur. these words are spoken after the body has been placed on the island.

c 236 "le mestre". Leg. Aur. gives "nautae".

Leg. Aur. p. 407.
Spec. Hist. l. IX. ch. 92. l.X. p. 92. l.XXIV. p. 152.

v 252-3 "Vus troverez, dit il, la Magdaleyne
En sa parole mult certeyne."
Leg. Aur. says: "Potens enim est dominus, cui vult dona dare."

v 316-8 No Latin equivalent.

v 352 " " "

v 357-8 " " "

v 379-382 "Beatum Maximinum adeas et ei hoc studeas intimare intimare proximo die resurrectionis dominicae tempore quo ad matutinum surgere consuevit oratorum solus ingrediatur et me illic per angelorum ministerium inveniet consistentem." Leg. Aur.

v 386 Leg. Aur. says that the Saint went to Maximinum, and not Maximinum to the Saint. But later adds: "Hegesippus autem vel secundum quosdam libros Josephus satis cum praedicta historia concordat, ait enim in quodam suo tractatu .....
Addidit tamen quod sacerdos, dum ad eam venisset, reperit eam in cella clausam; qui ad ejus petitionem vestem sibi porrexit (v 381-2) quam induens in ecclesiam secum ivit."

v 416 "Deus cent anz." "Anno domini DCCLXIX". Leg. Aur.

v 417 "En autre pays". "Vizeliacense". Leg. Aur.

v 428-9 An abbreviation of the Latin.

v 439 "Ciliacense". Leg. Aur. gives "Vizeliacense".

v 481-504 Leg. Aur. gives five other miracles, and is the only version which does so. These lines are the author's own to explain why he has omitted and abbreviated so much of his original.

SAINT MARGARET

Abbreviated to M.

v 1-5 Author's introduction.

v 6-34 Derivation of the name. Down to v 18 the Latin of Leg. Aur. and A.N. agree, but after this the latter does not seem to have clearly followed the application. "Sic beata Margareta habuit virtutem contra effusionem sui sanguinis per constantiam quia in suo martirio constantissima exstitit, contra cordis passionem, id est, daemonis tentationem per victoriam quia ipsa dyabolum superavit, ad spiritus confortationem per doctrinam, quia per suam doctrinam multorum animos confortavit et ad Christi fidem convertit." Leg. Aur.

v 39 Father's name Leg. Aur. says Theodosius. AA.SS. says Aedisius.

v 44-8 Leg. Aur. does not say that the nurse was a Christian, or had Margaret baptized.

v 65-86 1st Conversation between Margaret and Olybrius. The same in the Latin, but the poem is shorter, and leaves out three sentences of Leg. Aur.

v 83.6 No equivalent in Latin.

v 89-92 " " " Leg. Aur. See AA.SS. Jul. V. p.36.

v 93-102 2nd Conversation between Margaret and Olybrius. Leg. Aur. gives the following conversation, not the same as the poem.

Leg. Aur. p. 400.
Spec. Hist. l.XIII. ch. 27.

"Sequenti autem die eam ad se vocari fecit eique dixit: vana puella, miserere pulchritudinis tuae et Deos nostra adora ut tibi bene sit. Cui illa: illum adoro, quem terra contremiscit, mare formidat et omnes creaturae timent. Cui praefectus: Nisi mihi consentias, corpus tuum faciam laniari. Cui Margareta: Christus in mortem semetipsum pro me tradidit et ideo pro Christo mori desidero.

v 107-8 In Leg. Aur. come after v 118. "Praefectus autem faciem chlamyde operiebat nec tantam sanguinis effusionem videre poterat."

v 113-118 Leg. Aur. gives "O mala consiliarii, recedite et abite, haec carnis cruciatio est animae salvatio."

v 127-130 Leg. Aur. says: "Et mira ibi claritas fulsit," i.e. in the house before the appearance of the dragon. In the A.N. poem, the light comes from the fire issuing from the dragon's mouth.

Leg. Aur. gives two versions of the story of the dragon.

"Draco .... qui dum eam devoraturus impeteret, signum crucis edidit et ille evanuit, vel ut alibi legitur os super caput ejus ponens et linguam super calcaneum porrigens eam protinus deglutivit, sed dum eam absorbere vellet, signo crucis se munivit et ideo draco virtute crucis crepuit et virgo illaesa exivit.

Istud autem ..... apocryphum et frivolam reputatur."

Bozon seems to have confused the two versions and read them as one, as he twice says that she made the sign of the Cross. v 131, v 136.

v 140 Neither Leg. Aur. nor Spec. Hist. say that the man was black. In AA.SS. 20 July, p. 24. Rabanus Maurus, we read: "Qui in specie draconis et Aethiopis illi apparuit."

v 175-190 As far as v 175 the resemblance is striking, though Bzzon leaves out some phrases given by Leg. Aur. The latter however has nothing which corresponds to v 175-190.

v 191-196 Leg. Aur. says "Sequenti igitur die convenientibus populis judici praesentatur, et sacrificare contemnens exuitur corpusque facibus ardentibus comburitur" etc.

v 197-226 Tortures and miracles.

In Leg. Aur. she is burned before being thrown into the water, i.e. v 209-214 precede v 197-204.

v 213-4 have no Latin equivalent.

v 219-226 have no Latin equivalent.

v 235-240 have no Latin equivalent.

v 241-272 Elaboration of the Latin.

Leg. Aur. says "Illa autem impetrato orandi spatio pro se et suis persecutoribus nec non et pro ejus memoriam agentibus et se invocantibus devote oravit,

addens, ut quaecumque in partu periclitans se invocaret, illaesam prolem emitteret."

v 273-290 Leg. Aur. does not mention the dove, but says "factaque est de caelo vox, quod in suis se noverit petitionibus exauditam."

v 293 The Latin of Leg. Aur. does not give the name Malcus. See AA.SS. Jul V. p. 39.

v 295-301 No Latin equivalent.

v 303-330 " " "

SAINT MARTHA

---------- abbreviated to M2.

v 1-8 Poet's introduction.

v 12 "Martinea". Leg. Aur. says "Pater ejus Syriae et maritimarum multarum orarum dux exstitit."

Spec. Hist. says "Quamvis ejus pater Syriae et Maritjnae, multarumque orarum extitisset egregius." the adj. maritimarum had evidently become confused with, and was here taken for, the name of a place.

v 9-34 Follows the Latin very closely.

v 49-52 "La grace" etc. Leg. Aur. says "Domino duce Massiliam pervenerunt, tandem territorium Aquense adeunt et ibidem populum ad fidem convertunt."

v 68 No Latin equivalent!

All this passage resembles the Latin (Leg. Aur.) very closely, with omission of one or two details, and slight changes in the order of the description.

v 99 "lanceis et lapidibus." Leg. Aur.

v 101 Leg. Aur. "Vocabatur autem draco ab incolis Tarasconus."

Spec. Hist. "Tharascurus".

v 125-136 Elaboration of the Latin of Leg. Aur. "Adonay, domine Jesu Christe, qui fratrem meum Lazarum dilectum tuum olim resuscitasti, respice, mi hospes care, ad

---

Leg. Aur. p. 444.
Spec. Hist. l.IX. ch. 92.

fidem circumstantium et resuscita puerum istum."

v 145 This comes in Leg. Aur. before the story of the raising of the young man (v 105-144).

v 155-166 Leg. Aur. says: "Satis ibi asperam duxit vitam, carnem et omnem pinguedinem, ova, caseum et vinum vitans semel tantum in die edebat, centies in die, totus in nocte genua flectebat."

v 167 Leg. Aur. says: "Refert Eusebius in libro Hystoriae Ecclesiasticae quinto, quod mulier Emorroissa, postquam sanata fuit, in curia sive viridario suo statuam fecit ad imaginem Christi cum veste et fimbria, sicut ipsum viderat, et eam plurimum reverebatur , herbae vero sub illa statua crescentes, quae ante nullius erant virtutus, cum fimbriam attingerent, tantae virtutis erant, ut multi infirmi inde sanarentur. Illam autem Emorroissam quam dominus sanavit, Ambrosius dicit fuisse Martham."

v 191-2 Leg. Aur. gives "O pulcherrima et mi dilecta soror vivas cum magistro tuo et hospite meo in sede beata."

b 222 Leg. Aur. "Ubi ego sum, illuc mecum eris.

v 241 "Sequenti vero die, scilicet dominica."... Leg. Aur.

v 244 "Petrogoricas." Leg. Aur.

v 265-282 This incident comes in Leg. Aur. after the account of the losing and finding of the ring, and is put into the mouth of Saint Front, who relates it to his

brothers at Périgueux.

v 281-2 No Latin equivalent.

v 295-8 Abbreviation of the Latin.

v 315-340 The poet's own ending.

SAINTE CHRISTINE

---------- abbreviated to C.

v 1-6 Introduction by the poet.

v 19 "Lur cheitif Maumet." Leg. Aur. gives "Deos patris sui."

v 27 Before this there is in Leg. Aur. a long conversation concerning sacrifice to idols, omitted by Bozon, and it is after this conversation that Christine breaks her father's gods (v 19-20). The conversation with her mother takes place in the Latin after Christine has been thrown in prison by her father, and is much longer in Leg. Aur.

The Latin order differs from that of our poem. In Leg. Aur. Christine

1) is betrayed by her companions, v 21-22.

2) is reproved by her father v 29-35.

3) breaks his gods, v 19-20.

4) is beaten with rods, v 45-46.

5) is reproved (in prison) by her mother, v 36-42.

6) is tortured with combs, (omitted).

7) reproves her father, v 51-58.

v 51-58 Leg. Aur. says: Tunc ille iussit carnes ejus ungulis radi et membra ejus tenera disrumpi, Christina autem de carnibus suis accipiens in vultum projecit patris

---

Leg. Aur. p. 419.
Spec. Hist. l.XII. ch. 86.

dicens: accipe, tyranne, et carnem a te genitam comede."

v 69-80 Close resemblance between our poem and Leg. Aur. here.

v 85-90 Leg. Aur. simply says "Stulte et infelix a Christo hanc accepi gratiam."

v 96 Leg. Aur. "nomine Elius". Spec. Hist. following Alphanus[1] says Dion. Alphanus says Idion.

v 105 All the Latin versions say "jussit caput ejus radi."

v 155 Leg. Aur. gives three arrows: "Iratus Julianus duas sagittas circa cor ejus et unam in latus ejus dimisit. The rest of the poem follows very closely the version given in Leg. Aur.

v 159-164 The poet's own conclusion.

---

(1) Ughelli. Italia Sacra tom X. p. 80. Veneti 1722. ed. Coleti.

SAINT JULIANA

Abbreviated to J.

---

v 1-4 Introduction by the poet.

v 5-12 Leg. Aur. begins very abruptly: "Juliana dum Eulogio praefecto Nicomediae desponsata esset, et nollet sibi aliquatenus copulari, nisi reciperet fidem Christi, jussit eam pater suus exspoliari et gravissime caedi ac ipse praefecto tradi." AA.SS. Feb II. p. 875 is fuller but calls the husband Eleusis.

v 79. "Et quis est pater tuus." Leg. Aur.

v 80-105 Leg. Aur. gives "Beelzebub, qui ad omnia mala nos dirigit, et facit nos graviter verberari, quotiens a Christianis fuerimus superati, et ideo scio, quod malo meo huc veni, quia te superare non potui. Inter alia, quae confessus est, dixit, quia tunc maxime a Christianis elongatur quando misterium dominici corporis agebatur et quando orationes et praedicationes fiebant."

v 167-175 The poet's own ending.

Some parts, such as the conversation with the demon, are embroidered, others are shortened, but on the whole there is a very marked similarity between our poem and the life given in Leg. Aur.

Leg. Aur. p.177.
Spec. Hist. l.XII. ch. 34.

SAINT AGNES

Abbreviated to A.

---

v 1-30 Derivation and meaning of the name Agnes.

This introduction seems to be Bozon's own invention. Leg. Aur. says "Agnes dicta est agna, quia mitis et humilis tanquam agna fuit. Vel a Graeco quodam agnos, quod est pius, quia pia et misericors exstitit. Vel Agnes ab agnoscendo, quia viam veritatis agnovit. Veritas autem secundum Augustinum opponitur vanitati et falsitati et dubietati, quia tria a se removit per virtutem quam habuit."

v 39-40 Leg. Aur. "Quae dum a scolis revertitur a praefecti filio adamatur.

v 49-80 This passage resembles very closely the Leg. Aur. (e.g. "fomes peccati, nutrimentum facinoris, pabulum mortis". Cf. v 49, 50.) yet it is not a literal translation, but rather an adaptation of the Latin.

v 81-89 No Latin equivalent.

v 90-117 Resemble Leg. Aur. closely but are not a translation.

v 148-159 Here the poem seems more allied to Spec. Hist. than to Leg. Aur. which simply says "Qui cum Deo non dedisset honorem, praefocatus a diabolo expiravit. Quod praefectus audiens cum ingenti ploratu ad eam venit et causam mortis ejus diligentius sciscitatur."

Leg. Aur. p. 113.
Spec. Hist. l.XVII. ch.29.

Spec. Hist. however: Videntes autem socii eius quod moras intus faceret putabant eum obscaenibus operis occupatam et ingrediens unus qui ei familior erat mortuum eum inveniens, exclamavit, etc. Audiens quoque Praefectus cum ingenti clamore venit ad theatrum.

v 160-5 Very close to Leg. Aur.

v 172-79 Leg. Aur. merely says "Orante Agnete juvenis resuscitatur."

Spec. Hist. says "Omnibusque egressis prosternens se in pavimento oravit Dominum..... Tunc Angelus Domini ei apparuit, qui eam flentem elevavit et juvenem suscitavit vivo."

v 188 The Latin versions give his name as Aspasius.

v 199 The Latin versions say "in guttere eius."

v 235 Leg. Aur. and Spec. Hist. say "et a dextris ejus candidiorem agnum nive stantem."

v 274 Leg. Aur. "in ecclesia sanctae Agnetis," i.e. at Rome.

v 276-9 Leg. Aur. does not give this detail and makes no mention of the priest's first marriage.

v 308-9 "Praedictus tamen annulus adhuc dicitur in ejus digito apparere." Leg. Aur. may be the origin of these two lines. On the other hand, Bozon begins this Life:

Jeo su prié, meis sanz prier
Me deit amour bien charger
Ke jeo parle de Seinte Agneis."

which may mean that the friend "celi ki le vit", possibly a pilgrim, had asked Bozon to translate this particular life for his benefit.

All this last part of the Life of Saint Agnes resembles very closely that given in Leg. Aur.

Spec. Hist. does not give this miracle of the priest and the statue, nor does Ambrosius whom both Jacobus a Voragine and Vincentius Bellovacensis acknowledge as their original.

CHAPTER II

A. The Language.

None of the writers who have published lives of Saints by Bozon have treated fully the poet's language. Paul Meyer in his introduction to the Contes Moralisés, touches on the chief Anglo-Norman characteristics, but does not deal with Bozon's language in detail. In the following study I have confined myself to the texts of these seven Lives, and have followed on the whole, the order of presentation of Stimming in his classical edition of Boeve de Haumtone, both on account of the excellence of that edition, and also because this order has been chosen by Baker, which makes it desirable that other lives of Saints by the same poet should be treated in a similar manner, to facilitate comparison.

I. Vowels.

French a.

a) This sound appears as a, as in Central French.

There is no example of ai.

-aticum becomes regularly -age.

b) Free a + l gives al in the word mal rhyming with al (< a + ll) in

mal : chival M_2 73.4

mal : aval A 256.7

and in the word enfernal MM 502.

In all other cases in rhymes free a + l gives -el.

tel : hostel MM 128.9

corporel : ciel MM 325.6

hostel : ceel M_2 223.4

leel (< legalem) becomes lele C 6.

In A 47 it is written leel, but is probably scanned here as a monosyllable.

This form is exclusively Anglo-Norman.

c) In the protonic syllable a generally remains.

e.g. Samadi M_2 241

garri L 61

As is often the case in A.N. we have always e in chescun, chescune.

<u>French</u> <u>â</u>.

The poet distinguishes clearly between a + Nas + Cons, and e + Nas + Cons.

Compare

suant : avant MM 168.9

tant : enfant MM 203.4

comanz : ardanz M_1 209.10

ans : enfanz A 31.2

etc.

with

gent : atent MM 271.2

Aquense : reverence MM 409.10

present : durement M_1 215.6

cenz : genz C 65.6

trent : entent J 122.3

The development of -aun for French -an was common in Anglo-Norman after the middle of the 13th century. As our poems are of the late 13th century we should expect to find this spelling very commonly used. 80 % however of words in rhyme are spelt with -an. The scribe shows much hesitation, and uses both spellings for the same word. e.g.

comaunda J 39

comanda L 141

aungel A 128

angel J 116

demaunda J 68

demander M_1 192

gaunz M_2 309

ganz M_2 297 etc.

<u>French open e</u>.

The rhymes in a (< checked tonic Latin è) are clearly distinguished from those in é (< free tonic Latin a) but are mixed with those where ai has become e.

bele : pucele J 3.4

tere : retrere M_2 7.8

tere : fere MM 232.3

e < checked tonic Latin è is not distinguished from

e < checked tonic Latin é, and we find the two in rhyme.

ele : bele L 22.3

Between e and l a glide a has developed and we find the forms beal MM 393 bealté MM 26

In M_2 l we find the word beu without a. (Cf. teu for tel)

We find also cases where the l > u, and the usual Central French beau M_1 204 beauté MM 389.

French closed e.

Rhymes in é are very common in these poems. They include

a) é < free tonic Latin a.

b) é < free tonic Latin è where the diphthong ie has been reduced to é.

c) é < ie < Pal + free tonic Latin a.

d) ue < free tonic Latin ò in the word quer.

All these e s rhyme together

e.g. quer : visiter L 25.6

volentiers : quers M_1 3.4

pere (petrum) : amener L 124.5

chere : mere M_1 155.6

pere (petrum) : lere M_2 99.100

French atonic e.

A Protonic

In addition to the correct form e

chevus MM 44

demander M_1 192

petites MM 270

enchesun M_2 117

we find

a manace M_1 102

rachata M_1 85

i chivaler MM 13

chivalerie MM 18

chival M 273

cristienetée M_1 95

cristiene L 105

diable M_1 139

ordiné L 92

ordiner MM 316

primère MM 110

giser MM 413

vineyt M_2 16

o.u. somons MM 307

sucours MM 482

socour M_1 90

sorour M_2 216

somound A 282

sojourner C 10

solum A 277

pour MM 171

bosingnous MM 186

In the following cases, pretonic e has been entirely lost when between two consonants, one being an r

1) Fut. and Condit. of faire

fray L 116

freyt MM 213

freez L 110

2) durrey MM 205 (for donerai)

durreit MM 471

durrez L 86

pelrinage MM 444

The atonic e also drops after a vowel in

espountez A 222

and lele A 294 (Cf. leel A 47)

We find many cases of the common Anglo-Norman dropping out of e before a vowel and in hiatus.

use MM 357

ust MM 80

emperour L 167 etc.

On the other hand, we also find cases of a parasitic e in the fut. and condit. of avoir.

averez L 124 averunt M_1 283

averey A 113 avereit A 261

& in liveré J 25 livera C 79

recoverez L 28

Stimmung (1) also notes the analogical forms such as

perdeu coneu

We find such forms in our poem

converteu M_2 52

bateuwe C 46

reuwe A 116

esmeu A 181 esmeuwe A 229

verteu A 191

Other cases of this parasitic e are

freez (for frez)

laienz M_1 200 (cf. leyns MM 221)

eouz MM 352

B. Post-tonic.

Late Anglo-Norman texts frequently present cases of the fall of post-tonic e. Our poems give us:

---

(1) Boeve de Haumtone. p.108

atent MM 272

arer J 99

espé M_1 301

hunt MM 36

mound J 94

trent MM 337

per (pierre) J 62

lang M_2 57

sir M_1 121

With this dropping of the final e, we see that all sense of its value has been quite lost, and we thus lose the agreement of the noun and adjective in a great many cases, especially when the qualifying word is a participle. Both the poet and the scribe introduce or leave out the e in cases where it should be omitted, or retained. The utmost confusion is found in the rhymes

1) words in é rhyming with those in ée
2) words which should have an ée, but are spelt without the final e, rhyming with those rightly spelt with é or ée
3) masculines ending in ée or in ez rhyming with feminines or
4) with verbs in the 2nd person plural
5) words which should be plural rhyming with singulars.

1)	cité	:	née L 15.6
	accusée	:	cité L 102.3
	apellé	:	celée L 104.5
	pensé	:	areysoné MM 51.2
	vérité	:	levée MM 343.4
	remandée	:	verité M_1 93.4
	appellé	:	decolée M_1 235.6
	nomé	:	décolée M_1 293.4
	décolée	:	emporté M_1 309.10
	comandé	:	levée C 59.60
2)	assemblé	:	adhonuré L 37.8
	corunée	:	honuré L 39.40
	enhalcé	:	cité L 53.4
	ordiné	:	marié L 92.3
	honuré	:	planté L 108.9
	passé	:	née L 172.3
	apellé	:	cité MM 309.10
	despizé	:	martirize M_1 23.4
	privée	:	baptizé M_1 47.8
	presenté	:	portée M_1 219.20
	humanité	:	tué M_1 239.40
	démené	:	enterrée M_1 309.10
	affermée	:	baptizé C 25.6
3)	élevée	:	osée MM 387.8

ordinée : décolée C 91.2

bercée : cochée C 99.100

aracée : debrisée J 114.5

tuée : malurée A 158.9

4) aprochez : baptisez MM 393.4

donez : désirez MM 395.6

avez : dampnez C 89.90

resuscitez: alosez A 170.1

5) peez (mod. fr. pieds) : eschaufez (f. sing.) MM 55.6

pechez (masc. plus.) : sauvé (fem. sing.) MM 63.4

alumée (fem. plur.) : gardé (m. sing.) MM 140.1

liée (fem. sing.) : debrisé (m. sing.) M_1 205.6

baptizez (fem. plur.) : appellez (m. sing.) M_2 45.6

trovez (masc.plur.) : sauvez (fem.sing.) C 73.4

aracée (fem. sing.) : debrisée (m. plur.) J 114.5

maufé (masc. sing.) : sauvé (masc. plur.) J 174.5

French ê.

The rhymes are all pure, and there is no confusion between en and an. (See above)

French i.

The spelling y is not as common as might be expected, considering the late date of the poems. In rhyme, only

10% of the words in i are spelt with y. In feille L 31, feit L 97, C 108 and esteiez MM 288, we find ei written for i.

The word abeye seems to have had a double pronunciation, in i and in ei(e). We find it in rhyme with vye MM 479.80, and also with veie (voie) MM 439.40.

French î.

This sound is usually written -in, rarely yn. The rhymes are pure. We find one case of -eyn for yn. i.e.

vynt : teynt A 254.5

French open o.

This sound comes from Latin checked tonic ò, and from au. These two o s rhyme together, and with nothing else. It is written o.

fole : parole L 114.5

cors : lors C 165.6

mot : desclot M_2 269.70

French closed o.

The sound was undoubtedly pronounced ou, but is written in either u or ou.

1) u. segnur M_1 40

hydus A 189

amur L 100

2) ou. segnour M_1 89 etc.

oure A 187

socour M_1 90

greynour A 87

jour M_2 131

turmentour M_2 131

In dulceur L 101 the e softens the c, and does not form a diphthong with the u. Similarly with pecheur, the eu is not a diphthong, the e representing the a of the Latin peccatorem.

These words in u, and ou, rhyme with words coming from Latin u.

turmentour	: aventur	J 162.3
oure	: vesture	A 124.5
cure	: oure	A 186.7
bosingnous	: plus	MM 186.7

o - checked l gives ou, and ul, but the pronunciation was ou, as is shown by the rhymes

dulce	: grouce	MM 493.4
genulz	: eouz	MM 351.2
nous	: douz	M_1 81.2

French o.

on occurs about twice as frequently in rhyme as un and oun, which are found in rhyme equally often. The first plural ending is most often -um, but -ums and -oms occur

four times, and ons once.

The indefinite pronoun is l'en, l'em M_2 21. J 11

-ion and -iun occurs with equal frequency.

The 3rd pers. pronoun, masc. sing. is always son.

Unt is generally used (from avoir) but ount is found.

A curious rhyme is

custoume : homme MM 445.6

French u.

This u, contrary to the pronunciation of Central French, rhymes with ou (< ŭ, ō).

Suchier[1] counts this as characteristic of North A.N., which adds weight to P. Meyer's decision to class Bozon as a northern writer.

This u also rhymes with u < ui < ŏ + Pal.

nute : aparute MM 158.9

enu : vertu MM 491.2

The sound u (ue) is written in several ways.

a) eu. probably by analogy with words like veu.

veü : neu A 114.5

Jhesu : esmeu A 180.1

blemeure : cheveleure A 194.5

---

(1) Über die Mathaeus Paris zugeschriebene Vie de St. Auban. Halle 1876. p.5

b) -euwe

neuwe : veüwe M_2 253.4

bateuwe C 46

fereuwe A 250

c) -uewe vuewe M_1 305

d) -uwe vertuwe M_2 306

e) -u vertu L 4

nule passim

<u>French ai.</u>

ai when final is spelt ai (ay) or ei (ey) and rhymes with ei (< free tonic Latin $\bar{e}$ $\breve{i}$) which is also spelt ai or ei.

dirray : ay L 1.2

crey : tendrey J 19.20

effrey : fray J 35.6

pleyes J 118

This ay only occurs when final or when coming from a or $\bar{e}$ + ɨ

fayle : mervayle MM 218.9

vitail : governayl MM 124.5

vayle : bayle A 77.8

The spelling with y is far more common than that with i. In all other cases ai > è

est : fet L 80.1

estret : est M_1 69.70

mestre : pestre M_2 191.2

egre J 90

atret M_2 147

Exceptions are ayde MM 165 eyde MM 80 (probably due to the influence of the infinitive) malveis, and meis L 19. (We find mes MM 481, and me M_1 308. J 141)

In the unaccented syllable there is hesitation between ay, ey, and è.

Compare

beysa MM 41

pleysir L 81

meysone M_1 255

with

fesome L 27

lessez L 87

reson L 3

seson M_2 152

mesone MM 131

mesun MM 53

French ãi.

This sound is spelt eyn or ayn and rhymes with eyn or ayn (< tonic Latin ē, ĭ + Nas)

chapeleyn : mayn MM 339.40

pleyn : mayn M_2 271.272

The rhymes in -aine and -eine are also confused, as is the spelling.

funteyne : pleyne MM 148.9

Magdalene : certeyne MM 252.3

We find one example of eyne rhyming with ene MM 117.8

cristiëne : peyne.

<u>French ei</u>.

The form oi is found in roy, moy and demoysels C. 21. It never occurs in rhyme except M_1 299.300 where moy rhymes with itself.

In most other cases we find the spelling ei - ey.

neir M_1 140

deit M_1 33

seyt M_1 262

dey (doigt) A 303

beyvre M_2 332

This ei (< free tonic Latin $\bar{e}$, $\breve{i}$) rhymes with ai (< a + Pal) and there is complete confusion of spelling and pronunciation between the two sounds.

crey : tendrey J 19.20

effrey : fray J 55.6

toneyre : eyre A 218.9

In some cases ei is reduced to e.

fez MM 97

crere M_2 136

In the pretonic syllable we find ei, ey.

espleytums J 87

veysines A 74

peytrine C 150

enveyée M_1 88

seiez L 175 etc.

ai and ei are also found < e + n or l mouillée

conseil M_1 112

consail L 83

veyngnum M_2 338

veyllanz M_2 199

and e in vengne MM 379

French $\widetilde{ei}$.

See $\widetilde{ai}$.

French ie.

This occurs as ie (ye) in

1) ciel MM 326 where it rhymes with corporel and cyel M_2 219.

2) tierce MM 108.172 (probably counts as 2 syllables)

3) agniel, where the i marks the liquid n.

4) priere and renier, preserved by the influence of the

present indicatives. In J 175 priere seems to be a monosyllable.

5) allegiez (: penez M_1 27.8)

6) prechier M_2 58 (but elsewhere precher M_2 110)

7) reherciez J 105 (but elsewhere rehercé M_2 276 rehercée M_2 318)

8) mielz L 160 (but meuz M_2 109)

9) chief MM 250 etc.

10) chaungier

In all other cases where Central French has ie, we find it

a) reduced to é

auter : arer J 98.9

derer : cler J 154.5

sermoner : mester MM 317.8

secle MM 90

amyté M_2 128

congé MM 265

pere M_2 99

gref MM 237

b) written ée which probably represents long closed é.

demorer : enteer MM 258.9

aver : enteer MM 278.80

feente M_2 69

pitée M_1 107

peez : eschaufez MM 55.6

hostel : ceel M_2 223.4

French ie.

This sound is written -ien. After a Palatal it is reduced to en. e.g. cristiens, and rhymes in -en. Paganum becomes paen, and rhymes in -en.

e.g. cristiens : paens M_1 41.2

gens : paens M_2 133.4

paen : sen A 81.2

Bien and rien appear to be pronounced as monosyllables or as dissyllables.

e.g. paën : riën C 13.4

celestiën : riën MM 373.4

celestiën : trebiën A 128.9

This would account for the apparent irregularity in v L 47

Ja n'est rien ke vus priez

which becomes correct if we consider rien to be two syllables. Cf. the remarks of Baker on nient.(1) Other lines where rien counts as two syllables are: MM 45.349.374 C 4 J 12; and bien: L 61. MM 66.100.191.224.366.373.405. M_1 9.38.49. 229. A 129.

The same applies to myen L 80, though in J 74 meien counts as one syllable.

---

(1) Op. cit. §18

In veent : feent A 21.2 we find een, a common scribe's error for ien.

In meien J 74 we find eie for ie. Cf. esteiez MM 288 for estiez and feille L 31 for fille.

French -ieu.

This sound only occurs in the word Dieu, Dieus. It generally counts as one syllable, but in the following cases it may have counted as two:-

MM 368.395, M_1 50, C 68.107, J 57.61.70.147, A 20. 107.

We also find the common Anglo-Norman form Dé (also met in many Fr. dialects, for the convenience of the rhyme).

locum gives liu (5 times in rhyme) leu (twice) and lu, but all three forms rhyme with words in u (< Lat. ū)

e.g. liu : eslu L 138.9

liu : Jhesu MM 194.5

leu : corrumpu M_1 287.8

lu : revestu M_2 287.8

French ôi is represented by the common A.N. form poy, and by ioye MM 503, M_2 185.255. C 32.164, J 127, and its compounds joyouse M_1 291, enjoyez A 242.

As in St. Osith ŏ + l mouillée gives oil:[1]

---

(1) Baker § 20.

voille L 106, voyle M_1 295, voylez A 300.

Oculum gives oyl C 153 (and huyl C 154)

soilé L 120, despoilez A 115 despoille C 45.

Learned words in ŏ + j are found in the common rhyme estorie : memorie M_1 283.4 and 1.2 spelt in the usual A.N. fashion - orie though in M_2 278 we get the more French spelling memoyre.

French ói only occurs once in rhyme

croice : voice M_1 131.2 (and 275.6)

and comes from ó + Pal. We find this diphthong in boys M_2 86.

In angusse M_1 248, anguses M_1 280, we find ói reduced to u. This was probably due to the common confusion, in Anglo-Norman, of ói and ui, and of ui and u.(1)

French oi does not occur in rhyme. We find this sound written oin in loinz, point passim

In M_2 245 loinz may count as two syllables.

The modern French moins, and moindre are still found spelt meyns, meyndre.

French òu only occurs as ou in verb forms. In rhyme we find

quidout : out M_2 289

lecout : pout A 13

---

(1) See Mod. Lang. Rev. Jan. 1912. p. 86 § 21. Stimmung. p. 205.

grevout : out M_2 178

disout : out C 131

focum gives fu and feu rhyming with fu (was) and verteu.

French ǒu is found as eu, deus MM 265.

ubi gives ou

lupum gives lou

French ue.

This sound is represented by u, in

puple MM 300

iluc M_2 311

sure L 42

vuylent C 134

(But in MM 21 we find seure)

In the one word quer we find the spelling ue.

French ũe.

The spelling uen is not found, but oen occurs in soen L 80, soens MM 99. Homo gives om, and en as an indefinite pronoun. Otherwise we have homme except MM 53.4, where the rhyme demands hum. In M_1 189 we find ben for bon.

French ui is always spelt u except nuye A 251 (: fereuwe)

Sum gives su everywhere.

II. Consonants.

Liquids.

1. The vocalisation of l is shown by the rhymes

dulce : grouce MM 493.4

nous : douz M_1 81.2

There is considerable hesitation in spelling, l being sometimes kept, sometimes reduced to u. We find malveys C 150, but

maufet M_2 296

maufé M_1 176. A 145.

maufez M_2 207. J 70.

We find halt L 171

halte MM 325

beside haut M_1 74

and hault MM 331

Again we have

salvez MM 502 Sauvé J 175

salvement MM 476

salvacion MM 32 Sauvacion M_1 326

l is inserted by the scribe in alme J 72, but this l had no value in pronunciation, as is shown by its rhyme with dame J 71.

ł mouillée is represented by -il -yl in vitail : governayl MM 124.5 travaylat MM 215, Marsil : peril MM_2 295.6, voylez A 300

by -ill -yll in

baillye M_2 11

baylla M_2 273

The scribe here, as in other cases, uses different spellings to represent the same sound. We get

genuilant MM 298

genuillant MM 398

genulant A 297

For Fr. genou we find two forms, genuz MM 39 and genulz genulz : eouz (= yeux) MM 351. This l is due to the scribe.

In compaynes : ouwayles M_1 53.4, we have nothing more than an assonance.

r. The pronunciation of r is very weak before a consonant, and r + Cons rhymes with that consonant without r, in

noun : retourn C 138.9

forme : homme M_1 139.40

abaundonent : retournent A 61.2

In pala M_1 221 supprise M_1 50 hebegez M_2 336, this weak pronunciation has led the scribe to omit the r.

This dropping of r is not confined to Anglo-Norman texts. We find paller for parler in the Roman de la Rose, and rhymes such as

rivage : barge

abatent : departent etc.

are common in Continental French texts.

Confusion between r and l, common in Anglo-Norman texts is seen in herberger : hostel M_2 327.8.

Labials.

P is inserted between m and n in

dampnez C 90

solempneté A 247

B develops between m and r as in Central French.

chambre A 71

numbre M_1 169

remembrer MM 3

and between m and l

humblement M_1 239

semblant M_1 204

assemblé L 37

v. has become w, through English influence, in many cases, especially between vowels, and is also seen in the various ways used to represent the French u (< Latin ū).

euwe MM 56

neuwe M_2 253

fereuwe A 250

vertuwe M_2 306

f. remains in spelling before s in saufs A 141, but an unetymological e is introduced between this f and the s in the plural of nouns. We find nefes M_2 81 boufes

L 142, and this e counts in scansion.

F before e does not become v in saufe A 265.

In C 60 we find the forme rufe (rouo).

Nasals.

Final m and n are not separated in the rhyme

e.g. noun : resoun L9.10

Before labials n > m. See compaygne MM 268, where the word is written in full, in the MS. though in most cases we have "$\tilde{o}$".

As in the earliest Agn. texts rn when final has lost its n.

iour : puour M_1 131.2

except furne C 117.119.

N mouillée is written in a great variety of manners.

1) ign - ygne.

moygne MM 420

moigne MM 423

compaygne MM 188

montaygne MM 243

enseignes MM 291

gaygner M_2 154

cheigne J 45

lungaygne J 109

2) -gn- segnur MM 2

lignage C 3

Agneis A 9

gregneur A 284

3) -yn- tesmoynance M_2 313

compaynons MM 308

compaynes M_1 53.4

4) -yni- lyniage M_1 59

5) -gni- agniel A 10

6) -ngn- vengne MM 379

singne M_1 131

angneis A 97

7) -yngn- veyngnum M_2 339

N disappears before v in covent L 87

Dentals t. d.

Intervocalic dentals are lost, as is shown by the rhymes:

vie : melodie MM 337.8

vie : gylerie A 33.4

amye : vie A 300.1

Final dentals have been lost in

1) nouns and verbal roots:

may : fay L 51.2

lay : crey M_2 135.6

fey : ley J 17.8

crey : tendrez J 19.20

dey : sey A 304.5

2) past participles in é, i, u.

mandé : Dée L 154.5

oy : ly MM 105.6

fiz : honiz A 160.1

ley : corrumpu M_1 287.8

etc.

3) i < Pal + edem

u < utem

merci : li M_1 109.10

vertu : Jhesu A 174.5

4) Preterites in -ivit.

There is hesitation as to the keeping of the t. The only examples in rhyme are

(s'en)fuÿ : cri J 159.60

Enmalaladit : estendit J 90.1

There was probably a double usage, both in writing and spelling, the t being sometimes kept, sometimes dropped. In the middle of a line the scribe generally keeps the t, but we also find servi M_2 27. Entendi MM 17.

5) Preterites in di (< dedi) have certainly lost their t.

Pendi (: merci) J 35

Attendi (: li) M_2 291

Respondy (: ici L 126, M_1 67 : defy A 106)

6) With other words there is again a double usage.

We find dit M_1 77 fit M_2 235, Espirit C 157 in rhyme with Crist. We find forms like

nute (nuit) : aparute MM 158.9
172.3
429.30
resceut : nute M_2 253.4

but on the other hand we find

apparut : fut A 258.9

and leu : fu M_2 285.6

feu : fu M_1 127.8

S. Z.

The distinction between s and z (Lat. t + s) at the end of words has been entirely lost. The fact that z does represent t + s is forgotten and in line L 136 the scribe writes both t and z.

gentz : defens L 136.7

forz : cors L 142.3

tuz : leprous MM 37.8

pechez : sauvé MM 63.4

cors : morz MM 238.9

pris : espiriz M_1 29.30

nous : douz M_1 81.2

and : enfanz A 31.2

parenz : cristiens A 203.4

etc.

s before a consonant is silent, which is proved by the following rhymes:

Crist : espirit C 157.8

purvit : Crist MM 97.8

aperceust : fut L 150.1

esperit : remist MM 401.2

estret : est M_1 69.70

oyt : promist M_2 83.4

We know that s had fallen before voiced consonants before the conquest of England. That it no longer sounded for our author before voiceless consonants is proved by these rhymes, and for Continental French we have the many words in the Glossaire hébreu-français published by Mayer Lambert and L. M. Brandin,

et (est) 152.43 and passim

etreyt (étroit) 68.63

éter (ester) 6.43

éprit (esprit) 13.83

épuzée (fiançée) 51.13

Chescun is usually spelt thus, but we also find checune

M_1 218.

The sound between two vowels is often written -sc-

leesce L 58

richesce MM 26.163. A 42.

blesce MM 8.25

destresce MM 162

hostesce M_2 209

noblesce J 172. A 41

junesce J 173

We find also -ss- in

promesse L 59

pecheresse MM 71

quasse A 56

Beside ici we find issi MM 52 and isci J 78.

C = K. The pronunciation is the same as in Central French, but we find a variety of spellings.

1) K. ke L 2 ki L 6 kant L 59 kant que MM 118
kar MM 487 karole A 73 karanteynes MM 341
unk M_2 20

2) qu. qui L 63 quant MM 383.

3) c in illuc M_2 24 unc L 173

C = ts < ci. ce. or Cons (except s) + cj or tj. This sound is the same as in Central French. We find it in ciel, tierce MM 108, cité, grace, certeyne etc. The neuter

pronoun is ceo.

The spelling sc is sometimes found as in manasces A 113 (cf manace M_1 102) solascée M_2 183.

Before a, o and u we find an e introduced to soften the c.

dulceours M_1 281, ceo, cea.

qu.

qu and k are used indiscriminately. We find qui L 63, quant MM 383 kanque MM 118.

And ki L 6, kant L 59, kantke M, 215.

ch. 1. < C - a.

2. < Lat. pj.

These poems follow the usual development of Central French.

1) chambre A 71 char M_1 159 chere L 30 chief MM 250 chose L 43.

2) sache M_2 21 sachez M_1 98 aprocher MM 242.

An exception to 1) is aracee J 114.

The common Agn. form for the present subjunctive of saveir i.e. sace is not found. We have the regular Central French form sache M_2 21, M_1 98.

h is generally retained and even found in words where it has no etymological reason to be there, or where it had died out in Central French:

horra M_2 279 (cf. orrez A 38)

host M_2 206

hui L 166

hagurnele J 146

g (g)

The gu coming from Germanic w has lost its u, except in guerpir M_1 95.

Cf. garder MM 18, Garni M_2 175, garri L 61, gaygner M_2 154.

cr > gr as in Central French in grantée M_1 278

Notice also the form gragoun (for dragoun) M_2 63, which is an error of the scribe, due perhaps to a confusion with grifun.

g. j (dz)

We find both g and j.

gemme M_1 45 gent J 101, geut M_2 258, get MM 348, getta MM 281, giser MM 413, gylerie A 34, nuage M_2 167, ja L 47 james MM 93 jeo L 8 Jerusalem M_2 18, joye MM 503, juer MM 269, juge C 95, jut MM 268 (see geut above.)

Double Consonants.

Anglo-Norman scribes are much given to the use of double consonants. We find:

rr. dirray L 1

garri L 61

ll. apellé L 104

allas L 148

illuc M_2 24

allegée M_1 249

folle C 37

mantelle MM 245

nn. donnes A 86

bb. abbé MM 419

ff. office M_2 261

suffrir M 217

meffer C 42

tt. netteté A 75

getta MM 281

gett M_1 144

mett M_1 143

attent M_1 224

tutte M_1 70

III. Morphology and Syntax.

The Article. The nom. sing. masc. li occurs 18 times, but the noun is not necessarily in the nominative form.

e.g. li prodomme MM 414

li tyrant M_1 107

li roy vaylant e li os M_1 167

li rey de cyel M_2 219

li juvencel A 90.142

li maufé A 145

li malurê A 146

li baylif A 196

In the following cases we find the nominative form of the noun:

li sire M_1 44

li douz M_1 82. 209

li malveys ler C 150

li maufez J 128

li mestre A 166

In M_2 100 we find li incorrectly used for the accusative. Probably due to the scribe.

A + le becomes al as is usual in A.N. but in M_1 144 we find au. de + le > del.

The article is frequently omitted especially when the noun is taken in a general sense.

e.g. Ke tut a povres seit donez L 95.

Povres e febles e mendis L 99

Ke alme nette si est dit

Verrey temple seint espirit L 130.1

Par richesce e grand bealté MM 27

etc.

Besides the possessive adjective we find the noun with the article and a pronoun used to express parts of the body.

La chare li comence de broyler M_1 211

La lange le fit couper C 151

E sur la teste de li verser J 40

Tant li sunt les cheveuz cruz A 122

Ke tut le cors li est vestuz A 123

Declension.

1) Nouns and Adjectives. The distinction between nominative and accusative has completely died out. Words which differ in stem in the two cases, are found in either form to represent either subject or object. For example, we find both sure and sorour correctly used.

E l'une sure Dame Martha

Tute la meyné governa. MM 19.20

E Martha parla o sa sorour M_2 216

but we also find sure used as an accusative:

"Un jour le servi cum (fit) sovent
Sa sure reprist egrement" M_2 27.8

and an analogical plural sures

"Appella ses sures M_2 195
..... "Jhesus vint
Od les deus sures herberger." MM 74.5

We find sire and segnour used correctly

"Simon pensa sanz rien dire
Si cesti esteit un tel sire
Cum l'em le teent ne sufreit mye
Une femme de fole vie
Ses pez tocher.". . . . MM 45.9

En orbeysoun fit oreyson
Et dit a Dieu: "Sir, jeo vus pri
Mostrez moy [noun] mon enemi.". . . M_1 120-2

"Jeo pri," dit ele, "mon segnour
Respit de mort un poy de our."
L 158.9

but we also find sire for an accusative

"Par celi sire et par le abbé

Un moygne de lenz fu mandé
A la cité où ele jut."

MM 419.21

"Li fut vis
Ke Jhesu esteit de teu pris
Ke tut le mound a cel[i] sire
Trop poy serreit de bien servire."

M_2 31.4

and segnour as a subject.

"Theodos son pere out noun
Un segnour de [mult] grant renoun."

M_1 40

"Pus avynt ke un grant segnour
Deus cent anz apres cel[i] jour."
En autre pais une abeye fist."

MM 415.7

Other nominative forms used as accusatives are lere and prestre:

"Si unt occis li malveis lere" M_2 100

"Od prestres e clers est là venu." MM 385

Among accusatives used as subject note felcun M_2 60.

This confusion and loss of case endings had of course already spread a great deal, even in Central French. The

tendency which shows itself in Anglo-Norman in the 12th century had by this date (late 13th) become a custom in almost all French authors.

The oblique case is still used as a genitive, with reference to persons.

les merites seinte Agace L 33

pur Dieu amour L 100

la seinte pucele Dieu amie L 153

le cors Dée L 155

les pez dulce Jhesu Crist MM 40

les paroles Jhesu Crist MM 78

les desciples Jhesu Crist MM 98

la ascensiun Nostre Sire MM 115

les pez celi qui est funteyne MM 148

les sergeanz Dieu MM 162

la mantele sa mere MM 273

la grace Dieu MM 340

le cors Dieu MM 380 and 396

l'ascension Nostre Segnour M_2 35

la passion Jhesu Crist M_2 236

le Dieu son pere C 16

En la face son pere demeyne C 53

les angles Dieu C 73

la chere ancele Jhesu Crist C 124

la amye douce Jhesu Crist C 157

la file le rey Constantin A 248

The fem. of grand is grand L_1 15, ensured by the scansion, and the fem. of vif is vif (: cheytif) C 85.

Past Participles.

Owing to the loss of appreciation of the value of e following é, both the author and the scribe present the utmost confusion with regard to the agreement of past participles. The poet rhymes together words in ée and é

assemblé (noun) : adhonuré (fem. sing.) L 37.8

enhalcé (fem. sing.) : cité L 58.4

ordiné (masc. plur.) : marié (fem. sing.) L 92.3

accusée (fem. sing.) : cité. L 102.3

apellé (masc. sing.) : celée (fem. sing.) L 104.5

honuré (masc. sing.) : planté (fem. sing.) L 108.9

apellé (fem. sing.) : cité MM 309.10

verité : levée (fem. sing.) MM 343.4

remandée (fem. sing.) : verité MM 343.4

etc.

The scribe adds an e to a masc. participle or omits one from a feminine one.

mustré (masc. sing.) : heyté (fem. sing.) L 356

corunée (fem. sing.) : honuré (fem. sing.) L 39.40

etc.

The same confusion reigns with regard to the plural. The poet rhymes singulars with plurals:

pechez : sauvé (fem. sing.) MM 63.4

baptizez (fem. plur.) : appellez (masc. sing.) M_2 45.6

aracée (fem. sing.) : débrisée (fem. plur.) J 114.5

(le) maufé : sauvé (masc. plur.) J 174.5

espountez (masc. plus.): mustrez (masc. sing.) A 222.3

The scribe spells it as seems good to him.

We also find 4 cases of 2nd pers. plural of verbs rhyming with past participles.

aprochez (imperative) : baptisez MM 393.4 (fem. sing.)

donez (imperative): desirez (masc. sing.) MM 395.6

avez : dampnez (masc. sing.) C 89.90

resuscitez : alosez (fem. sing.) A 170.1

Participles in i and ie do not show the same confusion. In A 161 and A 157 we find honi and trahi spelt with nom. s. to rhyme with fiz, but in J 161 we find the same word without s to rhyme with cri.

In the question of agreement of adjectives and participles the chief consideration seems to be convenience. If agreement makes a good rhyme it is used, e.g. L 162.3. If not, it is omitted, or wrongly used. MM 55.6. MM 140.1 etc. This is not confined to Anglo-Norman writers at this period.

Possessive Adjectives and Pronouns.

The ordinary weak forms are all found. We may note

lur priers L 32

la sue L 43. MM 10

un son L 150

soen L 89, les soens MM 99

se serjanz L 104. Probably a fault of the scribe.

maugré meien J 74

al meyn A 75

Pronouns Relative and Interrogative.

We find both ki and qui, ke and que, but K is more generally used than qu. The usual Old French confusion of ke for ki, and ki for ke is frequently found.

Cui is spelt ki, and is met in A 99. Ki fiz. A 55.56.57

La ki beauté - la ki richesce, la ki force.

After a prepostion we always find ki (qui).

A quei is used to mean "pourquoi" and also pur quei M_1 159. The emphatic form quey is seen in an indirect question as a relative in L 133. "Quey vus vaudra sa avourie."

Demonstrative Adjectives.

The masc. only occurs twice in the nominative sing. where we find the forms celi and cel.

celi malveis M_2 102 (corr to cel)

cel homme MM 446

In the accusative we find celi

par celi sire MM 419

and cel

en cel estat L 109 corrected to celi.

In M_1 68, J 160, L 137, the scribe writes cel, but I have altered it to celi to improve the scansion.

The feminine is cele and ceste.

par cele seinte MM 441

cele beste M_2 74

cele gent J 124

cele nute J 151

ceste promesse L 59

In MM 405 and M_1 44 the scribe writes cel and cest, but I have emended them to cele and ceste which are required for the scansion.

In L 166, M_2 146, we find ceo used as a demonstrative adjective.

Besides tel we also find the form teu M_2 32, M_1 305.

The feminine is tele

tele grace MM 109

tele vie MM 337

tele cheanz M_1 236

tele garde A 112

Also A 278, MM 35

In M_2 220 teyl is for tele. The scribe spells it without e to rhyme with cyel.

Pronouns. Personal.

Strong forms:

1) After prepositions.

de moy L 43

par may L 51

a moy L 64

o moy L 68

a sey A 305

a li M_1 58

pur li M_1 82

a li (fem.) M_1 109

par li (fem.) M_1 104

lui is never found, li being used for masc. and fem.

2) We find strong forms before an infinitive in

pur li deceyore M_1 41

pur li servir MM 472

pur li servir MM 480

3) In M_2 329 we find il memes, as subject.

Weak forms.

All the weak forms are found except the 2nd pers. sing. which should however probably be used in M_2 225. The line being too long I have emended it by using these forms.

En is used in the modern sense in C 136. In L 56

it means "in this matter".

The Pronoun is used or omitted anywhere as subject.

In several cases where the scribe has omitted it, I have restored it, where it seems necessary, to complete the octosyllabic line.

The first person subject is always jeo.

This is generally a monosyllable, but as often occurs in Anglo-Norman, it also can count as two syllables.

Pronouns with reflexive verbs.

We note the frequent use of lever with the reflexive pronoun.

Levez dit ele M_1 140

Ceste vus leve de dormir A 262

Le mort en vie releva M_2 141 A 179

De mort releva M_1 83.

and also of aprocher without reflexive pronoun.

Fist le mestre ... aprocher. MM 241

Landreit se mist e aprocheit MM 347

Et [ele] li dist qu'il aprochast MM 431

E plus avant ne approcherent A 139

Pronouns. Demonstrative.

Ceo is common. As a rule this is a monosyllable, but as frequently occurs in Anglo-Norman; it sometimes counts for two. e.g.

Jeo la su, ceo dit ele MM 367

Ke estes vus ceo dit il M_2 267

etc.

Cil occurs once governed by a preposition.

Par cil qui est mort L 166. It should probably read Par celi qu'est mort.

Celi and cesti are used for nom. sing. in

Si cesti esteit un tel sire MM 46

Ki cesti est ki me entice J 59

E [ke] celi seit honuré L 108

and for object in

Le me grantez [dunk] od celi L 70,1

Ki morir ne put.

Les pez celi ki est funteyne

De grace e de sen tut pleyne MM 148

Jeo vus pri pur celi e cele

Ke en anguses a moy apele M_1 247.8

Ceste e cele are the feminines:

Par cele ke fut pecheresse MM 7

Ses pez tocher cum ceste fet MM 49

Aparceut ceste ki fut si bele M_1 67

Si ceste seit de bon lyniage M_1 59

E ceste se garda de (chescun) peril A 16

Fors de ceste k'est gylerie A 34

Cels occurs as masc. plur. in

E cels unt failli ensement L 140

A cels qui vyndrent par set jours MM 406

Pronouns. Indefinite.

We note

l'em J 12 MM 47 l'en M_2 21

l'un e l'autre MM 173

les uns - les autres MM 302

chescun and chescune are common.

checune M_2 218.

For Fr. tout, toute, we find tut (passim) tute (passim) and tutte M_1 170, A 301, totes M_1 201.

Plur. touz and tuz.

Note also

muz de MM 263 M_2 52

kant ke M_1 215. MM 117 = quiconque.

Nul, nule are used with or without a negative meaning, and with or without ne.

Adverbs.

tut is common, so is de tut.

Other adverbs and adverbial locutions show little worth comment, except that we may note

de chief en autre MM 250

par nuls mises MM 303

de assez plus MM 112, M_1 19

ne respondit mot M_2 269

and the adverbial use of adjectives in

dure bateuwe C 46

ben'e bel C 80

lier ferme C 148

Conjunctions.

Si is used both for et and also to mean if.

Deske is used to mean jusqu'à ce que, issi ke is used for afin que.

Syntax after ke.

The subjunctive is used after

I. Verbs of believing.

Quiderent lors

Ke il ust fet sa volentée A 151

Jeo crey [bien] k'il pryt bon fin

Me ke trové ne seyt en latin M_1 307.8

We also find the indicative L 23 L 28, and the infinitive M_1 171.2

II. Impersonal verbs.

E reson est ke primes die. L 5, but the indicative in MM 50.

III. With verbs expressing will, command, prayer.

With prier L. 34. 175. MM 339. 455. 502. 503. M_1 133.254. C 32. J 175. A 300.

" dire L 97. MM 165. 379. 381. 431. M_1 432.

" comander L 143. J 124.

This verb is usually followed by the infinitive with or without à or de.

Other verbs expressing volition are conjura M_1 186, donez cele beneyzon M_1 259 requere M_2 165 voleir MM 215 out les somons MM 307 aresona A 101.2. conseilez M_1 116.

All followed by the subjunctive.

IV. Here we may note that verbs expressing emotion, mentioned by Baker as generally followed by the subjunctive in Anglo-Norman, in our poems always have the indicative as in Central French.

Se merveylerent

Ke homme ou femme pout suffrir M_1 216.7

Le fu mervaile si bien parleit

Cele bouche MM 146

Tant sunt les autres espountez

. . . . . .

Ke nul ne voleient desturber A 224

Meis ore de moy enjoyez

Ke me est avenu ke veez A 243

In M_1 231.2 we find the conditional.

V. que = si bien que, consecutive clauses.

De si vivre e si morir

Ke nus pussum a li venir L 176.7

Tant est mon quer de li surpris

Ke de nul autre ne tenge pris. A 79.80

Ore si par vostre Jhesu Crist

. . . . . .

Pussez fere de grace tant

Ke nus ussum [unk] un enfant MM 199.203

The indicative is used in a positive sense MM 36 L 159

MM 202

VI. Final clauses.

The subjunctive is always used.

Ke gent la pussent plus amer MM 497

Ke vere le puse apertement M_1 123

Ke vers le ceel ut la veuwe M_2 230

VII. Concessive clauses.

Tut seit [ore] par mesprison M_1 268

Ke l'en sache M_2 21

VIII. Optative.

Et ke celi seit honuré L 108 and without ke.

Ore seit gardé M_1 330

An important conjunction for marking the date of these poems is to be found in A 31.2

A peyne fut ele de trez ans

Kant lessa custoume d'autres enfanz

Baker notes that this expression a peine - que is not found before Froissart, except in his Vie de Saint Osith. Here as in the other examples quoted by him, que is replaced by kant.

Conjugation.

Persons. Here as everywhere in these poems, there is great inconsistency.

Unetymological e or s are not found in the 1st pers. sing. in

assent J 22

defy A 107

di MM 69

pri L 62

say A 308

vey M_2 207

su (Passim)

Forms in e are:

baptize C 77

cleyme C 33

greve M_1 180

otrie L 29

prie L 83

trove L 129

vayle A 77

voille L 106

In most cases the e though written is not counted in the scansion. Exceptions are greve and otrie.

The 1st plural endings are -um -ums, -oms -ons (once) and as usual sumes.

Of 2nd plurals note esteiez MM 288.

Infinitive.

We find many instances of the common Anglo-Norman change from other conjugations to that in -er.

a) -eir > -er

mover, doner, aver, pouer, dever, voler.

b) -ir > -er

oyer, empler, escouper, giser, nurer.

Present.

The 1st singular of estre is su and that of faire is face.

In the subjunctive all verbs in 3rd pers. sing. have e, except of course eyt and seit.

The 3rd sing. of saver is sache. We do not find the common Anglo-Norman form sace.

Venir gives vengne and veyngnum.

Imperfect.

Forms in -out are quidout M_2 289 (: out)

lecout A 13 (: pout) grevout (: out) M_2 178.

disout C 131 (: out)

From estre we only have esteit.

Preterite.

The 1st sing. of venir is vinc, the 3rd plur. is vindrent.

The 1st sing. of saver is savei J 73, but the 3rd sing. is sout. MM 51.

maudire gives maudia C 110

remaindre gives remist MM 402

From plurer we get plurut MM 112

dormir gives dormesit M_2 289 in the MS. corrected to dormist.

battre gives batit J 68 and batirent C 48

cheir has two forms in the MS.

cheut A 145 and cheit C 50 (cheyt C 111), but as the line A 145 is too short, I have emended it by using the form cheyt.

The preterite of voler is volsit L 97 voult MM 267 volt MM 210.

pouer gives pout L 20 put 71 and an analogical form povut J 137.

fu and fut are used indiscriminately before consonant or vowel.

Future.

Estre gives ert L 119, and serrey L 79, serra L 132.

serrum L 148 serrons M_2 256.

serrez M_2 222 serrunt L 67.

Doner gives durrey MM 206, durrez L 86.

Aver gives averez A 113 averez L 124

averunt M_1 283

Oir gives horra M_2 279 orrey A 38 orrunt M_1 328

oyerunt MM 499 oyrunt M_1 252.

Prendre gives prenderay (dissyllable) M_1 60

Fere gives fray L 116 freez L 110 (monosyllable)

Conditional.

Estre gives serrei J 74 serreit L 30

serreient MM 486

Conditional (Cont^{d})

Doner gives durreit MM 471

Aver gives avereit A 261 (two syllables)

Fere " freyt MM 213

Aler " irreyt MM 212

Venir " vendreit M_1 190

Ardeir " ardereit M_2 71

Imperative.

We find both diez J 91 and dites MM 377.

Aver gives eez M_1 110

Voler with infinitive.

This construction, which Burghardt calls an anglicism, is frequent in these poems. We find it in the following lines.

L 68. 106

MM 111. 210. 267

M_2 159. 160. 161. 162.

J 134

A 224. 225. 300

Other periphrastic constructions are

1) aller with present participle C 120

2) venir " " " J 143

3) estre " " " MM 320. M_1 43. M_2 299.

4) fere escundis. Godefroy gives many examples of escondire, but none of fere escundis.

Government of verbs.

Aprocher. We find this verb with à + subst. MM 242, and with the noun without preposition MM 267.

Cesser de. Godefroy gives se cesser de but not cesser de. L 115

Comander is followed by de C 104.5 by à J 81.2, and by the infinitive without preposition. M_1 209.10, 233.4. A 189.90.

Comencer takes à in these poems, M_2 366. See Burghardt and Baker.

Doner with accusative L 84.5 A 198.9

Se doner takes à M_1 3, and de M_1 4, and MM 69.70.

Entendre à = to give oneself up to. There is only one example of this in Godefroy, from an Anglo-Norman text.

Oïr de = to hear of. MM 363. 366.

IV. Words and phrases.

Andreit MM 347 = straightway. Noted by Baker (St. Richard) as an Anglicism. Our text gives Landreit se mist, and is probably Là andreit. Cf. Contes vocab.

Avant C 48. La batirent si avant = so much. I have not been able to find another use of this expression.

Blaunk M_1 160 = cream.

Blemeure A 94 = blemish, seems to be an Anglo-Norman word.

Chalin[e] M_2 71. This word without e is given by Godefroy = brouillard, obscurité, while chaline (fem.) = chaleur. Both the metre and the sense seem to require the latter word.

De chief en autre MM 250. Godefroy gives one example of this phrase = d'un bout à l'autre.

Deget M_1 266. Anglo-Norman word = ill, weak, infirm.

Deken M_2 289. Cf. English "deacon".

Se deliter M_2 1 = se plaire. Cf. Contes 146.

Despire J 15. Rarely found except in Anglo-Norman texts.

Enhalcé L 63. Cf. Contes. vocab. and English enhance.

Enoytez L 77. Anglo-Norman word. Cf. Contes 104. 113. 155. Vocab.

Enticer J 55. 69. Anglo-Norman word. Cf. Contes. vocab. = to incite.

Garni M_2 175. The sense "to warn" is Anglo-Norman. Cf. Contes. vocab.

Gylerie This word, which is also found twice in the Contes, is not in Godefroy. Cf. Contes. vocab.

Grant M_1 281. 278. L 48. Cf. Engl. grant. Contes. vocab.

Gres M_2 160 = fat.

Hagurnele J 146. I have not been able to find this word elsewhere. Probably derived from agure (augure) influenced by English hag = witch.

Harrou A 157 Anglo-Norman word, still used in Jersey.

Hidur M_2 209. Anglo-Norman word. Cf. Angier "his-dour".

Mendis L 99. Anglo-Norman word = mendiant. A shortened form is

Mens M_2 330, with the same meaning.

Nobleye J 133. Anglo-Norman word = magnificence. Cf. Contes. Vocab.

Norisance A 49, a rare word = food.

Orbeysoun M_1 120. Godefroy gives one example = darkness.

Orgyn A 72. This word counts as a monosyllable, and the form is due to the scribe. Godefroy gives two examples of orguines = lyre, but the form we have is simply a spelling of orgue.

Par unt MM 109 = par quoi. Cf. Contes. vocab.

Perceouses	MM 486 = paresseux.
Priveitez	J 104 = secrets.
Prou	A 173 = profit.
Suer	MM 70 Anglo-Norman form of suivre.
Travaylat	MM 215. The use of this word to mean "travel" is noted by Burghardt (p.83) as an Anglo-Norman characteristic.

B. Versification.

1. The Couplet. Ludwig Karl in his edition of the life of Saint Elizabeth of Hungary states that the law of Paul Meyer[1] holds for the couplet almost without exception. An examination of these seven other lives of Saints by Bozon shows that this rule is by no means invariably kept by this author. In addition to many instances where the sense is completed in two or more couplets, e.g. L 21-28, M_1 167-170. M_2 69-72, we find many cases where the sense is carried on into the first line of another couplet, e.g.

A ces respon[di]t dunc sa mere
"Ja nef anz sunt ke vostre pere
Se lessa morir, dunt (tuz) les biens
Ke nus demorerent nule riens
Par moy ne sunt amenusez. L 73-76.

Avynt un jour cum il avint
Plusurs fez ke [dulce] Jhesus vint
Od les deus sures herberger MM 73-5.

A Rome vynt, e là trova

---

(1) Romania XXIII. pp. 1-35.

Le apostle Peres, e li cunta
De chief en autre tut le cas. MM 248-50

A douze karanteynes de li
Prist son recet, e Dieus a li
Un jour mustra la verité. MM 341-3

E si noun, [dunc] ele serra
Ma concubyne, ore alez là
E a force si la pernez M_1 61-3

La pucele dunc le comanda
En desert, e [le] conjura
Ke de cele oure en avant
Homme ne grevat. M_1 133-6

Kant la virgine out parfet
Sa priere, descendu est
Une blanche columbe o une croice. M_1 273-5

Margarete, ore pensez
De moy, cheytif, ke ay translatez
Vostre vie e vostre passion. M_1 323-5

"Levez, dit ele, e a son dit
Le mort en vie releva. M_2 140-1

[Seinte] Martha dunc se fit porter
Dehors la mesone, e (là) cocher
Sur les cendres, en tere neuwe. M_2 227-9

[Ore] dit Elege son barun:
"Chere amye, quele enchesun
En moy trovez a despire?" J 13-15

One characteristic, which occurs several times in these poems, is the ending of 4 consecutive lines by the same rhyme, a custom noted by P. Meyer (Rom. XXIV, p. 363) as frequent in Norman, and especially in Anglo-Norman poems. We find this in:

die : Lucie : vie : benie L 3-6
mustre : heyté : assemblé : adhonuré : corunée : honuré L 35-40
durrez : lessez : donez : poez : L 86-9
volenté : virginité : soïlé : volenté L 118-121.
Espirit : escrit : dit : Espirit L 128-131.
dulceur : entour : Segnour : our L 156-9.
Evangele : cele : ele : delele MM 365-8.
li : midi : li : issi MM 389-92.
mester : translater : amer : aver MM 495-8.
releva : delivera : rachata : dura M_1 83-6.
remandée : verité : cristienetée : marié M_1 93-6.
penduee : nuee : batue : espandue M_1 103.6.
quiderent : debriserent : eschaperent : greverent M_1 171-4
plus : tuz : pourus : plus. M_1 229-32.

appellé : decolée : humanité : tué M_1 237-40.

pecheours : dolours : dulceours : jours M_1 279-82.

leu : corrumpu : leu : escu. M_1 287-90.

décolée : enporté : démené : enterrée M_1 309-12

pays : pris : dis : escundis M_2 23-6

trova : devora : mangea : Martha M_2 85-8

appellée : countrée : alosée : honurée M_2 101-4

river : bacheler : oyer : precher : neger : river M_2 107-12

veyller : lermer: manger: tocher : guster : reposer M_2 157-161

fit : Crist : dit : espirit. M_2 235-8.

leu : fu : lu : revestu M_2 285-8.

trova : lessa : reporta : demora. M_2 309-12.

resceyvez : herbegez : facez : reposerez M_2 335-8

ordenée : décolée : trovée : dampné : maluré : appellé C 91-6

trancher : ler : couper : escouper C 149-52

peyne : meyne : sovereygne : pleyne C 161-4

fey : ley : crey : tendrey J 17-20

aver : abaler : emfoundrer : verser J 37-40

oseit : seit : diseit : esteit A 94-7

garde : garde : garde : garde A 110-13

merveylerent : approcherent : donerent : retournerent A 138-41

fereuwe : nuye : veue : conue A 250-3

In the following cases we find five lines rhyming in the same sound.

enhalcé : cité : cristienté : paé : virginité L 53-7

amena : ala : munta : cunta : afferma MM 260-4

In the following cases we have three lines in the same rhyme:

sarmoun : oreysoun : noun J 95-7

Crist : entendist : despit A 83-5

In all these cases it is probable that a line has been omitted by the scribe, especially as the sense in J 95-7 is very confused.

After MM 123 a line has undoubtedly been omitted.

II. Enjambement.

As has been said above, the author does not adhere at all closely to the rule of the couplet. Hence we find many cases of enjambement both within the same couplet, and from one couplet to the next. No examples are given of cases where the whole of the following line forms an enjambement, as this was very common in the octosyllable.

Notable cases of enjambement fall into two classes, i.e.

a) those in which enjambement takes place between two lines of the same couplet.

Le noun Lucie si est pris
De lumere, cum jeo ay apris L 7.8

Dunt (tuz) les bien
Ke nus demorerent . . . . L 74-5

Kant Seinte Lucie out parlée
Ceo ke voleit L 168-9

Avynt un jour, cum il avint
Plusurs fez. MM 73-4

Tant en amur Marie crut
Vers Jhesu Crist MM 91-2

Si ele ne ust
Sa dulce presence. MM 93-4

A vostre baron par mey dirrez

Ke il nus ayde. MM 164-5

Le prince dunk[e] se purvit

De une neif MM 220.1

A Rome vynt, e la trova

Le apostle Peres MM 248.9

A douze karanteynes de li

Prist son recet MM 341.2

Ke son enfant li donereit

Pur li servir MM 471.2

Ore avez oÿ le noun

De Margarete, e le resun M_1 35.6

E si noun, [dunk] ele serra

Ma concubyne M_1 61.2

E par sa mort nus delivera

De morte durable M_1 84.5

E si noun, [ore] vus sentirez

Asez de paynes, ceo sachez M_1 97.8

E creez

Nostre conseil M_1 111-2

Apres sa mort les genz quiderent

Trover tresor. M_1 171-2

La pucele dunc le comanda

En desert M_1 183.4

Li tyrant pus la fit maunder

Par devant li M_1 191.2

Kant la virgine out parfet

Sa priere M_1 273.4

Margarete, ore pensez

De moy, cheytif. M_1 323-4

Martha vint, le dragoun trova

En un boys. M_2 85-6

Seinte Martha dunc se fit porter

Dehors la mesone. M_2 227-8

E si noun, [ore] pur nule rien

Ne me assent. J 21-2

Ne pout conceyvre Jhesu Crist

Dunt ele parleit. A 83.4

b) Enjambement from one couplet to the next.

This generally occurs when in one couplet the sense of the first line has been completed by the first half of the second line (see above - a). The second half of the second line is then carried on to the first, or sometimes to both lines of the following couplet. In the following cases the second line of one couplet is completed in the first half of the first line of the following couplet.

Ke ele ne fut
James a ese. MM 92.3

Margarete, eez merci
De vostre beauté. MM 110.1

En tele semblance cum ele le vist
Alant en tere. M_2 168.9

III. The metre.

These poems, like almost all Anglo-Norman lives of Saints, are written in what the poet intends to be octosyllables. They are however, from the point of view of Continental French, extremely irregular. Of the 2002 lines they contain, 30%, as they stand in the MS., do not contain 8 syllables. Unlike most XIIIth and XIVth century poems, which generally contain more than 8 syllables in irregular lines, 80% of the irregular lines in our poems contain 6 or 7 syllables, the remaining 20% containing 9 or 10 syllables. A large proportion of these irregular lines is probably due to the scribe, and wherever an amendment seems obvious, I have incorporated it in the text, noting the MS. reading at the bottom of the page, or enclosing additions in square brackets [ ] and omissions in round brackets ( ).

It is however probable that these lines, to the defective ear of the Anglo-Norman writer, seemed correct owing to a lengthening of the diphthong. Baker (1) points out that "most of the defective hemistiches contain a diphthong, and that when this diphthong had i as its second component, that letter is represented by y. This would certainly seem to be an indication as to the pronunciation to be adopted by

---

(1) Mod. Lang. Rev. Ap. 1912. p.182.

the reader." He also adds "the frequent spelling of an accented vowel by double letters must surely point to change in pronunciation." This theory is very attractive, but unfortunately a study of the rhymes does not lend it any support. The two lines MM 439.40.

En Ciliacense en cele abeye

Vers où plusurs funt lur veye

are hardly conclusive, as, if we consider the accent to be on the y, the first line becomes too long, whereas if we take the ey to be a diphthong, the second line becomes too short. In MM 479.80, we find abeye in rhyme with vye, and both the metre and the rhyme compel us to count abeye as three syllables, but in MM 417,

En autre pays une abeye fist

it is apparently counted as two syllables. It is therefore more probable that this word had a double pronunciation, than that the rhyme abeye : veye can be taken as a proof of the pronunciation of veye with the accent on y. I have nevertheless left unamended the following four lines, each containing the word meyntenant, as it seems very possible that this word counted as four syllables in this position to fill up a line.

Le prince dunc meyntenant MM 293

Une dame meyntenant MM 473

A la prison meyntenant C 70

Le prestre va meyntenant A 296

With regard to rien and bien (see above) they are both found in rhyme with words which everywhere else rhyme in en, and I have therefore considered it probable that they had for an Anglo-Norman speaker a double pronunciation, and could be counted as two syllables where the exigences of the metre demanded.

IV. Hiatus.

Rydberg in his work "Zur Geschichte des französischen ə deals with the question of hiatus, and divides the cases into four classes.

1) logical, for emphasis.
2) metrical, to complete the measure.
3) grammatic, where a feminine e is inelided, when a final dental following it has been dropped.
4) analogical, where a consonant group tends to preserve the e.

Baker in his Life of Saint Osith remarks "It is extremely difficult to classify this phenomenon, and examples appearing in one class may well find a place in another." To such an extent is this true for Bozon, and it seems to me, for many other Anglo-Norman poets, that it is practically impossible to classify the cases at all. All cases may, in the end, be assigned to Class 2, that is to say, convenience seems to be the guiding principle. For example, an instance

of Class I, where the e is preserved to give emphasis to the word might be found in M_1 323.

Margarete ore pensez,

and MM 159 La Magdalene aparute,

but on the other hand in M_1 10:

De Margarete, e la resun.

MM 315 La Magdalene, apres cel tens

the e at the end of the noun is elided. In my opinion both lines fall under Class 2 and the e is elided or counted to suit the convenience of the poet.

V. Rhymes.

P. Meyer in Rom. XXV. p.255, says:

"Notre traduction distingue en principe les rimes masculines des rimes féminines; mais son ignorance l'induit parfois en erreur. Je ne parle pas seulement, des adjectifs ou des participes passés masculins joints à des féminins, cette confusion est commune dans la poésie anglo-normande, mais des rimes comme pere (pierre) : primer, parole : Pol, Henri : vie, fontaine and paine : lendemain. Même fait dans les poésies de Bozon et ailleurs."

Of these rhymes mentioned by P. Meyer, e.g. Pol : parole, etc. the following are among the most striking.

romance : repentanz MM 5.6

mesun : homme MM 53.4

cas : solasce MM 250.1

solace : allas M_1 115.6

serpenz : reverensce C 129.30

The scribe, on finding two words rhyming together, where one of them, in Central French, ends in feminine e, and the other does not, frequently adds an e to the latter, or spells the former without the e which it should correctly have. This accounts for the variety of spellings in cases such as

pucel (: bordel L 134.5), pucele L 145

sire (: dire MM 45.6) sir (: assentir J 33.4)

dire (: ire A 9.10) dir (: assentir J 11.2)

etc.

On the other hand, the scribe is not more consistent than the poet, for he uses a different spelling for two words in rhyme, both of which come from the same Latin combination as :

certeyne : sayne L 49.50

ayme : cleyme MM 59.60

mist : dit MM 273.4

dragun : feloun M_2 59.60

oyl (oeil) : huyl (oeil) C 153.4

On the whole, however, the scribe seems to be influenced by the look of his words in the rhyme, and generally spells them so that they resemble one another.

Conclusion.

From this study of Bozon's language, we see that he presents practically no trace of any French dialect. All the irregularities of language and versification which we find in these poems are common in Anglo-Norman texts of the period, and may be attributed to the decline in the knowledge of Continental French among Englishmen, which was taking place in Bozon's time.

Appendix.

I give here, ~~as a specimen of Bozon's poems~~, the text of the seven meditated poems. ~~Life of St. Mary Magdalene.~~ All emendations have been marked, additions with square brackets [ ], omissions with round ones ( ). All abbreviations have been resolved, and the punctuation, and the distinction between i and j, u and v is my own.

A double underlining = at the beginning of a line indicates that in the MS. the beginning of each paragraph is marked by a ¶ in red or blue.

A dot under an e means that it had no syllabic value.

LA VIE SEINTE LUCIE VIRGINE

De Seinte Lucie vus dirray
Ke en escripture trové ay,
E reson est ke primes die
La [vrai] vertu del noun Lucie,
E pus vus dirray de savie
Ki bien le entent Dieu le benie.
Le noun Lucie si est pris
De lumere, cum jeo ay apris,
Dunt sa vie acord al noun
E ceo verrez par double resoun.
Lumere est nette sanz ordure.
Lumere est large de sa nature,
(E) Lucie, fu large en aumonrie
Ceo trouverez bien en sa vie.
En Siracuse, la grant cité,
Seinte Lucie fu nurrie et neé.
Dame Eutice sa mere out noun
Une dame de bon renoun
Meis de une privé maladie
Ne pout trover [nule] remedie,
Si ke un jour Lucie dit:
"Creez, dame, ke Jhesu Crist
Mustre sovent [sa] bele grace

15. hS. Siracusan

24 A plusurs malades, pur Agace,
Ki a sa toumbe de bon quer
Vount le cors seint [pur] visiter,
Si nus le fesoms (jeo) su certeyne
28 Ke vus recoverez tost seyne."
fol 92. v°. a. "Jeo le otrie," dit la mere.
[Kar] mult me serreit santé chere."
Mere e feille la s'en vunt
32 E lur prier[e]s a Dieu funt
Ke par les merites Seinte Agace
Sentir pusent la sue grace.
A Seinte Lucie fu mustré
36 Une veüe dunt fut heyté,
Ele vit des angles une assemblé
E Seinte Agace adhonuré
De riches gemmes corunée,
40 Ke touz les angles unt honuré.
fol. 91. v°. b. Lors dit Agace a Lucie:
"Ma chere sure, la Dieu amie,
Quele chose de moy priez
44 Ke a vostre mere fere ne poez?
[Kar] Jhesu Crist est herberge
En vostre seinte virginité.
Ja n'est rien ke vus priez
48 Ke a vus ne seit par le grantez;
Par vostre fey, ke est certeyne
Vostre mere est ja [tute] sayne
E sicum (vus) veez ke par may
52 Cathanense est cru en fay
E Seinte Eglise (par moy) enhalcé,

Siracuse, la grant cité
(Par vus) embeli de cristienté
56 Ke Dieus en est mult bien paé
De vostre seinte virginité."
Lors out Lucie grant leesce
Kant ele oyt ceste promesse
60 [E] a sa mere dunc dit ele:
"Garri estes bien e bele
Ore vus pri pur Seinte Agace
Par qui vus avez ceste grace
64 Ke (ja) ne nomez a moy barun,
Ne a mon cors corrupciun,
Ne frut ne querez de mon cors
Par enfanz ki serrunt [tuz] mors,
68 (Meis) ceo ke volez o moy doner
A homme mortel pur marier
Le me grantez [dunk] od celi
fol. 91. v°. b. Ki morir ne put, jeo vus pri."
72 A ceo respon[di]t dunc sa mere:
"Ja nef anz sunt ke vostre pere
Le lessa morir, dunt (tuz) les biens
Ke nus demorerent nule riens
76 Par moy ne sunt amenusez,
Meis [il] sunt plus enoytez,
E ceo ke jeo ay vus savez,
Kant serrey passé les pernez

---

54. MS. Siracusan.

80 Ke soen fut, et nayen est,
Vostre pleysir de tut seit fet."
"Bele mere:" [ceo] dit Lucie
"Mon consail oyez, jeo vus prie;
84 Ne est pas asez de Dieu doner
Ceo ke meymes ne poez aver;
A la mort ces ke vus durrez
A force covent ke (vus) le lessez.
88 Ceo est (la) reson ke (dunc) le donez
Ke aporter od vus ne (le) poez;
Meis si (vus) volez a Dieu paer
Ceo donez ke pussez user
92 Des biens ke avez ordiné
Pur moy ke fuse marié.
Jeo pri ke ore comencez
Ke tut a povres seit donez."
96 La mere le otrie e l'ad dit
Ke de biens feit qu'ele volsit,
E Lucie fet quere par pays
Povres e febles e mendis
100 E fet doner, pur Dieu amur,
Ceo ke ele out, od grant dulceur.
Par tant esteit [ele] accusée
Al grant mestre de la cité.
104 Pascasie fut apellé,

---

91. MS. Des biens li donez ke pussez user

92. MS. Ceo ke avez ordiné -

97 MS. Il > ele.

Ke cristiene ~~fut~~ estoit celée.
"Ne voille pas celer," dit Lucie,
De cristiene, jeo mene vie,
108 E [ke] celi seit honuré
Ke en celi estat me ad planté."
"Vus freez," dit l'autre, cum nous fesums,
Honur a dieus ke nus servums."
112. Vus servez dieus, [ceo] dit Lucie,
fol 92. r°. a. Ki ne unt sen ne poynt de vie."
"Lessez, dit il, vue estes fole,
Si vus ne cessez (de) cele parole
116 Jeo vus fray [tost] amener
Al bordel de vus reviler."
Lucie respont sanz volenté:
"N'est ja perdue virginité
120 Ne ja mon cors n'est soïlé
Fors par assent de volenté.
De autre part le Seint Espirit
Ad si a force mon espirit
124 Ke ja ne averez de moy pouer
En vileyn liu de amener."
Pascasien [dunk] respondy:
"Par vos paroles pert ici
fol 92. r° 128 Ke en vus est le Seint Espirit."
"Oyl," dit Lucie, jeo trove escrit
Ke alme nette si est dit
Verrey temple Seint Espirit."

---

107. After "mene" something has been erased, and "vie" comes at the end of the line.
109 Ke, Ms. Ki
120 Ms. fole. soile

132 "Ore serra veu," dit Pascasie
Quey vus vaudra sa avourie.
Amenez la, dit il, al bordel."
E meyntenant en la pucel
136 Mistrent mayn plusurs [mescreanz] genz
Meis Dieus i mist cel[i] defens
Ke nul la pout mover del liu
Tant ke mil hommes sunt eslu
140 E cels unt failli enesment.
Lors comanda hastivement
Mil double des boufes (mult) forz
Ki liez fusent a son cors,
144 Meis rien ne pocient espleiter
A la pucele remuer.
De ceo se greva (mult) Pascasie
Ke mestricer ne pout Lucie:
148 "Allas," dit il, "serrum honiz
Par une pucele e descumfiz."
Un son parent aparceust
Ke Pascasie trop greve fut
152 De une espée vus fert Lucie,
La seinte pucele, Dieu amie.
Dunc vint le prestre qui fu mandé
fol 92. r° b. Si li dona [il] le cors Dée,
156. (E) ele le resceust od grant dulceur
E pus si dit a gent entour:
"Jeo pri, dit ele, "mon Segnour

---

155. li < Ms. la.

Respit de mort, une poy de our,
160 Pur mielz affermer les creance
E de reprendre les mescreanz.
E si vus dirray la novele
A cristiens une e bele;
164 Vus averez pes en Seinte Eglise
E plus averez de franchise
Par cil qui est mort huy ceo jour,
Maximiun le emperour."
168 Kant Seinte Lucie out parlée
Ceo ke voleit, e conforté
[Tuz] les cristiens en la lay,
A dulce Jhesu le halt ray
172 De celi secle est passé
A bone oure fut ele unc née.
Ore, vus pri, Seinte Lucie,
Vers Dieu nus seiez en aie,
176 De si vivre e si morir
Ke nus pussum a li venir.

---

172 celi > Ms. ceo.

LA VIE LA MARIE MAGDALENE

Confort est a l[e] pecheur
De (la) Magdalene ke nostre Segnour
Tant ama [sovent] remembrer
4 E de sa vie bien penser.
Pur ce le ay mis en romance
Pur conforter [les] repentanz
Par cele ke fut pecheresse
8 Ke desperance nul quer ne blesce.
La Magdalene fut apelée
De Magdala la sue cité
Dunt dame fut par heritage
12 Si esteit [ele] de grant lingage.
Ele out un frer chivaler
Ke Lazer ay oy nomer
Ne mye ki[l] fut leperous
12 Meis [ke] son noun fut Lazarous.
Il ne entendi a autre rien
Fors chivalerie garder bien
fol.92.v°.a E l'une sure Dame Martha
20 Tute la meyné governa,

---

14 ay < MS. avez.

E l'autre seure Magdaleyne
Entendit tut a folie veyne:
Ele out assez a despendre
24 Ne pechea pas pur loer prendre,
Meis sovent aveynt ke alme blesce
Grant bealté et grant richesce.
Par richesce et grant bealté
28 Se dona le plus a peché.
Jeo ne ay pas trové en escrit
Cumbien durra cel foul delit.
Meis bon est de aller a sermon
32 Dunt vent a plusurs salvacion.
Avint ke un jour Jhesus precha
Dunt ele conceut tel dulceur là
E tele repentance en (quer) li munt
36 K'ele ne lessa pur nule hunt
Ke ele ne vynt veanz tuz
Al ostel Simon le leprous.
A tere en genuz là se mist
40 A les pez dulce Jhesu Crist,
Ses pez beysa mult dulcement
E la plurut si tendrement

---

33. MS. Avint ke Jhesus un jour precha.

Ke des lermes ses pez lava
44 E de [ses] chevuz les sua.
Simon pensa, sanz rien dire
"Si cesti esteit un tel sire
Cum l'em le teent, ne sufreit mye
48 Une femme de fole vie
Ses pez tocher cum ceste fet,
(Il) m'est avis ke ceo est mesfet."
Jhesu, ki sout bien sa pensée,
52 Si l'ad issi areysoné:
"De l'oure ke entray vostre mesun
Jeo ne trovay ci nul hum
Ki me donast [ja] a mes peez
56 Euwe freide ne eschaufez,
E ceste femme me ad lavé
De chaudes lermes à plenté.
Dunk jeo vus di, ky plus ayme
60 Plus de lower par reson cleyme."
fol.92.v°.b. Lors se turna [dulce] Jhesu Crist
A la femme e [il] li dist:
"Pardonez vus sunt vos pechez,
Kar vostre fey vus ad sauvé."

---

44 de ses < MS. des. 46. esteit < MS fet.
54 MS. homme.
59 dunke < MS. dunc.

Ele s'en ala joyusement
Bien chaungé sudeynement.
De tut [ele] changea cele vie
68 Ke avant out mené en folie
E se dona de quer parfit
De suer e servir Jhesu Crist,
E pur l'amur k'ele out a li
72 De Jhesu Crist out bon amy.
Avynt un jour, cum il avint
Plusurs fez, ke [dulce] Jhesus vint
Od les deus sures herberger,
76 E Martha comence(a) a blamer
Sa sure Marie pur ceo ke siit
Oyer les paroles Jhesu Crist.
Par entente ke out desir
80 Ke ele ust eyde de servir.
Meis Jhesu pur li dunc parla
E aliurs sovent plus ke là,
E vers Simon le lep[e]rus
84 E vers Judas malicius,
Par tut pur li [il] allegea
E de blame [il] la sauva.
Son frer[e] mort e ja purri
88 Resuscita de mort par li,
Ki plusurs merveyles (a genz) cunta
De l'autre secle quant releva.

Tant en amur Marie crut
92 Vers Jhesu Crist ke ele ne fut
James a ese si ele ne ust
Sa dulce presence, ke tant li plust;
Pur ceo le suit de liu en liu
96 De sa presence pur estre pu,
E meynte fez ele purvit
A les desciples Jhesu Crist
(E) a li meymes e a les soens
100 Sustenance de ses biens.
Kant il mené fut a la mort
Ele li suyt en tristur fort,
fol.93.r°.a. Ha! la dolur ke ele mena
104 Kant vit morir ke tant ama.
Meis de ceo ke ele aveit oÿ
(Qu'il) relevereit, prist confort a ly,
E se mist a l'aube del jour
108 Al sepulcre le tierce jour,
Par unt ele out tele grace
(Ke ele) fut la primere ki vit sa face.
Jeo voile excepter sa dulce mere
112 Ke li fust de asez plus chere.
La Magdalene dunc diseit
A les desciples ke veu le aveit.

---

95 le < MS. ke.
101 il < MS. Jhesu.

Apres la ascensiun Nostre Sire
116 Tuz les seintes unt grant martire
Kar Jues e paens turmenterent
Kanque [dulce] Jhesu Crist amerent.
Marie e Martha unt vendu
120 Lur heritage pur Jhesu
Pur sustenir les cristiëns.
De ceo se greverent les paëns,
Dunc il les mistrent en exil
123a . . . . . .
124 E [en] une neif sanz vitayl
Sanz sigle e [sanz] governayl;
A la [grant] cité de Marsil
Sunt arivez sanz [nul] peril,
128 Ou il ne troverent homme tel
Ki lur [voult] prester un hostel.
En une mesone povre e nue
La compaÿe fut rescëue
132 Ki o Marie e od Martha
De cristiëns sunt venuz là.
Un jour aparceut (la) Magdaleyne
Une mesone pres tute pleyne
136 Des genz mescreanz ki feseient
Honur a [l dieu] en ki creayent.

---

117 MS. Par Jues e paens ki turmenterent.
129 voult prester < MS. prestat.

La Magdaleyne se mist là
E noblement [ele] les precha
140 De nostre fay la verité,
Dunt plusurs sunt enmerveylé
Ke nule femme sout si parler
Ke ses paroles percerent lur quer.
144 Dunt plusurs receurent devociun
fol.93.r°.b. E de lur trespas contriciun.
Ne fu (pas) mervaile si bien parleit
Cele bouche ke avant tocheit
148 Les pez celi qui est funteyne
De grace e [de] sen tut pleyne.
Lors vynt un prince de la tere
Od sa femme pur grace quere
152 De lur Maumez par grant priere
Si pussent par els enfant aver.
La Magdaleyne les ad repris
Ke lur esperance aveient mis
156 En un trounc [ki fut] sourd e mort
Ki fere ne put a nul confort.
Pus apres, une [autre] nute,
La Magdaleyne aparute
160 En avisiun a cele dame
Si [ceo] l[i] ad dit: "Dame, dame,

---

137 MS. Maumez.

Les sergeanz Dieu sunt en destresce
E vus avez trop de richesce.
164 A vostre baron par mey dirrez
Ke il nus ayde · ne obliez."
Par ubliance point ne lessa
Meis a son baron dire ne osa.
168 L'autre nute apres suant
Vint Magdaleyne, cum fit avant.
E autre fez la comanda
Meis ele de pour uncore lessa.
172 [E] pus apres la tierce nute
A l'un e l'autre aparute
Od si lusant e ardant vout
Ke a l'un e l'autre avis fut
176 Ke la mesun fut alumée
Del regard k'e[le] ad gardé.
"Coment, dit ele, vus malurez,
De famine perir nus suffrez?
180 Jeo ay en ma companye
Hommes e femmes de bone vie
Ki unt defaute de manger
E de mesun ou herberger,

---

161 MS. Si l'ad dit.
165 In the MS. there is a space, and a dot after ayde

184 E vus ki servez (a) Sathanas
Sanz mal ne eschaperez pas
Si vus ne aydez as bosingnous
fol.93.v°.a. Ke avez de biens asez e plus."
188 Le prince dunc e sa compaygne
Ki vers les autres aveient haygne
De fin[e] pour se leverent
E de lur biens les donerent,
192 Les purvirent où herberger
E les sustindrent en mester.
Pus vynt le prince en un liu
Où Marie precha de Jhesu
196 E prist tesmoyne de Seint Pere
Ke la resone fut bone e clere.
Le prince dunc a Marie dit:
"[Ore] si par vostre Jhesu Crist
200 E par vus e [par] vostre fey
A ma compaygne e a mey
Pussez fere de grace tant
Ke nus ussum [unk] un enfant
204 Jeo crerey bien vostre dit
E me durrey a Jhesu Crist."

---

187 ke < MS. ki.
202 pussez < MS. pusset.

"Pur ceo, dit ele, n'ert pas lessé,
E vus le averez en verité."
208 La dame conceust tost apres
E engrossit par cel[i] fes.
Dunc volt le prince a Rome aler
A Seint Pere od li parler.
212 Sa femme dit ke of li irreyt
E il [li] dit k'e[le] noun freyt,
Pur ceo ke fut en tel estat
Ne voleyt pas ke travaylat
216 Pur les cheänces de la mer,
Meis pur rien ne volt demorer.
Dieu le voleit, sanz nule fayle,
Ceo mustra bien par mervayle.
220 Le prince dunk[e] se purvit
De une neif, e leynz se mist.
En cele mere [leve] sourd tempeste
Si trefort ke [tres] tuz areste.
224 Bien quiderent tuz la mort,
E la dame par descomfort
Avant son [pleyn] tens enfanta
E sanz ayde morut là.
228 Son baron [dunc] si grant dol prist
fol.93.v°.b. Ke de li mesmes force ne fist.
"Allas, dit il, [vus] Magdaleyne
Pur quey me estes si vileyne,

---

220 dunke < MS. dunc.

232 A quey venistes en nostre tere
Pur cele grevance a mey fere?
Jeo quidey bien ke bon fut
Vostre consayl qui me desceut."
236 Le mestre dunc de cele neif
Tele pleynte prist [mult] a gref,
"Deliverez la neif del cors,
Ja sumes, dit-il, par li touz morz."
240 Son baron dunk[e] par prier
E par larges don[ne]s doner
Fist le mestre [le neif] aprocher
A un montaygne enclos en mer;
244 En une cave le cors cocha
De son mantelle coverit la,
Entre ses braces mist l'enfant
E s'en ala od dolur grant.
248 A Rome vynt, e là trova
Le apostle Peres, e li cunta
De chief en autre tut le cas,
E Peres le mist en tel solasce:
252 "Vus troverez, dit il, (la) Magdaleyne
En sa parole mult certeyne,
A bon[e] oure fustes née
Ke vus avez od li parlé.

---

238 MS. Deliverez dit-il la neif del cors
Ja sumes par li touz mors.

256 Ne vos dotez de nule rien
(Il) vus avendra par li mult bien."
Seint Pere le fit demorer
Deus ans ove li [tut] enteer
260 En plusurs luus le amena
Où Jhesu Crist en tere ala,
(E) là où Jhesu al ciel munta
E muz de merveyles li cunta.
264 E en la fey bien le afferma
A chief de deus anz (son) congé prist,
Vers son païs en tere se mist
Aprocher volsit la montaygne
268 Où jut le cors [de] sa compaygne:
Un enfant vit [il là] juer
Od petites peres de la mer,
fol.94.r°.a. [E] kan l'enfant vit cele gent
272 Vers mount s'en ala sanz atent,
(De) suz la mantele sa mere se mist
Où son pere le trove, e dit:
"Ha! la dulce [Marie] Magdaleyne
276 Ke avant apellay la vileyne,
Vus avez nurri mon enfant,
Ore vus pri, me facez tant

---

259 ove < MS. od.
267 volsit < MS. voult.

Ke ma compaygne puse aver
280 De qui le cors git ci enteer."
La dame getta un suspir,
Et se leva cum de dormir:
"Où est ore la Magdaleyne
284 Ke par montayne e par pleyne
En chescun liu me ad mené
Par tut où vus avez esté,
Meme le jour en chescun liu
288 Où vus esteiez jeo i fu,
E ceo ke Peres vus ad cunté
La Magdaleyne me ad mustré."
E teles enseignes li ad dit
292 Ke estre ne put cuntredit.
Le prince dunc meyntenant
Od sa femme e son enfeant
Par mer se mistrent vers Marsil,
296 A mesone vindrent sanz peril,
Troverent Marie en prechant.
A tere se mistrent en genuilant,
La mercierent de la bonté
300 E a tut le puple le unt cunté.
Par tant les genz sunt convertuz,
Les uns de jours, les autres de nuz,

E cels ne lesserent pur nuls mises
304 Par (tut) le pays de fere eglises.
Là fut Lazer esvesque eslu
De tut le puple, e si le fu.
Pus out Marie les somons
308 Ke ele alast od ses compaynons
A une vile ke est apellé
Aquense, la [mult] grant cité,
Pur convertir [tute] la gent là
312 E l'unt fet cum Dieu comanda,
fol.94.r°.b. E là fut evesque ordiné
Maximiun ki fut apellé.
La Magdaleyne apres cel tens
316 Fist ordiner des cristiens
Les uns ki saveint sermoner
K'il entendisent a cel mester
E tute soule se mist avant
320 Où nul homme fut habitant.
Mult loinz de gent en un desert
A grant penance là se aërd
En une roche dure e halte
324 Ou ele suffrit grant defaute
De chescun solace corporel
Meis ele aveit solace del ciel.

---

326 MS. Meis Dieus la enveia solace del ciel.

[Kar] chescun jour ~~solace del ciel~~ deske sa mort.

328 Dieu le enveia tel confort

Ke les ang[e] les la leverent

En cors en alme e porterent

Si hault en l'eyr ke ele ad öye

332 Del ciel la dulce melodye,

[E] chescun jour fut si portée

Par les angles, e reportée,

De ceo receust (ele) si grant dulceur

336 Ke autre viande n'out, nute ne jour.

Trent anz demora en tele vie

Tut sustenu par melodie.

Avynt issi que un chapelyn

340 Qui out la grace Dieu a mayn

A douze karanteynes de li

Prist son recet, e Dieus a li

Un jour mustra la verité,

344 Coment Marie fut ci levée.

Ou (ele) descendit bien aparceut

Meis il ne saveit ke ele fut.

Landreit se mist et (grant) aprocheit

348 Le get de une pere ou ele maneit,

Pur nule rien n'out poer

Plus [en] avant de aprocher.

[E] lors se mist [il] a genulz

352 E tendrement plurut des eouz,

E en plorant [li] dit issi:
"Vus creature ke manez ci
fol.94.v°.a. De ki ay veu la bele veue
356 Ne despisez [pas] ma venue,
Tele veue jeo ne use veu
Si a Dieu [ceo] ust desplu."
Dunk[e] li dist la Magdaleyne
360 En halte voyce de dulceur pleyne:
"Homme Dieu, ore aprochez
E sanz veüe od mey parlez;
Oytes unkes de cele Marie
364 Ke jadis mena si fole vie?"
"Hoy, fet l'autre, en Seint Evangele
Ay jeo oÿ bien de cele."
"Jeo la su, ceo dit ele,
368 Vers Dieus primes [fu] mult delele.
Ore ay demoré ci trent anz
De fere amendes par penance,
Où me ad mustré tel amour
372 [K]e il me ad pu chescun jour.
De melodye celestiën.
Ore ne lessez pur nule rien
Ke vus ne alez a la cité
376 Ke Aquens[e] est apellé

---

359 Dunke > MS. dunc.

(E) dites a Maximiun ke est en vie
L'evesque, ke Dieu le benye,
Ke a mey vengne, sanz targer,
380 Od le cors Dieu ke tant ay cher,
E ke il me aporte un drap of li,
Pur moy coverir, jeo le pri."
Quant la novele a li vynt
384 Il le fit [pur li] tut issint,
Od prestres e clers est là venu,
Entre les angles il soul l'ad veu
Un poy de tere elevée,
388 Plus (pres) aprocher ne fut osée
Pur la beauté ke vit en li
Cler cum soleil entur midi.
Lors se turne Marie a li
392 Si li dist [ele] tut dreit issi:
"Beal duce pere, aprochez,
De vus estey jeo baptisez,
Le cors Dieu [dunke] me donez
396 Ke jeo ay tant desirez."
fol.94.v°.b. Lors a tere [ele] descendi
En genuillant devant li
[E] en plurant mult tendrement
400 Resceüt dunc le sacrement.

---

377 Ke < MS. ki.
399 MS. tendement

Al ciel s'en va son espirit
E del [seint] cors ki la remist
Si dulce odur est issu
404 Ke unkes tel[e] n'unt sentu,
E durra bien cel[e] odours
A cels qui vyndrent par set jours.
[E] kant l'evesque s'en ala
408 Le [seint] cors od li amena,
A la cité qu'est dit Aquense
E l'entera od grant reverence,
E pres de cele Magdaleyne
412 [Il] ordena son cors demeyne
Apres sa morte de gisir
E li prodomme out son desir.
Pus avynt ke un grant segnour
416 Deus cent ans apres cel[i] jour
En autre pays une abeye fist
Al honur [dulce] Jhesu Crist.
Par celi sire, e par le abbé
420 Un moygne de lenz fu mandé
A la cité où ele jut
D'enporter les os, s'il [le] put.
Le moigne e sa companie
424 Troverent ke la payenerie

---

401 son < MS. l'
411 ⁊ pres de

Avei[e]nt destut la cité
Où [Magdaleyne] fut enteré.
Il aveient poür de aprocher
428 Le seintim cors d[e] enporter.
La Magdaleyne une nute
En avisiun le aparute,
[E][ele] li dit qu'il aprochast
432 [E][ke] son cors d'elluc portast.
Le cors unt pris, e returnez
Sont vers mesone mult heytez.
A demy lue de lur mesun
436 En contre els vynt processiun
Od grant honur l'unt resceü
E enteré en noble liu,
fol.95.r°.a. En Ciliacense, en cele abeye
440 Vers où plusurs funt lur veye,
Pur aver ayde par cele seinte
E Dieu l'ad fet, a meynt e meynte.
Entre les autres un chevaler
444 En pelrinage soleit aler
Chescun an [ala] de custoume,
[E] aveynt issi ke cel homme

---

426 Magdaleyne < MS. ele.

Sanz confessiun sodeynement
448 Fut occis de [la] male gent,
[E] ses parenz e ses amis
La Magdaleyne unt repris
K'ele suffrit son pelerin
452 Sanz confessiun prendre fin.
Sur la bere où fut coché
Devant els tuz [il] ad prié
Ke il ut tantost confessiun.
456 Les autres unt merveyle de ceo soun
fol.95.r°.b. Loere[nt] Dieu e la Marie
Ke fit al mort tel[e] aÿe.
(Il) fu confes e acomuné
460 E repentant de son peché,
E sanz plus en vie demorer
A Dieu passa sanz retourner.
Un autre miracle vus dirray
464 Ke en [mon] latin trové ay.
Une neif [fu] tut pleyn de genz,
Furent [tuz] periz par grant venz,
Meis une femme ke fut enceynte
468 E des undes ja tute ateynte
Fist tel vou a l[a] Magdaleyne
Si à tere put venir seyne

---

450 MS. le a
468 des < MS. de les.
469 a la < MS. al

Ke son enfant li donereit
472 Pur li servir, e dunc veneit
Une dame meyntenant
Mult tres bele e avenant,
Par le menton si [ele] l'ad pris
476 E salvement a tere mis.
La femme pus tint covenant
A la dame de son enfant,
Moygne le fist en cele abeye
480 Pur li servir tute sa vye.
fol.95.r°.b. Ne my soul a li mes a plusurs
La Magdaleyne ad fet sucours,
Si jeo meyse en cest escrit
484 Chescun miracle ke le latin dit
Par long demure en lisant
As perceouses serreit trop pesant,
Kar les perceouses bien se avisent
488 Cumbien dure, avant ke lisent,
[E] s'il est court il unt delit,
[E] s'il est long, l'unt en despit,
E lisent tut par fin enu,
492 E perdent louer de grant vertu.
Meis jeo prie Marie la dulce
Ke sa bonté point ne [me] grouce

---

486 MS. Les perceouses serreient trop pesant

De ayder Bozun en son mester
496 Ki sa vie voult translater,
Ke gent la pussent plus amer,
E del lire merit aver.
Pur cels qui de quer öyrunt
500 Ceste vie, ou la lirrunt
Jeo pri la dulce Magdaleyne
Ke salvez seient de enfernal peyne
E a la joye pussent venir
504 Où les Seintes unt lur desir. Amen.

LA VIE SEINTE MARGARETE.

Vus [tuz] qui avez desirance
Des mals [de] aver allegeance
Vus donez a lire volentiers
4 Ou de oyer de bon quers.
La vie Seinte Margarete
Ki prist le noun de Margarite,
Ceo est une pere preciouse
8 Blanche e petite, e vertuouse,
Dunt ele out bien le noun
De Margarete par cele resun
Ke Blanche esteit par chasteté,
12 E petite par humilité.
E vertuouse en treble manere
Cum treis vertuz [si] ad la pere:
Vertu [ad] pur sanc estancher,
16 Vertu encuntre passion de quer,
E vertu ke le espirit
Mult comfort [ces] dit le escrit.
fol 95. v°. a. De asez plus fu Margarete
20 Virtuouse ke Margarite,
(Le) sanc estanchea de parenté
Kant fit encuntre lur volenté,
Le honur del secle ad despisé
24 E fut pur Dieu martirizé.
E'autre vertu, k'ele assuagea
Dolur de meint quer kant (ele) pria
Pur cels e celes ki sunt penez
28 Ke par (sa) priere seient allegiez.

La tierce vertue ad tel pris
Ke mult comfort nos espiriz
Kan une femme tendre e frele
Tels mals suffrit sanz [nule] querele,
Ceo nus deit bien conforter
En grevance confort aver.
Ore avez oÿ le noun
De Margarete e la resun,
Ore escoutez sa bone vie
Bien menée et bien finie.
Theodos son pere out noun.
Un segnur de [mult] grant renoun
Patriarke de les paens est,
Ki mult hay les cristiens,
En Antioche fu manant.
Li sire baillia cest[e] enfant
Margarete sa chere gemme
De [la] nurer a une femme
Ke cristiene esteyt privée
E ceste enfante ad baptizé.
Kant ele fut bien aprise
E de l'amour [de] Dieu supprise
Par humblesce ne tint pas vice
De estre servante sa nurice.
Un jour ala od ses compaynes
A chanz [pur] garder ses ouwayles,
Par la passa Olibrius,
Vers les cristiens mult irrons
Aparceut ceste ke fut si bele,
[E] lors sa gent a li apele:

"Si ceste seit de bon lynige
60 Jeo la prenderay en mariage
fol 95 v° b. E si noun [dunk] ele serra
Na concubyne; ore alez là
E a force si la pernez
64 E a mon hostel tost la amenez."
Olibrius la aresona,
De son estat (e) tut demanda.
La pucele dunc respondi.
68 A celi tyrant dit issi:
"Jeo, su de noble sanc estret
E Margarete mon noun si est,
(E) cristiëne su pur verité
72 Ore vus ay jeo tut counté."
L'autre [li] dit: Vostre visage
Vus mustre bien de haut parage,
E vostre noun fu bien doné
76 A pere preciouse comparé.
La tierce chose ke avez dit,
Ke vus creez en Jhesu Crist,
Celi ke fu si malmené
80 Ne afert pas a vostre lignée."
"Certes," dit ele, "ceo fu pur nous
Ne mye pur li morut li douz,
A mort se mist, de mort releva
84 E par sa mort nus delivera
De morte durable, e nus rachata
(La) vie estable ke tuz jours dura."
Li tyrant fu dunc coruscé,
88 A la prison la ad enveyée

Où ele pria Nostre Segnour
Mult tendrement de [fere] socour,
Ke par le enmy ne fu vencue,
92 E sa requeste li fu tendue.
Lendemayn [ele] fu remandée
E (il) li fu dit en verité,
"Si guerpir volez (la) cristienetée
96 Richement serrez marié
E si noun, [ore] vus sentirez
Asez de paynes, ceo sachez."
"Jeo su," dit ele, mariée
100 A li qui pere n'ad en poesté,
Pur sa amour jeo ne face
Nule force de vostre manace."
fol 96. r°.a. La pucele fu dunc penduee
104 En [mye] un engin tute nuee
De groses verges dure batue,
Etant de sanc fu espandue
Ke li tyrant [dunc] pur pitée
108 Sa face de li ad tournée.
Les tourmentours diserent a li:
"Margarete, eez merci
De vostre beauté, coreez
112 Nostre conseil, e vus sauvez."
"Vus estes," dit ele, "conseilers
A seintes almes contrariers,

---

96. serrez < Ms. serret.

Vus conseillez pur bref solace
116 Ke jeo me mette en long allas,
Ceo est dreite vie de cristiene
En ceste vie endurer peyne."
(Lors) fu avalée e (mis) en prison
120 En orbeysoun fit creyson,
fol 96. r. °.b. E dit a Dieu: "Sir, jeo vus pri
Mustrez moy [noun] mon enemi,
Ke vere le puse apertement
124 Ki me procure tel tourment."
Lors apparut en la prison
Un trop hidus e fiers dragon,
De sa bouche issit tel feu
128 Ke (la) où lumer avant ne fu
Chescun angle de la meyson
Ele pout vere [par] cel dragon
Lors fit ele singne de la croice,
132 E pria Dieu de haute voice
K'il la sauvast de l'enemi,
E le dragoun se mist a li,
Overit la bouche, la trangluta,
136 Mes par la croice il creva
Seyns e heytée ele se leva
E Jhesu Crist mult mercia.

---

130 MS. Ele pout vere • cel dragon•
136 MS. le dragon creva.

Le diable se turna en autre forme,
140 En figure de un neir homme,
Pur li deceyvre e grever,
Mes kant [ele] out fet sa prier
La pucele a li se mett,
144 E de sa main a tere le gett.
fol 96. r°.b. E on pee destre li mit au col
E dit "(Vus) cheitif orgulus fol,
Fetes ore ceo ke poez."
148 Le diable crie, "Dame, cessez,
Jeo su vencu par une femme
Margarete, la chere gemme,
Si jeo fuse par homme vencu
152 Ne fuse] pas tant confundu,
Mes hount me perce la froncele
Kant vencu su par femme freele.
Votre pere me fu [mult] chere,
156 E mult [jeo] amay vostre mere,
E vus me avez de tut honi."
E la pucele dit a li :
fol 96. v°.a. "Pur quei estes [vus] si entour
160 A cristiens de fere dolour?"
"De nature [su] corrumpu,
Vers cristiens jeo su esmeu
Peyse a nous k'il serrunt, dimes,
164 En la joye ke nus perdimes
Pur ceo ne avums autre feste
Fors a cristiens fere moleste.

Le roy vaylant e li [grant] os

168. [De] Salomon aveit enclos
Sanz numbre de nostre companye
En un vessel tutte la vie.
Apres sa mort les genz quiderent
172 Trover tresor, (e) le debriserent,
[E] nos compaynons eschaperent,
E meynt homme pus [il] greverent."
(E) Margarete li ad demandé:
176 "Ke est vostre noun, vus maufé?"
„Beltisco, dit il, su nomée
Ki meynte alme ay encombre,
Ki grever ne puse en veylant
180 J'es les greve en dormant,
E nomément cels ke ne unt
De la croice le singne en front."
La pucele dunc le comanda
184 En desert, e [le] conjura
Ke de cele cure en avant
Homme ne grevat, femme ne enfant.
fol 96. v°.a. Lors apparut [dulce] Jhesu Crist
188 E tutte la mesone resplendit,
La conforta de ben promes
Ke a li vendreit a son deces.
Li tyrant pus la fit maunder
192 Par devant li, e demander
Si ele fut en volente
De fere ceo k'il ont moneste.

---

190 MS. Ke ele vendreit a li a son deces.

Ele respondit, (jeo) su afermée
196 En l'amour (celi) ki me ad amée."
Le tirant fit dunkes empler
Un vessel grant de eume cler
E peez e meyns la fit lier
200 E parfount laienz [fit] getter.
De totes parz les genz [dunc] vindrent
Plusurs de eus [pur] fousse tendrent
Ke terremute vint si grant
204 Ke mi ne fit beau semblant.
Les liens dount [ele] fut liée
Par sa priere sunt debrisé,
Seyne e saufe s'en issit
208 Par la vertu [de] Jhesu Crist
Li tirant dunc fet sez comanz
Mettre entour li tisons ordanz,
La chare li comence de broyler
212 E la pucele [de] Dieu loer;
"Sir," dit ele, "la chare seit ars
Ke l'alme ne eyt mal d'autre parz."
[E] Kant ke furent là present
216 Se mervaylerent durement
Ke homme ne femme pout suffrir
En tant de maners fort martir.
Une columbe se est presenté
E une coronne l'ad portée,
A li pala, e [a] li dit:

---

197 dunkes] MS dunc.

"Vus estes sauvé par Jhesu Crist.
Il vus maund [par may] doucement
224 La courte de ciel vus attent
Vus estes pucele honurée
De touz les seintz de ciel amée."
Kant ceste novele fut pupplié
228 Sount convertuz a cristiente
fol 96. v° b. Cink mil hommes e bien plus
Ke furent descolez pur Dieu (tres) tuz.
Le prince dounc fu poürus
232 Ke de son puple perdreit plus,
[E] tantost [il] fit commander
Seynte Margarete decoler.
Kant la pucele vint a chanz
236 Dieus envea tele chéance
Ke celi Malcus appellé
Par ki [ele] serreit décolée
Vit Jhesu en humanité,
240 (E) dit: "par moy ne serrez tué."
"Si vus," dit ele, "le avez veü
fol 97. r°.a. Me grantez ore en cest leu
Un poy de tens en oreyson,
244 E pus me averez a baundon."
Ele dunc a genuz se mist
E dit issi a Jhesu Crist:
"Jeo vus pri pur celi e cele
248 Ke en angusse a moy apele
[Ke] par vus seit [tost] allégée
Jeo le vus pri pur amisté.

E [tuz] cels ki escriverunt
252 Ou oÿrunt ou [ki] lirrunt
[Tutes] mes gestes en Seint Lyvre
De mal de pechié seient delyvre.
E [jeo pri k'] a cele meysone
256 Ou serra [ja] ma passione
Leû par grant devocion
Donez cele beneÿzon
Ke le meufé n'eyt [ja] pouer
260 Homme ni femme lenz encumbrer;
Ne [ke] la femme travaylant
Ne seyt encumbré de l'enfant
Ne lenz ne seyt [nul] enfant né
264 Par le diable encumbré
Ne evugle ne sourd ne muet
Ne clop ne bozzou ne deget;
(E) celi ki serra en prison
268 Tut seit [ore] par mesprison
E face lire ma passion
[Ke] par vus eyt remission
fol 97. r°.a. Nus sumes [tres] touz pecheours
270 E vus [estes] pleyn de grant dulceours."
Kant la virgine out parfet
Sa priere, descendu est
Une blanche columbe o une croice
276 Of li parla de aperte voyce:
"Margarete, la benurée
Vostre priere vus est grantee
Pur ceo ke pensastes de pecheours
280 En vos anguses de dolours

265. MS. Clop ne sourd ne muet
266. MS. ne evugle ne bozzou ne deget.

Dieu vus grante par ses dulceours
[Tutes] vos priers a tuz jours.
Cels ki averunt la douce estorie
284 De vostre passion la memorie
De mals averunt allegeaunce
Si ne seit pur lur mescheance.
Dieu vus maunde ke en chescun leu
288 Ke de pechié n'est corrumpu
Si vostre passion i seyt leu
En chescun mal lur ert escu."
La Margarete fu joyouse
292. De ceste novele delitouse,
(E) dit a celi Malcus nomé:
"Jeo pri ke tost sei décolée,".
"Jeo," dit il, ne voyle Dieus,
296 Un mescreant ke ay veu Dieus
E ses angeles entour vus
Ke jeo meyse mayn en vus."
"Si vus ne mettez mayn en moy
300 Parte de ciel ne averez o moy."
E meyntenant leve il l'espé
A un soul coup la ad decolé.
Ceo ke avint de celi mal quyn
304 Jeo ne ay pas trové en (mon) latin,
Ke fit teu fet apres la vuewe
Meis par celi pleyne de vertuwe
Jeo crey [bien] k'il pryt bon fin
308 Me (ke) trové ne seyt en latin.

---

296 ay veu < MS. vy.

Kant la pucele fut décolée
Les angels unt l'alme enporté
O melodie grant démené,
312 E avant ke fut enterrée
fol 97 r° b. Touz les malades ki la vendrent
A lour rescet seyns [en] revindrent.
(Dunt) plusurs paëns sunt convertuz
316 (A Dieu) par mustrance de tant de vertuz.
A cele oure esteyent oÿ
Les dyables (en l'eyr) ki deseyent issi
"Le pussant Dieu des cristiëns
320 Ad en gette de nos liëns
Par ceste femme, nostre preye,
Ore, alum, alum, nostre veye."
Margarete ore pensez
324 De moy, cheytif, ke ay translatez
Vostre vie e vostre passion
Ke Dieu me grante sauvacion,
E a touz cels ke cest escrit
328 Oerunt ou lirrunt o delit,
Ceo est le covenant avant fet,
Ore seit gardé, s'il vus plet. Amen.

LA VIE SEINT MARTHA

Ben segneurs, [vus] ki delitez
Noveles oyer de estrangetez,
Escotez cea, e vus dirray
4 Bele chose ke trové ay
En la vie Seinte Martha,
Ke sovent Jhesu herbergea
Tant cum ala [ici] en tere
8 Cum vus avez oÿ retrere
Sire fut son pere nome
E sa mere Dame Eukaye
Son pere out en sa baillye
12 Maritinia e Sirie
[Kar] duk esteit, estreit de reys,
Chivaler noble e curteys.
Martha par sa mere aveit
16 Bele chose, dount [li] vineyt
La vile ke out noun Bethanie
E de Jerusalem une partie
Femme esteit bon avisée
20 Unkes [] ne fut [ele] esposée
Ne ke l'en sache folie ne fit
De son cors par [mult] foul delit.
Kant Jhesu passa par pays

3 MS. Bele chose, Ke trové ay,
6 Escotez cea e vus dirray

97. v°. 24. Nostre Segnour illuc ad pris
Son hostel, ke fut prest tut dis
Kant autres li fescient escundis.
Un jour le servi cum (fit) sovent
28 Sa sure reprist egrement
Ke ayder ne vout, mes se assit
(Pur) oyer les paroles Jhesu Crist
Par la resone ke li fut vis
32 Ke Jhesu esteit de teu pris
Ke tut le mound a cel[i] sire
Trop poy serreit de bien servire.
Apres l'ascencion nostre Segnour
36 Furent eles en grant dolur
Par jeues e paens malurez
Ke les desciples unt tourmentez.
[Seinte] Martha dunc e sa sure
40 Furent mys[pre] maugré loure,
En une neif sanz [nul] vitayl
E sanz sigle e gouvernayl.
En cele neif fu ausi mys
44 Un seint homme de [mult] grant pris
De ki eles furent baptiziz
Maximyn [ki] fut appellez,
E autres plusurs bones genz
48 En cele neif sunt [tuz] mysenz
La grace Dieu, sanz nul peril,
Les amen a [dunk] en Marsil,
La demorerent en cel[i] leu

---

51. demorerent) MS. demurent.

52 Ou mouz de genz unt convertu
A la fay de Seinte Eglise
Par seinte vie e bone aprise
E nostre livre nus ad counte
56 Ke Martha fut mult renome
Lang aveyt de bien parler
E bele grace de bien prechier
Avint issi ke un dragun
60 Ke trop fu hidous et feloun
Esteit manant en cele tere,
Unk de tel ne oy retrere.
L'une partie del gragoun
64 Apparut beste, l'autre, pessoun,
Les denz aveit [il] moult akuz
fol 97. v° b. E granz e longes e crokuz
Le cors aveit plus gros ke buf
68 (Trop) poy li [erst] ~~serreit~~ au diner un uf,
La feente k'il getta par derere
Fu si ardant e [fu] si fere
Ke par chaline ardereit
72 Quele chose ke touchereit,
Plus loung esteit ke nul chival,
E cele beste fit tant de mal
Ke homme ne oseit par li passer
Ne [my] par tere ne par mer.
Kant il vout, par tere ala
E homme e femme devora,
E kant il vout, il saveit estre
80 Dans les euwes pur mal encrestre,
Les nefes chargez reversa

68. erst < hs serait

E plusurs genz a morte livera.
Kant Martha la chose oyt
De male remedi les promist.
Martha vint, le dragoun trova
En un boys ou il devora
Un homme vif, si le mangea.
E meintenant li fit Martha
De euwe beneite environner
E une croice a li mustrer.
Kant cele beste tant malet
(La) vertu sentit de l'euwe benet
E [kant] devant li vit la croice
Lors getta une hidouse voyce,
E se suffrit par femme lier
Ke soleit (avant) la gent devorer.
La femme le tint en sa ceinture
Tant cum la gent li curent sure
Les unes de lance, les autres de pere
Si unt occis li malveis lere.
[E] Tarascur fut appellée
Celi malveis en la countrée.
Lors fu Martha mult alosée
E Dieu par li plus honurée.
Un jour avint ke estut Martha
Sur la rive, a genz precha;
De l'antre part [de la] river

107. MS. D'autre part ele river

fol 98. r°. a. 108) Si estut [ore] un bacheler
Si out desir pur meuz oyer
Les paroles ke oÿt precher,
Il entendist qu'il sout neger
112 E [il] se mit en la river
Par cas escheit ke fut nehé
E lendemain le cors trové
Ses amys venent o le cors
116. En plurant prient Martha lors.
(Ke) sicum mort fut par enchesun
Ke voleit oyer le sermun,
Ke par li fut resuscité
120 Par ki [il] fut avant nee.
A la priere de cele gent
Ele se assentit humblement,
A la tere en croice se mist
124 E parla si vers Jhesu Crist:
"Tres cher Segnour, douce Jhesu,
Ki en mon hostel ay resceu
E tant sovent [ay] herbergee,
128 Jeo vus pri, pur le amyté
Ke a cel oure me mustrastes
Kant mon pere resuscitastes
De morte en vie le quart jour
132 Kant [il] fut [tut] pleyn de puour
Ki la multitude de ceste gens,
Dount tut le plusurs sount paëns,
Pusent guerpir lour fause ley

118, oyer ≺ MS. aver oÿ.

136 E crere fermement ceo ke crey."
[Seinte] Martha dunc se leva
e la mort [ele] s'en ala
Par la mayn ele [dunc] le prist
140 "Levez", dit ele, e a son dit
Le mort en vie releva
E de baptem [il] les pria.
Plusurs genz ke unt ceo veü
144 A la fay sount [tuz] converteu.
Dunc fit Martha une meson
En la bois ou fut le dragon,
Atret a li femmes plusurs
148 De bele manere, de bon mours,
E par mult grant devocion
Establit la religion,
La [ele] se tint en oreison
152 E kant ele vit ke fut seson
Se mit en paÿs pur precher
Pur les almes a Dieu gaygner.
A son retourner a meson
156 Se dona tut a oreyson,
Son cors pena pur [mult] veyeller
E ses oÿz par mult lermer,
(E) char ne peisson ne vout manger
160 Ne gres ne blaunk ne vout toucher
Ne vins ne cidre ne vout guster
E sur nuwe tere vout reposer
Cent fez la nute mit a fere
164 Sec genuz a Dieu pur requere
Pur le puple k'il eit merci
Ke pur (lur) pechez ne fusent pere.

Un image fit de Jhesu Crist

168 En tele semblance cum ele le vist
Alant en tere, e si vestu.
Kanque tocha resceut vertu.
Ses compaygnes mult bien aprist
172 De quer servir [dulce] Jhesu Crist.
Ceste dame bone e sage
Kant ele vint a grant [e]age
Par Dieu fu garni kant moreit
176 Un an avant k'ele passeit.
[E] tut cel an la fevre out
Maladie ke mult la grevout,
En cors le greva, ne moye en quer
180 Pur la esperance de bon lomer.
Une semayne avant ke passa
Une veuwe Dieu la mustra
Dount ele fu mult solascée,
184 L'alme sa sure, cum fut menée
De cest mound a joy e sovereyne,
La douce Marie Magdelyne
En companie aungeline.
188 Lors dit [Seinte] Martha la begyne
A cele alme ke vist passer
Plus lusant ke esteyle cler:
"Ore hastez vus a nostre Mestre
192 Ke en mon hostel solez pestre."
Kant [Seinte] Martha vit aprocher
L'oure ke deveit de ci passer
Appella ses sures e les dit:
196 De tute parz entour son lit

194. L'oure > MS. Le tens
196 MS. Ke feseient alumer entour son lit
197. De tute parz les chandayles

Ke fisent alumer les chandayles
E se tenisent la nute en veylles.
Apres la mynute les veyllanz
200 Furent trovez [tutes] en dormanz;
Les debles vindrent, e unt esteint
Tute la lumere, ke rien remeint,
E se mustrerent devant son lit
204 Lors Seinte Martha à Jhesu dit:
"Tres cher Segnour, e bele host
Ceste veüwe de moy host
Jeo vey devant mey les maufez
208 Ke unt escrit [tuz] mes pechez,
Ne suffrez pas ke hidur blesce
Le quer de vostre chere hostesce."
Lors vint sa sure la Maudeleyne
212 Ke morut meme cele someyne,
Lumere of li apporta
E (tute) la mesone enlumina.
Les deables (s'en) alerent en tenebrur
216 (E) Martha parla a sa sorour
E sa sure o li parla
E chescune d'autre joye en a.
A ceo s'en veint li rey de cyel
220. E la lit une parole teyl:
"Ma chere hostesce, ore venez,
Là où jeo fu vus [[redacted]] serrez,
Tu m'as resceu en ton hostel.
224 (E) jeo vus rescayverei en mon ceel,
E cels ki de ayde vus prierunt
Par vostre requeste le troverunt."

223 MS. Vus me avez resceu en ton hostel.

[Seinte] Martha dunc se fit porter
228 Dehors la mesone, e (la) cocher
Sur les cendres en tere neuwe
Ke vers le ceel ut la veüwe,
Devant li fit la croice tenir
232 A Jhesu dit, o grant suspir:
"Resceyvez, Sir, vostre hostesce
fol 98. v°. b. Ke dolour mes [mon quer] ne blesce."
[Seinte] Martha dunc devant li fit
236 Lire la passion Jhesu Crist,
Kant vint al pas ou [le livre] dit
Ke Jhesu rendit l'espirit,
"In manus tuas" etcetera
240 La seinte femme devia
Ceo fu (le) samadi, e lendemeyn
Un eveska, Fronto, le dymeyn,
Chanta sa messe en la citée
244 Pantagorit ke est appellé,
[E] Mult loinz de cele meson
En une autre regioun
Le eveske sit revestu
248 Tant cum le epistle esteit lu
Vynt nostre Segnur Jhesu Crist,
A cet eveske, e li dit:
"Venez, Fronto, mon cher amy,

---

234 MS. Ke dolour mes ne me blesce.
237 MS. Al pas ou il dit

Vus vendrez o moy ou (jeo) vus dy,
Ma chere hostesse, ke me resceut.
254 Si est passee [] ceste mute
A joye ke ne avera finement,
Nus serrons al enterement."
E meintenant le eveske fut
258. A cele meson ou Martha geut,
En la mesone de Tarascur
Où ele purvit son sejour
Le office feseyent enterement,
262 E a celi [] enterement
Tel honour [ore] Dieu la fit
Ke de ses mayns en tere la mit
A ceo vus vynt un bacheler,
266 (E) comence Jhesu a resoner:
"Ke estes vus," ceo dit il,
"Le plus bel ke ay veü de myl."
Jhesu ne [li] respondit mot,
270 Un petit livre li desclot
De bele lettre escrit tut pleyn
Si, la [li] baylla en sa mayn.
L'autre [le] tourne ceo e la
274 E autre parole ne trova
Fors un soul vers [mult] benuré
fol 99. r°.a. Par tut le livre reherce:
"Ma chere hostesse leel e estable
278 En memoyre serra par durable
James ne horra si bien noun
Ne ja ne verra si joye noun."

E kant le clerc out leu l'escrit
282 ~~Quel~~ Nul homme entour li [ne] vit.
Retournum ore a la citée
Dount le eveske fut amené;
Kant le clerc le epistle out leu
286 E la sequence chanté fu
Le eveske sit en son lu
Pres del auter [tut] revestu.
Le deken quidout qu'il dormist
290 Dunc une pece le suffrit,
Mais pur le puple ke le attendi
Le deken se mit [tut] dreil a li
E dit, "Jube, domine, benedicere"
294 Pur le evangel (ke fut) assingné.
"Coment," dit il, "ke avez fet,
Vus me avez hasté ceo, maufet,
Jeo ay lessé me ganz derere
298 E mon anel, o riche pere."
"Ou," dit l'autre, sount els gisant,
Jeo les querray meyntenant."
Le eveske dit, "Ore, attendez,
302 Ne mye si tost cum vus quidez."
Pus apres kant [trestuz] les clers
Aveient entendu tut le veyrs

---

289 MS. Le Deken quidont qu'il dormesit.
304 Aveient entendu ✗ MS entendirent

Ententivement unt enquis
306 Quele parte fut cel pais
E pur prover la verité
A celi [] leu unt envée,
E sicum (il) dit, illuc trova
310 Anel e gaunz ke là lessa
L'un gaunt o le anel reporta,
(E) l'autre gaunt iluc demora
En temoynance de la merveyle
314 Ke Dieu fit là sanz nule fayle.
Mes chers amys, ore entendez,
[Vus] ki cest escrit regardez
Quele affiance e quel confort
(fol 99 r°. b.) 318 Ceste femme out en sa mort
[Si] cum sovent ad rehercée
Ke Jhesu Crist out herbergée.
Par ceo poez [bien] entendre
322 Ke vus devez estre [mult] tendre
Tele chose fere en vostre vie
Ke en vostre morte vus seit aie.
Mes paraventure vus dirrez
326 "A bon[e] oure fut unc nez
Ki Jhesu Crist put herberger
Cum Martha fit en son hostel."
Jeo di qu'il memes a nus diseit:
330. Qui le meyndre de mens resceit
En mon noun [ja] pur charitée
Il me ad resceu e herbergée.
Si vus ne avez manger ne beyvre
334 A qui le pussez bien resceyvre,

En vostre quer le resceyvez
E la en amour le herbegez."
E jeo di, si vus le facez,
O li en ceel reposerez.
Jeo pri a Dieu ke veyngnum là
Par les merites de Seinte Martha. Amen.

LA VIE SEINTE CRISTINE VIRGINE

Ore escutez de une virgine
Ke est appellé Seinte Cristine,
De grant lignage fut estret
4. E de bone creãnce ke plus est,
De cors esteit [ele] mult trebele
E de quer estable e lele.
En Lumbardie ele nasquit
8. E seintement [ele] la vesquit
Ele fu mise en un tour
Pur sojourner o grant honour.
Doze meschines of li out,
12. De sa creãnce nule ne sout,
Ne son pere, ki fut paën,
De sa creance ne sout rien.
En cel tour ou [ele] maneit
16. Le dieu son pere en garde aveit,
De or e de argent esteit forgée,
Ki pere e mere unt ahourée.
Lur cheitif Maumet (ele) débrisa,
20. (E) a povres pur Dieu le dona
Les damoysels ke ceb saveient
A son pere dunc le diseient.
Kant la novele fut certaine
24. Ke Cristine fu cristiéne
En la fay [tute] affermée,
Ne mye uncore baptizé,

23. certaine < Ms certifié.

pere e mere mult doluseient
28. E a lur fille dunc diseient:
"Lessez, funt il, ceste[e] errur
On vus murrez o grant dolur,
Bele fille nus vus prioms
32. Ke joye de vus aver pussoms."
"Vostre fille ne cleyme pas estre,
Jeo su la fille le rey celestre."
Ceo dit Cristine a son pere,
36. Dunc [li] dit la dame sa mere,
"Lesse, fille, ta folle enprise
E vus donez a nostre aprise."
"Vostre aprise, dit Cristine,
40. N'est autre chose fors ruyne
Ke rue les almes en emfer
Par mescreance e par meffer."
Le pere trop dunc se greva,
44. Dunc a ses sergeanz comanda
K'ele fut despoillé [tute] neuwe
E de verges dure bateuwe.
Les autres feseient son comant
48. E la batirent si avant
Ke la chare blanche e tendre
En peces cheit bleu cum cendre.
Ele prist les peces de cele chare
52. E les getta cum en eschar
En la face son pere demeyne
Si li dit o grosse aleyne:
"Mangez, [vus] fiz a Sathanas

56. De cele chare ke engendras,
Ke de l'alme ne avez ke fere
Ne grever (le) poez par meffere."
Son pere Urban ad comande
60. Ke une rufe fut levee
Outre un fu trop [par] hideus.
Ou ele fut lise par desus.
Mes Dieus fit tant pur sa [amour
64. Ke le fu se ferit entour
En mye illuc mil e cink cenz
De puple [tuz] mes creanz genz.
Son pere retta a sorcerie
68. [Ceo] ke Dieu fit par sa mestrie,
[E] lors comanda son enfant
A la prison meyntenant,
Entour (la) minute la fit getter
72. O une pere en my la mer.
Les angles Dieu son la trovez
Ke de la merte la unt sauvez,
E Jhesu, memes descendi
76. En la mer, e [ceo] dit a li:
"Jeo vus baptize en noun perfit
Del Pere e Fiz e Seint Espirit."
(E) pus la livera a Seint Michel
80. Ki a (la) tere la mit ben e bel.
Kant la novele vint a son pere

---

65. En mye < Ms. mes

K'ele fut revenue o vie al tere
Il la copa de sorcerie.
84. E Seinte Cristine le denye,
E [li] dit: "Vus fool echeytif
Par Dieu vivent jeo su vif,
Vos dieus sunt morz et n'ount [nule] vie
88. Dequels ne poez aver aie,
(Mes) par affiance ke en els avez
A la fin [vus] serrez dampnez."
Son pere ou dunc ordenée
92. Ke lendemeyn fut decolée,
Mes cele nute fut trovée
Son pere mort e [ja] dampné.
Pus vint un juge maluré
96. Ke Sir Dynes fut appellé,
Une cuver de fer fit empler
De oyle ardant, e lenz getter
La seinte pucele, ke fut bercée
100. Cum un enfant en berz cochée,
Mes ele suffrit deboneremen
Chescune manere de turment.
Sire [Dynes] fut corucé
104. E se serjanz ad comandé
Ses cheveuz de arascer
E [pus] son cors [de] amener
A son dieu, [Sire] Apolyn,
108. Ke vengeance feit de la virgin,
E si tost cum ele vint là,
La seinte virgine le maudia,

E meintenant en poudre cheÿt
112. (Sir) Apolin, dunt tant se abaÿt
Sire [] Dynes, kant le oÿt,
Ke par mort l'espirit rendit.
Apres li vint [Sir] Julian
116. Ki a la virgine fit tel han
Ke feseit un furne enbracer
E la virgine leynz getter.
En celi [] fourne tut ardant
120. O les angeles va chantant,
La seinte virgine Dieu loa
Ke en chescun peril la sauva.
Apres cink jours ke issi le fit
124. La chere ancele Jhesu Crist
A [Sir] Julian fut maundée
Ke merveyle out de sa santée.
Lors fit [il] mettre granz serpenz
128. Entour son cors pur fere turmenz
Mes Dieu fit tant ke les serpenz
La pucele aveient en reverenses,
E [Sir] Julian dunc disout
132. A celi ki les serpenz out:
"Pur quey ne fount il lour dever
K'il ne vuylent a li grever?"
L'autre dunke [] les enchanta
136. Par le maufé, dunt mal en a
Kar [tuz] les serpenz en son noun
A lour mestre, fount [dunk] retourn

E le tuerent ignelement

140. En la presence de cele gent.

E meyntenant la [seinte] virgine

Par priere e grace divine

Le homme mort resuscita

144. E les serpenz [ele] enchacea

En desert, e lur comanda

Ke mes ne fusent veü forz là

[Sir] Julian la fit dune prendre

148. E lier ferme son cors tendre

Ses mameles [li] fit trancher

De la peytrine, li malveys ler,

E pus la lange la fit couper,

152. E cele pece par escouper

Ke ele escoupa en son oyl

La veü perdit de cel huyl.

[Sir] Julian par my le cors

156. De deus setes la ferit lors,

E la amye douce Jhesu Crist

Au ceel rendit le espirit.

Douce virgine, jeo vus pri

160. Pur l'amur [de] vostre ami

Pur ki suffristes tant de peyne

[Ke] a li priez k'il nous meyne

A cele vie sovereygne

Ke de joye ert tuz jours pleyne. Amen.

LA VIE SEINTE JULIANE VIRGINE.

Ore escotez un estorie
Ke bien est digne de memorie,
Curte lesceune [est] e bele
4. De Juliane la pucele.
Son pere e [tuz] ses parenz
Mescreanz furent [des] paens
Ele refusa la vie veyne
8. E privément fut cristiéne.
Son pere la fit marier
A un homme degrant power
A li ne voleit (ele) assentir
12. Pur rien ke l'eum poeit dir
[Ore] dit Elege son barun:
"Chere amye, quele enchesun
En moy trovez [vus] a despire?"
16. Ele respondit: "Certes, sire,
Jeo vus dirrey en bone fey
[Ke] si vus pernez a ma ley
De crere en Dieu, en ki jeo crey
20. Mon cher segnour [jeo] vus tendrey
Et si noun, [ore] pur nule rien
Ne me assent vus di jeo bien."
Dune dit Elege a la pucele
24. "Vostre cunseile n'est bon ne bele,
Jeo serrey dune a morte liveré,

16. Ms respount.

Le emperour ad comande
Si trove seit un cristiẽn
28. K'il seit pené e mort par meyn."
"Si vus dotez le emperour
Pur peyne, dit ele, de poy de our
Bien fet [es vus] dunc a doter
32. Peyne ke tuz jours deit durer."
Kant a par ceut [celi] grant cir
Ke a li ne vout assentir
par les chevuz [il] la pendi
36. Un demy jour sanz [nul] merci.
Dieu la sustint sanz mal aver,
E il la fit dunc avaler,
[E] comaunda ploum d'emfoundrer
40. E sur la teste de li verser.
Ne par cel ploum ke fut ardant
Ele n'out mal [ne] tant ne tant
[Celi] aragée fors ke li
44. Si appella sa gent a li,
De une cheigne la fit lier
En une prisone e enfermer.
Cele nute le diable vint
48. E [il li ad] dit tut issint:
"Dieu son angel [a] vus enveit
E vus mande coment ke seit
Ke a vostre barun acordez,

---

43. Celi < Ms ki.
48. il li ad < Ms la.

En dieus qu'il creit ke vus creez,
Pur les peynes k'il fet purveer
Ke vus ne poez endurer."
[Seinte] Juliane fut effrey,
56. "Allas, dit ele, jeo ke fray?
Sire [Dieu] omnipotent
Mustrez moy [nom] apertement
Ki ceste est ki me entice
60. De chaungier verai en vice,
Mon versy Dieu [de] renier
[Ou] pur un trunc, ou [pur] un per."
Une voyce vint dunc a li:
64. "De vostre cheigne jeo vus deli,
De cele cheigne le liez
E dunt est venu l'enquerez."
Ele prist le diable e le lia,
68. E li batit, e demaunda :
"Ki estes vus, ke me enticez
Mon Dieu [de] guerpir pur maufez?"
"Merci, merci, [ma] noble dame,
72. Jeo su desceyvour de meynte alme,
Kant jeo vinc jeo savei bien
Ke vencu serrei maugré meien,
Mes jeo ne osei autrement
76. Si je ne venise presteement
Pur mon mestre ki [ja] me fit
(Is)ci venir pur aver despit."
"Vostre mestre, ki est celi?"

80. Belzebuc, dame, [jeo] vus di
De celi avum comandement
A desturber la bone entent.
De [tuz] cels ki sunt cristiens,
84. Kar force ne fesums de paens,
En cels ne ad rien a desturber
Kar il funt tut nostre voler.
Kant (nus) espleytums il nus mercie
88. Kant nus failums, nus bate e lie,
E nus peyne diversement
Pur fere nus egre sur la gent."
"Ore, dit ele, me diez
92. Quels sunt les choses ke plus haez
Entre cristiens ke ore sount
Esparpliez parmy le mound."
"Messe, [ceo] dit il, e sermoun
96. E penance e oreysoun,
Celesquatre choses par noun.
[E] le sacrement de l'auter
Nus reboute par tut arer,
100. E par vertu de prechement
Nus perdoms sovent plusurs gent.
[E] Oreisone e penance
Ne sunt a nus fors sette e lance,
104. Ore savez nos priveitez
Bien me serra reherciez."
Kant ele fut maundé lendemeyn
Le diable en cheigne prit en sa mayn,

108. Par my la reuwe avant se met,
En (my) la lungaygne le diable get.
Devant le tirant ele pus vint
E pur la cresnce k'ele tint
112. Un engyn [dunke] fit lever,
En cel engyn la fit pener
Deke la chare fut aracee
E plusurs (des) oses debrisee.
116. Un angel de ceel descendyt,
En plusurs peces l'engyn fendyt,
Tutes ses pleyes par tut saneit
Dunt le puple se merveyleit
120. E par la vewe ke la virent
Cinc cens hommes [se] convertirent,
[E] femmes ausi cent e trent
Se convertirent par cel entent,
124. E cele gent sunt comandée
Ke tantost fusent decolé,
Baptizez en lur sanc demeyne
A joye vount [il] hors de peyne.
128. Li maufez fit dunc autre fez
[Em] foundrer ploum plus ke asez
E Juliane fit getter leynz,
Mais ele ne valut ja le meyns
132. Mais entant plus [ele] valut
Ke sa nobleye par tant crut.
Le cheytif dunc se corouccea,
Ses dieus demeyne maudia

136. Ke tant ne aveient de pover
Ke de une femme se pount venger.
"Alez, dit il a ses sergeanz,
Si la menez dehors a chaunz
140. E là seit [ele] tost decolée
Ke me ne seyums tariée."
Kant ele fut menee avant
Un vallet vint apres criant:
144. "Jeo vus pri mes cheres amys
Ne esparniez point nos ennys.
Juliane ceste hagurnele
A nos [tres] dieus est trop delele,
148 E a moy ke fu [ja] le vostre,
Ceo est par sa Pater Nostre,
Si me a fet celi despit
Ke cele nute me batit,
152. E (pus) me getta en un lungayn
Bien est digne de morir par mayn."
Juliane regarda derer
E aparceut de veuwe cler
156. Ke ceo fut le [meme] maufé
O ki ele out la nute parlé.
Kant ele regarda si vers li
Le diable tost s'en fuÿ
160. E dit (en) gettant un hidus cri:
"Si ele me prent, jeo su honi."
A celi Elege turmentour
Avint asez mal aventur;

164. En une neif où fut entrée
Cheytivement [il] fut nehé;
Ne dirrey ja pur l'alme de li
Ne Pater Nostre ne Ave Marie.

168. La seinte femme est decolée
E noblement à Dieu passée,
De prier pur li serreit tort,
Grant outrage e errur fort,

172. Mais jeo la pri, pur la noblesce
Ke Dieu la dona en junesce,
Le mound a veindre e le maufé,

175. Ke par sa priere seyums sauvé. Amen.

LA VIE SEINTE ANGNEIS.

Jeo su prié, meis sanz prier
Me deit amour bien charger
Ke jeo parle de Seinte Agneys,
4. La bone, la bele, la curteys,
Juvene, e sage, e advertie,
Pure e nette sanz felonie,
Dunt bien acorde sa vie alnoun
8. K'ele aveit, par tele resoun
Ke Agneis[i] est tant a dire
Cum angniel dulce k'est sanzire.
Le agniel conut bien sa mere
12. E Agneys aveit fey mult chere,
Agniel lece, e ele lecout
De Dieu la dulceur ke bien (la) pout.
Angniel doute leu e gopil
16. E ceste se garda de (chescun) peril,
Angniel pris pur mettre a mort
Ne refert [mye] ne remord,
Ne ceste ne voleit cuntredire
20. Par Dieu [de] sufrir grant martire.
E tut est bon ke d(el) angniel veent.
Chare e leyne, pele e feent,
Ne rien est trovée en (Seinte) Angneis
24. Ke de bounté ne porte peis.
Ceil e tere l'ad honurée
Cum resone est, pur sa bountée.
Outre nature ele out grace

28. En tele age Kant en chace
[Le] honur del mound de sonquer
Pur soul, Jhesu Crist embracer.
A peyne fut ele de trezans
32. Kant lissa custume d'autres enfans
Ki rien ne pensent d'autre vie
Fors de ceste K'est gylerie,
Meis (ele) se dona a Jhesu Crist,
36. Jour e nute, de quer parfit,
Cec apparut bien en son fet
Secum vus cerez, si vus plet.
Un juvencel de grant renoun
40. L'atendy d'estre son barun,
E li ad offert grant noblesce
De or e argent e richesce
E de gemmes [mult] pretiouses
44. E de vestures delitouses,
Issi K'ele voulsist assentir
De parfere [tut] son desir.
Ele respondit de quer leel,
48. E vus dit al juvencel:
„De péché estes norisance,
De verey mort la sustenance,
Ore en alez meyntenant
52 Jeo ne ay ke fere tant ne kant
Ne [my] de vostre ne de vus
Tut autre ay ke n'estes vus.

La ki beauté le soleil pase,
56. La ki richesse tuz autres quasse,
La ki force [tute] force veynt
Le amour de ki amores esteynt,
Ki par son pere n'out unk mere,
60. Ne par sa mere n'out une pere,
A ki les angeles se abaundonent,
Par ki les morz a vie retournent.
A li me su (jeo) en tut donée,
64. De son anel me ad afiée,
De ses vertuz me ad vestue,
En ses amours me ad resceue,
De son sanc me ad merchée
68. Issi ke d'autre ne sey clamée.
Par li [jeo] ay promission
De tresor sanz comparison,
Sa bele chambre est la preste
72. Ou chaunt e orgyn ert a la feste
E la karole de virgines
Ke là serrunt [ja] mes veysines.
Son cors al meyn en netteté
76. Par fin amour se est doné,
E cors e quer tant cum jeo vayle
De tut [jeo] ay mys en son bayle.
Tant est mon quer de li surpris
80. Ke de nul autre ne tenge pris.

---

55. Ms. La beauté ki.

Li juvencel ke fut paen
Ne out mye grace de tel sen
Ne pout conceyvre Jhesu Crist
84. Dunt ele parleit, meis entendist
K'ele amast autre, e out despit
De ses donnes ke ont promys,
Si promist autres de greynour prys.
88. Ele respondit cum fit avant:
"Jeo ne ay ke fere tant ne kant."
(Dunt) li juvencel ermaladit,
E Kant l'encheson estendit
92. A son pere, mult se greva,
De li venger se purpensa.
Pur son lignage il n'oseit
Si autre enchesun ne li seit
96. Un ribaud dun[ke] li diseit
Ke Angneis cristiene esteit.
Le mestre dunc de la citee,
Ki fiz ele out refusee,
100. Vers la pucele se adressea,
En tele manere la aresona
K'ele reniast Seinte Eglise
E a lur dieus feit sacrifise,
104. Ou ele serreit amenee
Al bordele (nue) pur estre defolee.
La seinte pucele respondy

---

96. dunke < Ms dunc.

"Vostre dieu de quer jeo defy,
108. Ne a li ne fray ja honour
Ne point resceyverei deshonour.
Jeo ay mon gardeyn ke me garde,
De ceel un angel (ke) me ad en garde,
112. E tant cum jeo ay tele garde.
De vos manasces ne averey garde."
"Noun, fet l'autre, ore serra veu,
La despoilez le cors tut neu
116. Si la menez par my la reuwe
Devant la gent tute neuwe."
Lors est la pucele amenée
Al bordele cum fut comandée,
120. A ki avynt cele mustrance
Ke bien est digne de remembrance;
Ke ~~tant~~ Tant li sunt les cheveüz cruz tut le cors li est vestuz,
124. Unkes avant a nule oure
Nouz fut coverte de vesture.
Si tost cum entra la meson
Ele se myt en oreyson.
128. Un aungel vynt celestiên
Si la vestit mult trebiên
Ne pas de linge ne de launge,
Meis de vesture mult estrange
132. K'ele resceüt par cely
Ke avant eslut a son any,
Ceo est dulce Jhesu, rey de reys,

A ki se alya Seinte Angneys.

136. Tant de lumere apparut lors
Par (my) la mesone entour son cors
Ke mouz de genz se merveylerent
E plus avant ne approcherent,

140. Meis cels ke honour a Dieu donerent
Seyns e saufs [ore] retourerent.
Lors s'en vent li juvenencel
O [ses] compaynons al bordel

144. Il [i]entra soul pur mefere
Meis li maufé cheÿt a tere,
[E] la jut mort li maluré
Pur Seinte Angneys fut là menée.

148. Ses compaynons ke furent dehors
Pur sa demure quiderent lors
K'il ust fet [tute] sa volentée
O la pucele bonurée,

152. Meis kant le troverent ki fut mort
A son pere [il] funt resort
E [pus] li dyent la novele,
E meyntenant [il] vynt a cele

156 A ki retta la morte son fiz:
"Harrou, dit il, jeo su trahiz.
Coment avez mon fiz tuée
Par quele art, vus malurée?"

160. "Par may, dit ele, vostre fiz
[Ne] est pas mort ne [ja] honiz,
Meis le diable a ki voult plere
Par morte l'ad reuwé a la tere,

145. cheÿt < MS chent

164. Ses compaynons nul mal ne aveient
Ki al lumer honur fesoient."
Lors dit le mestre de la citée:
"Par tant serrez [vus] escusez
168. Ke par [vostre] art de sorcerie
Ne feites pas la felonie
Si mon fiz [vus] resuscitez
E serrez dunc mult alosez."
172. Ele respondit: "Ne mye pur vus
Meis pur les prou des autres touz
Jeo pri mon amy dulce Jhesu
K'il en li mustre sa vertu."
176. Ele fit voyder la meson
E se myt [là] en oreison.
pur la priere ke Dieu pria
Le mort en vie releva,
180. E va prechant le noun Jhesu
Dunt les paens sunt esmeu,
E son pere, ke tant l'out cher,
La chose ne oseit avouwer,
184. Il unt alégée pur Angneis
Meis il ne oseit pur lur leis.
Lors [il] s'en va, e lest sa cure
A son baylif a cele cure.
188. Son baylif, dunc, Vaspasius,
Comanda fere un fu hydus
E Seinte Angneis mettre al feu,
Meis là mustra Dieu grant vertu,

192. Le feu se fendy en partyes
Les mescreanz arde en myes.
Ele demora sanz blemeure
Teste e pei e cheveleure
196. Mais [ce]li baylif ne sont pas
Ke par miracle avint le cas.
Dunc la pucele dona lors
Defere trenchant par my le cors,
200. Enveia Dieu sa chere espouse
Ke ore est martir glorioise.
La vindrent plusurs de parenz
O[ve] les autres cristiens
204. Pur le [seint] cors a la martire
Privement ensevelire,
Mais a peyne [ore] eschaperent
De paens ki [la] lapiderent
208. Cels ki vindrent de fere honeur
A l'amye Nostre Seignour.
Entre les autres illuc estut
Emerentiane ke appellé fut,
212. Une virgine de grant pris
Ke les paens ad [ore] repris
De [tute] lur fole mescreance,
Dunt la vynt [ceste] bele chesance
216. Ke meyntenant est lapidée
E en [le] ciel s'en est alée.
Mais tant de foudre e toneyre
E terremote vynt de l'eyre

220. Ke plusurs genz [des] mescreanz
Jurent [la] mort [e] tut puanz.
Tant sunt les autres espountez
Par cel merveyle là mustrez
224. Ke nul ne voleient desturber
Ki Seinte Angneis voult visiter.
Le utim jour apres suant
Ses parenz [esteient] la veilanz
228. Lur fut mustré une veuwe
Dunt chescun fut de joye esmeuwe:
Là virent une compaynie
Ke amenerent grant melodie
232 De virgines ad ciel menez
Trenoblement ahournez,
Entre les quels Seinte Angneis fut,
E Jhesu pres de li estut.
236. A ses parenz [ele] dit issi:
"Mes cheres amys, jeo vus pri
Ne pleynez ja de moy la mort,
Jeo su arivé a bon port,
240. Jeo su entre la compaynie
Ki ci veez si [mult] florie;
Meis de moy [dunkes] enjoyez
Ke me est avenu ke ci veez."
244. Par ceste veüe de dulceur
Fut ordinée ke le utim jour
Autrefez [unk] fut célébrée
De Seinte Angneys solempneté.

248. La file le rey Constantin,
Appelé Constance, dit le latin,
De la lepre fut fereuwe
Par tut le cors, ke mult [li] nuye.
252. Meis kant ele oyt de cele veue
De Seinte Angneis si conue
A la toumbe tost [ele] s'en vynt
E en prieres là se teynt
256. Pur quere remedy de son mal,
(E) pus a dormir se couche aval,
A qui Seinte Angneis apparut
(E) la amonesta ke estable fut
260. En la fey dulce Jhesu Crist
E ke ele avereit ceo ke quist.
Ceste vus leve de dormir
E trove acompli son desir,
264. Revent a mesone la virgine
Seyne e saufe sanz medicine.
Ele se fit [dunc] baptizer
E pus fit lever un muster
268. Al honour [de] Seinte Angneis
Ke la se mustra si curteis
E là [se] mit en pucelage
E servit Dieu tut son eage
272. E vie amena aungeline
En compaynie de meynte virgine.

---

269. se mustra < Ms. fut

Un prestre de la tere de Grez,
Ke Sir Paulin fut appellez,
276. Ont (femme) espouse cum aveient jadis
Solum la custume del païs,
Meis la manere fut la tele,
Apres une ne avereit eele.
280. Kant ceste femme esteit morte
Le chapeleyn fut tempté forte
Sa chare le somound d'autre prendre,
Meis ceo ne oseit il enprendre
284. Sanz assent de [un] gregneur mestre.
A la Pape va [dunc] li prestre
E li dit cum [il] fut tempté,
De femme prendre requist cungé.
288. Le Pape li dona un anel
O une pere riche e bel,
"Alez, dit il, a [ceo] muster
E là troverez al auter
292. De Seinte Angneis une ymage
A ki vus dirrez cel message
K'ele vus seit lele espouse
E vus la troverez gracieuse."
296. Le prestre va meyntenant
Devant l'auter engenulant
A cel ymage dit issi:
"Tres chere Angneis, jeo vus pri
300. Ke vus me voylez estre amye,

---

286. fut < Ms. fit

E vostre serrei tutte ma vie."

Le ymage boute avant la mayn,

Le dey estent al chapeleyn,

304. E il vus met le anel al dey

E ele retret la mayn a sey,

E clot la mayn, e tint le anel,

K'est [la] uncore bon e bel.

308. Jeo le say par [mon] escrit,

E par celi ke [la] le vit.

Jeo pri Angneis, de Dieu cherie,

K[e] ele nus seit en aye,

312. E k'ele prie pur Bozun

Ki ad descrit sa passiun. Amen.