

T H E S E U S D E C O L O G N E ,

a general study and partial
edition.

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ABSTRACT

Théséus de Cologne is an anonymous adventure romance of the last third of the fourteenth century by an author in sympathy with the middle and lower classes. It exists in three fifteenth century manuscripts:

P. Bibliotheque Nationale, Paris, Nouv. acq. fr. 10,060,

L. British Museum, Add. 16,955,

Ph. University Library of California, Phillipps 3636.

A second author, or even a team, expanded the later parts of the story as found in P.

Several later versions exist, spanning the 14th to the 18th centuries. There is evidence of the former existence of a 14th century painting and tapestry illustrating the story.

A fourteenth century miracle play, Miracle du Roy Thierry, No. XXXII in the collection Miracles de Notre Dame par Personnages, was based on the episode of the roy l triplets adopted by a charcoalburner. Here Théséus, the grandfather, is not mentioned, and Gadifer, the father, is known as Thierry; however the mother, Osanne, retains her own name.

In the fifteenth century the episode of Théséus winning Flore by hiding in a hollow golden eagle was retold by Jehan Servion in his prose Preface to the Gestes et Croniques de la Mayson de Savoye. The lover is called Tezeus, son of Ezus, the princess Yzobie.

Another late fifteenth century prose version, L Roman de l'Assailant, B.N. Fr. 15096, is composed in the spirit of a historical chronicle dwelling on the prowess of Assailant,

Count of Dammartin, in order to please the contemporary house of Dammartin. Assaillant was only a follower of Théséus in the verse, whereas in this prose account it is Théséus who falls into the background.

In the early sixteenth century Nicolle Houssemayne, a doctor, compiled a prose version, the Gestes de Courtenay (Phil. 8161 and B.N. Fr. 4962) concerning the pseudo-historical exploits of Assaillant, in honour of Jehan Comte de Dammartin. The author probably used as one of his sources another short sixteenth century prose version of the whole story, Le Roman de Theseus (Fr. 1473). This last is composed in a historical style, omitting or disparaging fairy-tale elements. The manuscript belonged to the Dammartins.

It was printed by Jehan Trepperel in 1503. A fragment was found and described by F.W. Bourdillon in 1918. Only a typed copy of it now remains in the National Library of Wales and in the British Museum Library.

The 1534 edition, by Jehan Longis and Vincent Certenas, is a faithful 'mise en prose' of the verse and the only complete long version of the story.

The 1550 edition by Jehan Bonfons is of cheaper quality but substantially the same. A section was omitted in the binding.

The last retelling of Théséus de Cologne is by Contant d'Orville whose comments mirror the taste of the eighteenth century.

I have edited the childhood and love story of Théséus (lines 1 - 3199) and the most interesting part of the life of

his grandchildren (lines 11,11 - 14,01).

Other episodes are summarised, and there is a examination of the themes of the story. There are substantial quotations and studies of the later versions.

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2. - PREVIOUS STUDIES OF THESEUS DE COLOGNE.

Theseus de Cologne is rarely mentioned in works on mediaeval French literature, and was omitted from histoire Littéraire de la France^{1*}. Neither Leon Gautier nor Gaston Paris mentions it. G. Doutrepont^{2*} is inaccurate as he confuses the verse and prose manuscripts, and does not appreciate the literary interest of the tale: 'Il manque complètement d'originalité. Ce n'est qu'une refonte des motifs les plus connus des anciennes chansons épiques.' In his summary he omits the miraculous transformation of the deformed child and the romantic episode of the gold eagle, which distinguish the romance from other works.

- 1* Tome XXVI, 1873. Paulin Paris, however, refers to Theseus de Cologne when discussing the sources of Cipéris de Vignevaux, p.26.
- 2* G. Doutrepont, Les Mises en Prose des Épopées et des Romans chevaleresques du XIV^e au XVI^e siècle, Bruxelles, 1939, p. 311-314, etc. He quotes L. Constans, Le roman en prose de Thésée de Cologne, empereur de Rome, Paris, 1890 (S.A.T.F.), Tome II, p. CLXVIII-CLXIX, in the introduction which summarises 'Le roman en prose de Thésée de Cologne, empereur de Rome'. G. Doutrepont mentions '...l'original en vers de Thésée de Cologne, sur lequel le Catalogue de la Nationale fournit des renseignements: mss. 1473, 15096.'

G. Gröber^{1*} gives a very brief and rather ambiguous outline of the story.

S. Hofer^{2*} perpetuates this ambiguity and adds an error.

An extremely useful study by J.D. Ward^{3*} is based on the verse manuscript B.M. A d. 16955 and the 1534 edition in prose. He outlines several fruitful lines for further research. I am indebted to him and have indicated this in the notes.

Margret Schlauch studied important episodes in connection with one of the main themes of Théséus de Cologne; the innocent woman wrongfully accused, and indicates the literary interest of the work.^{4*} '...The romance, Théséus de Cologne, ... is a highly diverting tale well worth rescuing from the obscurity in which it at present reposes.' This work has been a valuable guideline for the present more exhaustive treatment of one of the motifs in Théséus de Cologne.

1* G. Gröber, Handbuch der romanischen Philologie, Strassburg, 1902, p.796, dates Th. de C. first half of the 14th century; p.1194 mentions the prose versions.

'Théséus... wird ausgesetzt, kommt nach Rom, gewinnt dort die Kaiserstochter Flore, die aber in die Hände des Belagerers von Rom, des Kaisers von Constantinopel fällt und ihn heiraten muss. Der Sohn beider, Godefroy wird Nachfolger seines Vaters, während Théséus in Rom stirbt.' In fact Théséus is not exposed, nor is Flore's second marriage consummated; it is not clear who is Godefroy's father.

2 G. Gröber and Stefan Hofer, Geschichte der mittelfränkischen Literatur, Berlin, Leipzig, 1937, Vol.II p.154, concerning the prose B.M. A d. Fr. 1473: 'Th. de C., ein Verwandter Dogen wird als Findling heran, und wird durch die Hilfe der Kaiserstochter Flore, die ihn liebt, Kaiser von ...'. In fact Théséus does not row up as a foundling, nor does he, as this summary implies, aim at the empire of Rome through the aid of a woman's love.

3* British Museum Catalogue of Romances, Vol.I, London, 1933, p. 769-775.

4* M. Schlauch, Constance and Accused Queens, New York, 1927, p.122-123, 125-126, 127-128.

A comprehensive study was written by R. Bossuat.^{1*} Much of the contents of this article were discovered by both of us independently. R. Bossuat did not know of the Phillipps verse version s. Phil. 3636^{2*}, nor the preface by Nicole Coussemayne to the short prose version Ms. Phillipps 816t, nor does he mention the eighteenth century retelling by Contant.^{3*} I am indebted to him, as can be seen acknowledged in the notes, especially for some of the contemporary history and for occasional guidance in the early stages of my research.

1* R. Bossuat, heseús de Cologne, Le Moyen Age, 4^e série, Tome XIV, 1959, p.97-133, 293-320, and 539-577. I will refer to this article as R. Bossuat (p. - . Le Moyen Age.

2* ibid. p.320 note(131.)

3* See chapter 10, Later Versions: (5) Nicole Coussemayne's Gestæ de Courtenay ... and (8) Contant d'Orville's eighteenth century version.

3 - DATE AND AUTHORThe date of Théséus de Cologne

The references^{1*} to a painting on the walls of the Palais d St. Pol give us a terminus ante quem for the date of the composition of the poem. It must have been in existence before the 'Salle Théséus' was painted. Unfortunately none of the passages in the text states which king ordered the painting. However a reference in Les Grandes Chroniques^{2*} to the visit of the emperor Charles IV to Charles V in 1378 indicates that the king who had the painting of Théséus made was the builder of the palace, Charles V. It would be plausible to assume that the Salle Théséus was decorated shortly after the palace was built in 1364^{3*}, so we would suggest this as the date for the Théséus picture cycle. Needless to say, the passages in which the 'Salle Théséus' in the Palais St. Pol is mentioned could be interpolations; in fact they are additions in the L. manuscript and do not exist in P.; or they could be references to an earlier version of the story. The poem could have been composed before this. Ward^{4*} thought "not late in the 14th century".

1* See chapter 7, Visual representations of Théséus de Cologne.

2* Published by Godefroy, Paris, 1613, Tome IV, p. 399.

3* R. Bossuat p. 304-305: 'Cette peinture... fut exécutée au plus tôt vers 1361, date de l'acquisition par le Dauphin de l'hôtel d'Estampes.'

4* In Catalogue of Romances, London 1883, Vol. I, p. 769-775.

In the second part of Th s'us de Cologne Templars appear as messengers, companions and trustworthy witnesses. It is well known that the Order of the Knights of the Temple^{1*} was condemned by Philippe le Bel when 'le grand maître' Jacques de Molay and his companions were unjustly arrested in 1307, tried and executed between 1310 and 1314. At the instigation of Philippe le B l, the king of France, who wished to destroy the power and acquire the wealth of the order, Pope Clement V suppressed the Templars in 1312. The Order of Hospitallers (the Knights of the Hospital of St. John of Jerusalem) inherited some of the possessions of the Templars.

After the great witch-hunt of the Templars, the dignified denial of guilt by the accused in front of the Parisian public at the execution may have helped not to bring the Templars into complete disrepute when the order was ended.

The first mention of the exiled Osanne's occupation is as hostess for pilgrims (lines 12,087 - 12,088). Her establishment is called 'l'ospital des pelerins', (L. f. 201a, P. f.1 8b, Laisse 428,

1* A. Ollivier, Les T mpliers, Paris, 1958.

line 14,374). The guests are 'ly hospitallier' (P. f.210a, Laisse 467, line 15,702) and 'templiers' (P. f.210b, Laisse 468, line 15,727). Later Osanne, in order to find out whether Clodas had children from Gadifer, send messeng rs: Appella deux templiers en qui elle se fia (P. f.240b, Laisse 519, line 17,599). The same become 'les deux hospitalliers' (P. f.241a, Laisse 520, line 17,638). This identification of 'Templiers' with 'Hospitalliers' continues throughout the text. The charcoalburner is accompanied by two 'Templiers' who are also known as 'Hospitalliers'.

It is conceivable that one version of the second part of Théséus de Cologne which spoke of Templars only, was composed before 1312, but in any case, the author of the extant text confuses 'Templiers' completely with 'Hospitalliers'. This fact seems to indicate that the second part of Théséus de Cologne was composed after 1312.

The date of the performance of the miracle play No. XXXII, Miracle de Nostre Dame par personnages^{1*} in 1374 ensures that the Osanne episode of Théséus de Cologne was known by that date.

The tapestry made by Nicolas Bataille, ordered in 1379,^{2*} indicates the popularity of the story in the last quarter of the fourteenth century.

Borrowings by Cipéris de Vigneaux do not give any more precise information about the date of our poem, because there is controversy about the date of Cipéris de Vigneaux^{3*} (thought to be late 14th or early 15th century).

1* Ed. Gaston Paris and Ulysse Robert, Paris, 1880.

s. Paris, . . . N uvelles acquisitions franç ises 820.

See chapter 10,1. 'T e Mir cle Play'

2* See chapter 7, Visual represent t'ions of Thés'us e Cologne.

3* See chapter 11, References to Th. de C. in other works.

As to discovering the date of Théséus de Cologne by studying the author's debts to audouin de Seurc or vice versa, in the present state of knowledge it is impossible to know which poem was earlier in composition. audouin de Seurc is dated variously 1360-1370^{1*} and 1347-1356^{2*}.

R. Bossuat^{3*} studies contemporary events which are to be reflected in the plot of Théséus de Cologne. The fact that the traitor Lambert is a count of Anjou could be a reference to Louis, Duke of Anjou, second son of Jean Le Bon who did not keep his word in 1351 after the treaty of retigny. The invasion by Geufroy de Frise and the siege of two queens, Flore and Audour, in elum (P. f.350b) seems to recall the narrow escape of queen Blanche and Jehanne, sisters of the king of Navarre, at Caen in 1359. The plot to assassinate Ludovic at Jargeau (P. f.334 onwards) echoes the attempts of the king of Navarre to imprison the king of France in 1378.

References to the three fleurs de lys^{4*} may also be an indication of date. In the second part of the poem (P. f.341b) we find the royal arms described with three fleurs de lys, whereas in the first part (L. f.90b, P. f.60a) Ludovic bears arms 'semé de fleurs de lys'. In fact Charles V reduced the royal arms from 'd'azur semé de fleurs de lys d'or' to 'd'azur a trois fleurs de lys d'or, deux et une' in 1376. This may mean that part two of Théséus de Cologne was composed after 1376.

In conclusion, although earlier versions of the story of Théséus de Cologne may have existed, unfortunately we have no trace of them. The first part of the extant poem was probably composed before 1364, and the later episodes, part two, possibly after 1376, in any case during the last quarter of the fourteenth century.

1 by S. Duparc-Quoic, Le Cycle de la Croisade, Paris 1955, p.141

2* by R. Cook, Le Deuxième Cycle de la Croisade, Genève, 1972, p.48, and Le Tard de l'illo, Genève 1972, p.LVIII-IX.

3* Théséus de Cologne, Le Moyen Âge, Tome XIV, Bruxelles, 1959, p.118, 1315.

4* See chapter 6, Le Fleur de lys, p. 399.

The author, his style and the survival of Jongleur chansons.

The author uses elements common to many medieval writers, and shows some literary ability in adapting episodes to his own purposes as well as in linking them skillfully.

His descriptions are often fairly conventional, especially his portraits, for example those of Héséus and Flore (lines 2649-2657), or his descriptions of things - Flore's dress (lines 1457-1462), her beds read (lines 1894-1899), her bedroom (lines 1900-1904) - or of the spring (lines 1104-1110 and 2641-46), of love (lines 257-258) of the minstrels at the emperor's dinner (lines 1380-1386)

The battles especially contain numerous epic formulae^{1*} (lines 12,751-2, 12,759-63, 12,796 a-b, 12,847); typical formulaic passages appear throughout the text (P. f.207b - f.208a, Laisse 464):

line 15,597 'a guise de griffon'
 " 15,596 'ot ceur de lyon'
 " 15,564 'a guise de lyon'
 " 15,567 'com li lous le mouton'

There are enumerations of people as in lines 421-2, 724, 2880-1 and pairs or groups of adjectives or nouns:

Line 6003: M'a elle renoué et en fais et en dis?

Line 13,177: Si ort et si mauvais, si lait et si pullent.

The author also uses 'reprise'; he anticipates what is to happen, and then gives a detailed account of the actual event, the *laisse* taking up the end of the previous *laisse*. Often a proverb completes the *laisse*.^{2*} Anticipations are common^{3*}, sometimes followed or preceded by a content^{4*} on

1* Jean Rychmer, La chanson geste, esquisse sur l'art épique des jongleurs. Genève, Lille, 1955.

2* See list of proverbs p. 15

3* Lines 430-444, 1049, 1056-57, 1169-73, 230-40, 267- , 2938-9, 3060-61 etc.

4* Lines 2434-64, etc. When the author uses such a phrase as 'A ma droicte matiere dois aller reirant' (P. f.20a, *laisse* 10, line 4106) 'A a matiere weil arrier reairer' (P. f.91b, L. f.114, *laisse* 242, line 8433)

the state of affairs, a reminder of the actual situation or the whereabouts of characters. Frequently there are brief reminders of past episodes, or perhaps summaries essential for new members of the audience.^{1*} There are lines raising the work either by the author or the jongleur^{2*}, often combined with requests for silence. The author, cleric or jongleur, makes remarks revealing his personal attitude towards characters, situations or life in general. He appears as sympathetic, realistic and occasionally bitter:

On the doubtful virtue of some women (lines 130-39),

On courage in battle (L. f.176a, Laisse 374, lines 12762a and b):

Tell y fait grant semblent et grande fierté

Qui s'avisoit comment il seroit eschapé.

On traitors tolerated (P. f.318^a; lines 22,49-2):

Et trestout adés a esté France grevée

Plaine de traïson sceu et aprouvée.

(L. f.55a, P. f.21a, Laisse 109, lines 4186-7):

ais traïson luy fist sa chair avoir iree,

De tel grain a esté tousjours France semée.

Mediaeval authors did not admire originality, quite on the contrary, they prided themselves on faithfulness to their sources. Our author often refers to these in order to give his work respectability^{3*}. The poem was based on a chronicle found in the abbey library of Saint Denis^{4*}. (P. f.63a, L.f. 3, Laisse 188, Line 6763):

La cronicque le dist dont on fist la chansson.

(P. f.77a, L. f.105b, Laisse 216, line 7579):

Or n us dist l'histoire dont o fit le ro t...

1* Laisses 121-122, Flore's adventures until she is set back to Rome and Gadifer's adoption. Sometimes the recalls are longer in L. than in P., or form complete additions in L.

2 Lines 1056-7, 179-82, 1615, etc.

3* Lines 47, 414-45, 980, 2444-2462.

4* See lines 2455-58.

(L. f.131b, Laisse 272, lines 9587 c-e):

Faicta de verité, le clerc qui la ri a
A Paris la cité la cronique trouva,
Ung g til clerc soubtil lui dit et recorda.

(P. f.142a, L. f.158a, Laisse 328, line 11505):

... ce dist l'auctorités.

The source is supposed to be true and ancient (line 12339):

On lit ens es cronicques qui n'ont mie m nti...

(L. f.196b, Laisse 416, lines 14063a-b):

Or commence rommant et histoire d'onour
Rimee noble ent du tem s emtisseour.

Sometimes the author refers to reading his source (P. f.199a, Laisse 448, line 15013):

... si com lisant trouvon,

Sometimes he mentions oral transmission (P. f.59b, L. f.90a, line 6549): ... a ce c'on me compta. Frequently he refers to telling the story, and occasionally he mentions writing,

(P. f.217b, Laisse 478, line 16165):

Ainsi com je seray ou livre recordans.

Perhaps the author intended the poem to be read aloud, as did the author of Baudouin de Sebourc^{1*}:

Ensi que vous orrés, mais que je lise avant.

By the fourteenth century the jongleurs are usually regarded as in full decadence, but as the text abounds in jongleuresque appeals to the audience to listen at the beginning of a new section or when their attention wanders during his moralisings (line 1101), and contains occasional hints at generosity, the performer could possibly have memorised episodes for public narration, and may have had a book available, considering that the extant verse versions of heséus de Cologne are extremely long.^{2*}

Here is the announcement of another book either by the author or by the jongleur (L. f.114a and b. Laisse 241, lines 430b-e):

Or commence le livre bien rimé et pl isant
Les faiz aventureux, orribles et poissans

1* XIX line 1198 quoted by R. . Co k in Le deuxième cycle de la Croisade, Genève 1972, p.50-51.

2* However length in an oral culture does not seem to exclude oral transmission

Les randes traïsons de Lambert le t'rant.
 Or escoutés ung ou le petit et le grant
 ourgoises et bo rgo's, les saig s clerces isant.
 on fait ouyr le bien selon mien esSie t.

The following refer to a previous book (of Thesús de Cologne) and a source of the episode concerning Gerard de Dammartin and the queen of Frisia (P. f.317b, Laisse 651, lines 22476-81):

Ainsi qu'avés ouy ou livre ar deça.
 Seigneurs, or escoutés, oyés c'on vous dira.
 Ceste matiere cy aprouvee sera
 En la vraie cronique ou on le trouvera,
 Car le clerc pro rement qui le livre en rima
 Le fist sur la cronicque c'on lui dist et monstra.

The genealogy of the Dammartin family is also found in a rhymed history^{1*} (P. f.325b, Laisse 663, lines 22952-54):

Celle lignee fut si tresbien honnoree
 Que la loy Nostre Seigneur en fut bien essaucee.
 Ainsi le trouvons nous en l'istoirerisee.

One of the most interesting revelations in the second part concerns other authors of the first part of Thesús de Cologne (P. f.269b, Laisse 572, lines 19487-91):

Ilz jongleurs vous ont de Thesús conté
 Le droit commencement comment il ot regné
 Mais ilz en ont la fin de ses hoirs ou lié
 Ainsi que nous l'avos en vray escri t trouvé. 3*

The tone of the first part is lively and amusing without being coarse, whereas the second part is at times crude and contains bloodthirsty humor.

It is possible, as Rossuats suggests,^{2*} that there was a team working together on the numerous episodes. There are certainly repetitions: six accused queens, four rejected lovers, five champions, three abandoned traitors who release, two unwelcome weddings, two wicked uncles, two rescues (from

1* See the rhymed genealogy p.1445, Chapter 0.5

2* Le Moyen Age, p.307.

3* This is a common type of introduction used where further adventures of a successful and popular character are to be told

prison and from the stake), one hero against all several times, yet these are varied enough to be acceptable in the first part; in the later episodes however, with a few exceptions, the literary quality is diluted.

The best qualities of the author appear in the revealing monologues, conversations and actions of life-like characters taken from a range of class designed to appeal to a wider and more popular public than the traditional feudal audience of the chansons de geste. The author speaks directly to the public, but does not name himself anywhere in the text.^{1*}

1* Note on the possible identity of the author.
 R. Bossuat, Le Moyen Age, p.310: 'Senlis est curieusement défini: "Senlis qui siet delez Verberie" ' (P. f.201b, Laisse 452, line 15187) 'Verberie (Oise) arr. de Senlis. Une mention de cette localité se trouve aussi dans Charles le Chauve. Si l'on y voit une allusion des poètes à leur pays d'origine, on peut supposer une identité d'auteur pour les deux chansons.' Cf. R. Bossuat, Charles le Chauve, p.188, M. Barroux, Paris et la région parisienne dans le roman de Héséus, Bull. Soc. hist. de Paris, t.LVIII, 1931, p.243.

4 - SUMMARY.^{1*}Prose Edition, 1534, Chapter I.

In the year 632 Floridas, king of Cologne, at last decides to agree to his barons' wish that he should marry and have an heir. He consults them as to his choice. A German, who served at Dangobert's court, suggests Alidoyme, daughter of king Florent. A legation including the Archbishop of Cologne is sent to the French court. Dangobert receives them well and accepts the proposal for Alidoyme, who is betrothed by proxy. The ambassadors return to Cologne and Floridas prepares to set out for his wedding at Saint Denis. Dangobert receives him splendidly at the palace in Paris. Floridas woos Alidoyme. She accepts very modestly. The next morning the bishop of Paris marries them in Notre Dame. (Phillipps 3636 and L. 16,955 begin here)

Laisse 1

There are great celebrations in Cologne, and Floridas jousts there. He loves his wife but has hated her since. She loves him and they live together for a year without having any children. (Ed. Ch.2) It happens that Alydome is sitting by the window with the king when she sees a mother leading her dwarfed and hunchbacked child. She laughs in mockery and points it out to her husband. A squire tell her that the father is tall, straight and handsome. The queen is incredulous remarks that the woman must have sinned and been horribly punished by God. God will be angry with the queen for these words.

1* The first part of Thesaurus de Cologne only exists in the editions, when the summary follows the 1534 edition. The verse begins in Ph. which is used next until L. begins in Laisse 8. P. begins in Laisse 78. The summary is based on the three verse manuscripts, lacunae are filled from Ph. When P. differs completely, that is in the last part of the story, Laisses 438-772, there is a separate account. The end is incomplete in P., and here the summary follows the edition, ch.89-93.

Laisse 2

That year the king engenders a child; the queen is joyful, but when she is delivered, she bears so ugly, hunchbacked and misshapen a son that she nearly dies when she first sees him. She confesses to God that her words at the window came back to her as an outrage, and she longs for death. Then she calls her ladies and tells them to drown the child, declaring that she will never eat nor drink again.

Laisse 3

The ladies however inform the king, who is in deep sorrow that God has sent him such an heir, but tells them that he must suffer God's will and have the child baptised. The Archbishop names the child Thezéus after himself. The king does not wish to look at his son, but before he is of man's age he will become the most handsome youth on earth.

Floridas has great care taken of his suffering wife and visits her often. But she cannot forget her words about the child and the woman, and begs God for forgiveness by contrite words and deeds.

The child grows up irremediably deformed but unsurpassed in wisdom, learning and devotion. The clergy and peers of Cologne praise his qualities and pity his ugliness. Others say that as God alone is perfect, it is better that he should be wise and good rather than handsome and evil.

Laisse 4.

The nobles talk much about Thezéus and think him perfect but for his being a hunchback.

At this time there is at the German court a knight called Fernagus who is the king's friend. He falls madly in love with the queen and declares his passion to her. She threatens that if he mentions this again she will have him hanged.

Laisse 5.

Alidone is upset by Fernagus's declaration and he is alarmed at her reply. He considers how to bring the queen into disfavour with the king. The queen has a dwarf who serves her well. Fernagus plans a treacherous deed. He declares his affection to king Floridas and hints at horrors which make him so sad that he wishes to leave. Floridas enumerates Fernagus's

services at court and closeness to him in confidence, and offers him great riches and domains if he will stay. Fernagus refuses as he possesses enough, but is sad and dare not speak.

Laisse 6.

King Floridas becomes curious to know the truth, and Fernagus hints at keeping his honour. The king assures him that he will not be accused. Fernagus at last reveals that the king is simple to believe Theseus his son. The dwarf loved the queen, the ugly child is obviously his, and it would be a pity for him to inherit the kingdom. The queen is a whore, committing adultery with her dwarf, and should be burnt. The king feels passionately jealous, believes what he hears and says that he will burn his wife. He calls his council, wishing to speak about his beloved, and suffering from shame, sorrow and jealousy.

Laisse 7

He tells the council the facts as a hypothetical case, and they judge her to be burnt. Then he reveals that it is his family that is involved. The council politely advise that he should condemn her to death to save his honour if he is certain of her guilt, but pray him, if he does not know the truth of the charge, not to condemn the lady, who has a saintly reputation. As for Theseus, who does not resemble the king's family, this is the cause of the king's melancholy. Fernagus asserts that the king knows the truth. There is a knight to whom the queen has done great kindness. He leaves the council, alone, swearing by Jesus Christ to save the queen if he can.

Laisse 8.

He goes to her room to warn her. (L. 16955, f.5a)^{Add} He informs the queen that king Floridas has condemned her to death because he believes Theseus is the dwarf Cornicant's son. If she stays, she is in danger of being burnt. Alidone faints. On regaining consciousness she calls her lady-in-waiting Bietris to join her in flight. She does not kiss her sleeping child Theseus, but curses the hour he was born, then immediately repents and feels she deserves her fate.*

*L. British Museum version corresponds to Edition Chapter 2 paragraph 9.

Laisse 9 (L. f.5b)

She shelters with Gieufroy, a loyal servant. As soon as she has left her apartment men-at-arms come to search in vain. Floridas, in a fury, cursing his wife and son, takes the news of her escape as proof of her guilt, and orders the court to put Theseús to death.

Laisse 10.

The boy, aged 10 at this time, is taken away on a horse to be executed by four squires and a servant in a wood outside Cologne. Theseús suspects that he is to be killed for his ugliness. ^(L. f.) When he hears the explanation of the king's judgment, the boy hits the speaker in the face so hard, that he calls for help. The four squires rush to the rescue, and Theseús continues to defend himself so valiantly (L. f. 6b) that his would-be executioners are full of admiration.

Laisse 11 (Ed. Ch.3)

Not wishing to offend by escaping the death his father has ordered, he asks to be nobly beheaded rather than drowned, and trusts that God will give grace to his innocent soul. The squires sigh and are about to fulfil their orders, when Theseús prays to God to forgive his father Floridas and save his mother. The men regret the death of this boy, who might after all be the king's son. At this point Jesus works a miracle, changing his deformed body into one most beautiful. (L. f.7a) When the squires see this, they kneel and ask for his pardon. Theseús realises that God loves him, and trusts that his mother will be justified. They return to Cologne.

Laisse 12

(Author's commentary: This story has been painted for the king of France in the "sale a Saint Pol."^{1*} - the miraculous transformation of Theseús who exalted the Christian faith and fought the faith of Mahomet. (L. f.7b) He won Flore of Rome, the emperor Esmeré's daughter, by entering the golden eagle, and suffered much for this deed, as you will hear in this romance.)² Theseús³ rides home with the squires, wondering who advised his father so wrongly.

1* See p. 515, Ch pter 7.

Notes concerning Laisses I to LXXXI will be found after the text of the verse, p. 952

(Laisse 13)

Floridas, still under the influence of Fernagus, searches for his wife everywhere, (L. f.8a) even proclaiming the punishment of death for anyone who might shelter her. But Gieufrois remains a steadfast protector to the poor lady, who blesses him.

Laisse 14

The dwarf is brought before the barons, and the king offers him pardon in order to extract a confession of the supposed affair (L. f.8b), and even suggests that the dwarf was not the one who made the advances. Cornicant swears by God that the king is deceived by treason. Fernagus tells the dwarf that he has been seen in the queen's bed, though unwilling, for the worthless woman was the cause. Cornicant, though small and weak, offers to face in single combat the strong and experienced fighter in order to make him confess the treason against the queen and himself. (L. f.9a) The king remains silent, whilst the barons praise the dwarf, wondering how he ever dares to undertake such an ordeal, seeing that Fernagus could win using one arm only.

Laisse 15

The dwarf persists in his request, (L. f.9b) and those barons who favour the queen ask the king to arm him. Fernagus, offended at the prospect of fighting a dwarf, invites anyone else to take up his challenge. No one else steps forward. At this point the squires enter with Theseus. The boy kneels before the king and announces that he refuses to call him father until his mother is recalled.

Laisse 16

Floridas questions the squires, who tell him the story of the miracle; (L. f.10a) how a heavenly light came upon the child so that he seemed to be on fire.

Laisse 17

The king embraces his son (L. f.10b) and asks him and God for forgiveness. Theseus thinks that Floridas must have been enchanted by traitors. The barons are deeply moved by the scene. Alydome, in hiding with Biatrix, weeps and prays that God may

remove the king's suspicions. Gieufroy returns from the palace where he has witnessed the return of Theseús, and announces the miracle to the queen. (L. f.206 is misplaced between f.10 and 11)

Laisse 18

She can hardly believe in her joy and still fears danger if she leaves her hiding place. Gieufroy kisses her and swears by Jesus that it is the truth.

Laisse 19

He then repeats the story in detail. (L. f.206b) Alydone is longing to see her child. They walk through the town celebrating the miraculous transformation of the poor child, with church bells ringing and holy processions of monks, abbots and priests.

Laisse 20 (Ed. Ch.4)

The people rejoice greatly and carry the queen in triumph to the palace. The mass of noblemen lets her pass to embrace her son. (L. f.11a) Then she faints several times and the king rushes to kiss her. Fernagus is disconcerted and would like to escape.

Laisse 21

The queen asks her husband to point out the devil who caused her to be hated. He promises to do her will in future. The dwarf Lucas repeats his demand for the combat (L. f.11b) trusting in a second miracle. The king questions Fernagus, when the queen interrupts, telling her husband the reason for Fernagus' accusation, namely that she refused his love and threatened him with death if he persisted in his suit. She asks Floridas for vengeance if they are to continue their life together.

Laisse 22

Floridas upbraids Fernagus, who continues his defence by suggesting that evil enchantments of the devil caused the wonder, which could be proved if a mass were chanted. The king is again tormented by doubts and asks the barons to judge. (L. f.12a) The queen speaks in court, summing up the situation, and warns against hasty judgment.

Laisse 23

Anselms de la Roche suggests that Fernagus should fight without weapons and have one arm tied down, whereas the dwarf should choose what weapons he wished; and if Fernagus were defeated the king should hang him. God will work a second miracle to prove that the first was His. (L. f.12b) All agree.

Laisse 24

They let Anselms report their decision to the king: in order to clear the queen from blame, the champions must swear to the truth of their affirmations and fight to prove it. Floridas hesitates to have his wife dishonoured in case the dwarf is defeated. (L. f.13a) The peers reply that as absolute sovereign, he can make the final decision and forgive all, but cannot stop people talking.

Laisse 25

This argument convinces Floridas that the court's judgment must be accepted. He trusts that God may love the mother as much as the child. If the dwarf is vanquished he will never love the queen again. He tells her to arm the dwarf herself, for he will have nothing to do with the combat, and warns her that if her champion loses she must enter a convent, and he will never again hear her name mentioned. If Fernagus loses, she may boldly return to his home, but if she does so under any other circumstances, she will be burnt. (L. f.13b)

Laisse 26

The queen prays for God's help, and encourages the dwarf Lucas. The latter is armed by the lady's chamberlain. The field is roped in. Fernagus comes unarmed, and one arm bound. The holy relics are brought by a bishop. The champions swear on the body of Christ (L. f.14a) - Fernagus publicly accuses the queen of adultery with the dwarf, the latter denies it and foretells the traitor's death by hanging.

Laisse 27

After swearing falsely, Fernagus tries to get up and falls badly - a sinister omen. The field is cleared. Fernagus is ashamed of his opponent and does not deign to reply to his taunts. Theseus comforts his weeping mother.

Laisse 28 (L. f.14b)

The unequal champions fight, the dwarf thrusts with his lance, Fernagus retreats and steps sideways, the dwarf stumbles, the traitor lifts him up with one hand ready to kill him. A cry rises from the audience, and all are anxious for the queen. Theseus is in agony for his mother, who faints. But the dwarf quickly draws a knife, stabs Fernagus in the head, and wound him in many places until he is dead. (L. f.15a) There is great joy, the queen and Theseus praise heaven. The dwarf is honoured and brought to the king who makes him rich. The queen is restored to her former place in his love. Fernagus is hanged. There is feasting and tournaments.

Laisse 29 (L. f.15b)

When Theseus is fifteen years old he takes up arms and goes to tournaments where he invariably wins the prize, and gains renown. He loves poor knights and never keeps anything for himself, to the joy of his parents. ^(L. f.15b) But soon he will do a deed for which they will pay dearly. ^{L. f.15b} For he will go to Rome, where he will see the golden statue of Flore, the emperor's daughter, and fall in love. He will enter the lady's room hidden in a golden eagle.

Laisse 30 (L. f.16a)

This story must make the good rejoice, for Theseus is loyal, he honours ladies and always gives generously to heralds and minstrels. (The author digresses: Giving is better than receiving, but some rich men hold fast to their possessions, thinking to take all with them after death, and the devil boils his servants' souls in Hell.)

Laisse 31 (Ed. Ch.5)

One day in May (description of Spring), Theseus decides to leave home to find adventures. He tells his squires (L.f.16b) to prepare horses and arms, then calls on his mother, who sighs and weeps but lets him go, loaded with treasures. She bids him farewell, wondering whether they will meet again in this life, and gives this good advice: to make himself beloved, not to let pride enter his heart, to be courteous and generous, to go to church, and if he serves at a court not to love the king's

wife, for a jealous heart thinks evil. He may spend largely, and if in need send to her for more. (L. f.17a) She concludes with a wish that he may live virtuously.

Laisse 32

She kisses him goodbye. Floridas arrives to see his son preparing to leave. Theseus offers to return to help his father if need arises. They will never meet again until the kingdom is destroyed. Theseus rides away with thirty trusted companions, blessed by his loving parents. The company crosses mountains and valleys, passes Apulia and Calabria and enters Venice. (L. f.17b) Wherever there are tournaments Theseus carries off the prize and pays his hosts well. He stays in Venice for four months where the king, Gistrant, honours him and provides him with plenty of tournaments. The king's daughter, Yolent, falls in love with the hero, who decides that he must either do her will or leave at once. He chooses the latter course and asks leave to depart. King Gistrant lets him go unwillingly but presents him with his best horse. Theseus comes to the seaport where he finds a merchant ship leaving for Rome. (L. f.18a) He sails to the port of Rome and then rides on. In Rome he lodges in a rich inn; the host is courteous but the beautiful hostess desires Theseus and wishes her husband's death. The hero invites the host to supper without the hostess, for he notices her loving looks and remembers his mother's last warnings.

Laisse 33

In the morning he goes to church with his servants. As he walks through the street after Mass, he sees a goldsmith at work. Above the window there is a very beautiful golden statue. (L. f.18b) He stops and enquires of whom the image is made; the goldsmith replies that the lady herself is a hundred times more lovely still, and tells of Flore, the emperor's daughter. Her father, Esmeré, loves her so much that he refuses to give her in marriage to any king or sultan whatever. Her suitors include the ruler of Constantinople, the king of Hungary, the king of Sicily, the prince of Milan, five Christian kings, thirty pagan kings and fifteen emirs.

(Ed. Ch.6) When Theseús hears all this, he feels his heart burning with love for the first time, (L. f.19a) to his own amazement, for he loves without even having seen the lady.

Laisse 34

He goes home, throws himself on to his bed and muses, chin in hand. His followers wonder what has happened to their young master who used to sing so cheerfully, and suggest that they leave the place if he is not happy there. Theseús takes them into his confidence and vows never to leave Rome before having seen and spoken with Flore whether her father will or no.

Laisse 35

The squires warn him not to attempt the impossible. (L.f.19b) Theseús is determined, for a man aiming at honour must succeed. He prays that God may let Love help him; he cannot rest without action.

Laisse 36

He dresses well and goes to the palace with his followers. Esmeré is at dinner and the gates are shut. Theseús asks the porter to let him pass, and is refused even for a bribe of a hundred marks, for disobedience to the royal command means death. Only messengers may enter. When Theseús cannot persuade the gatekeeper, he thinks of a new idea and returns home. His new plan, to dress up as a messenger, (L. f.20a) causes much laughter.

Laisse 37

In his new disguise he can pass the porter and enter joyfull into the dining hall where the emperor is splendidly served and entertained by minstrels and story-tellers. When Theseús sees the emperor's daughter sitting near her father, he is so overcome by her beauty that he sits down speechless. A Roman approaches and asks him for his letter. (L. f.20b) Theseús, absorbed, gazes at the beauty and still cannot speak. He thinks of the precious joy one smile from her would give him. He dares not move, and love seems to paralyse his usually resourceful mind. An usher invites him to eat, for it is the custom not to hear news until after the meal. Theseús refuses, giving tiredness as an excuse, but the usher insists on his duty of making his stranger dine.

Laisse 38

When Theseus sits at the table, the emperor notices him and sends (L. f.21a) to enquire whence he comes. Theseus gives himself out to be the messenger of Floridas of Cologne. The emperor gives him a silver vessel shaped like a peacock. Theseus still feasts on Flore's beauty and prefers this to Heaven.

Laisse 39

(Description of the modest Flore in sumptuously rich clothing) (L. f.21b) After the splendid meal, the bishop says grace and the emperor withdraws. Theseus regrets that he dare not make himself known to his beloved, but decides that, having come incognito as messenger, he must ask the emperor for her in his father's name. Hoping for God's help, he will attempt to win her.

Laisse 40 (Ed. Ch.7)

He follows the emperor, kneels and begins his message by blessing him and his daughter. (L. f.22a) Then he asks for Flore in marriage on behalf of king Floridas for Theseus, and describes himself and his achievements to his future father-in-law. He woos so eloquently for himself that the emperor is amazed at this messenger who could not be better were he a trained advocate; (L. f.22b) but he has lost his labour, for forty greater suitors have been refused. Theseus, forgetting his role, warns the emperor to keep his daughter well, otherwise she might be carried off.

Laisse 41

He advises him to see her married during his lifetime. After threatening, he pleads again, but is definitely refused. Then he dares to kneel to Flore herself and tell her that he knows Theseus personally

Gap in Ms. L. between f. 22b and 23a. = Phillipps, f.21b
line 16 (= line 1566) to f.22b line 7 (= line 1634)

but after the emperor's words it is useless. He blesses her and would like to see her in Cologne with Theseus. At this there is laughter.

Laisse 42

He continues to gaze at Flore until the emperor commands men at arms to remove the messenger. They mock him and say that the emperor is almost vexed. No man ever asks for his daughter but leaves in sorrow, for he will give her to no one. Theseus argues that if things turn out badly the emperor will be mocked. On returning to his lodgings where his followers expect him anxiously, he amuses them with an account of his adventure. He can neither eat nor sleep, wondering how to speak to the girl. By morning he has thought of a scheme which will succeed but cause him suffering. He returns to the goldsmith to tell him a secret and ask for his help, promising him great wealth. The master agrees providing he can act honourably in the affair. (L. f.23a) Theseus pays the goldsmith richly, in his mind praising wealth for the power it gives.

Laisse 43

He reveals his identity as the heir to Cologne, and his love for the unobtainable lady he hopes to woo, if the goldsmith will help, by a scheme (L. f.23b) which, if not successful will mean death for them both.

Laisse 44

He explains how a hollow eagle is to be made to open with the fastening inside. When he is concealed in it, the eagle is to be taken to the emperor as a present for his daughter and carried to her room. By midnight he hopes to give good news. The goldsmith dismisses the plan as nonsense; he would never undertake it for the love of Flore or any worldly honours. Theseus insists and the goldsmith undertakes the work. (L. f.24a) Delighted, Theseus calls for his gold. The squires are worried, but obey.

Laisse 45

When the eagle is perfected, the hero practises getting into and coming out of it many times, praises the goldsmith and asks him to have it carried to the palace. The goldsmith fears death, but Theseus pacifies him by arranging for him (L. f.24b) to escape to Cologne with the thirty companions if the plan fails. The followers are to swear allegiance to the

goldsmith, who is to inherit Theseus' land and honours if he dies. For he thinks it worth the risk of ~~forment~~ and death to win the lady's love.

Laisse 46

His men try to dissuade him and (L. f.25a) remind him of his noble parents, but the young man expounds the counsels of Love, which he will follow.

Laisse 47

He comforts his weeping friends and has a hearty meal, not knowing when the next will come, then kisses them all, crosses himself and enters the eagle, shutting it from the inside. Two trusted servants, carrying the eagle, follow the master goldsmith to the palace, where they arrive at supper time. When the goldsmith asks the porter to let him pass, he asks whether a man is hidden in the eagle. (L. f.25b) Theseus, hearing this, would like to have been carried home again!

Laisse 48

The goldsmith, however, calmly tells him that this is a gift for the emperor's daughter, and is allowed to enter to present it, although the porter has the emperor's strict orders to let no-one enter at meal times, for fear of spies on Flore, who is so closely guarded day and night that even men-at-arms and squires cannot speak to her. In the porter's opinion she will in the end, like a sparrowhawk kept to be tamed, fly away when not watched. Theseus agrees with all his heart.

Laisse 49

The goldsmith followed by the two carriers walks up the steps to face the barons, and now trembles in fear, thinking that Theseus must have enchanted him. He toys with the idea of giving him up to the emperor, but immediately accuses himself of treachery. (L. f.26a) The eagle is much admired, and the goldsmith courteously gives it to the emperor for his daughter. The emperor promises his friendship, and Flore gives him a ring from her finger, offering anything else he may wish. He replies that his work embodies a thing she would not give up, and will soon find if she seeks. Theseus

feels trapped, and in his fear of treason prays (L. f.26b) to the Virgin Mary for pity.

Laisse 50

He threatens vengeance on the goldsmith. The master, however, asks Flore quietly to let the gift be carried into her room. She agrees, and a lady-in-waiting shows the way. The eagle is placed near her bed (description of bedroom - works of art showing birds and fish, royal stories, from the Old Testament, the times of Pharoah and the New Testament up to the Passion, one showing the lapidation of St. Peter). The goldsmith studies what he sees till Flore comes. He kneels to her (L. f.27a) and offers to make any improvements she may wish, adding to himself that he will never return.

Laisse 51 (Ed. Ch.8)

He hurries back to join Theseus' followers anxiously waiting for news. They pray for his safety.

Laisse 52

Theseus inside the eagle sees and overhears Flore talking with her ladies. (L. f.27b) They praise the workmanship and richness of the eagle. Biétris, a lady-in-waiting, brings the wine for Flore to drink before retiring. Her companions laugh, and teasing the princess say that she will go to bed even earlier when she has a husband. Flore confesses that her heart is still free and prays that she may never be subject to Love, for even the wisest suffer shame for it. One of the ladies denies this, (L. f.28a) and sings the praises of Love, which inspires all virtues and brings wonderful good.

Laisse 53

This eloquent paean convinces Flore, who now prays that Love may send her a worthy lover! for as long as her father lives, he will not see her provided. Two ladies stay in the room as Flore goes to bed - beheld by the hidden Theseus trembling with love, (L. f.28b) and longing for her. He prays for God's help, and when all are asleep comes out of the eagle. He lifts up the bed curtains, and considers that no man ever saw what he sees if not coming for love. The love

affairs of Aristotle, Virgil, Tristan, Paris and Alexander pass through his mind, yet he never heard of a lover like himself hidden in an eagle. (L. f.29a)

Laisse 54

He steps to the head of the bed and speaks to the lady in the name of Jesus. She wakes and is terrified; the ladies-in-waiting, not realising what has happened, tell her to pray. When Flore tells them of a man by her bed, they scream in panic. Theseus, in a great fear, says farewell to life and his parents, and rushes back into the eagle. The ladies pray, for they believe it was a ghost.

Laisse 55

They scream "murder", which the emperor hears and rushes along with a light and a stick. (L. f.29b) He asks his daughter what has happened. She tells him, and he makes his men search the room thoroughly, threatening death to the intruder. Theseus sees them.

Laisse 56

He prays to God, curses his scheme, and wishes the eagle could fly! (Ed. Ch.9) After a fruitless search, the emperor declares that his daughter must have been dreaming, or heard her ladies speaking in their sleep. (L. f.30a) Consequently he sends the attendants out of the room and locks it, leaving his daughter alone with the golden eagle. When all is quiet again, Theseus comes out a second time, wisely takes a lamp and opens the bed curtains.

Laisse 57

He tells Flore how he came for her love and who he is, adding that he is ready to die, as he has had his wish to tell her this. (L. f.30b) He kneels and the lady does not reply for a long time. After thinking, she answers simply that he frightened her badly, nor was it courteous to enter her room without her inviting him. Theseus agrees but blames Love. Flore thinks she should call her father and have the goldsmith suitably requited for such a present. Theseus begs eloquently for mercy till dawn, so that all may see him die for love.

Laisse 58

He tells her that he has already suffered pain by long

confinement in a cramped position, (L. f.31a) and she will sin if she puts him to death, for he loves her more than Tristan loved Yseult, than Paris Helen, or Priamus Seraire. He thus continues to woo her. Flore looks at the handsome Theseus, begins to love him and to change her mind.

Laisse 59

Theseus tells the story of his life and how he first came to love her through seeing her statue; (L. f.31b) how he came as messenger, and how after Esmeré's refusal he had the idea of the eagle. He is now at her command.

Laisse 60

Flore forgives his boldness, and says that, having suffered for her sake, he must not die. She will set him free at dawn to go home to his country.

Laisse 61

(L. f.32a) Theseus thanks her but would rather die than not have the only reward due to love. She asks if she is to love against her will. He replies that he can wait till she feels like loving, only she must promise never to take any love but himself. She hesitates, as she does not know him, and he swears that he is of royal blood. She likes his wooing and confesses that she never heard any man speak so well, nor ever at all of love. Theseus says that he knows that already from her conversation with her ladies. (L. f.32b)

Laisse 62

They continue to speak delightfully of love till dawn, when the young girl rises and offers her bed to Theseus. He sleeps deeply after his efforts, and Flore watches over him till the first hour of the day, when she goes to her father. The emperor enquires about the rest of her night since his visit; she replies that she must have been frightened by a dream.

Laisse 63

She withdraws with a trusted lady-in-waiting, asks for secrecy, and then confides the precious secret to her.

Lacuna L. between f.32b and 33a.

Ph. f.31b line 13 = line 2344, till Ph. f.33a line 36 = line 250

She asks her to bring food and drink and to come and see the handsome lover in her room. They lock the doors and Flore wakes Theseús, teasingly saying that men-at-arms have come to take him to the emperor. He kisses her and puts himself entirely in her power. She lets him wash, and invites him to a meal with her. He only wants to feast on her beauty. She remarks that it is usual for prisoners to lose all appetite through fear.

Laisse 64

He wishes to remain his lady's prisoner for ever. The lady-in-waiting enquires about his daring journey in the eagle, and he explains how the joyful hope of love sustained him.

Laisse 65

Flore listens with delight, and Theseús continues his wooing until she gives him a ring. He embraces and kisses her. Theseús has now won his love through his great daring, but before the end of the year he will pay dearly for this, he will suffer more than any man for his love, as you will hear. This story was greatly esteemed by many kings. The king of France had it painted in his hall of Saint Pol in Paris. The author who put this tale into verse found the subject matter in the abbey library of Saint Denis.

Laisse 66

This legend is based on truth. (Ed. Ch.10) Theseús and Flore remain happily together, when he remembers his anxious followers and decides to let them know the news. Flore suggests that he should write a letter which she will send. He does so, addressing it to Honnoré, the steward at his lodging. She hands it to a trusted friend, who goes to Theseús' lodging, asks for the host, and tells him that the emperor's daughter sent this letter. When Honnoré hears the Roman, (L. f.33a, after lacuna) he denies knowing the first lady of the land. Fearing a trap, he pretends not to be the person to whom it is addressed, but his name being on it, he must accept it.

Laisse 67

The contents reveal Theseus' success. Honnoré sends away the messenger, assembles Theseus' followers and the goldsmith in a private room and tells them the glad news. (L. f.33b) They are all overjoyed and thank God, especially the goldsmith who began the whole affair, which caused him much regret until this happy outcome. He returns to his house knowing that Theseus needs him to bring him safely back. The plan is that the eagle's beak is to be broken and it is to be sent to him for repair.

Laisse 68

Theseus is enjoying himself hidden away with Flore, playing chess and other games for kisses. A lady-in-waiting provides for them secretly. (L. f.34a) The author describes the lovers, praises love and condemns slander.

Laisse 69

The lady asks her own chaplain to come into her room, commands him to do her bidding, introduces her love and demands to be married to him immediately. She will go to Cologne with him and the chaplain will come too. Her father will never let her marry, so she is taking a good chance when it comes, and will not belong to anyone but Theseus.

Laisse 70

The chaplain agrees, saying it is time she had a husband, which amuses Theseus. (L. f.34b) He marries the couple immediately, singing them a Mass and reading them a prayer. Then they dine; there is no music, only two ladies-in-waiting, and the good chaplain Yvon. That wedding night Theseus engenders a son, Gadifer Theseus, who will be famous, emperor of Rome and Constantinople, ruler of Cologne and Antioch, he will save France (at the time of King Ludowis, son of Dagobert founder of St. Denis.) This is "springtime (description) when Theseus is with his beautiful love, Flore (description) (L.f.35a) daughter of Florence (who suffered because of the jealous Milon). The daughter suffered too, as you will hear. Theseus prays for his wife and future child, for he had a prophetic dream of danger, adventures and greatness to come.

Laisse 71

He will stay in Flore's room (L. f.35b) until he can bring her into a ship brought to the foot of the tower and sail towards Cologne. Following his plan, he breaks the eagle's beak, and Flore pretends to be childishly distressed at the damage to her new toy. The emperor suggests that the goldsmith make the repair, and his daughter immediately sends for him. // At this point a messenger comes to defy Esmeré and threatens a siege in the name of Abillant, emperor of Constantinople and Greece, who had often asked for Flore, even offering to give up his religion and convert his country for her sake. Another refusal means war against Rome and the Pope, (L. f.36a) and the imposition of Mohammedanism. Abillant is on his way with forces.

Laisse 72 (Ed. Ch.11)

Esmeré, in his ignorance of recent events, replies that he has no daughter to give, nor does she wish to marry! He informs his council and the Pope of the threat. // The goldsmith arrives in Flore's room where Theseus is again hidden in the eagle, (L. f.36b) and has it taken to his home. There Theseus comes out, embraces and thanks the master heartily, and his followers rejoice and listen to his praise of Flore and his plans for their escape home to Cologne.

Laisse 73

(L. f.37a) Theseus arranges for a ship to be brought to the foot of the tower, enters the eagle again, and is brought back to his beloved to tell her to elope that very night. She, already prepared, consents willingly, especially as the Saracen Abillant is besieging the city. Theseus says that had Esmeré permitted their marriage, he would now have helped to defend Rome. (L. f.37b) Flore knows her father too well; if he knew the truth, he would imprison her and kill Theseus. At midnight they escape and go aboard with the chaplain and one lady-in-waiting. During the night a storm arises at sea and separates the company.

Laisse 74

Esmeré rises to go hunting. He only returns late to eat, when he finds great confusion and distress in his household. (L. f.38a) A lady-in-waiting informs him that his daughter has

fled with Theseus of Cologne hidden in the golden eagle. The father weeps, nearly goes out of his mind, examines the eagle, and sends to punish the goldsmith - in vain, for he has fled with Theseus. In a fury he has the eagle smashed and swears to tear to pieces the villain who deceived his daughter.

Laisse 75

He moans that she has deceived him. A senator wisely remarks on the folly of keeping a daughter too long, and marvels at the unprecedented eagle-trick (L. f. 38b) admiring its bold author. Esmeré vows endless war on Theseus, but cannot begin immediately because of the Greek attack. Theseus and Flore will soon lose their joy.

Laisse 76 (Ed. Ch.12)

Abillant is sailing with great forces, the rearguard under Acerés of Antioch. A distinguished enchanter, Dumas of Tinterget, who studied at Toledo (Toulecte) promises to obtain Flore for Abillant. (L. f. 39a) As soon as Theseus' ship is seen, they surround and attack it. Theseus and his company are unarmed, but the hero valiantly fights with an oar until it breaks and he, the goldsmith and the whole company are taken prisoner. Flore, weeping, is presented to Abillant. She conceals her identity, but a Saracen, Maudirant (Ph. Cermiquant) who was sent to ask for Flore the year before, now recognises her and informs Abillant of his good luck.

Laisse 77

(L. f. 39b) Mohamet has given her to him without need of war. Abillant, overjoyed, welcomes Flore with loving words and embraces her, but she, outraged, ardently prays to the Virgin for death. Everyone can see her distress. Theseus and his friends are bound and blindfolded. The goldsmith curses himself for having made the eagle.

Laisse 78

Abillant calls Acerés of Antioch (L. f. 40a) and explains the situation, thanking him for his help and offering the same in return. Acerés asks for and obtains the Christian prisoners as his reward. Thus comes about a separation of many years. The Christians are taken towards Antioch,

Beginning of P. Ms. Nouv. acq. fr. 10.060.

L. f.40a line 28 = P. f.4a line 1 = line 3063.

and Flore towards Greece. They weep tenderly at parting. Theseus breaks into a long lament. (L f 40b)

Laisse 79

The emperor of Constantinople decides to marry Flore on board before arriving in his country. (P. f.4b) The image of Mohammed and a Muslim bishop are prepared. Flore nearly goes out of her mind. The emperor asks his barons for their advice concerning the mad woman. (L. f.41a) Drumas offers to persuade the lady for his master. Flore refuses absolutely (P. f.5a) and asks for death. The enchanter pities her.

Laisse 80

He offers to help her. He advises her to go through the marriage ceremony, for at bedtime he will charm the emperor to sleep in such a way that he will still think he has had his will, and when they arrive in Greece he will re-unite her with her husband Theseus. (L. f.41b) Flore promises to reward him for his help. Drumas assures the grateful emperor that the lady is now willing, but secretly intends to steal the treasure for himself. (P. f.5b)

Laisse 81

The Mohammedan ceremony is performed. Flore goes to bed keeping on her fur-lined cloak. When the emperor lies beside her, Drumas puts him into a deep sleep with a charm, and repeats his promises to Flore. (L. f.42a) She dresses and feels tempted to kill the snoring emperor. In the meanwhile Acerés sails off with Theseus, regretting that he left Flore to Abillant^{1*}.

Laisse 82 (Ed. Ch.13)

(P. f.6a) A follower, Alidon, suggests a surprise attack

1* The text of the verse ends here, Laisse LXXXI.

on the emperor of Constantinople in order to take Flore to Antioch.

Laisse 83

(L. f.42b) Acerés defeats Abbilant's fleet at night as it lies anchored by the Isle of Saternie. (P. f.6b) Fifteen ships are sunk including those of Drumas and the emperor. Flore is awake and weeps when the Greek knights carry her off. At daybreak Acerés of Antioch is horrified by the drowning of the emperor, for he knows that a war of vengeance will be waged by Griffon of Saternie the dead emperor's brother. He has not even achieved his purpose, for Flore cannot be found. He goes to prepare the defence of Antioch. The Greek knights sail towards Greece teasing the lady.

Lacuna L. between f.42b and f.43a. Text exists in P. and Ph. P. f.6b l.35 (last line) to f.8a l.6 (corresponding to missing page between l. f.42b and f.43a)

(P. f.7a) She tells them they will know before nine months are past, thus wisely persuading them to take greater care of her as future mother of the emperor's heir.

Laisse 84

The Greeks curse Acerés for his hypocrisy and treason, whilst he carries off Thésés and his friends as prisoners. The chaplain regrets his part in the affair. The company of thirty are imprisoned, but not put to death, for Acerés needs their help in the expected war. (Ed. Ch.14) (P. f.7b) Flore is welcomed in Constantinople as the emperor's wife until it is known whether she is with child.^{1*} Griffon of Saternie^{2*} is to be regent until the child can rule. He honours the lady outwardly, but waits for the birth intending to kill mother

1* Flore's situation is reminiscent of that of Corsabrine (in Charles le Chauve, Histoire de la Littérature française vol.XXVI) who pretends to be pregnant by her former husband the Sultan of Damascus, and not by her present husband the Christian Dieudonné, in order to gain safety for herself and her son.

2* See p.427 concerning usurping uncles.

and child

Laisse 85

instead of fighting a war of vengeance for his brother.

L. f.43a line 1 = P. f.8a line 7. (after lacuna).

The lady bears Theseus' son, but the rejoicing Greeks believe it is their emperor's child. Griffon takes the baby one night, gives it to four pagans and commands it to be murdered, demanding the heart as proof. Flore thinks that the child is being fed.

Laisse 86

(P. f.8b) The baby is extremely beautiful and has a birth-mark like a cross^{1*} on its shoulder, which terrifies the pagans, one of whom does not wish to kill it. (L. f.43b) As they discuss their dilemma, a good knight passes on a hunt and asks to adopt the lovely child, promising secrecy (P. f.9a) when he hears the circumstances.

Laisse 87

They fear betrayal (L. f.44a) but finally agree. (L. addition: and find the heart of a deer as proof of their obedience to Griffon). The good Greek takes the baby home

Laisse 88

(P. f.9b) to his wife, reveals his noble birth, and plans to marry his daughter to him in the future. He names him after himself, Gadifer. (The author gives a pre-view of the deeds (L. f.44b) of Gadifer Theseus.) The four pagan knights deceive Griffon, and when Flore asks for her new-born child in vain, she guesses the truth, and mourns for her son and husband, fearing death for herself. (Ed. Ch.15) In the meanwhile Esmeré mourns for his daughter.

Laisse 89

(P. f.10a) He hears of a shipwrecked fleet but does not know that she was the cause. He vows to destroy Cologne in vengeance (L. f.45a) not knowing that Theseus is in Antioch. Floridas and Alidome know nothing of their son's adventures

^{1*} See p. 498 the royal sign of the birthmark of a cross.

nor of the approaching war. (P. f.10b)

Laisse 90

Esmeré destroys (L. f.45b) all before him. ✓ A spy informs Floridas, who cannot see any cause for the attack, and sends a trusted knight, (L. f. 46a) Aimerez, to the emperor to arrange peace. (P. f.11a)

Laisse 91

Esmeré asks whether his daughter is not in Cologne, and tells of Theseús' bold elopement, (P. f.11b) threatening the ambassador if (L. f.46b) the couple is concealed in the town. ✓ Aimerez replies that Theseús has not been seen for a year, and that innocent people are being attacked for an unknown cause. (P. f.12a) The emperor makes this impossible condition for peace: that Floridas is to hand over Theseús and Flore, if they come to Cologne, and the kingdom of Cologne (L. f.47a) as well! ✓ Aimerez answers that Floridas would rather die and let his country suffer war than disinherit his own son.

Laisse 92

He points out that if Flore loves Theseús, ^{then} all should be well. (P. f.12b) The possessive father should remember his own youth, when he fought against a king in rivalry for the love of Florence of Rome.

Laisse 93

(L. f.47b) Esmeré's arms used to be a golden eagle, which he now changes ^(L. f.48a) to a sable eagle (P. f.13a) on gold. ✓ Aimerez returns from his mission, protected from the emperor's fury by diplomatic immunity.

Laisse 94

(P. f.13b) He informs Floridas, the queen and the barons, of Theseús' deed. Destructive war is to follow. (L. f.48b) Floridas naturally supports Theseús and prepares for the defence of Cologne, regretting his son's absence.

Laisse 95

Alidone assures him that their only son would immediately come to their help if he knew their plight. (There is also a daughter now, called Baudour^{1*} (P. f.14a) who will later marry

1* See p. 408 Baudour.

Ludowis, son of Dagobert) (L. f.49a) (L. adds digression on Gadifer who is to save the situation during Ludowis' absence).

Laisse 96

(Digression on the virtue of donations to religious institutions). (Ed. Ch.16) The emperor of Rome besieges Cologne for seven years (L. f.49b) and conquers the surrounding country until there is famine.

Laisse 97

(P. f.14b) Floridas in despair consults his council. No help comes from Theseus who is believed dead, and the king does not know to whom to leave the kingdom after his death. Alidome^{1*} is outraged and again sees her husband denying her son. She recalls God's miracle for Theseus and advises (L. f.50) Floridas to go to Paris and offer the land to Dagobert in return for military relief^{2*} (P. f.15a) instead of leaving it to their enemy Esmeré. The king agrees.

Laisse 98

He puts Aimeri of Pavia in charge of Cologne, and travels to Laon^{3*} where the aged Dagobert^{4*} (L. f.50b) is in council with twelve peers (P. f.15b) (but no bishops, for clergy are useless to advise in war).

Laisse 99

The king of France is consulting about the duke of the Normans who is attacking.^{5*} King Floridas knocks at the door and a servant enquires whether Dagobert can see Floridas.

Laisse 100

Floridas is announced to Dagobert (P. f.16a) ^(L. f.51a) and enters to explain his need. The king of France has heard of the love affair of Theseus and Flore. (P. f.16b) Floridas offers allegiance and his kingdom in return for help.

Laisse 101

(L. f.51b) Dagobert consults his barons who advise him to

1* Alidome is well characterised throughout the romance.

2* An example of commendatio, the giving of one's land to an overlord and receiving it back as a precarium or fief in return for protection. See O. Bloch, La Société féodale, Paris, 1968.

3* Laon was the capital of the later Carolingians.

4* Dagobert, Merovingian king, d.639. See p. 405.

5* The Norman raids began in the reign of Louis the Pious, son of Charlemagne.

accept for the sake of his reputation, and to put his son Ludowis in command against Esmeré. (P. f.17a)

Laisse 102 (Ed. Ch.17)

They dine, and (L. f.52a) Ludovia is informed of the decision. (P. f.17b) The prince promises to bring the emperor of Rome home a prisoner. Great forces (list of names) are prepared and the valiant Count Assailant of Dammartin bears the banner.^{1*}

Laisse 103

They march to the Rhine where the Count of Holland gives Floridas provisions and boats to cross the river. (P. f.18a)

Laisse 104

(L. f.53a) The queen of Cologne is overjoyed at their arrival. When she hears a description of the heir of France she prepares her daughter Baudour carefully, (P. f.18b) and they go to meet the royal party. When Ludowis sees Baudour he falls in love and wishes to marry her.

Laisse 105

He enquires who she is. (L. f.53b)

Laisse 106

First he greets the queen, then her daughter. (P. f.19a) They dine in Cologne. A spy brings the emperor of Rome news of the French alliance.

Laisse 107 (Ed. Ch.18)

(L. f.54a) Ludowis and Floridas prepare their forces for battle (P. f.19b) (L. f.54b) (List of names) Esmeré encourages his men (List of names) Theseus is now a prisoner in Antioch,^{2*} where he is in great discomfort, but Christ's grace will give him Rome to rule.

Laisse 108

The battle rages outside Cologne while the ladies pray to God for victory. But Esmeré is a cunning strategist. He confides his scheme to Moridas of Taranto. Whilst part of the

1* This episode is mentioned in the later prose versions for the glorification of the Dammartin family.

2* Lacuna f. f. 21 a, e, f. Between f. 54b and f. 55a = f. f. 20a line 9 to = lines 4, 100 - 4169.

Roman forces wait in a valley under Moridas, Esmeré is to feign flight. (P. f.20b) The French will pursue him, greedy for gain; then the emperor will turn on them and they will be surrounded.

~~lacuna between L. f.54b and f.55a = P. f.20a line 9 to f.21a
= lines 4100-4169. line 44~~

Ludovis and Floridas, confident in their numbers and in fighting at home, will fall into the trap.

Laisse 109

(P. f.21a) A description of the battle follows. It consists as usual of single combats. (L. f.55a) (List of names) (Ludovis needs valiant supporters, because before he is crowned, he will have to endure much pain and treason from those who should honour him. But there has always been treason in France.^{1*})

Laisse 110

(P. f.21b) The emperor cannot break the French ranks. (L. f.55b) He flies and the French and their allies follow, losing all order in their eagerness to take prisoners for ransom, and ride straight into the planned ambush. (P. f.22a)

Laisse 111

Esmeré taunts (L. f.56a) his surrounded enemies and offers them the choice of death or surrender. Floridas fights on

Laisse 112

until taken prisoner. (P. f.22b) The French have heavy losses. Ludovis is in agony. He would rather die than suffer defeat in his first battle. The Count of Dammartin advises retreat but (L. f.56b) Ludovis is too ashamed to fly.^{2*}

1* An interesting parenthesis by the author. Further cases of treason occur in the later part of Theseus de Cologne
See summary of P.

2* This episode is treated in the short prose versions.

Assaillant tries to reason with him on the fortune of war,
Laisse 113

pointing out the folly of staying to be slaughtered.
 (P. f.23a) Two cousins of his take the young prince by the horse's bridle and force him to come away. (L. f.57a) He remembers Baudour who gave him a golden ring that morning and feels his disgrace even more poignantly.

Laisse 114

(P. f.23b) He suggests to his men that he should rescue his love. They reply that it would be folly to become a prisoner for the sake of a young girl. In despair Ludovis decides not to go home, and his faithful company stay with him. (L. f.57b) Many fugitives return into Cologne. Queen Alidone nearly kills herself; Baudour is in despair. (Ed. Ch.19) Floridas is brought before the emperor (P. f.24a) who taunts him with Theseus' deed. The father defends his son, but desires knowledge of his whereabouts. (L. f.58a) Esmeré threatens Theseus

Laisse 115

and Floridas with death and demands surrender of the city of Cologne. He has a gallows erected outside the walls and sends Guillaume (P.) or Gille (L.) of Cambray to the inhabitants of Cologne to demand surrender on pain of seeing their king hanged. (P. f.24b)

Laisse 116

The Romans bring a ladder and bind and blindfold Floridas. When the queen hears of this, she immediately rides out of the city with Baudour (L. f.58b) to speak with the emperor, who sends knights to meet the ladies. Alidone asks the emperor why he intends to hang a noble king who has done him no wrong and disinherit the family because Theseus entered his home in an eagle. She reminds Esmeré of God's power. (P. f.25a) Esmeré sarcastically remarks on her ability to preach.

Laisse 117

She and Baudour weep at his obstinacy (L. f.59a) and Esmeré swears to carry out his threat, unless Cologne is surrendered and the royal family accompany him to Rome as his

prisoners. Alidone wishes her son had not acted as he did, (P. f.25b) and Esmeré laments the loss of his best beloved daughter. The queen wisely points out that his daughter did not return her father's love so perfectly, as she left him for an unknown man; moreover it is self torment to love one's children excessively.

Laisse 118

Alidone naturally prefers to lose her wealth rather than her husband, and hands over Cologne, provided Esmeré treats the citizens mercifully. (L. f.59b) This is agreed to, and Alidone returns to Cologne. Floridas still has the halter^{1*} round his neck, and, praying on the top of the ladder, asks the Romans for a speedy death. One of them, Sans(s)on, tells him of the queen's mission which may mean reprieve for him. The king would rather die than (P. f.25a) that his wife should give up Cologne. The Romans point out that wealth and lands can be recovered, but life never. (L. f.60a)

Laisse 119

(P. f.26b) Alidone makes a touching speech to her subjects, thanking them for their loyalty and sacrifices and explaining the situation. Worse could follow if the town were taken by assault, so her decision is for the best. She trusts that God will send better times and devoutly hopes that this (L. f.60a) suffering may be a penance for their sins. The townsfolk are distressed, and the women weep for the loss of their dear king and queen, preferring death to being left by them. Alidone weeps too and leaves Cologne blessing her people.

(L. f.60b) Thirty burghers^u in their shirts go with her and humbly hand over the keys to Esmeré^{2*}. Floridas longs to die at this sight, but is strictly guarded, as are Alidone and Baudour. (P. f.27a) Esmeré receives homage in Cologne and leaves a wicked provost, Flohars,^{3*} in command. Later

1* The word used is caignon, N.E. form of the diminutive of chaîne.

2* This is probably a reminiscence of Eustache de Saint Pierre and the five burghers of Calais who gave themselves up to Edward III when the English had taken the town after a heroic resistance in 1347.

3* See p.436. A Flohart, of a line of traitors, appears in Gaidon, and in Aye d Avignon.

Later Theseus will punish him for his wickedness.

Laisse 121

Then the emperor sets out for Rome, leaving the royal family prisoners in a castle where they are well served and are to remain as long as he lives. (L. f.61a) Esmeré threatens to destroy Theseus in vain, for the hero is in Antioch where he is loved and honoured for fighting the wars of Acerés until he asks for leave of absence to return home in search of his wife Flore. (Ed. Ch.20) (P. f.27b) We are reminded of the infant Gadifer's rescue.

Laisse 122

Griffon cannot reconcile himself to keeping Flore in Constantinople, yet she dare not return to her father. The villain sends a messenger (L. f.61b) with a letter to Esmeré (P. f.28a) informing him of his daughter's past adventures at sea and her present whereabouts, and offering to send her home if he wants her. The delighted emperor keeps the letter in his glove, rewards the messenger richly, and (L. f.62a) (P. f.28b) sends Lyonnet (L.)

Laisse 123

(Moridas P.) of Tarante with a company of knights to fetch Flore. Griffon tells his council (L. f.62b) that the emperor of Rome has heard where his daughter is, and wishes her to be sent home; a refusal would mean a costly war. A war of vengeance for his brother Abillant's death has still to be waged against Antioch. The council advised Griffon to do as he wishes; in any case Flore will never be a good Saracen. (P. f.29a)

Laisse 124

Flore is therefore handed over to the Romans. She begs them to allow her to remain where she is, fearing death at the hands of her angry father. A Roman pacifies her (L. f.63a) and they leave Greece for Rome. There she kneels to her father and begs for mercy, but he is still angry and refuses to see her. The Romans also beg him to pardon his daughter, saying that she was deceived by the devil, that is by the power of Love.

Laisse 125

(P. f.29b) The emperor relents, giving Flore to her future subjects, and restoring her to her former position of

honour. She continues to pray for Théséus. In the meanwhile the sorrowful young Ludovis wanders about with the faithful Assaillant (L. f.63b) and his friends for so long, that Dagobert, hearing of the defeat and having no news, believes his son dead, celebrates a service for his soul in Notre Dame, and swears to fight a war of vengeance. (P. f.30a) He puts Lambert Count of Anjou in command of the expedition against Rome. (Ed. Ch.21) On the way they receive reinforcements from Desirans of Pavia, cousin germain of Ludovis. They ravage the country which angers Esmeré.

Laisse 126

(L. f.64a) (P. f.30b) Ludovis, comforted by Assaillant, but still lamenting his defeat and the loss of Baudour, makes his way to Burgundy in disguise. (L. f.64b) On the way he meets a pilgrim coming from Rome, who tells of the war waged by the king of France for his missing son. (P. f.31a) Ludovis pays the pilgrim (L.) two florins^{1*} (P.) two deniers d'or, and decides to go to Rome where he joins the French forces. Lambert pretends to be as glad as Desirant and the others.

Laisse 127

When Ludovis is asked whether they can now return home to France* (P. f.31a) he decides it is dishonourable not to have a battle against the emperor who had put them to shame. Thus they besiege Rome. When a spy informs Esmeré of Ludovis' arrival, the emperor is really relieved that the heir of France is not dead, for there would never have been peace; and it is a pity when such a noble country as France is without a ruler.

Laisse 128

However, he retaliates (P. f.32a) In battle, Ludovis meets

* Lacuna L. between f.64b and 65a = P. f.31a line 27 to f.32b line 1 (lines 4827 to 4893) The text also exists in Ph. f. 64a line 39 to f.65a line 27.

1* The gold florin of 54 grains was first struck at Florence in 1252. It was the first West European coin to achieve general circulation. Previously there had only been the Byzantine hyperpera, known as the besant. This was frequently mentioned in O.F. epics and romances. Edward III struck English florins, half and quarter florins in 1343. St. Louis introduced a gold denier d'or à l'écu, and a gold penny valued at 20 silver pence was experimentally introduced by Henry III of England about the same time. Presumably the denier d'or here refers to St. Louis' gold coin.

Esmeré in single combat, and each of them is taken prisoner by the enemy. (Ed. Ch.22) There is much slaughter. (L. f.65a*) Assaillant, Duke of Dammartin, leads the French valiantly, and the fighting continues, (~~L. f.65b~~)

Laisse 129 (L. f.65b)

till night when both sides withdraw, (P. f.33a)

Laisse 130

sorrowing for their lost masters. Assaillant^{1*} entertains the emperor honourably but keeps him under strict guard.

Laisse 131

(P. f.33b) He comforts him (L. f.66a) with the hope of ransom and exchange of prisoners which he tries to arrange, including the royal family of Cologne in the exchange. Then follows a reminder of the cause and events of the great war, and Assaillant addresses Esmeré urging him to consider his age, repent,

Laisse 132

and make peace. (P. f.34a) The emperor agrees to an immediate exchange, but omits to mention Cologne. (L. f.66b) When Assaillant remands him, he becomes angry and expresses a wish that Assaillant and Ludovis had been killed in that battle. The Duke of Dammartin warns Esmeré that Satan is making him proud and hateful

Laisse 133

when he refuses to make amends and forgive Théséus. The emperor is not persuaded. (P. f.34b) (L. f.67a) In the meanwhile Flore goes to see the prisoner Ludovis^{2*} who at once falls in love with her, forgetting Baudour. He can understand Théséus. (P. f.35a)

Laisse 134

(L. f.67b) He speaks with her at supper, expressing good wishes for her husband. This pains her, as she believes

* L. f.65a line 1 = P. f.32b line 2 = line 4874, after lacuna.

1* The Duke of Dammartin is portrayed as a good diplomat in a difficult situation. The author indulges in the comedy of the old emperor's obstinacy.

2* Flore continues to fascinate all men. The episode with Ludovis is one of the most charming in the romance.

Theseus to be dead, having had no news of him for seven years. (P. f.35b) Ludovis reminds her that after such a length of time she may remarry. Flore immediately rejects the idea.

Laisse 135

Lambert of Anjou^{1*} proposes to the prince that he shall make peace, and in the treaty stipulate to receive the lady as well as Cologne, and later Rome, from the emperor. (L. f.68a) Ludovis agrees, and the next morning (P. f.36a) after Mass they visit the Pope, to whom Lambert explains their wishes. He is glad to make peace and sends a cardinal to the emperor, who consents. A messenger informs Dagobert and asks for his consent to the marriage which is to be celebrated in Cologne (P. f.36b) (L. f.68b) (Ed. Ch.23) Now Theseus had better haste home to prevent his wife's remarriage.^{2*}

Laisse 136

The king of France is surprised and delighted and allows his son to do as he wishes. All this is against Flore's will. Ludovis, Assailant and Lambert travel to Cologne with her. (P. f.37a) Theseus has now been helping Acerés of Antioch for eight years, defeating four Saracen kings for him. A Greek had told him of Flore's marriage with Abillant, of the latter's death, of the kidnapped child, and of the lady's return to her father. (L. f.69a) Theseus is sorrowful, but still ignorant of his parents' plight. At last he asks Acerés for one year's leave of absence in return for his good services, promising to return when he has been home - for a warning dream^{3*} makes him feel the approach of great disaster if he stays away any longer. (P. f.37b) He will leave his friends, including the goldsmith and the chaplain, as hostages. Acerés fears an attack from Griffon of Saternie as soon as his dreaded protector leaves, and is reluctant to let him go.

Laisse 137 (Ed. Ch.24)

(L. f.69b) Theseus eloquently continues to persuade Acerés

1* Lambert does not appear as a traitor at this stage.

2* See p.435 the popular theme of the returning husband

3* Prophetic dreams are a commonplace in epics and romances.

because the emperor might marry Flore to another. He promises to return with his wife, (P. f. 38a) to continue to serve Acerer's in war. Finally Theseus says farewell to his friends, promising to deliver them if he lives.

Laisse 138

(P. f. 38b) (L. f. 70a) He tells them the dream. He dreamed of a wolf coming out of a wood, running down a hind and a buck deer and carrying them off. Then he dreamed of a leopard with a rabbit in his mouth. He interprets these two dreams as the emperor Esmeré imprisoning king Floridas (and queen Alidome) and taking away his lands, also Flore being remarried, the leopard symbolising her new husband. Accompanied by only one squire, he comes to the port and goes aboard a ship with Saracen and Christian merchants from Judea bound for Flanders. They arrive safely after a fortnight.

Laisse 139

(P. f. 39a) (L. f. 70b) Theseus makes his way through Flanders and Brabant to Liège, where he stays with a host called Hermant^{1*} who knows him well and bursts into tears at his arrival. He is told the sad tale of his family's misfortunes, and the poor state of Cologne under the tyrannical and immoral Flohars, and of the festive preparations (P. f. 39b) for the wedding of Ludovis and Flore, to take place in four days' time. (L. f. 71a) Theseus crosses himself, trembles and loses his power of speech. When he regains his speech he laments the misery brought by him on his parents, and feels guilty of great sin against them.

Laisse 140 (Ed. Ch. 25)

(P. f. 40a) But he supposes that his wife is inconstant, and bitterly curses the worthlessness of women's love. Having lost everything, he longs for death, yet declares that all will be better or worse in four days. (L. f. 71b) A poor man hated by all will never enter Paradise!

1* See p. 436 The incident recalls a similar episode in Baudouin de Sebourg, but Theseus' distress at Flore's imaginary unfaithfulness is different, and characteristic of the author's power of lively dramatisation with a delicate mingling of humour caused by dramatic irony, and pathos, if not tragedy.

Laisse 141

Hermant comforts him in vain with platitudes. The hero is completely at a loss, (P. f.40b) imagining that people are mocking at his poverty and distress.

Laisse 142

He spends a sleepless night. (L. f.72a) In the morning he prays for help and hurriedly sets out for the wedding. (P. f.41a) At the hour of compline he and his squire enter a wood, where fifteen murderers kill the squire and steal Theseus' horse^{1*}. Theseus kills four of them, but in the face of superior numbers he has to flee for his life. Having nothing^{left} but the clothes he is wearing, he complains bitterly.

Laisse 143

He weeps for his wronged family, but still blames Flore for deserting him, (P. f.41b) He does not know that she is weeping and longing for him. (L. f.72b) Theseus arrives to within two leagues of Cologne, where he makes a long complaint. A pilgrim coming from the Three Kings^{2*} tells him of a host who gave him a free meal^{3*} for a prayer on behalf of the royal family and the hoped-for return of Theseus (P. f.42a)

Laisse 144 (Ed. Ch.26)

The latter enquires about the forthcoming wedding which is to be held in three days' time. (L. f.73a) In describing the preparations and the bride, the unobservant pilgrim gives a false impression of Flore, as of a joyous lady expecting to marry a heroic husband, and through him to acquire great power. Theseus is so distressed that he cannot speak; yet before the pilgrim leaves^(P. f.42b) he tells him the name of his royalist host (Gaultier at the Besant Inn^{4*}).

1* See p. 434 robbers in a wood.

2* The Three Kings or Magi (who in mediaeval legend acquire the names of Caspar or Gaspar, Melchior and Balthasar), were reputedly buried in Cologne cathedral and were a great attraction for pilgrims. In England the Epiphany plays were entitled 'The three Kings of Collen'.

3* In Doon de la Roche, Gonteau, a rich burgher and cousin of Doon, is willing to provide messengers with free lodging for a year, if only God brings back the rightful lord, Landry.

4* This inn sign is unusual. The besant was the standard Byzantine gold solidus called hyperpera. It circulated all over Europe together with the Saracen dinar and the Cordova maravedi before the minting of the first European gold florins. (See p.45, note 1*). The besant is the most mentioned gold coin in French literature of the 12th and 13th centuries

Laisse 145

The hero comes to the town gates, closely guarded by Flohars' orders (Ll f.73b) The ten crossbow men disarm and question him, taking him for a pedlar.

Laisse 146

Though his pride is hurt, (P. f.43a) he replies in a bantering tone^{1*}, giving them one florin as from Theseús. At this, the men press round the supposed (L. f.74a) messenger, eager for news of the hoped-for return of their lord. Theseús assures them of his own approaching return (P. f.43b) to their joy, for they are all suffering under Flohars. He goes to Gaultier's inn in disguise and asks for lodgings, but is met with a rough refusal from the host who hates all French and Romans coming to the wedding, and moreover suspects the hero of being a spy or scoundrel (P. f.44a) as his face is covered by his hood. (L. f.74b) Theseús insists on staying

Laisse 147

to Gaultier's annoyance, who now thinks this is an impudent jongleur or minstrel coming to the wedding, or a cut-purse. Theseús exclaims that thieving is better than treachery to one's overlord, and pushes his way into the house, where the hostess objects. (P. f.44b)

Laisse 148

(L. f.75a) He finally wins her sympathy and welcome by saying that he will cause annoyance at the wedding.

Laisse 149

The hostess recounts the woes of Cologne (P. f.45a) under Flohars, who robs the burghers and violates their daughters. (L. f.75b) She describes the lost war caused by Theseús' love affair, and how Ludowis, once an ally, had made peace with the enemy and thus won Flore for himself. (P. f.45b)

Laisse 150

The host still object to Theseús' presence, chides his wife for letting herself be inveigled by an enchanter and threatens

1* The whole episode of the return of Theseús unknown abounds in comedy as well as being an excellent picture of the everyday life of the period. See p. 378 β

to have him turned out and imprisoned by a man-at-arms. (L. f.76a) His wife, however, has her way and Gaultier goes sulking upstairs. He looks down at Theseus, who takes off his head-covering and washes in wine so that the host at last recognises him. (L. f.76b)

Laisse 151

The delighted couple pay their respects, apologising for the rude reception to their young lord returned after nine years' absence, and offer their help to re-establish his fortunes.^{1*} (P. f.46b) Theseus will prevent Flore's re-marriage if he can, but is nobly resigned to the possibility of her preferring Ludowis, for it is no use taking a woman against her will.

Laisse 152

He has great need of friends, and the practical Gaultier has everything well organised.

Lacuna between L. f.76b and L. f.77a.

P. f.46b line 30 (last line) = 5766 to the last line of P. f.47b line 31 = 5827. The text also exists in Ph. f.76a line 33 to Ph. f.77a line 25.

P. f.48a line 1 = L. f.77a line 1 = 5828.

(P. f.47a) Gaultier advises Theseus to conceal his identity.

Laisse 153

He regrets the golden eagle^{2*} which caused so much misery and yet did not win Flore for Theseus. The hero replies that he was really married and had a son by her. The first step is to kill Flohars. Gaultier promises the support of all the loyal burghers who are ready to rise against the foreign tyrant, the Romans and the French. When Gaultier talks of killing the bridegroom, Theseus reasonably reminds him (P. f.47b) that Ludowis was their noble ally and only wishes to marry Flore because her husband is believed dead.

1* The situation recalls Doom de la Roche, but again the humour and lively dramatisation are typical of our author.

2* There are frequent references to the golden eagle and Theseus' adventure throughout the romance.

Laisse 154

Gaultier tells Theseus of his enemies present in Cologne: Lestandart of Hungary,^{1*} the queen's uncle, 30 senators and many knights from Lombardy, Ludovis, Lambert, and Assailant, Count of Dammartin; all will be feasting in the castle for Flore's wedding. Theseus longs to let her know of his presence and the hostess offers to convey a message.

L. f.77a = P. f.48a, after lacuna.

She goes to the palace and passes the guards by saying she is wanted by the queen to cure her of a slight indisposition.

Laisse 155

She enters Flore's room and asks her for a private interview. The queen is utterly downcast and the hostess points out how wonderful Ludovis is, but Flore says she is already married to the best husband whom she feels to be still alive. The hostess assures her (L. f.77b) (P. f.48b) that this is so indeed, for Theseus will return before long. She mentions the secret wedding and the son conceived during the first night as a sign of her truthfulness.

Laisse 156

Flore, who is terrified of spies, at once denies everything and sends her away in disgrace. The hostess returns to Theseus crestfallen and reports her bad reception (P. f.49a) adding that Flore (L. f.78a) has completely forgotten and denied him. Theseus, deeply distressed, thinks that after more than eight years of separation she must have found a new love. He plans to do likewise. Gaultier tells Theseus that the bell will be rung as a sign the next morning to assemble the burghers for the fight. Theseus says they must take the

1* See R. Bossuat in Charles le Chauve, in Lettres Romanes, Tome VII, 1953, p.196-7. There are numerous connections with Hungary in mediaeval French literature. In the Oxford Roland the Hungarians are still pagan, in the fourteenth century they are thought of as Christian. Since the thirteenth century France and Hungary were drawn together by royal marriages - the house of Anjou.

castle first. That night Theseus cannot sleep, (L. f.78b), and remembers the story of his love and (P. f.49b) consequent misfortunes. Energetically he resolves to take vengeance. (Ed. Ch.27) In the morning, looking out of the window, Theseus and Gaultier see Ludovis riding past to the castle to attend the wedding feast. Theseus no longer feels magnanimous towards him and plans to take his wife back.

Laisse 157

He complains bitterly that she hates him. He has no idea of the torments she feels at the approaching wedding. (P. f.50a) Flore remembers the hostess and now fears (L. f.79a) that she might really have come from Theseus to find out whether she still loves him. She therefore sends a lady-in-waiting, Salidain, to find the messenger. Salidain prays that God may bring back Flore's husband whom she can never forget.

Laisse 158

Finding Gaultier's wife, she excuses the queen and explains that she acted because she feared a trap. (P. f.50b) She really loves Theseus alone. (L. f.79b) The hero is kneeling in prayer when the queen's lady-in-waiting comes to bring him this message.

Laisse 159

He enquires about Flore's attitude, when reassured sends word that he will speak to his wife at night.^{1*} (L. f.80a) (P. f.51a) Flore can hardly believe her, but is overjoyed at Theseus' return.

Laisse 160

At this moment Ludovis enters to woo her, (L. f.80b) she refuses to grant him her love as long as Theseus is alive.

Laisse 161

(P. f.51b) The heir of France assures her that he would never marry her if her husband were alive, but as he is not, she should forget the past and take a new love.

Laisse 162

She replies that her husband will return, and Ludovis, humouring her, suggests that she should consent to marry him

1* See the text of the verse, Laisses 159-162.

on condition that he will free her should Theseus return. Flore is impatient at this nonsense and refuses energetically, whereupon he leaves her room in anger. (P. f.52a) Assailant wisely comforts the young man, advising him to persist with the marriage, (L. f.81a) for women are tamed by the deed of nature.

Laisse 163 (Ed. Ch.28)

Ludowis goes hunting, missing dinner, and when Flohars hears of Flore's determined refusal, he goes to lecture her on the folly of annoying Ludowis, and threatens to tell the emperor her father and to hang Theseus should he return. Flore, unabashed, expresses the hope that her husband will kill Flohars.^{1*} The tyrant also leaves her room. (P. f.52b) The dinner is prepared which will end badly, for Theseus is arming, and Gaultier has gathered about a hundred of his kinsmen. They send a spy to reconnoitre the castle, and learn of Ludowis' angry departure. (L. f.81b) Theseus swears to kill the tyrant Flohars, who has Flore led into the dining hall by force.

Laisse 164

Gaultier addresses his followers and explains the plan of action:(L. f.82a) (P.f.53a) he is going to lead them into the castle called Jourdon where he is well known and leave them there. He will then ring the church bells which is ^{to be} the sign to rally the rest of the towns-folk.

Laisse 165

They then go the castle with arms hidden under their cloaks. Gaultier speaks with the gatekeeper and Theseus kills him with one blow. Gaultier goes to the church containing the relics of the Three Kings^{2*}. (L. f.82b) When the people hear the church bells, according to the custom of that country, they all leave their business at once, arm themselves and rush to the castle. (P. f.53b) Theseus enters the hall, asks for

1* This is the second time in her life that Flore is threatened with an unwelcome wedding. This time, however, she has the advantage of knowing Theseus near, consequently the episode is amusing, whereas the forced marriage with Abillant touched on the tragic.

2* See p. 49 note 2*.

Florens the tyrant, and curses and defies the assembled Roman company - except for the lady.

Laisse 166

Flore welcomes him joyfully. Theseus splits Florens' head with his sword, and the Romans are all killed or taken prisoner. (L. f.83a) Then follows a loving reunion of husband and wife, Flore explaining that she was being forced into marriage (P. f.54a) with Ludovis, but had been saved just in time. She asks her husband not to harm the prince of France, who always spoke well of him, but Theseus is stupidly jealous.

Laisse 167

He turns away to look out of a window. Outside he sees the common people about to assail the castle (L. f.83b) so he has the gates shut for safety (P. f.54b) and from above addresses the loyal crowds who are demanding Theseus, the rightful heir.^{1*}

Laisse 168

He reveals his identity, tells of his recent success, and has the body of the hated tyrant thrown down to them. (L. f.84a) The oppressed populace hack the corpse to pieces. Theseus opens the gate and goes among his loyal people who surround and almost worship him. Then the remaining Romans and French are hunted down throughout the town. (Ed. Ch.29) Fugitives inform Ludovis and Assailant (P. f.55a) of the return of Theseus and the revolt of Cologne.

Laisse 169

(L. f.84b) Ludovis, at a loss, again defeated outside Cologne, realises that Flore knew of her husband's return.

Laisse 170

He complains bitterly about Theseus. Assailant reasonably reminds him that Flore had married Theseus and therefore was justified in taking him back. He advises Ludovis to inform the emperor and ask for Flore to be disinherited, in fulfilment of their agreement, so that Ludovis should receive Rome. (P. f.55b) (L. f.85a)

1* The address from the castle above to the crowds below is reminiscent of Baudouin de Sebourc, see page 440, the interrupted feast.

Ludovis and his company leave for Rome. (Ed. Ch.30) Theseús, honoured by his people, gives new laws to Cologne in accordance with their wishes. He marries the queen again and there are great celebrations.

Laisse 171

To mock the emperor, his reluctant father-in-law, Theseús sets a big hollow golden eagle on each gate and tower of the town. These turn with the wind and glitter in the sun from a distance. (L. f.85b) (Ed. Ch.31) In the meanwhile Ludovis, accompanied by Lambert and Assailant, (P. f.56a) is welcomed by Esmeré as his son. The young man complains of Flore's 'deception' and blames the devils for having brought back Theseús. (L. adds, and asks the emperor to disinherit Flore in favour of Ludovis.)

Laisse 172

(L. f.86a) Esmeré decides to attack Cologne again, to hang Theseús, to kill Floridas and to shut his own daughter Flore in a tower where Ludovis is to swear to keep her prisoner (P. f.56b) in return for the succession of the Roman empire, even during Esmeré's lifetime. Ludovis agrees, but Assailant points out that the valiant Theseús is not yet caught.

Laisse 173

(L. f.86b) Esmeré summons great forces.

Laisse 174

He appoints Ludovis Marshal, and sets out for Cologne. (Ed. Ch.32) Theseús receives news of the coming attack with confidence (P. f.57a) and sends out numerous forces which he pays well. He has great treasures which had been extorted by Flohart from the burghers. (L. f.87a)

Laisse 175

The emperor pitches his tents outside Cologne, where he sees a glitter, and is informed of the mocking defiance (L. f.87b) (P. f.57b) of the golden eagles. He swears furiously to destroy the town gates.

Laisse 176

Assailant is again rather doubtful because of Theseús'

valour. (L. f.88a) Both sides prepare for war. Theseus consults a council of citizens. Gaultier is made Theseus' chamberlain; all the gates of Cologne but two are closed and well guarded. The citizens ask Theseus not to use foreign mercenaries.

Laisse 177

He offers to pay even the poorest well for their support. (P. f.58a)

Laisse 178

(L. f.88b) He tells of his past exploits in Antioch and his promise to return there; although their present enemies outnumber them five to one, Theseus is confident of victory (L. adds: and cites the perfect general, Alexander, who took only a few but outstanding men.)

Laisse 179 (Ed. Ch.33)

(P. f.58b) (L. f.89a) He plans to let his men attack the besiegers to the east and then retreat towards the city. He will then come out of the gates and fall on the enemy. This is done, and Theseus destroys the emperor's camp, (P. f.59a) which causes great confusion. Assailant calls attention to Theseus' good generalship. (L. f.89b)

Laisse 180

Esmeré curses his son-in-law. A senator warns the emperor that he may be defeated, for in any case he is in the wrong. The fighting continues to rage outside Cologne. (P. f.59b) Ludovis wishes to fight Theseus, who sees the heir of France and charges and unhorses him. (L. f.90a)

Laisse 181

The Romans are utterly defeated and put to flight. Ludovis tries to make his way back to France, but is prevented and rides alone along a wooded river followed by Theseus. (P. f.60a) He decides to give up Rome and Flore and to make no more claims against Theseus. (L. f.90b)

Laisse 182

Theseus reminds himself that the heir of France deserves all his hatred for coveting his wife and lands. After a while

Theseus loses sight of his enemy and asks a woodcutter if he has seen a knight bearing an azure shield flaming with golden fleur-de-lys^{1*}. The humorous rustic replies that such flowers do not grow here, but he knows of a garden further on growing them.

Laisse 183

Finally he gives the desired information. (P. f.60b) Theseus' followers thought their leader was in Cologne, so he is quite alone. The emperor is distressed at his defeat and prays for vengeance. (L. f.91a) Assailant is anxious when Ludovic does not return, and Lambert fears death if they return to Dagobert without the heir of France.

Laisse 184

They and the emperor search amongst the dead. (P. f.61a) Cologne is dismayed at the loss of Theseus. Flore almost loses her sanity. At sunset Theseus overtakes Ludovic and taunts him with his attempt to take Flore, challenging him to fight for her now. (L. f.91b) The French prince has confidence in the fleur-de-lys which God gave king Louys (P. Clovis)^{2*} (L. adds: Theseus mocks him for his preaching).

Laisse 185

Theseus tells him to arm himself. (P. f.61b) They fight fiercely in single combat, Ludovic commending himself to St. Denis. (L. f.92a) (L. adds: Theseus is compared to heroes of antiquity, Bible and romance). He unhorses his opponent and tries to kill him. (L. f.92b)

Laisse 186

But the two are equal. Theseus fights with a royal sword (P. f.62a) forged by the master who made Durandal.

1* The arms known as France ancient: azure semé of fleur de lis. It was replaced by France modern by Charles V. See p. 399 et and E. Roy, "La Légende des trois fleurs de lis" in Mélanges Thomas, Paris 1927. Text of the verse Laisse 184 part) - 190.

2* The legend says that an angel brought a lily to Clovis on his baptism. The lys was first referred to in French royal heraldry in an 'ordonnance' of Louis VII of about 1147, and appears on the seal of Philip Augustus in 1180. See p. 399 et.

Laisse 187

Ludovis wounds Theseus' horse (P. f.62b) so that they are now both on foot, wrestling body to body pouring sweat and blood. The French prince threatens to take Theseus' head to the emperor and stick it on the highest tower next to his eagles. He calls down God's curses on the exploit of the golden eagle which (P. f.63a) (L. f.93a) caused so much bloodshed and destruction. Theseus replies that love was the cause; he expresses hatred for the man who wishes to take away what he won with such boldness and at such a price, though he would never dare to do the same.

Laisse 188 (Ed. Ch.34)

They continue to wrestle until Theseus is about to kill Ludovis, when Jesus works a miracle through St. Denis, who places himself between the two (P. f.63b) in such a glory of light that they lose sight of each other, but can hear and (L. f.93b) see the saint. After blessing them both, St. Denis reveals his identity to Ludovis, saying that he loves Dagobert who always gives generously to his church, and therefore loves the son too.^{1*}

Laisse 189

He then tells Ludovis of God's love for Theseus shown in the miracle of his transformation, and orders the two to make peace (P. f.64a) and become good companions. Ludovis is to marry Theseus' loyal and saintly sister Baudour. Before returning to heaven, St. Denis urges the two to remain friends and abstain from sin.

Laisse 190

Theseus and Ludovis, still kneeling, kiss and agree to fulfil the saint's commands.

1* This miracle is discussed on p.395 It may be a late example of a legend encouraged by the church to foster pilgrimage (as Bédier suggested was the origin of the chanson de geste). Exploitation of epic traditions for ecclesiastical purposes certainly took place. However this combat stopped by heavenly intervention is more likely to be following the literary tradition after Girart de Vienne.

Here the two manuscripts diverge. L. f.94a line 10 = P. f.64a line 22 = line 6,816. Ed. agrees with L. and Ph.

(L. f.94a)

Theséus regrets that his sister and parents are not present, otherwise all would be settled. Ludovis suggests that they both go to Rome with Theséus disguised as a monk^{1*} for safety from the Romans. Ludovis will then tell the gaoler that the emperor sent him to fetch the prisoners. (Laisse 192) They set out for Rome and on the way Theséus sees a man and tells Ludovis that this is the goldsmith who forged his eagle.

(P. f.64a)

Theséus kneels to Ludovis who will by marriage make Baudour queen of France. The heir of France raises Theséus and both weep and kiss. (P. f. 64b) Theséus wonders what to do next and Ludovis suggests they go to Rome to deliver his sister and parents. (Laisse 191) They load their armour onto Theséus' limping horse and go to a fortress where the provost of the town, a friend of Ludovis, supplies them with horses and money. Theséus wishes to send news to his wife but has no trustworthy messenger, until God sends him the goldsmith travelling as a pilgrim^{1*} from Antioch. (P. f.65a) They meet by chance on the way as the horses rest and drink. Theséus wants to question the "pilgrim" to test whether he has really been abroad. It is the goldsmith who recognises the hero he has been seeking. (Laisse 192) They embrace. Theséus tells Ludovis that this is the goldsmith who forged his eagle.

L. f.94a line 34 = line 6873 = P. f.65a line 19.
L. and Ph. omit Laisse 191.

(L. f.94b) Theséus enquires about the chaplain and his other friends left in Antioch. (L. adds: about king Acérés).

^{1*} Disguise during a journey for the sake of safety was common in mediaeval literature. See p. 439.

(P. f.65b) The goldsmith informs him that he must keep his promise and return at once or else his people will die in captivity, for Acerés is in great need, besieged by Griffon of Satermie, who is profiting by Theseús' absence. Theseús is horrified and tells Calidas how he has recovered his wife, and all the other events. He says, however, that his first duty is to deliver his parents, then help his wife and fight the emperor who is besieging her.

Laisse 193 (Ed. Ch.35)

(L. f.95a) (P. f.66a) He then asks his friend to inform Flore of the battle, of the peace with Ludowis and the rescue of Floridas and his family, promising to return soon to Cologne. Special greetings are sent to the trusted chamberlain Melsior^{1*} - but you will hear how he deceives his lord and nearly loses Flore. The goldsmith gladly agrees to carry the message, and they part with good wishes.

Laisse 194

(L. f.95b) He will arrive in time to save Flore from treason, but only with God's help.

Laisse 195A (L. and Ph.)

The queen mourns for her husband. Melsior, a handsome rich young burgher of great family, is convinced of the death of Theseús and Ludowis, and (L. f.96a) hopes to win Flore's love.^{2*}

✓Laisse 195B (P. f.66b)

The chamberlain finds the lady in her room and persuades her to cease weeping for the dead, saying we must all die one day, so we should enjoy ourselves while we live. He will give her pleasure and keep the secret for ^{the} sake of her good reputation. Melsior continues to woo passionately; the torment of his love is stronger than toothache! (L. adds the examples of Yseut, Aristotle and Virgil.)

1* Melsior in the verse, Melchior in the edition.

2* Here begins the second story of an innocent queen falsely accused. See p. 280 and p. 311.

Laisse 196

(P. f.67a) (L. f.96b) Flore is outraged and dismisses him angrily, threatening vengeance. This frightens him. He pretends to have been testing her loyalty at Theseus' request.

Laisse 197

He intends to take vengeance. He goes to the artillery and kills the master of it, cuts all the bowstrings and breaks the arbalests. Then he dictates a letter to one of his clerks, (L. f.97a) as if from Esmeré to his daughter (P. f.67b) arranging for the emperor to enter Cologne with her help and kill the inhabitants. This is sealed with a seal resembling the imperial seal. Melsior then sends a boy out of the town, telling him to enter by another gate and say that he is in the queen's service.

Laisse 198

The traitor then commands the guards on all gates to examine newcomers, especially those with letters. (P. f.68a) (L. f.97b) The boy is thus caught.

Laisse 199

He is taken before the provost. Melsior (who is one of the barons present) signs to the boy to trust in his support. The letter is opened and read in public; the apparent treason by their queen horrifies everyone. (L. f.98a) (P. f.68b) Following Melsior's advice, the boy is put into a filthy prison.

Laisse 200

The provost then holds a council which decides to send for the queen. At this point one of the bowmen enters with the dreadful news that the master has been murdered and the weapons put out of action. (P. f.69a) (L. f.98b)

Laisse 201

When the innocent lady is taken, her captors tell her that their former good opinion was mistaken, and Flore is utterly at a loss. She fears false judgment and prays. (P. f.69b) Before the council she is accused of treason on behalf of her father, the public enemy. She replies simply and sincerely. Melsior confirms the accusation (L. f.99a) and offers mercy if she confesses her guilt. Flore now understands what has

happened,, and in her turn accuses her rejected lover of treason. He treats this as a joke, saying that she is going out of her mind. He adds that after the death of Theseus she has no rights in Cologne and should be put to death. (L. adds: He also challenges to single combat anyone who denies the accusation. The barons unanimously condemn Flore.)

Laisse 202

(P. f.70a) The queen weeps and prays and tries to justify herself, revealing that Melsior tried to gain her love, and because she rejected him has committed this treason. The traitor denies it and points out that proof has been found. (L. f.99b) The provost announces that she is to be burnt, and the news spreads through the town (L. adds: where she is very much loved). (Ed. Ch. 36) At this point Calidas the goldsmith arrives. He is stripped at the gates and is angry (P. f.70b) at being taken for a spy in his pilgrim's garb. He is informed of the recent treason of the queen and of her condemnation. In reply he defends the wife of Theseus as sacrosanct, and above judgment even if she had killed them all. When the guards hear mention of Theseus, they send his messenger Calidas to the rescue. The goldsmith rushes forward, falls and hurts himself,

Laisse 203

(L. f.100a) But he arrives in time to see Flore still weeping in the court. (P. f.71a) He upbraids the judges for doubting their lady and reveals his identity to her, as she did not recognise him immediately after twelve years' separation. He recounts their adventures - mentioning her pregnancy as a sign of truth. He then asks who is harming her now and (L. f.100b) puts Theseus' ring on her finger. This sign of hope of rescue gives her joy^{1*}. (P. f.71b)

Laisse 204

She enquires about her husband and hears that he is well and bound for Rome. The rest Calidas will tell her in private. He gives the provost Theseus' greetings and his recommendation

1* Lines 7235-36: Merveille ne fut point se joye recouvroit,
Car advis lui estoit que sa vie alongoit.

to keep the town well till his return. Melsior treats Calidas as a spy, and is nearly knocked down. The goldsmith asks to examine the evidence, (P. f.72a) the sealed letter, and that the boy should be brought into court.

Laisse 205

(L. f.101a) The provost agrees. When the boy appears, the queen asks him whether he ever took a letter for her. Melsior offers him safety.

Laisse 206

Calidas demands the truth, (P. f.72b) excusing his obedience to the chamberlain, and the boy finally confesses but (L. f.101b) adds that he did not know that the letter contained treason against Flore. The provost hesitates. The queen again explains why Melsior wishes to harm her.

Laisse 207

The traitor uses the seal and the destruction of the artillery as evidence, and clamours for Flore's death. (P. f.73a) The goldsmith is determined to clear the queen's name. He throws down his gage against the traitor, and asks the barons for their judgment (L. adds: even though Melsior is of a great family.^{1*})

Laisse 208

(L. f.102a) The provost consents, (Ed. though Melsior is his first cousin)

Laisse 209

The queen stands guarantee for Calidas, and Melsior leaves two cousins as guarantors until the forty days have passed after which the combat is to take place. (L. adds f.102a line 24 - f.102b line 10 = lines 7344a-7344v, that is, 22 lines:^{2*} A Breton skilled in arms is given to the goldsmith. The arms are blessed with a candle and a ceremony. When the provost hears of this he is annoyed (L. f.102b) and tries to make peace to help Melsior, but Calidas is determined to fight. On the day of battle we are told that Melsior confesses as if about to die.)

1* Note the difference in class. A gentleman could refuse to fight with a social inferior.

2* Ed. follows L.

Laisse 210

n p (P. f.73b) The prowess (P. Melsior) postpones the fight to the traitor's advantage. (Ed. Ch.37) The Roman emperor is still besieging Cologne. Lambert consults Assailant and both decide to leave the army as they have no reason to continue the war when their overlord is lost. Lambert asks Esmeré for leave to go home, saying that their resources are exhausted. The emperor promises him Cologne and his daughter in marriage to persuade his allies to stay. (L. f.103a) Lambert lets himself be tempted. (L. adds: Assailant asks the count how the other knights besides himself are going to be rewarded. Lambert promises to pay them well, and that if he receives the emperor's gift, Assailant may have his castle and money.)

Laisse 211

They therefore stay (P. f.74a) and attack Cologne fiercely. Melsior fights well in the battle in order to win popularity, and Calidas dare not go anywhere for fear of being murdered. (Ed. Ch.38) Ludovis and Theseús come to Rome, the latter disguised as a monk.^{1*} Ludovis goes to the host Thierry and (L. f.103a) Theseús suggests that they buy horses for the rescue expedition.

Laisse 212

He tells Ludovis to pretend to the governor of the castle (P. f.74b) that the emperor has sent for the royal family in order to put them to death at Cologne. If this plan does not succeed, Theseús will kill the governor. The two companions take twelve good horses and are welcomed at the castle and taken to a meal in the same room as Floridas Alidone and Baudour (whom God made a saint).

Laisse 213

(P. f.75a) (L. f.104a) Floridas does not recognise the monk, but bitterly reproaches Ludovis, once his ally, now against him and supporting Esmeré in order to win the emperor's

1* See p. 439. The rescue of prisoners is found frequently in mediaeval literature; here there may be a reminiscence of Florent et Octavien, ms. f.142, according to R. Bossuat in Le Moyen Age, 4^e série, Tome XIV p.116, but the details of the enterprise seem to have been imagined by the author.

daughter, for whom Theseus had the golden eagle made which caused such calamity.

Laisse 214

Ludovis denies the accusation of treason and informs the king of Cologne of his defeat and flight, of Dagobert's war against Rome, of the exchange of prisoners and the subsequent peace treaty by which the emperor gave him (Ludovis) Flore. (P. f. 758) ^{Finally he tells him of Theseus' return to Cologne and reunion with Flore.} (L. f. 104b) The old king is overjoyed and is convinced that his son will deliver and avenge him. Theseus looks at his father now very thin and white, longs to kiss him and weeps for pity. When the governor enquires for the reason of his tears, he says it is for the imminent death of this noble family. The governor is astonished. Floridas is as confident as if he were in Cologne, because of the good news of his son.

Laisse 215

(P. f. 76a) Queen Alidone thanks God, and Baudour notices the weeping monk. Ludovis invites Floridas to drink but he refuses to drink with the enemy. He then tells the governor the emperor's supposed message, but is met with a demand for sealed letters as proof if he wishes the prisoners to be handed over to him. (L. f. 105a) Ludovis becomes angry and would have stabbed the governor had not his wife immediately promised obedience. (P. f. 76b) In punishment for opposing him, the heir of France, he imprisons the governor and his whole household in a dungeon. Floridas is horrified by this action and now believes that he is to die. Theseus reveals himself to his father who is ready to die for joy and thanks God.

Laisse 216

The queen and Baudour embrace him and weep tenderly. Ludovis proposes that the family set out as there is no one to prevent them. (L. f. 105b) He takes Baudour as his own (P. f. 77a) as a gift from Theseus. She agrees willingly. Theseus goes with his mother. They find their horses near the castle and quickly ride away from Rome. The prisoners in the dungeon shout, but are only delivered at dawn by the Romans. However none of them dares follow the fugitives.

Laisse 217

(P. f. 77b) They travel through Lombardy, not staying at any place

longer than one night, in haste to reach Cologne, still besieged by the emperor. (L. f.106a) Lambert aids him in order to gain Flore, not thinking that Theseus or Ludovis will return.
Laisse 218

Esmeré is still furiously intent on destroying the towers topped by golden eagles.

Laisse 219

Theseus and Ludovis arrive outside Cologne with the rescued family (P. f.78a) where Floridas enquires about (L. f.106b) the glitter over the gates. Theseus tells him of the recovery of Cologne and his idea of setting up the eagles to remind the emperor of the winning of Flore. Floridas approves. (Ed. Ch.39) Ludovis wishes to take council concerning his position: for the French barons, (P. f.78b) ignorant of his change of side, are still with the Romans. It would be most honourable to take proper leave of the emperor and try to arrange peace, and if this fails, he and his party will come to Cologne.^{1*} (L.f.107a) The accusation of treason must be avoided at all costs. A thief must be pitied sometimes,^{2*} but there is no pardon for a traitor.

Laisse 220

Theseus agrees and Ludovis kisses Baudour, and the whole company say farewell. Theseus crosses the Rhine and approaches Cologne by a hidden path. At the gates (P. f.79a) (L. adds: the guards still fear spies until) Theseus reveals his identity to the joy of all.

Laisse 221

(L. f.107b) He informs them of the rescue of the royal family from Rome. The gate-keepers honour their king Floridas, who thanks them for their loyal service. (P. f.79b) A messenger lets Flore know of their happy return.

1* This is an example of the proper action of an ally or vassal who intends to break with his leader or overlord.

2* The author shows sympathy for the poorer classes.

Variation between L. and P. Ed. and Ph. agree with L.

(L. f.107b line 23)

(Ph. f.109a line 22)

She goes to meet Theseus and the family. The townsfolk are delighted and ring all the church bells. The royal family is nobly welcomed. Flore greets them and tells Theseus of Melsior's treason.

(P. f.79b line 6 = line 7723)

She calls the goldsmith, telling him that he is now safe because of Theseus' return. Calidas praises God and is glad to be able to fight her accuser. All go to meet Theseus. The church bells ring, which makes the besieging Romans think that they will have a battle. When Theseus sees Flore, he embraces her and asks for Melsior.

He is answered by silence and believes that his friend is dead. His kinsmen say he was ill but is recovering.

The goldsmith says they are speaking (P. f.80a) of the worst of traitors and he tells Theseus the whole story.

Laisse 222

When Melsior kneels to Theseus, the latter reproaches him as a traitor, once his best friend, threatens him with death, and orders him to meet Calidas in single combat. Melsior replies that he will prove Flore's treason. (P. f.80b) Theseus is sad at this and turns against his wife - all women are untrustworthy.

Laisse 223

Yet he does not know what to think, and is determined to find out the truth.^{1*}

(L. f. 108 line 6)

= (P. f.80b line 7 = line 7785.)

(Ph. f.109b line 11)

(Laisse 222 is omitted in L.)

1* In this passage L., Ph. and the edition are briefer than P., whereas usually P. has the briefer account.

Melsior takes advantage of Theseus' credulity and continues to slander Flore, suggesting even worse offences. Theseus orders his wife to be shut in a tower, to the horror of the goldsmith who tries to bring the jealous husband to reason, but is only told that (P. f.81a) according to custom, he will be hanged if he is defeated in the single combat fixed for the next day. Alidone reminds her sorrowing son of his deeds and of the suffering he bore to win his wife. She does not wish to see her imprisoned at this time of rejoicing. (Ed. Ch.40) (L. f.108b) Theseus insists on justice.

Laisse 224

Alidone accompanied by Baudour goes to comfort her daughter-in-law.^{1*} Ludowis returns to the emperor's army and finds Lambert (P. f.81b) and the faithful Assailant. They rejoice at his reappearance, for his funeral service had been celebrated (for the second time). He pretends to have been in prison, and that he is bound to return or to pay his ransom. For this reason he must leave the emperor. Esmeré is in no way convinced and (L. f.109a) reminds him of their treaty. Ludowis asks to be released from his promise. At these words a spy arrives from Cologne and announces (P. f.82a) the return of Theseus, with the rescued Floridas and his family. Esmeré becomes furious and tells his brother Estandart, king of Hungary, of his suspicion that Ludowis came to help Theseus.

Laisse 225

Ludowis does not admit the accusation, but says that he would have been justified had he done so, and he advises the emperor to make peace. (P. f.82b) Esmeré sends the French prince away with his followers, reproaching him with deceit (L. f.109b) which Ludowis hotly denies, defying the emperor if he continues the war against Theseus.^{2*} As Ludowis leaves, well armed and protected, he insults Esmeré as an old fool, and tells him that he is joining his betrothed Baudour in Cologne. The Romans are astonished at such rudeness.

1* All the ladies in Theseus de Cologne are kind as mothers-in-law. The jealous woman persecutor, Clodas, is an outsider.

2* According to the rules, when a man breaks with someone, he must formally defy him before attacking him, otherwise the attack is treason.

Laisse 226

(P. f.83a) They prepare for battle. Theseus opens the gates to his companion. When the Romans renew the siege, Theseus leaves the town secretly and attacks their camp. (L. f.110a) There is much slaughter in the battle. The emperor challenges Theseus personally, they fight and Esmeré is unhorsed. (P. f.83b) Theseus gives the horse to Assailant; Lestandart remounts his brother, Only nightfall ends the contest. The wounded are tended, and the fit eat and drink. The poor people always have the worst lot in war.^{1*}

Laisse 227 (Ed. Ch.41)

After dinner the warriors sleep in Cologne, except for Theseus who is thinking of his wife accused of treason. The next morning the champions are prepared and armed. (L. f.110b) (P. f.84a) The burghers give Calidas good advice which he refuses, as he is confident of victory.

Laisse 228

The field is cleared for the contest. The champions take the oath. Ludowis too advises Calidas to dismount as soon as possible, as he is not an experienced horseman, but Calidas takes his advice lightly,* and says he will do what he thinks best.

* Lacuna between L. f.110b and 111a = P. f.84b line 12 to P. f.87a line 13, and Ph. f.112b line 27 to Ph. f.114b line 29 = lines 8030 to 8173.

Laisse 229

The two champions charge one another. Calidas strikes Melsior and makes his blood flow.

Laisse 230

(P. f.85a) The latter wrestles with the unskilled burgher and pulls him off his horse so that his feet remain caught in the stirrups and the frightened animal drags him along. Theseus is afraid, Floridas and Ludowis, Lambert and Assailant are anxious. Melsior's kinsmen praise God. Calidas prays to

1* A typical class-conscious comment.

God not to let him bear the blame of letting the most loyal lady die. He then finds the expedient of thrusting at his horse's legs to stop it and frees his own feet (P. f.85b) from the stirrups. He stands up, and although his back is hurt continues the fight. He makes Melsior's horse fall and bring him down.

Laisse 231

Theseus and the others are relieved. When Calidas stands over Melsior, the traitor pretends to give in and asks leave to confess the truth to Theseus. The goldsmith believes in his repentance and even intends to ask Theseus to have mercy on his former friend. As soon as the good man has turned his back to fetch Theseus, the traitor (P. f.86a) strikes him in the back, knocks him down and continues to strike at him. The French and Germans cry out at this treason.

Laisse 232

Calidas realises that the scoundrel remains true to his nature, thrusts his sword into him and cuts off his leg so that he cannot again follow him.

Laisse 233

Melsior sees that his end has come; his kinsmen make off. Theseus enters the field (P. f.86b) with Floridas and Ludovis, and demands the truth from the traitor. Melsior replies that Flore is the most loyal wife in the world and confesses to plotting against her because he desired her. Theseus is desolate, for this man was his best friend, and orders him to be buried in a field.^{1*}

Laisse 234

He then turns to Calidas who is delighted at the victory and curses Melsior for his treachery to him and his ingratitude to Theseus. (P. f.87a) Flore thanks and honours the heroic goldsmith. Theseus, Ludovis and Floridas embrace him. The queen gives thanks to God and Calidas for her escape (After lacuna L. f.111a) (Ed. Ch.42) There is great rejoicing.

^{1*} Traitors were not buried in consecrated ground.

Laisse 235

The next morning (L. Guyon, Ph. Guion^{1*}, Archbishop of Cologne) marries Ludovis and Baudour who was to become a saint.^{2*} A spy informs the emperor of the wedding and the thwarted old man (P. f.87b) renews his attack. Ludovis and the French now help in the defence of Cologne. Calidas sallies out with them. The two sides meet outside the city, and after fierce fighting (L. f.111b) the Romans flee. Theseús unhorses the emperor and almost beheads him, but Lestandart comes to his rescue.

Laisse 236

Both sides withdraw, Theseús without any losses. Esmeré is downcast, and Lestandart urges him to put an end to this foolish and hopeless war against his valiant son-in-law who deserves to rule wide lands and (Ed. Ch.43) is the rightful lover and husband of Flore.

Laisse 237

(P. f.88b) (L. f.112a) When Esmeré realises that his brother will return to Hungary and withdraw his help, he gives in, but says that it would be degrading to ask for peace. Lestandart reminds him that he has often refused overtures of peace from the other side and urges him to accept if asked again. The king of Hungary then sends a spy bearing a letter to Theseús to ask him to suggest peace terms. The latter is glad (L. f.112b) and consults his council (P. f.89a) on the delicate problem of how to humble himself to the emperor from whom he will one day inherit Rome. The council remind Theseús of the misery caused by the emperor's war, and agree to seek peace.

Laisse 238

Assailant, Count of Dammartin, is sent on the mission humbly to beg for peace, and rides to the emperor with an olive

1* The merchant who saves an innocent queen from a treacherous archbishop by single combat in Valentin et Orson is called Guygard. See Dickson, Valentine and Orson, New York 1929, p.174. Theseús de Cologne was most probably known to the author of that late romance.

2* See p.408 for the historical Saint. The circumstances of her marriage are imaginary, however Ludovis, Clovis II, 638-656, was her husband in fact. Dagobert I, 628-638, was his father, as here. Esmeré cannot be a contemporary of Clovis II, as the Western Empire ended in 471 with Romulus Augustulus.

branch. He asks Esmeré to have pity on his daughter's (P.f.89b) husband who will make amends for any wrongs he has done him and stay away overseas for a year. Assailant then reminds the emperor of his age and preaches a sermon on the sinfulness of war and the harm caused by Esmeré's folly. He urges peace in the name of religion. (L. f.113a)

Laisse 239

Assailant reminds the emperor that although Theseús asks for peace for the sake of his suffering people, he is not in a weak position. (Ed. Ch.44) Esmeré knows he cannot continue to fight, and agrees (P. f.90a) on condition that the mocking golden eagles are removed from the towers, and that after his death the arms of Rome shall remain the eagle sable.^{1*} Peace is concluded and after fifteen years of war the people rejoice. It is no good continuing a war. Theseús takes down the eagles immediately and goes to see Esmeré with Flore who kneels to ask pardon of her father. (L. f.113b) They then return to Cologne where celebrations

Laisse 240

continue for fifteen days. The soldiers are disbanded and run wild (P. f.90b) robbing throughout the countryside.^{2*} Theseús leaves Flore with her father, for now all is settled at home and he must keep his promise to return to Antioch to deliver his friends.^{3*} Flore is not at all content and reminds him that he suffered enough there, retelling her adventures and how she lost their new-born child because of Griffon in the same place. (L. f.114a) Theseús promises vengeance, (P. f.91a) for it is that Griffon who is besieging Acerés. Ludovis offers to accompany Theseús.

Laisse 241

Flore and Baudour go to Rome with the emperor. Floridas and Alidone remain in Cologne, and Ludovis takes Assailant and Lambert with him. (Why did they not send away Lambert? He is

1* The arms of the Holy Roman Empire were or an eagle sable.

2* A contemporary touch: The Hundred Years War was fought to a large extent by mercenaries who took to robbery whenever they were disbanded or their pay fell into arrears. It is interesting to remember that the citizens of Cologne had asked Theseús not to employ mercenaries.

3* Theseús keeps his promise to return just as does Baudouin de Sebourg after having defeated Gaufray, returning to the king of Jérusalem. (B. de S. XXIV, 1129-1152).

going to betray them to the pagans and return to France to make himself king. He will be brought low by Theseús' son Gadifer.^{1*}

Laisse 242

(L. f.114b) (P. f.91b) Theseús and Ludovis accompany the emperor to Rome where the Pope gives thanks to heaven and grants them absolution. Esmeré makes Theseús welcome in Rome. Theseús and Ludovis stay for a month, then bid their weeping wives farewell. If it were not for Gadifer they would never meet again. The warriors go (L. adds to Taranto then sail by way of the sea of Greece) (P. f.92a) to Antioch. (L. f.115a) There Griffon is besieging Acerés who is in great need of help, for his food supplies are cut off. Theseús enters the harbour unseen by the enemy. The defenders in Antioch start shooting with bows at the relieving forces, (L. Griffon of Satarnie and the Greeks are about to attack the Christians, when Acerés lowers the chains to let them in,) ^{2*} until Theseús tells them who he is.

Laisse 243 (Ed. Ch.45)

Acerés is delighted at his arrival, (L. f.115b) but wishes he had come before. (P. f.92b) Theseús explains his delay. Acerés gives a warm welcome to all the company and releases the chaplain and the other twenty-five Christian prisoners. These had first accompanied Theseús to Rome in his youth and had suffered for fifteen years amongst the Saracens for his sake. The Saracens of Antioch rejoice at the hero's return, for he had saved them from numerous enemies in former times. (P. f.93a)

Laisse 244

The Christians prepare and sally out of the town and ride to the enemy's camp (L. f.116a) to make a surprise attack - for Griffon was asleep. The commander, Arnis, defends himself against Theseús valiantly, but is captured and handed to one of

1* Another jongleur's anticipation.

2* This was the usual method of defending the entrance of a port: by a chain stretched between two towers, which could be lowered to allow ships to enter. The two towers at the entrance of La Rochelle, and a similar pair of boom towers which survive on the river Waveney at Norwich served this purpose.

Theseus' squires. (Enumeration of single combats) (P. f.93b)
 During the fighting Lambert meets Griffon and is taken prisoner.
Laisse 245

(L. f.116b) The battle continues very fiercely until the enemy falls back. Theseus bears as arms the eagle sable as heir to the Roman Empire. (Ed. Ch.46) (P. f.94a) (L. adds: When they return to Antioch (L. f.117a) there is no sign of Lambert; Theseus is so anxious that he wishes to fight to recover him, but Ludovis advises him not to continue fighting
Laisse 246

with tired troops. If Lambert is dead then nothing can be done and they can avenge him another time, if he is in prison they can send a Saracen prisoner (not a rich man) to enquire. This is done. (P. f.94b) Griffon questions Lambert concerning the identity of the two best fighters - Theseus and Ludovis. (L. f.117b) Lambert tells of their great possessions and wishes them both dead.^{1*} Griffon takes this wish up eagerly and offers *the traitor* six horse loads (P. a thousand horse loads) of gold. Lambert hopes to win the kingdom for himself (L. adds and the wife of one of the heroes.)

Laisse 247

(P. f.95a) Now arrives the messenger sent to discover the fate of Lambert who is much valued by the men against whom he is plotting. The exchange of prisoners is what the traitors need (L. f.118a) to cause the death of Theseus and his friends and allies of Antioch.

Laisse 248

Griffon consults Lambert on the method, (P. f.95b) and the French traitor suggests that he attack at a certain gate (leading to the Tower Lampatris^{2*} on the side towards Damascus) which Lambert will open to him pretending to be forced to surrender in battle. He will then lead him to kill Theseus and

1* The circumstances recall Baudouin de Sebourg, where Gaufray betrays Ermoul de Beauvais to Rouge Lion. See p. 485.

2* This tower cannot be identified. Topographical knowledge of Antioch would be unexpected in the author who follows the literary tradition of crusading romances. L'Ampatris is a Saracen chief as well as a place name in Godefroid de Bouillon.

his friends. (L. f.118b) (L., Ed. and Ph. add, Lambert begs Griffon to kill all the Christians; the conspirators swear faith to each other.)

Laisse 249

Lambert is exchanged for one hundred prisoners (although Acerés only consents grudgingly to Theseús' wish) and is received with affectionate friendship. (P. f.96a) Theseús enquires about his enemy Griffon who killed his child. (Ed.Ch.47) The next day, according to plan, Griffon besieges the city (L. f.119a) which is prepared for defence. Lambert goes to guard the appointed gate. Assaillant wonders why he goes so far from the rest of their party, but Theseús trusts that Lambert is guarding them against treason (L. and Ph. or is hoping to attack the enemy at that point).

Laisse 250

When Griffon attacks (P. f.96b) at Lambert's post, Lambert leads his forces against the Greeks but drops the ensign and retreats on to the drawbridge - so that this cannot be raised.^{1*} (L. f.119b) Thus Griffon enters and the traitor leads him to his trusting friends. There is no escape, Theseús knows it is treason and is informed by Saracens who the traitor was. (P.f.97a) He and Ludovis are sad. Ludovis vows vengeance if ever possible. They continue to fight, but in vain. Theseús, Ludovis, Assaillant and Calidas are taken. Griffon commands that only the French are to have mercy, the Saracen enemies are slaughtered, and Antioch is set on fire. Acerés escapes out of the town cursing Lambert for betraying the best lord under heaven. He says that had it not been for this treason committed by a Christian, he would have been converted for the love of Theseús. No pagan would have committed such a crime.

Laisse 251

(L. f.120a) (P. f.97b) The Greeks under Griffon of Saternie cause havoc in Antioch, and regret Acerés' escape. The Christians are thrown into prison. Griffon rewards Lambert with wealth but

1* A drawbridge is raised to deny access to the gate. Usually it was counterbalanced by a portcullis which came down as the drawbridge went up.

postpones the promised execution of the Christians, which Lambert needs in order to silence all witnesses and clear his way to the French throne. Griffon is inclined to hang Lambert, but is prevented by his oath. (L. f.120b)

Laisse 252

(P. f.98a) He asks the traitor if he does not fear eternal damnation, no Saracem would escape destruction after betraying his faith. The Christian religion is not worth much if it permits such treason. Lambert does not care.

Laisse 253

He embarks with his ill-gotten treasure and twenty followers paid to confirm his lies - that Thesús, Ludovis and Assaillant were killed before Antioch, and that he, Lambert, (L. f.121a) was delivered from prison. (P. f.98b)

Laisse 254 (Ed. Ch.48)

They come to Rome where the emperor is dead and Flore is empress. Baudour is with her in the palace. Lambert arrives with his private following and Flore fears the worst for Thesús, and Baudour for Ludovis. The traitor pretends to find it difficult to tell "the truth". (P. f.99a) (L. f.121b) Flore and Baudour faint.

Laisse 255

Lambert tells them not to weep for the dead. Rome remains in deep mourning. When Lestandard hears of Thesús' death, he decides that he should rule the empire instead of a woman who should not hold such domains. He leaves Rome for Hungary to gather forces. (P. f.99b) (L. f.122a) Lambert tells Baudour to go with him to claim her dowry in France, for the traitor intends to have the lady in his power. To his irritation, she is unwilling to leave as yet.

Laisse 256

Lambert travels to France (L. adds via Castille, Aragon and Navarre) and home to Brittany. In his town of Angers he is well received and (P. f.100a) shuts up his treasure there. Dagobert is dead so that Lambert takes his opportunity in Paris (L. f.122b) announcing the death of Ludovis and persuading and bribingⁿ the great lords to split up France among themselves (as it is better under several than under one man)

Laisse 257

leaving Paris to him. (P. f.100b) All agree that they are

better without a king, and will work together. (L. f.123a). The traitor is supreme in France,

Laisse 258

But he is not crowned king (L. and Ed. add: some good barons in council prevent this ambition being fulfilled.) (Ed. Ch.49) Theseus, Ludowis and Assailant, believed dead, are imprisoned in Antioch by Griffon. (L. adds They will be saved and return home later.^{1*})

Laisse 259

Griffon is not popular in Constantinople because of his villainous treatment of Flore's child (L. f.123b)^(P. f.101a) (L. and Ph. add, believed to be the son of Abillant. They add a summary of Flore's adventures). When the child was about to be killed a Greek knight named Gadifer rescued it and gave it to his wife to bring up with their daughter, intending to marry the two in time (L. f.124a) Now this child has become an extremely handsome youth nearly eighteen years old.

Laisse 260

He still believes himself to be the legitimate son of his rescuers and the brother of their beautiful daughter. (P. f.101b) (L. f.124b) Gadifer^{2*} (P. Gadiffer) tells his wife that if their adopted son knew of his noble birth he would never marry their daughter. It is therefore wisest to marry the couple, and only when their love is fruitful inform Gadifer of his origin and help him to regain his rightful possessions from Griffon. The wife agrees gladly to raise her daughter (L. adds: and family) to such great honours. But great suffering will follow, people will be envious and the young wife will be betrayed. (P. f.102a)

Laisse 261

Gadifer speaks in private to his adopted son and reveals to him that he is a foundling rescued from four assassins (L. f.125a) for the love of Tervagant. He makes him heir to his

1* Anticipatory passages are common in L.

2* See p. 428 Gadifer d'Acon the foster-father.

possessions and asks him to marry his daughter to reward his foster-parents for his upbringing. Gadifer is thoughtful and weeps, humiliated at the thought of being a foundling and not knowing (P. f.102b) who are his real parents. (L. f.125b)

Laisse 262

Wishing to show his gratitude to his adoptive father
Laisse 263

he asks for arms to go and win wealth or honour or die. Gadifer (the elder) (P. f.103a) gently insists on the wedding and makes Gadifer his heir, and the young man swears to be faithful to his wife. The wedding is to be as splendid as for a great lord - as indeed the young Gadifer is, but must not know. (L. and Ph. add: this deception will cost the lady dear.^{1*} (L. f.126a)

Laisse 264

It was the month of April when young Gadifer lived in the castle of Acon near Constantinople. The Greek knight invites his whole family who are amazed at the match. The celebrations last one month and are held according to Mohammedan rites. The lady's name is (L. and Ph. Susanne) (P. Osane) (Prose Ed. Osanne)^{2*} (P. f.103b) She knows of Gadifer's origin and loves him the better for it. (Ed. Ch.50) Griffon still keeps his prisoners in Antioch. In Damascus Acerés with fifteen Saracen kings of his family as allies is planning vengeance. They encamp before Antioch. (L. f.126b) (P. f.104a)

Laisse 265

After a month's honeymoon Gadifer offers to reveal to his son-in-law his parentage, on condition that he will honour and love his new wife as before. The young man accepts and is told that Flore of Rome is his mother, Abillant, late emperor of Constantinople, his father, and Griffon the usurper his uncle,

1* Anticipatory passage common in L.

2* The name Susanne is more common than Osanne, and seems to be a scribal slip. Ph. copied the error from L. L, and Ph. later use the correct name Osane.

The four assassins can confirm this. Young Gadifer vows to kill Griffon. Gadifer the elder suggests they first go to Constantinople to tell the barons the whole story. The young husband eagerly takes leave of his wife (P. Osane, L. Susanne, Ph. Suzane). (P. f.104b) and promises to (L. f.127a) make her queen to the honour of the whole family. She commends him to the care of Mahomet,^{1*} and the two men go to Constantinople. In that city lives a queen^{2*}, wife of Griffon, who has been left in charge of the town. Gadifer the elder calls the council together and presents them with their rightful lord. All admire his beauty.

Laisse 266

The young Gadifer reveals his identity and accuses (P.f.105a) the usurper Griffon. (L. f.127b) He reminds them of the events they know of, tells them of his rescue by Gadifer the elder, asks for the four would-be assassins, and offers to prove the truth in single combat against Griffon.

(Variation between L. and P.^{3*})

(L. f.127b) (Ed. Ch.51)
The Greek knight
Gadifer of Acom
swears by Mahomet
to the truth of
Gadifer's assertions,
they crown their
young lord

Laisse 267 and send
a messenger with
a letter to
Griffon.

(P. f.105b) The Greek knight Gadifer of Acom tells the barons how he found the child and names the four squires Hurtains, Gondré, Falus and Maloré who are at once summoned to confirm the truth. They tell how Griffon paid them to kill the child and how they brought him the heart of an animal as proof while Gadifer of Acom saved the royal infant. Laisse 267 The council is horrified at Griffon's deed and accepts Gadifer as ruler. When news spreads through the city (P. f.106a) the people welcome and crown him. He establishes himself in the palace and Griffon's wife is imprisoned. A messenger is sent with a letter to Griffon

1* Osanne is born of a Mohammedan family and only becomes Christian when her husband is converted to Christianity.

2* This is the first mention of Clodas.

3* Another example of a longer version in P. L. is very brief.

L. f.127b line 26 = P. f.105b line 2 = line 9278

L. f.127b line 32 = P. f.106a line14 = line9321

(P. f.106b line 14 = L. f.127b line 32) in Antioch and reports to him events in Constantinople. (L. f.128a) Griffon regards the rising as a rebellion on behalf of a bastard and consults his council. They advise (P. f.106b) reconciliation with Acerés and that he forgive the death of Abillant in exchange for an alliance to regain Constantinople and kill his new rival. Acerés agrees on condition that Antioch is restored to him with compensation for damage done and the release of prisoners.

Laisse 268 (Ed. Ch.52)

Thus peace is concluded and Theseús, (L. f.128b) Ludovis and the other Christians are freed. Griffon informs them of Lambert's treason. (P. f.107a) Theseús and Ludovis vow to go to France for vengeance, but Acerés still needs his help in the expedition to regain Constantinople which has revolted against Griffon. He promises to let the Christians go after the successful conclusion of this war. Theseús gives his loyal support (L. and Ph. add: which he will regret).

Laisse 269

This was in May when Griffon, Acerés, the kings of Damascus, of Tartary, (L. f.129a) and others - sixteen Saracen kings, Ludovis and Theseús (P. f.107b) sailed to Constantinople against Gadifer. The young ruler prepares for his first battle, and taking the arms of Constantinople (Ed. Ch.53) sallies out of the city with his subjects against the attacking forces. Gadifer knocks down the ensign (P. f.108a) and kills the king of Damascus which (L. f.129b) causes the enemy to flee

Laisse 270

all except the division under Theseús, Ludovis^{1*} and Assallant. (P. f.108b) Gadifer the elder points out Griffon to his son-in-law who cuts off his enemy's arm^{2*} so that he takes flight cursing his gods. (L. f.130a) Young Gadifer's followers admire their new lord.

Laisse 271

Theseús and Ludovis are angry at the retreat of the party

1* Ph. lacuna from here L. f.129b line 17 = P. f.108a line 19
to L. f.155a line 38 = P. f.139a line 4

laisses 270 (part) to 321 inclusive = lines 9448 to 11,301.

2* Possibly a reminiscence of Roland's cutting off Marsile's hand.

of Antioch, for victory would mean their release. (P. f.109a) They renew the attack and would have beaten Gadifer had the rest of the party been of their calibre. The pagans, however, are so terrified by Griffon's fate that they dare not remain on the field. Theseus now fights against his unknown son Gadifer.^{1*} (L. f.130b) Gadifer knocks down horse and rider, (P. f.109b) Theseus leaps up again and shouts "Rome". When his son hears this, he does not kill him but takes him prisoner. The hero defends himself so valiantly against the pagans who surround him that his son is filled with admiration. He would kill him, however, except that he hopes to hear news of his mother Flore of Rome.

Laisse 272

(L. f.131a) Theseus has to give in when his sword breaks (P. f.110a) and he laments for Flore and his parents and companions. Gadifer defeats Acerés, and Ludovis, Assaillant and the goldsmith escape, thinking Theseus dead. Gadifer returns in triumph to Constantinople and distributes all the booty. (L. f.131b) (P. f.110b) Griffon of Saternie dies in great pain of his wound,[⊗] whilst his wife is kept in prison for a long time. This was very foolish of Gadifer, for she will greatly harm his wife. (L. adds: You will hear a story written in verse by the clerk who found it in a chronicle in Paris. The French king had it painted in his dwelling at Saint Pol.)^{2*}

Laisse 273 (Ed. Ch.54)

Gadifer sends for Theseus and beheads the other Saracen prisoners before his eyes, which makes the hero fear the same fate and pray (L. f.132a) for his soul. He again mourns for his wife (P. f.111a) family and friends, and at the idea of not receiving a Christian burial, and weeps.

Laisse 274

Gadifer is touched by his father's tears for Nature teaches him, and asks him about his name and family, and his claim to Rome. (L. f.132b) (P. f.111b)

1* See p. 442. ⊗ Possibly a reminiscence of the death of Marsile in Roland
2* Omitted in Ed. See p. 515 Chapter 7.

Rehse 275.

Theseus tells him everything, also mentioning his wife Flore. This touches Gadifer deeply who continues to question his father asking him when he married the queen. Theseus recounts the whole story. (P. f.112a) Gadifer lets him know in private that Flore is his mother, but that his father is Abillant. (L. f.133a)

Laisse 276

Theseus listens to Gadifer's account of his life and realises that this is his son, longs to embrace him but restrains himself because of the Saracen spectators. He explains to Gadifer that he is his father and how Flore pretended to bear Abillant's son. Theseus and Flore had wept for their lost child. (P. f.112b) Theseus tells Gadifer to send to Rome and ask Flore to corroborate the truth of this. He offers to die if he has lied to save himself from prison.

Laisse 277

(L. f.133b) Gadifer is determined to have proof and to go to Rome to his mother. Theseus is to stay in Constantinople in the meantime (P. f.113a) in the care of Gadifer's wife. Theseus admires his handsome son and the Greeks wonder why the lady honours this Christian prisoner. Gadifer asks his father if he has any message for Flore, and Theseus asks him to tell her of Lambert's treason, and to let Baudour know that Ludovic is alive in Antioch. Gadifer is amazed at the treachery and vows to kill the traitor, if all is true. (L.f.134a)(P.f.113b)

Laisse 278 (Ed. Ch.55)

Gadifer, disguised as a merchant^{1*} sails to Rome. Before he reaches his mother, she will experience much trouble from her uncle Lestandart of Hungary who is besieging the city.^{2*} The Romans have been beaten, so that they no longer dare sally out. The Pope tried to arrange with the enemy to surrender half the empire until Flore's death, when he or the next heir should have the whole country. But Lestandart (P. f.114a) demands everything

1* See p. 439.

2* See p. 488.

immediately, so that there is no agreement. (L. f.134b)

Laisse 279

The Romans want peace; ten senators, who are traitors to the queen, have come to terms with the enemy. (L. adds: to surrender Rome in a fortnight.) Flore is in great need of help. Fortunately Gadifer arrives with only four squires just in time. (P. f.114b) (Ed. Ch.56) He enquires about the besieging armies and enters the city.

Laisse 280

(L. f.135a) He is so handsome that the Romans think him worthy to be a king. In the palace Flore asks the senators by Saint François^{1*} to support her against her uncle who has no right in Rome, (P. f.115a) but they think the position hopeless and urge her to marry so that the kingdom may have a defender. She refuses to give Theseus a successor and there is a deadlock.

Laisse 281

Gadifer arrives just at this point when the poor queen kneels to the men who fail to defend her loyalty. (P. f.115b) (L. f.135b) He asks Flore for an army so that he may go against the Hungarians and bring back their king a prisoner. The lady wishes that all her men had the same spirit. The senators mock the hero's promise.

Laisse 282

Gadifer upbraids them for betraying their lady (P. f.116a) and asks any loyal supporters to join him. (L. f.136a) Not one of them stands by him. (P. f.116b) So he decides to go alone against Iestandart and only asks the queen for a horse and armour. The empire is to be lost or won in single combat - for the senators are traitors. Flore has no choice but to consent. Her unknown son rides out of the city, watched from the battlements by the admiring citizens. Everyone regrets (L. f.136b) that he should be riding to his death and the queen prays for his safe return.

Laisse 283

When he reaches the Hungarian camp, he asks to speak to the

1* Saint Francis of Assisi, 1182-1226. Marginal note by later owner: 'Flore jure par St. François plusieurs siècles avant ? de ce saint.'

king as a messenger from the senators sent to hand over the city. This gains him an easy entrance to Lestandart who is sitting at dinner. (P. f.117a) Gadifer at once announces his identity as son of Theseus and Flore, stakes his mother's and his own claim to Rome and demands immediate surrender threatening Lestandart with death. Lestandart treats him as a bastard (L. f.137a) whereupon the young hero stabs him to death. At this the Hungarians rise, but Gadifer cleverly sounds a horn which causes terror, for they think a Roman army is about to attack them.

Laisse 284

(P. f.117b) Then Gadifer cuts off Lestandart's head, sticks it on his lance and rides quickly through the paralysed host before anyone thinks of following or stopping him. The Romans are amazed at the return of this most daring knight.

Laisse 285 (Ed. Ch.57)

(L. f.137b) They throng round him. Gadifer shows them the king's head (P. f.118a) but warns them to prepare for defense against the Hungarian army. The Romans think the young hero worthy to marry Flore, for he has saved the city. The bells are rung. Flore can hardly believe the news until Gadifer enters bearing Lestandart's head. (L. f.138a) She gratefully offers him (P. f.118b) whatever he may wish for, and he smiling at his mother asks her to be his wife!

Laisse 286

The Romans support his request as his due reward, and moreover they want him as future king and protector of the land he has saved by such extraordinary daring. Flore begs not to be advised to remarry for she loves and cannot forget Theseus; instead she offers ^{Gadifer} half her possessions during his life time. (P. f.119a) ^(L. f.138b) He replies wisely that it is folly to marry a woman against her will (L. adds: and expose oneself to jealousy).

Laisse 287

He offers to free her from any obligation if she will answer his questions truthfully. She then tells him of her child by Theseus, (P. f.119b) put to death by Griffon who thought, with the rest of the Greeks, that it was Abillant's heir. Flore also tells the whole story of the unconsummated

marriage with Abillant. (L. f. 139a) When Gadifer hears his father's words confirmed, he makes himself known to his mother, tells her his story (P. f. 120a) and of the death of Griffon and imprisonment of Theseus. He promises to reunite her with Theseus soon.

Laisse 288

(L. f. 139b) Flore embraces him and weeps for joy. (P. f. 120b) The Romans are informed and rejoice with their empress.

Laisse 289

They honour the young man.

Laisse 290

(L. f. 140a) The Pope comes and Gadifer is amazed that all call him "father". (P. f. 121a) The Pope talks with him and converts him to Christianity. He is baptised "Gadifer Theseus". When the Hungarians hear of recognition of the heir to Rome, they go home to Hungary carrying with them their king's headless body. (Ed. Ch. 58) Now Rome is safe, Gadifer wishes to make his way to France to kill the traitor Lambert. Flore agrees that he should do this, but warns him that (P. f. 121b) since Dagobert's death a year ago, the French have accepted Lambert as absolute lord, and that he holds half the country. (L. f. 140b)

Laisse 291

Baudour has gone to claim her dowry in France, but Flore and Gadifer fear for her. The hero determines to save his aunt, and Flore again advises caution against the curing of the traitor. Weeping she bids him farewell (P. f. 122a) asking him to pass through Cologne and greet his grandparents. She sends much treasure and trusted servants with him. When Gadifer arrives within view of Cologne, he admires the lovely city one day to be his own, and his companions inform him that in it are the (P. f. 122b) relics of the Three Kings^{1*}. The church bells are ringing, for that very day king Floridas and queen Alidome are attending a service held by the Archbishop of

^{n p}
1* See p. 49 note 2.

Cologne for the soul of Theseus who is believed dead.^{1*} (L.f.141b)
 When Gadifer learns that the mass is for his father's soul he
 informs the Archbishop that Theseus, his father, is still alive.
Laisse 293

(P. f.123a) The astonished prelate presents the young man
 to his grandfather with the extraordinary news. Gadifer tells
 Floridas that Theseus is in his town of Constantinople and
 briefly recounts all the events of his own life and tells him of
 his intention to execute the traitor Lambert. The Romans describe
 Gadifer's exploit in Rome. (L. f.142a) Floridas and Alidone are
 amazed and delighted and give their grandson a warm welcome.
 The Archbishop tells the congregation (P. f.123b) to pray for
 Theseus' return and informs them of the wonder.

Laisse 294

There is great joy. Gadifer and his family talk of Theseus
 at length. They leave the church and dine in the palace.
 Gadifer stays in Cologne for three days. Then he hurries on to
 Paris where there is urgent need of his help. (Ed. Ch.59)
 Baudour has gone to Paris to claim her rightful dowry (the cities
 of Soissons, Laon and Meaulx) but Lambert has a party of ten
 counts and more lords against her including the king
 of Brittany, the count of (P.) Foret (L. Foues) Garnier count of
 Cambresis, the counts of Vermandois and Clermont, and Richier
 duke of Normandy. (L. f.142b) adds the count of Beauvoisin, the count
 Pasquier, the lord of Melun, the count of Brie and count Roger^{2*}
 (P. f.124a) in court in the palace.^{3*}

Laisse 295

The lady's advocate says that Ludovis gave her this dowry
 at their marriage, Lambert's "procurator" contemptuously argues

1* Ludovis was believed dead several times. Here the episode is
 even more dramatic for the unknown grandson brings the good
 news.

2* These are probably not identifiable. There seems to be no
 clear evidence that Brittany was ever a kingdom, although
 there are literary references to kings of Brittany: in the
 pseudo-Turpin, ed. Smijser ch.13, Arastagnus rex Britagnorum.
 Foret could be Forez.

3* See p. 491 The author enjoys scenes in court.

that even if this were true, (P. f.124b) Ludovis was not king at the time so had no right to give the lands, and moreover that Baudour had promised to marry Lambert, (L. f.143a)^{cr} to forfeit her dowry, and her inheritance from Cologne as well! Baudour prays for God's help at these impudent lies

Laisse 296

which are supported by false witnesses (P. f.125a) and then defends herself more ably than her advocate did. She denies having promised anything to Lambert, and in public voices her suspicions that he had committed great treasons against her husband overseas. Lambert retaliates by demanding her imprisonment for this insult. (L. f.143b)

Laisse 297

The court (by six votes against one) (P. f.125b) carries out the traitor's wish and condemns Baudour to one year in prison. She weeps and prays, then courageously points out that they are judging falsely

Laisse 298

for nothing has been proved against her. (L. f.144a) The barons maintain their decision. (Ed. Ch.60) Men-at-arms are about to take her away, (P. f.126a) her lady-in-waiting is weeping, when Gadifer dramatically arrives. He hears the facts from the lady-in-waiting and enters the court which is still in session for the next case.

Laisse 299

(L. f.144b) His entrance causes a sensation. (P. f.126b) He asks to whom the palace and the kingdom belong, and is told by the count of Clermont that the counts will administer justice in "la Chambre des (P.) Contes (L. Comptes)"^{*}; there is no king, nor ever will be again. Gadifer accuses the court of false judgment

Laisse 300

and unjust government, (P. f.127a) and threatens that they will therefore lose their own lands. Then he accuses Lambert of treason, demands justice and challenges the traitor to trial by combat. (L. f.145a) He tells of his villainous dealings with Griffon in Antioch against Theseus, Ludovis and their company. Gadifer reveals himself as Theseus' son, and (P. f.127b) offers

* There seems to be a possibility of a fusion of 'Excheq' with 'Counts' (House of Lords) here

to prove all he says and defend Baudour. The court is impressed, especially at the news that their king Ludovis is still alive. Lambert is disconcerted,

Laisse 301

(L. f.145b) but he keeps his head, asking whether Baudour is a relation of Gadifer's and (P. f.128a) refusing to fight because of their relationship. Gadifer insists on proving the treason against the royal companions, even if it means fighting four or five with Lambert! (Ed. Ch.61)

Laisse 302

The barons are horrified, (L. f.146a) impressed by the courage (P. f.128b) of the son of the famous Theseus, and afraid of acting wrongly if Lambert should prove a traitor, and Ludovis returns to be acclaimed king by his subjects. For their own protection, they must act wisely as Ludovis will punish all his enemies. The duke of Normandy expresses this, their opinion. They therefore order the combat to take place and blame Lambert for placing them in a false position. (P. f.129a) (L. f.146b)

Laisse 303

The traitor reminds them of their bond to him, but they withdraw, unwilling to oppose their rightful overlord. (P.f.129b) In addition Lambert has to spend the eight days before the combat in prison. (L. f.147a) The name of the "Chambre des Comtes (P.) (L. Comptes)" remains henceforth.

Laisse 304

Baudour embraces Gadifer and asks for news of her husband. Her nephew promises to bring him back before the end of winter and tells her of the recent events in Constantinople and Antioch. Lambert consults his kinsmen (P. f.130a) saying that they are all involved together.

Laisse 305

He confesses his treason and begs them ^(L. f. 147b) to rescue him in the field when they see Gadifer winning (for Lambert is in the wrong). They are to kill the young champion. In exchange he promises his kinsmen great rewards as he intends to be king of France.

Laisse 306

He vows to devote his life to treason. (P. f.130b) In the morning Gadifer goes to mass at Notre Dame (L. f.148a) with Baudour. He then arms himself and is led to the field beside the Tower of the Louvre. There are large crowds, and the field is guarded, but Lambert's friends and family are hiding ready to aid the traitor. The burghers bring along Gadifer (P. f.131a) and support him because they are loyal to their lord.^{1*}(L.f.148b)

Laisse 307 (Ed. Ch.62)

The great lords accompany Lambert as if he were king of France (L. adds: or of the world) The two champions enter the field, Gadifer is glad to meet his enemy at last. Baudour prays in church for her nephew's victory. When the traitor crosses himself on entering the field, his horse is frightened, rears (P. f.131b) and throws him (L. adds: The French take this as a bad omen). Lambert curses God, vows allegiance to the devils (L. the devil) and promises to go overseas in an anti-crusade and to deny Jesus Christ. (L. f.149a)

Laisse 308

He looks round for his kinsmen, the counts of Savoie, Montfort (L. adds Panehen, Monbehar)^{2*} ten counts and fifty knights, and sees them all ready to carry out a treacherous rescue. Thus he is perjured when taking the oath before combat. They fight, Gadifer pierces Lambert's shield and his body (P. f.132a) The devil must be guarding him or else he would be a dead man. He is now unhorsed, so Gadifer dismounts and (L. f.149a) also approaches his enemy on foot.

Laisse 309

He reproaches him with all his treason in the East. Lambert tries to make peace by offering him his sister Bietris (P. f.132b) and fifteen castles! Gadifer is outraged and redoubles his blows. When Lambert sees his blood flow he prays

1* The author seems to want to please the bourgeoisie and shows them in a favourable light. This could possibly reflect the troubled political situation of Charles V who relied on the bourgeoisie.

~~The additions of L. seem to show some theological interest.~~
2* Unidentifiable, except for Savoie and Montfort.

to Christ (L. and the Holy Spirit) not to let him get the worse though he gave himself to the devils! (P. adds: a poor idea caused by despair).

Laisse 310

The two champions come to close grips. (L. f.150a) Gadifer tears off Lambert's helmet and almost kills him, (P. f.133a) but demands that he confess the treason first. The traitor confesses and asks his opponent's name, blaming the devil for enchanting him, and pretending to repent (L. adds: unlike Judas who died in despair and damned his soul.^{1*}) (L. f.150b)

Laisse 311

(P. f.133b) When Gadifer turns to arrange a public confession, Lambert follows, strikes him in the back, and leaps on him, stabbing him with a knife. But God will save him yet, though he is down.

Laisse 312

The crowd see Lambert winning, and the nobility support him but the commons fear for Gadifer. (P. f.134a) The young man takes heart, raises his head and (L. f.151a) bites off a piece of Lambert's nose.^{2*} The traitor screams, so that his kinsmen judge it time to help him. They break into the field. Gadifer leaps on to his horse and calls out, but the duke of Normandy who is in charge of proceedings and the rest of the French are powerless against their superior numbers. They ride away over the Seine, Lambert denying Jesus again. Thus Lambert is saved, his nose is healed and to his shame he has to wear a silver nose. Once honour is lost, it is never recovered.

Laisse 313 (Ed. Ch.62)

(P. f.134b) Gadifer complains that the field was badly guarded (P. adds: but the barons can now do nothing.) All praise him and condemn Lambert to death for treason, if he can be found. (L. f.151b) Baudour is to be reinstated in honour, and her dowry is to be returned to her. Everything is to be

1* The additions of L. seem to show some theological interest.

2* See p. 495.

done as Gadifer commands. The young hero is anxious at Lambert's escape and orders the nobles to proclaim his treason - which he would have publicly confessed - to the common people of Paris. When the news is known the loyal citizens weep and regret with Baudour that Lambert is not hanged.

Laisse 314

The barons honour Gadifer (P. f.135a) and shower him with gifts, which he refuses saying he only came to take vengeance on Lambert. He intends to rescue Ludovis and bring him home. (L. f.152a) Until his return there is to be a regent, and the nobles elect Sanson of Brittany. Baudour goes to her town of Soissons and (P. f.135b) Gadifer sets off for Rome. // Flore hears of her son's exploits, but regrets Lambert's escape. The Pope blesses the young man and sends with him numerous priests and clergy to convert the Mohammedans of Constantinople.

Laisse 315

Theseus is happy at his son's return and at the conversion of his subjects. (L. f.152b) Gadifer gives his father an account of Lambert's escape, which grieves Theseus. He urges (P. f.136a) the rescue of Ludovis, Assailant and Calidas. (L. addition, omitted in edition: Gadifer tells how his mother Flore in Rome showed him the paintings of the adventure of the golden eagle.^{1*}) Theseus longs to see his wife Flore again.

Laisse 316^{2*} (Ed. Ch.64)

Many abbeys are built in the newly converted Constantinople, and the first church is called Sainte Sophie (P.) (L. Marie). King Gadifer still has in his prison Clodas of Saternie, wife of Griffon who lost his life in battle when Gadifer cut off his arm. (L. f.153a) This queen since the country's religion is changed, asks to speak to Gadifer (P. f.136b) who is in the palace with Osane (P. and L.) - his wife according to pagan law - whom he loves dearly for his foster-father's sake, although she is of a lower class. Consequently he confirms

1* See p. 515. The visual representation of Theseus de Cologne.

2* The text is edited from Laisse 316-415
except for Laisses 317-322

324-335 (part)
357-365

Notes follow the verse.

their marriage with a Christian ceremony. Clodas (P.) (L. Claudas) decides to announce her desire to become a convert, live humbly and give up her claim to power. Gadifer has her baptised before his barons and gives her into the tender care of his wife Osane. This was very foolish, for the queen will be betrayed by Clodas, as you will hear. (L. f.153b)

Laisse 317

Theseús urges Gadifer to come to the help of Ludovia and then accompany him to France for his coronation at Rheims, and to destroy Lambert. Theseús had sent a spy to Antioch to discover the prison on the seashore,^{1*} where Acerés is keeping the Christians in comfort. Gadifer makes a plan of action (P. f.137a) which is to include the forcible conversion of the city of Antioch,

Laisse 318

but he pretends to go to Jerusalem on pilgrimage so that nothing may be known in Antioch, (L. f.154a) The Greek company sails and arrives at midnight,^{and} in silence, (P. f.137b) scales the weakest point in the walls which faces the sea.

Laisse 319

It is undefended because the guards are tired after a storm. A spy acts as guide within the walls, one porter is killed, they enter the city and shout "treason" in the market place setting the houses on fire. There is shouting (L. f.154b) and panic. Many die. Theseús surrounds and occupies the prison-tower, then they advance to the palace. (P. f.138a). There Acerés learns that Gadifer is the cause of this calamity and sees it as vengeance for his own treason.

Laisse 320

Acerés again escapes from his city by a sally-port accompanied by a few knights. Theseús and his followers break open the tower (Lampatris) and kill the pagan guards. At the windows Ludovis, Assaillant, Honnoré, Thieris and Calidas

1* The author seems to think that Antioch is on the sea.

watch the fighting and burning in despair - until Theseus enters announcing himself as their rescuer. (L. f.155a) (P.f.138b) Ludovis tells his companions that here in time of need he is a true friend.

Laisse 321

The companions embrace each other, but Calidas says that no good fortune has ever come to him since he made the golden eagle. Theseus denies this and makes him king of Antioch. Calidas accepts and promises to defend his city. Theseus remains there for eight days whilst the people are converted and Calidas is crowned. Churches are built and the good goldsmith reigns over the Christian city in great honour. No Saracens enter it during his life time, except to pay tribute according to custom. (P. f.139a) He who serves a good master gets a good reward.^{1*}

Laisse 322 (Ed. Ch.65)

(L. f.155b) Theseus tells Ludovis of Gadifer's exploits in France, the French king longs to punish Lambert, and Gadifer promises to take him home and crown him and Baudour at Rheims, informing him of the confused state of the kingdom. Theseus is proud of his son Gadifer. (P. f.139b)

Laisse 323

The company sail to Constantinople. Osane, delighted, comes to meet them with (P.) Clodas (L. Claudas). Gadifer embraces both ladies and gives Clodas gifts and his friendship - whereupon she falls in love with him and decides that (L. f.156a) Osane and her family are not worthy of the honour which would become her better. She plans to kill the queen and give Gadifer a philtre which will make him marry her. The barons remain celebrating in Constantinople for ten days. During this time Gadifer begets three sons^{2*} (P. f.140a) who will suffer great wretchedness. Before leaving Osane, he asks her to give his name to the child if it should be a boy, and tells her that he

1* Ph. lacuna between f.134a and b. ends here.

2* Ph. omits part of Laisse 323 and Laisse 324 = lines 11,358 to 11,423.

will stay abroad a long time for it will be difficult to put an end to the treason in France before crowning Ludovis. Osane faints and (L. f.156b) remains unconscious for a long time. Thus the heart often foretells trials to come.

Laisse 324

The barons sail from Constantinople (P. f.140b) to Rome where Flore comes to meet them with the Pope and many clergy and nobles. The Pope crowns Theseus emperor of Rome and there is great joy for a month - or longer. Then the friends leave for France (L. f.157a) via Cologne. King Floridas has recently died (P. f.141 a) so that Theseus is crowned king of Cologne

Laisse 325

and emperor of Germany. Now he who was once maltreated by the Saracens has all the honours. Ludovis is happy for his sake, and hopes to be crowned king of France. (Ed. Ch.66) But Lambert is still alive in his town of Angers where he stores all his ill-won treasures. Sanson of Brittany is regent.

Laisse 326

Digression on wealth. Men are lost through greed and despised if they are not rich enough. (L. adds: but when one has sufficient, there is no need to have more (L. f.157b) for one cannot take it with one after death.) (P. f.141b) Lambert soon bribes the great lords and offers Sanson his sister Bietris and her weight in gold - which tempts Sanson (L. Sanses).

Laisse 327

Sanson marries Bietris. Lambert's past is forgiven because of his numerous gifts, especially as he was not really defeated, for he cunningly pretends to have been carried off against his will. (L. f.158a) Lambert is again in power in Paris. He persuades the barons to let him marry Baudour and they send for her to Soissons. A friend warns the queen (P. f.142a) that she will be forced to marry Lambert if she comes to Paris. She therefore refuses the great lords, who are angry and help Lambert. They besiege Soissons but the citizens defend Baudour ably until

Laisse 328

Whitsuntide when the traitor bribes four burghers to let him enter the city. (P. f.142b) Baudour is captured and brought

before Lambert, she prays to God ⁱⁿ (L. f.158b) despair. The barons point out that she is about to marry a very rich nobleman. Baudour is outraged and upbraids them for treason against their king, for in any case Lambert is a proved traitor. She begs them to leave her free even if they take her possessions. When Lambert speaks to her she taunts him with the loss of his nose which had been cut off for his treason.

Laisse 329

The city gives in to the traitor and the abbot of Saint Mark celebrates the betrothal, Baudour objecting violently. Lambert swears to marry her the next day. But he is wrong, for Ludovis is on the way (P. f.143a) from Cologne with Theseus, Assailant and Gadifer. As soon as they enter France, they hear the news of Lambert's siege of Soissons. Ludovis fears dishonour, but Theseus encourages him to hasten to Soissons. Near this town they meet a boy (L. f.159a) who tells them news of Lambert's forcing Baudour to marry him, and the lady's terrible distress.^{1*} He cannot understand why the count marries a woman who objects so strongly. (P. f.143b)

Laisse 330

The barons realise Baudour's great need of help. Gadifer is amazed that Lambert whom he had defeated is again supreme. Theseus devises a plan of action. They are to go to the palace with arms under their cloaks and kill Lambert and his supporters. The others will not dare to oppose their rightful lord. (L. f.159b) (P. f.144a)

Laisse 331

This plan is executed. They enter the palace in time for the wedding dinner where Baudour is weeping so much that her dress (P.) (L. flesh) is wet with tears. Lambert without his nose leads the dance and looks at the lady. When Ludovis sees him he threatens him as traitor and for taking his wife. The traitor turns pale and flees, but Gadifer kills him with his

1* Compare this boy who gives the returning husband Ludovis the correct account of Baudour's attitude, with the pilgrim who gave Theseus an incorrect description of Flore's enforced engagement with Ludovis. The author repeats the theme with a variation.

sword. Ludovis then strikes down (P.) Sanson (L. Sansas) of Brittany. (L. f.160a) Theseus and Assailant help valiantly, until all the treacherous nobles have fled in terror. (P.f.144b)
Laisse 332

The burghers (L. barons) of Soissons are delighted at the return of Ludovis with Theseus, and offer him their loyal service. The ^{for} traitor burghers are thrown into prison. Baudour kneels and humbly begs pardon of her husband! He in turn asks pardon for killing her "husband" Lambert, to which she weeping tenderly replies, she only has one husband, and they embrace many times.

Laisse 333

Ludovis cuts up the traitor's body and sticks it on five lances on the five town gates, hanging the other traitors on the gallows. Lambert's family is put to shame. Theseus and Gadifer take Ludovis to Rheims to be crowned and to receive his subjects' homage. (L. f.160b) (Ed. Ch.68) Then they return triumphantly to Paris (P. f.145a) where Ludovis is acclaimed king as he is also in all the other towns of France. The new king does severe justice, mercilessly executing all the rebels. Assailant receives Brittany and the county of Anjou for his good services.

Laisse 334

Thus Ludovis becomes king with Theseus' help. When all is done, there are celebrations in Paris, (P. f.145b) Gadifer winning the prize in every tournament. Then Theseus and his son say farewell to Ludovis and Baudour. (L. f.161a) The queen embraces her brother and nephew and thanks them weeping, for they may never meet again. Ludovis ^aaccompanies his friends until in Burgundy they part in Dijon.

Laisse 335

Theseus and Gadifer travel on to Rome where Flore receives them with joyful celebrations. Gadifer stays until he feels a desire to return to Greece to see his (L. adds: people and his) wife Osane. (P. f.146a) He takes leave of Flore who prays to see him again and weeps. Theseus tells his son that should he need military ^{help} (L. f.161b) to send for him, and if the goldsmith

needs help Gadifer is not to fail him. Gadifer leaves, and Theseus stays with flore in joy and honour. It is best to acquire wealth and honours in youth so that one has a comfortable old age.

Laisse 336

You have heard about Theseus (P. f.146b) who is emperor of Rome. Now I will tell you about his son Gadifer.

Here ends the first Book of Theseus in the Prose Edition.

1534 ed.	wol.1	(68 chapters)	f.1 - f.107b
	wol.2	(93 chapters)	f.1 - f.133b
1550 ed.	wol.1	(63 chapters)	f.1 - f.169a
	wol.2	(65 chapters)	f.169a - f.322a
		(28 chapters missing)	

The manuscript P. Nouvelles acquisitions françaises 10,600
equivalent of Part 1 : f.4* - f.146a = 142 folios,

Part 2 : f.146b - f.395b** = 249 folios.

The manuscript L. Additional 16,955

equivalent of Part 1 : f.1 - f.161b = 161 folios.

Part 2 : f.161b - f.211a = 50 folios.

(There is no break in the verse, nor indication of a new book)

* beginning missing.

** end missing.

Ed. Chapter 69. Book II.

Gadifer (P. Gadiffer) goes to Greece, where he will suffer much sorrow, for Clodas thinks day and night how to harm Osane and have Gadifer for herself. (L. f.162a) When Osane is in childbirth, Clodas and one of her trusted maids are with her.

Laisse 337

(P. f.147a) Three sons are born. Clodas substitutes three dogs for the three children, and sends her maid to take the children to a wood and drown them. She also instructs her ^{m d-wife} to tell the king that the queen bore these dogs, (P. adds: which she conceived from a dog.) Osane is ill, but enquires why Clodas and the maid^{1*} are talking, and demands to see her child. Clodas hints at unnatural horrors and asks Osane whether she lay with any animal. The unhappy queen threatens suicide if she does not see her child, (L. f.162b) and when she does, nearly loses her mind. The wicked maid (P. f.147b) takes the children to a wood and lays them under a fig tree near a river, intending to drown them, having been paid well by Clodas to commit the crime.

Laisse 338

But when she is about to kill them, pity prevents her, even making her curse the would-be murderess. She decides to leave them to the mercy of God and blesses them (P. f.148a) The babies smile, the maid weeps and departs. (Ed. Ch.70) After a while a charcoalburner arrives with his loaded donkey. (L.f.163) He sees the children and calls to find anyone who might own them. He expresses contempt for whoever abandoned them and decides to take them home to his wife. God gave him this gift, so he will have them baptised with his own name Regnier.

Laisse 339

He puts them on his donkey and presents the three lovely children to his wife (P. f.148b) as their sons and successors. The wife is not at all pleased,

Laisse 340

for they are too poor to feed three more. Regnier is sure that had the beasts devoured them, Jesus would have called him to account. (L. f.163b) The good man promises to work harder

1* P. meschine, L. maquerelle.

to meet the cost of supporting his adopted children, and not to visit the tavern before their tenth year! His wife threatens to take them back to the place where he found them if he breaks his vow, for the tavern has ruined him many a time.

Laisse 341

(P. f.149a) The children are baptised "Regnier" and dearly loved by their foster-father. He dare not vex his wife, for when she is annoyed, she puts them on a dung-heap. In time God will make them kings. The emperor Gadifer returns home to Constantinople and enquires about his wife. His informant knows of the childbirth but saw no child baptised. Gadifer fears the child may have died before baptism. Clodas comes and kneels to him, he leads her away for a private talk, trusting her completely.

Laisse 342 (Ed. Ch.71)

(L. f.164a) (P. f.149b) With apparent hesitation she tells him of the three dogs and shows them. He nearly goes out of his mind. She suggests that Osane lay with a dog and that Gadifer is dishonouring himself by keeping her. She had heard knights say that a husband in that position should have his wife burnt. Gadifer curses Osane and their marriage, and complains that he was cheated into marrying her. (L. f.164b)

Laisse 343

(L. adds: Had he known his origin he could have been allied to a noble French princess). He will let his wife have her month, and then (P. f.150a) suffer shame in prison. Osane wonders why her husband does not come to see her.

Laisse 344

Gadifer sets out to help Calidas the goldsmith, king of Antioch, besieged by Acerés. (L. f.165a) The three dogs are put with Osane in a dirty dungeon full of scorpions. (P. and Ed. The three dogs are burnt in her presence.) She moans that she is betrayed by Clodas, for she bore three sons. She prays the Virgin Mary and Jesus for mercy (P. f.150b),

Laisse 345

She remains in misery for four years. None of her unhappy relations dare help her against the king. (L. and Ed. add: a

poor man will never have just judgment on this earth).

Laisse 346 (Ed. Ch.72)

After four years successful war against Acerés, Gadifer returns to Constantinople, enquires about Osane and has her freed but banished. (L. f.165b) She is happy to be out in the fields accompanied by only one lady-in-waiting, and goes to take refuge with (P. f.151a) king Calidas who receives her well. After two years, when Gadifer hears this, he threatens to make war on the goldsmith king. As soon as Osane knows of her protector's plight, she offers to leave, complaining of her husband's injustice caused by the treason of Clodas. Calidas prays for her future safety, and she longs for death to end her woes.

Laisse 347

She and her lady, again fugitives, dress as pilgrims and make their way to Jerusalem. In the Holy City an old Roman inn-keeper, recently widowed, takes her in (P. f.151b) (L.f.166a) as lady house-keeper and hostess to pilgrims, and even makes her his heiress.

Laisse 348

The good host soon dies and Osane becomes hostess - which is better than living in prison. She knows that Clodas betrayed her, but her reputation at home is such that she is convinced that Gadifer will not come to find her. She believes she will never again see her husband. But he will take her home joyfully to Constantinople and queen (P.) Clodas (L. Claude), her woman and the maid who carried away the children will be burnt.

(P. f.152a)

Laisse 349

In the meanwhile in Constantinople Clodas uses all her wiles to seduce Gadifer and succeeds in (L. f.166b) becoming his mistress, but not his wife

Laisse 350

for the period of six years and four months (Ed. 6½ years) (Ch.73) Regnier the charcoalburner brings up the three children called (L. Regnenchon) (P.) Renechon (Ed. Regnesson), Regnault and Regnier. When they are ten or eleven years old they help him in the woods, loading the donkey and selling the charcoal in town. (P. f.152b) One day they buy weapons and

armour for the money. Their foster-mother is furious, and reminds them that they are only adopted.

Laisse 351

But the good charcoalburner cannot bear this and proves how noble (L. f.167a) his children are: they would kill anyone attacking their foster-father! She thinks her husband a complete fool.

Laisse 352

The children, though blackened by their trade are handsome, (P. f.153a) well-spoken and courteous. When they are (P.) thirteen years old (L. fourteen) Regnier again sends them to Constantinople with three loaded donkeys and also asks them to collect a debt of twenty "livres parisis". They sell their charcoal to a smith and again decide to buy armour, so that they may defend Regnier from any attack.

Laisse 353

They regret being without horses, but (L. f.167b) (P. f.153b) trust that their loving foster-father will provide them with all their requirements for taking part in tournaments. Regnault suggests that they should fight the unbelievers, that they may conquer lands and become kings.

Laisse 354

Regnier their ^{foster-}father is convinced of their noble birth, but is afraid of his wife when the boys arrive armed.

Laisse 355

He gently reproaches them. (P. f.154a) They reply that they have only borrowed his money to defend him the better. Their foster-mother is bitterly sarcastic (L. f.168a) (P.) Regnier (L.) Regnault) promises to repay everything when they have won booty by battle. Their foster-father forgives and admires them, repeating his belief in their noble origin. Renechon expresses his contempt for the person who exposed them in the woods

Laisse 356

The charcoalburner goes to make charcoal to replace the money. The boys join him in order to work to buy horses so that they may become knights and release him from his menial trade. (P. f.154b) Regnier is proud of his boys and delighted with them.

Laisse 357 (Ed. Ch.74)

When Acerés had lost Antioch taken by Theseús, and had been

defeated by Gadifer, (L. f. 168b) he made an alliance with fifteen pagan kings who swore to wage a war of vengeance for him. An enormous force assembles at Damascus. (P. f. 155a) (List of Saracen kings) - including the giant of Yvoire fifteen feet high who did harm to Gadifer. King Gadifer is in Constantinople with Clodas when a palmer-pilgrim comes from Jerusalem

Laisse 358

(L. f. 169a) and informs him of the enemy's arrival. The pilgrim is amazed that Gadifer is making no preparations, for he has seen the enormous armies coming to avenge Acerés. (P. f. 155b) Gadifer at once assembles his council and is advised to inform Theseus and Ludovis who will bring great forces to his aid.

Laisse 359

They come to help him as soon as they hear of the expected war. (L. f. 169b) The enemy besiege Antioch and Constantinople at the same time. The giant of Yvoire accompanies Acerés in the attack on Gadifer's capital. (P. f. 156a)

Laisse 360

The pagans do not camp on the sea approach, for they fear the Romans, and Acerés knows Theseus. Gadifer remains on the defensive, not sallying out of the city till help arrives. (L. f. 170a) (P. f. 156b)

Laisse 361

There is a happy reunion of Theseus, Ludovis, Assailant and Gadifer. They survey the enemy from the battlements, and see the giant (Ed. Ch. 75) approach fully armed. (L. adds a description of his armour). He shouts a challenge to Gadifer (L. f. 170b) and declares himself willing to fight a thousand opponents. Theseus prays to God for help against this new Goliath. Ludovis considers it folly to joust with him. (P. f. 157)

Laisse 362

All are amazed at the giant who stands at the barriers, completely indifferent to the shower of missiles. The defenders dare not sally out against him. (L. f. 171a) He cuts down the barrier and approaches the gate. Theseus hurls down a big block of stone on to his head so that he falls. (P. f. 157b)

The Saracens believe their champion dead and try to seize the town by filling in the moat, but fire and quick-lime^{1*} hurled from above makes them withdraw. Acerés (L. f.171b) accuses Theseús of treason.

Laisse 364

Assaillant sallies out and leads troops successfully against the Saracens. (P. f.158a) He is joined by Theseús, Gadifer and Ludovis. The battle rages, the giant recovers and helps Acerés to surround the Christians, causing heavy losses.

Laisse 365

Theseús, Ludovis and Assaillant are captured. Gadifer returns to the city alone - downcast at his losses and fearing his friends' death. (L. f.172a) Acerés disarms his prisoners, and when he sees Theseús, he reproaches him with the seizure of Antioch, and has him beaten and bound in a tent with the rest of the Christians. (P. f.158b) Gadifer's three sons will rescue them.

Laisse 366 (Ed. Ch.76)

(L. f.172b) The charcoalburner knew of the siege, for the local population supplied the town with food. (P. f.159a). The three boys take their loaded donkeys to town, travelling armed because of the Saracens. Their foster-father is again even more convinced of their noble origin.

Laisse 367

On the way to market, they cause a sensation because of their beauty and nobility, and they feel ashamed (L. f.173a) of their trade. A man informs them of the capture of Theseús and Ludovis. Regnuxchon suggests that they should fight the Saracens.

Laisse 368

(P. f.159b) They feel it is better to die fighting with the hope of becoming knights than to continue in their low occupation. (L. f.173b)

Laisse 369

They discuss this, still leading their donkeys, and sell the charcoal as quickly as possible so as not to receive the name of

1* Vive chaux (calx viva) used in mediaeval warfare to repel assault, as it burns the flesh and causes blindness.

the Charcoal Knights! A buyer teasingly wants them to deliver their ware to the other side of the town, (P. f.160a) but they refuse energetically and are about to return home with their donkeys. Just then Gadifer opens the gates to lead forces out against the besiegers, and the three boys decide to join in the battle. (L. f.174a) Regnier regrets their lack of horses, but Regnouchon says that their well-cared-for donkeys will bray loud enough to frighten the enemy!

Laisse 370

The townspeople mock them and one bad (P.) butcher (L. cobbler) pulls down Regnouchon and his donkey. This infuriates Regnier so much that he kills the man with one blow of his sword. (P. f.160b) The spectators express no regret for the villain's death.

Laisse 371

The three boys ride over the drawbridge and into the fields in the direction of the battle. The king has divided his forces into four companies. (L. f.174b) The giant of Yvorie is advancing to the attack alone, too proud to bring his followers with him. The three boys ride to a wood where their tired donkeys refuse to go further. When the giant sees the boys trying to push on their donkeys, he laughs and cuts off the head of Regnault's animal. (P. f.161a) The boy falls and is furious at the loss of his good servant. He threatens vengeance.

Laisse 372

The three now attack the giant in full view of burghers on the town walls, who think them lost. The giant picks up Regnault. Regnouchon runs after him brandishing a sword, (L.f.175)

Laisse 373

He cuts off his leg so that he falls. Regnault leaps up, Regnier hacks at the giant's neck (P. f.161b) which makes him cry out in anguish and die. Three Saracens ride up. When they see the giant down, they tie their horses to a tree, and examine their champion to see if he is still alive. They threaten to kill the victors. The three boys attack the Saracens, killing two and putting the third to flight. They pursue and kill him also. Now they have good armour and horses.

Laisse 374 (Ed. Ch.77)

(L. f.175b) (P. f.162a) The watching burghers spread the news of the three young charcoalburners' victory through the city and it reaches Gadifer on the battlefield. The king hears of their humble origin and promises to honour them for their courage. (P. f.162b) The battle continues fiercely, and the Greeks would have been defeated, were it not for their French allies. (L. f.176a)

Laisse 375

The three boys ride into the thick of the fighting crying "Charcoalburner". (P. f.163a) They have difficulty in controlling their horses who rush straight to their stables, which happen to be near the tent where the Christians are held prisoners. The boys shout "betrayed" and threaten death to the Saracens, (L. f.176b) who think the battle lost, and take to flight. The three boys fight furiously causing havoc. The Christian prisoners call for help. Theseus explains who he is, and his unknown grandsons release him, Ludovis and Assailant. (P. f.163b)

Laisse 376

They then take armour and horses from their dead enemies. (L. f.177a) Theseus enquires the name and family of their three rescuers; Renechon tells him of the charcoalburner, and asks for them to be knighted. Theseus grants their request and (P. f.164a) makes them a gift of lands. The company rides to join Gadifer, passing safely through enemy ranks in their Saracen armour. The Greeks attack them, but they do not retaliate and take off their helmets so that they are recognised and there is a joyful reunion.

Laisse 377

Gadifer asks for their rescuers (L. f.177b) and Theseus tells of the three boys who are so far quite inexperienced in battle. Gadifer recognises them as the young charcoalburners who killed the giant. Theseus does not care about their origin, (P. f.164b) for they have proved themselves worthy of knighthood. In the meanwhile they have already rushed into battle again. Aceres hears of the rescue of the prisoners and withdraws his forces. (Ed. Ch.78) The Christians retire

to Constantinople (L. f.178a) where Clodas receives them in the palace.

Laisse 378

The charcoalburner waits in an inn for his boys (P. f.165a) fearing their death. The host agrees that they are in grave danger for they were poorly equipped for battle. At that moment they appear, nobly armed and surrounded by admiring crowds who acclaim the "noble charcoalburners". This title annoys Regnouchon.

(Laisse 379A - L. and Ph. only, P. omits)

(The charcoalburner goes to meet his sons and is told that his children are now knights and will make him rich. (L. f.178b) When he sees them he embraces them, and they offer him riches to more than pay for their upbringing.)

Laisse 379B

He is overjoyed to see them again and proud of their success. The crowds block the street around the inn. The inn-keeper makes his guests welcome. Four men-at-arms force their way through the crowd and call for the boys in the name of Gadifer (P. f.165b) Theseus and Ludovis. The three give all their booty to the charcoalburner to take home to their foster-mother as the first instalment of their debt. (L. f.179a) Regnouchon wants to give him better clothes - for appearance is of great social importance, but Regnier says that character is more important than anything else.

Laisse 380

The men-at-arms take them to the palace followed by the populace. The three kings receive the boys at dinner. When Gadifer sees them for the first time, (P. f.166a) nature^{1*} teaches him to love his unknown sons deeply. He gives them a warm welcome and (L. f.179b) invites them to the royal table. Theseus and Ludovis give them presents. So does Gadifer their father; it is unfortunate that he does not know his sons. But when Theseus asks for two of them (one for Ludovis), Gadifer wants to keep the three for himself and to honour them. Soon he will hate them and wish to put them to death as criminals.

1* See p 445.

Laisse 381

(P. f.166) Regnouchon delights in the splendour which surrounds them, and considers life in poverty worse than early death. He wishes they were of royal birth - (L. f.180a) fearing mockery because of their former trade. Regnault warns him against pride and Regnier agrees. The company adjourns to another room, and Gadifer asks for an account of the boys' exploits. Regnault gives all the credit to God, adding that although they are not of noble birth, all men are children of Adam and Eve, and they have enjoyed the gift of good fortune. (P. f.167a) Gadifer admires this speech as worthy of a Pope's lips.

Laisse 382

He makes the three his chamberlains. They accept this high office modestly. (L. f.180b) Everyone honours them, and it is even said at court that they resemble king Gadifer. When Clodas hears this, she remembers the three infants and is terrified by her suspicion.

Laisse 383 (Ed. Ch.79)

The Saracens remain outside Constantinople. (P. f.167b) Acerés summons more forces. (L. f.181a) Gadifer wishes that his wife had borne three such sons instead of the three dogs. He asks the boys' age and hears the whole tale as they knew it from their foster-father. (P. f.168a) He weeps and tells them how his wife, just at that time, bore three dogs - which causes great astonishment.

Laisse 384

The war continues for a long time, Acerés does great damage, but the defenders are very courageous. (L. f.181b) Osane, who suffered so much from Clodas, (P. f.168b) is still in Jerusalem as hostess to pilgrims, not hoping ever to regain the king's love. But she will, and Clodas will be burnt.

Laisse 385

Clodas fears the discovery of her crimes and is uneasy at the presence of the three boys who resemble the king so much. She determines to find out the truth and sends for them to her own room. (L. f.182a) She asks them in God's name to tell her their origin. (P. f.169a)

Laisse 386

Regnault replies that they do not know their parents, but

that a good man who found them in the woods had brought them up for sixteen and a half years. The boys sigh and weep over their history and curse whoever wished for their death. Clodas is now convinced that (L. all the devils) (P.) the devil brought them there and fears discovery. (L. adds: This will mean well-deserved burning for her unless she can think of a plan). She pretends to treat the boys kindly, (L. adds: urges them to serve Gadifer well, and (L. f.182b) assures them of her support).

Laisse 387

In her heart she is plotting to kill them soon. (P. f.169b) She brews a strong poison and waits till supper-time. Richier, a squire related to her, serves at table; Clodas reminds him of her favours to him and promises more in return for his help.

Laisse 388

(L. f.183a) She gives him the jug containing the poison which is to be served at table by the boys. (P. f.170a) He obediently places the jug on the sideboard so that it is not known whence it came. The boys take it, and Regnault prepares it for the king. When the royal taster drinks a drop of wine from it, he dies immediately to the horror of all, for it is obviously (L. f.183b) poison intended for the king. Gadifer commands all doors to be shut, but the guilty squire has already escaped. Regnault had poured wine into the poisoned vessel and so is under suspicion. (P. f.170b) Clodas tells Gadifer to hang the three boys for poisoning, accusing Regnault of making love to her and planning the king's death. She explains her silence as consideration for his feelings. Gadifer is sadly at a loss.

Laisse 389

He reproaches the three boys and threatens them with death. They deny all the accusations. (L. f.184a) (P. f.171a) Clodas points out their low origin, concluding that it was dishonourable as well as dangerous for the king to employ them. The three burst into tears, pray to God, and beg Ludovia and Theseus to help them, but men-at-arms take them to prison.

Laisse 390 (Ed. Ch.80)

There they weep and discuss their position. Regnault would sooner work with charcoal again than be where they are, but

Regnenchon disagrees, for they are the innocent victims of treachery. In town the charcoalburner hears (L. f.184b) (P. f.171) of his foster-sons' plight from the burghers. He defends their^{b)} loyal character with all his heart, even if Christ himself had accused the boys of this crime, the loving foster-father would not believe it! (L. adds: He guesses that the cause is treachery motivated by jealousy).

Laisse 391

The boys in prison realise that Clodas has betrayed them. Neither they (L. f.185a) nor the charcoalburner can sleep that night. (P. f.172a) He prays for help, and the next morning he goes straight to the palace. A boy at the gates tells him about the attempted poisoning and well-deserved death prepared for the accused. Regnier defends his boys, the argument comes to blows which (L. f.185b) attracts a crowd. The charcoalburner forces his way into the palace. (P. f.172b)

Laisse 392

Gadifer is embarrassed at his appearance, but receives him, for the king is accessible to noble and humble.

Laisse 393

The charcoalburner does not hesitate but expresses amazement at the king's folly (L. f.186a) in believing the accusation. His boys have proved their loyalty by their good service. A traitor must have plotted the affair through hate and jealousy at their rapid rise in the royal favour. (P. f.173a) The foster-father asks the real father to bring the boys and their accusers before him (L. adds: Theseus agrees, for nothing is proved to warrant death.)

Laisse 394

Gadifer is only too willing to delay the execution. Men-at-arms go to the prison tower, where the porter, understanding this as a warning that the prisoners are to be put to death, tells the boys to confess themselves. Regnault prays that God may save them (L. f.186b) from an unjust death. Renenchon begs the men-at-arms to allow them (P. f.173b) to speak to Gadifer once, that they may arrange for their wealth to be left to the charcoalburner and his wife.

Laisse 395

The three are prepared to die, but are taken before the king together with Clodas and her squire. The charcoalburner embraces and kisses his foster-sons and prays for their justification. (L. f.187a)

Laisse 396

Gadifer reproaches them for their ingratitude and offers them mercy if they will confess, in return for their former good deeds. Regnault swears that they cannot confess to what they have not done, for they are innocent and falsely accused by Clodas.

Laisse 397

(L. f.187b) The wicked queen immediately repeats her accusation, (P. f.174b) adding imaginary details of Regnault's attempted seduction and their plot against the king. The charcoalburner now sees who has betrayed his boys, and accuses her. He has never in his life done any fighting, but now he offers most eloquently to prove his children's innocence in single combat (P. f.188a) against any champion of the queen, or to die with them. (P. f.175a) Theseus and Ludovis admire this unusual charcoalburner.

Laisse 398 (Ed. Ch.81)

Gadifer consults them, and Theseus advises him to grant the request. Clodas, alarmed and angry, keeps her presence of mind and says that were she a man, she would accept the challenge but that being a woman she cannot do so. (L. f.188b) (P. f.175b) Gadifer makes her choose a champion. She sees that no one dares to undertake battle against this strong man.

Laisse 399

The charcoalburner, ready to save the triplets from death a second time, comforts them, for he is not yet defeated, and he suggests to Gadifer that before nightfall, things will be revealed which will bring great joy, for he has heard and pondered over the common talk of the resemblance between the king and the boys. Gadifer is cheered and coldly insists on Clodas finding herself a champion. (L. adds: She protests her love to him, denies any evil intentions, and accuses Gadifer of folly in believing a charcoalburner rather than herself.

(L. f.189a) Regnier approaches Clodas and tells her that there are rumours of her treason against Osane, which startles her).

Laisse 400

She calls on Richier (P. f.176a) to undertake the combat, promising him one third of Saternie, but the squire is unwilling to risk his life against so strong an opponent. (L. f.189b) He refuses to do so even if Regnier had an arm (P.) broken (L. tied).

Laisse 401

Clodas in desperation threatens to reveal everything so that they will be burnt together. She then urges him on, stressing the charcoalburner's inexperience, especially in horsemanship. He accepts the challenge to save his life, and for gain, and abuses (P. f.176b) the charcoalburner. King Gadifer imprisons the boys and Clodas, and asks Richier to fix the day of battle. (L. f.190a) The squire again insults Regnier as a "vilain", which the charcoalburner denies, claiming that he has nobility of character.

Laisse 402

The king tells knights to prepare and arm the two champions. (Ed. A Greek knight) A Breton advises the charcoalburner to dismount as soon as possible (P. f.177a) for he cannot ride. (L. adds: Regnier accepts this advice and promises him a winter's supply of coal in gratitude.)

Laisse 403

The fight is to take place in the market-place of Constantinople. (L. f.190b) Everyone admires Regnier's physique, some think it a pity that a well-born man should be killed by a vilain, others reply that it would be unjust if the man with right on his side should be defeated.

Laisse 404

The mayor (P. f.177b) makes the champions each take the oath that their cause is just. (L. f.191a) Regnier swears that the boys are innocent, Richier denies it.

Laisse 405

By a miracle he becomes blind for more than an hour, until the bishop blesses him with the sign of the cross. He accuses Regnier of causing this blindness by his oath (P.f.178a) but the charcoalburner replies that his own sin is the cause.

They begin to fight and Regnier forgets the warning to dismount; Richier knocks down horse and rider - which makes Gadifer (L. f.191b) Theseús and Ludovis fear for the boys. The king of France thinks it would have been better for the charcoal-burner to have held this combat on foot. Richier stands over Regnier, (P. f.178b) who fear the blow, strikes out with his sword so that his enemy's horse takes fright and Richier cannot approach him.

Laisse 406

The charcoalburner still has one foot caught in the stirrup, and one leg broken. When the horse recovers, he is dragged along followed by the mocking squire. (L. f.192a) To save himself he kills his horse, (P. f.179a)

Laisse 407

to the relief of Theseús, Ludovis and Gadifer. He then kills Richier's horse and the combatants continue to fight on foot and abuse one another. (L. f.192b) (P. f.172b) The charcoalburner starts to wrestle with Richier who cries out in pain. His relations ask the mayor for a respite for him, but are refused.

Laisse 408

They then beg the king to grant one and he agrees. Regnier is furious and batters his opponent, (P. f.180a) and the mayor too when he tries to interfere. (L. f.193a)

Laisse 409

At this point Gadifer and Theseús enter the field and ask him not to kill Richier, so that he may speak. (P. f.180b) Gadifer promises him mercy because of his good services and family. Richier confesses that Clodas gave him the poison in the jug, (L. f.193b) but that he did not know what was in it, and afterwards dared not confess for fear of the queen. Gadifer is horrified. (Ed. Ch.82) Theseús advises that the criminals should be put to death and Richier's possessions should go to the charcoalburner.

Laisse 410

(P. f.181a) The three boys are cleared and restored to honour; they embrace and kiss their foster-father. Clodas is brought before the king and condemned to death for treason. (L. f.194a) The queen weeps and confesses her other crimes.

(L. adds: that she may receive God's mercy).

Laisse 411

Her motive was her love for Gadifer. She tells of her treason to (L. Osane)(P.) Osanne and reveals to Gadifer the truth about his three sons, (P. f.181b) giving the charcoalburner as witness. Gadifer is utterly amazed and consults his father Theséus. (L. f.194b)

Laisse 412

Theséus asks Clodas to confirm the truth on her soul's salvation. She swears to the truth for fear of hell, (P. f.182a) giving as witnesses the servant girl who had carried the infants to the woods and the matron who was present at their birth.

Laisse 413

Thus everything is proved and all are horrified at the crime. (L. f.195a) The charcoalburner tells his part in the story. (P. f.182b) The king asks the servant for her account, and she tells how for pity she failed to drown the children. Gadifer embraces his sons. The bells ring. Clodas and the matron are executed (L. f.195b) and Richier is hanged.

Laisse 414

Gadifer tells his sons of their mother, deeply regrets (P. f.183a) the wrongs she suffered and curses the wicked traitress. The boys, king Ludovis and Theséus weep. The charcoalburner's wife is called to court, and given a generous pension.

Laisse 415

Regnier had kept the babies' clothing which is identified by the servants. Osanne is still hostess to pilgrims in Jerusalem, (L. f.196a) and never thinks of returning to Constantinople to her husband and children - but she will, before the end of the year.^{1*}

Laisse 416

The three boys are honoured as royal sons in Constantinople (P. f.183b)^{2*} Outside, the Saracens under Acerés are still besieging the city. The king of Syria takes Antioch by force.

1* End of the edited text.

2* Ph. omits the following up to L. f.204b:

L. f.196a line 10 = P. f.183b line 3

L. f.204b line 15 = P. f.192a line 32

That is, lines 14046-14608 inclusive.

(L. adds, P. omits: The goldsmith king Calidas is killed in the fighting. Ed. adds his noble speech before he dies.) The king of Syrka was killed by Calidas in the battle, thus the town of Jerusalem and all the lands as far as India belong to Acerés, his sister's son. Acerés hates the Christians. (L. adds: and fights them continuously, but he will be suitably punished for this as you will hear. (Ed. Ch.84) (L. f.196b) (L. adds: Now begins a romance set down in rhyme in ancient times such as you never heard a better one).

Laisse 417

He ravages the country around Constantinople (L. adds: and blocks the river entry, consequently cutting off supplies from the city). (P. f.184a) The Christians come out to give battle. Enormous forces fight fiercely.

Laisse 418

(L. f.197a) Thesús, Ludovis and Assaillant support Gadife in the battle. The Sultan of Damascus is killed. Acerés bears the standard of Jerusalem. (P. f.184b)

Laisse 419

The three boys are irresistible, and advance far into the enemy's ranks. (L. f.197b) The Saracens flee. There is great slaughter. Saracen reinforcements arrive to prolong the battle. (P. f.185a)

Laisse 420

The battle continues with single combats by Assaillant, Ludovis, Thesús and Gadifer. (L. f.198a)

Laisse 421

Gadifer encounters Acerés, both kings are unhorsed, and the three boys remount their father. Regnexchon is taken prisoner, (P. f.185b) and cannot be rescued which nearly drives his brothers mad. Gadifer, Thesús, Ludovis and Assaillant redouble their attacks so that the enemy again flee, but Regnexchon is carried off by them by sea (L. adds: to Jerusalem)

Laisse 422

(L. f.198b) Acerés curses his gods for his very heavy losses. The Christian kings mourn for Regnexchon. The booty is divided. There are services of thanksgiving to God. (P.f.186) At supper Gadifer thanks Thesús and Ludovis for their help in defeating his enemies. He vows to rescue his son Regnexchon

and put Acerés to death (L. f.199a) with his own forces, for Theseús and Ludovis must now return home. The two kings and Assaillant decide to stay to help him to the end. (P. f.186b) Laisse 423 (Ed. Ch.85)

The whole company therefore sail to Jerusalem to deliver Regnexchon taken prisoner by Acerés, who swears to put him to death as the son of the hated Gadifer. Acerés expects to claim Jerusalem, for the king had died in Greece. But a kinsman of his, an emir, has in the meanwhile seized Jerusalem and won general consent to be crowned, (L. f.199b) because Acerés' arrival, *the immediate heir, was believed dead. Laisse 424 when the emir hears of Acerés' arrival,* (P. f.187a) he defends the city and sends him a challenge. Acerés consults his council; although he has the best claim to the city, he has insufficient military strength to win it.

Laisse 425

(L. f.200a) (P.) The councillors advise (L. The chief councillor advises) (P. f.187b) that Regnexchon should challenge the emir in single combat to decide the fate of Jerusalem. If the emir is defeated Regnexchon is to be free to go home.

Laisse 426

Regnexchon agrees to undertake the task on condition that he is sent back to Greece. Having obtained an inviolable promise, Acerés knocking his finger on his tooth^{1*} (P. f.188a) the young man (L. f.200b) leaves, praying to God to save his life that he may see his brothers and father again and find his mother. He will do all this as you shall hear.

Laisse 427 (Ed. Ch.86)

He enters the city of Jerusalem, claiming to be a pilgrim from France, and has to pay the gatekeepers 100 besants^{2*} as toll. A pagam directs him to Osane's inn for pilgrims near Solomon's temple,^{3*} adding (L. f.201a) that the lady is noble

1* On this confirmation of the inviolability of a Saracen's oath see the Jeu de St. Nicolas, Ed. F.J. Warne, Oxford 1951, l.200: 'se vous l'ongle hurtiés au dent.' 'This peculiar form of oath is found in other texts... Beuves de Commarchis and Li Moniages Renart.' It is interesting to note the survival of the gesture in children's oaths as late as the beginning of the 20th century in Danzig.

2* See p.49 note 4. This is an enormous sum in an age in which two or three pence was a labourer's weekly wage.

3* The Mosque of Omar, the so-called Dome of the Rock, was identified with the Temple which had stood on its site.

and well-loved and was banished from her country through treason.
(P. f.188b)

Laisse 428

Regnephon makes his way to his mother's house, admiring the beautiful, well-dressed Saracen ladies, regretting that they are not Christian. He plans to convert the city where Christ died. (L. f.201b) Osane is sitting in her front garden conversing with some ladies when Regnephon arrives. The sight of her unknown son affects her deeply, for he closely resembles his father. (P. f.189a) Regnephon tells her that he comes from Greece near Constantinople, and is a prisoner of war sent on a dangerous mission. She and her pilgrims will pray for him.

Laisse 429

She gives him a warm welcome (L. f.202a) and converses with him, wishing to hear the latest news from Greece. (P.f.189b) Regnephon tells her of Acerés' siege of Constantinople and the battle, and what followed, but does not say that he is one of Gadifer's sons when he tells her of the part played by the three young men in the battle. (L. f.202b) (P. f.190a) Osane weeps at his tale and cannot speak. Nature teaches her to love her son.^{1*}

Laisse 430

Then she tells him that she once knew Theseus, Flore and Gadifer, his unhappy wife Osane, and the wicked queen who put an end to their happiness.

Laisse 431

Regnephon asks where Osane is to be found. She dare not tell him, and turns (L. f.203a) to his own affairs. The emir is a good fighter (P. f.190b) and Osane advises her son not to undertake the combat but to remain with her, and to return home when he pleases. She will find safe conduct for him. He thanks her, but having promised he must keep his word. He has only one soul to lose. Considering the striking resemblance

1* The idea that natural affection will appear even in ignorance is very common in mediaeval literature. See p. 445

she gazes at her son and asks him whether Gadifer has a wife. He tells her that he has none now, but that once his wife was accused of bearing three dogs. Since then she has been proved innocent (P. f.196a) by the confession and burning of her accusers and the finding and recognition of the sons. Osane weeps (but (L. f.203b) does not yet reveal herself).

Laisse 432

Regnexchon weeps for pity, thinking of his mother. Neither of them can eat that night. At dawn they go to mass together at the Holy Sepulchre, Osane being dressed as a beguine. For the love of Gadifer she accompanies him to the emir and great lords with whom she has influence. (P. f.191b)

Laisse 433

They go to the court which is held in David's Tower, the emir sitting as judge with the nobility. (L. f.204a) Regnexchon listens to the advocates for a while (L. adds: for he knows the language and can speak well to the Jews^{1*}), and then decides to deliver his message, praying to God for help. Osane has prepared the ground for him by speaking to two of her friends in his favour.

Laisse 434

Regnexchon first addresses the emir pleading a messenger's immunity (P.f.192a) and then delivers his message (L.f.204b)^{2*} He urges the council to acknowledge their rightful lord, king Acerés, and to leave the decision to single combat.

Laisse 435

The emir is furious. (P. f.192b) (L. f.205a) Regnexchon challenges him.

Laisse 436

He continues to reason with the council, (P. f.193a), pointing out that single combat is less costly than a pitched battle and the destruction of the town. (L. Syria) The Saracens

1* The inhabitants of Jerusalem are usually referred to as Saracens in the text. This is a rare reference to Jews.

2* Ph. f.163a line 24 = line 14,609. Ph. continues here after omission.

are convinced and consent, politely telling the emir that they love him but love the city and its inhabitants also. (L. f.205b)

Laisse 437

They remind him that they only crowned him because he told them that Acerés had died in battle, and they decide to agree to Acerés' proposal (P. f.193b) for the sake of peace in Jerusalem. Then the emir takes up Regnenchon's challenge with a threat. The young man wisely asks the Saracen council for protection until the day of battle, and receives a guard of fifty (P. and Ed. a hundred) men. (L. f.207a)^{1*} He returns to his mother in her inn accompanied by his escort. Four burghers representing Jerusalem are sent by the barons to Acerés to have the conditions confirmed. (P. f.194a)

Laisse 438

(L. f.207b) Acerés swears an inviolable oath, striking his finger ten times on his tooth. Then the king and messengers take wine and spices together. The burgher ambassadors return to Jerusalem and the emir has to swear the same inviolable oath. (P. f.194b)^{2*}

Laisse 438A

The Christians and Osane prepare Regnenchon for the fight next morning. The mother does not know her son, but will soon. Gadifer, anxious for his son, is sailing with Theseús, Ludovis and an army to (L. f.208a) (P. f.198a) le Bras Saint George.^{3*} Spies are sent through Syria till they find out Regnenchon's

1* L. f.206 is misplaced, it should be between folios 10 and 11.

2* Here manuscript (P.)(and Ed.) vary completely from L. which abbreviates the end. (P. f.194b = L. f.207b)

For P., see separate summary.

L. and P. Laisse 438.

L. Laisses numbered 438 A-~~E~~ till the end of the L. manuscript. Ph. agrees with L. but abbreviates even more drastically.

3* Le Bras St. George, the Hellespont. The Golden Horn at Constantinople was known as St. George's arm. It is mentioned in La Chanson d'Anthioche, Les Chetifs (Godefroy de Bouillon), Baudouin de Sebourg, and Li Bastars de Bouillon. The author is not sure of his geography, for the company are sailing from Constantinople. Perhaps he thinks the place near Jerusalem. In P. it is only at the distance of one night's journey by horse.

mission. Gadifer vows to save his son.^{1*}

Laisse 438B

The champions prepare in (P. f.207a) Jerusalem. Osane prays for Regnenchon. He joins Acerés outside the city, ready for the emir. The keys of the city are brought. (L. f.208b) The citizens take an oath to be loyal to Acerés if the emir is defeated.

Laisse 438C

Regnenchon and the emir fight. The latter kills Regnenchon's horse to Acerés' alarm, but his champion leaps up and forces his opponent also to dismount and

Laisse 438D

cuts off his heel. (L. f.209a) The emir curses his gods and strikes (P. f.207b) with his sword at Regnenchon's shield, breaking the weapon.

Laisse 438E

He draws a knife, but Regnenchon cuts off his arm. The emir's friends and family advance to attack Regnenchon, but Acerés and his supporters save him. Regnenchon cuts off the emir's head.^{2*} (P. f.209a: he is about to cut off his head.) Whilst the two parties, the emir's and Acerés', are fighting, Gadifer, Thesésus and Ludovis arrive (L. f.209b) and attack the pagans, intending to kill all except Regnenchon and Acerés. The latter is to be executed as a traitor. (Ed. Ch.90: Acerés is left to go where he pleases.) The pagans flee on hearing the Christians' war cry and are killed in flight. When Regnenchon hears the cries of "Rome" and "Greece", he recognises and thanks his father. Gadifer is overjoyed, for he feared that his son had been killed by the pagans. Thesésus, Ludovis, Regnault and Regnier embrace Regnenchon. The pagans retreat into Jerusalem,^{3*} followed (L. f.210a) by the Christians who slaughter

1* End of Laisse 438A:

Lors jura Gadifer la Vierge couronnee

Que pour garder le champ y porteroit s'espee

He intends to guard the field of single combat in order to see fair play and prevent third parties intervening. There was already the example of an ill-guarded field resulting in the escape of the defeated combatant, Lambert.

2* P. continues the emir's adventures.

3* P. f.381 onwards. P. and Ed. Jerusalem is taken by Acerés' treason, but there is no bloodshed.

men, women and children. The Christians take the town. Acerés surrenders and promises Gadifer that he will be baptised.

Laisse 438F

The Christian kings stay in the tower of David. Regnenchon returns to his mother's house with his brothers. Osane looks at the three and Nature makes her love them. When Regnenchon informs her that Gadifer, Theséus and Ludovis have taken the town, she faints, for fear of death (L. f.210b) if Gadifer were to know of her presence! She tells the boys of her marriage and of her unjust banishment caused by Clodas' treachery. The boys recognise and embrace their mother.

Laisse 438G

Osane faints again for joy as do her sons. A crowd collects in the house. Gadifer is told of Osane's presence and hastens to see her, followed by Theséus and Ludovis. When he sees her with their sons he faints. Theséus weeps for pity, as do Ludovis, Assaillant and the rest of those present. When all regain consciousness, Gadifer kisses his wife, and (L. f.211a) asks her to forgive him. She forgives him and looks forward to a happy future. There is great joy, and the celebrations last for two months. Regnenchon is crowned and married to Florinde, queen of Rohaix, niece (P. sister) of Acerés. This Acerés falsely accepted baptism and then persecuted the Christians... "mais droit cy n'en fois plus mencion". The princes go home to their countries. Gadifer returns to Greece with his wife Osane. They live for a long time in peace. May Jesus pardon their souls and give joy to all who have listened to this tale. Amen.

Here ends the life of Theséus.

SUMMARY OF P., folios 194-395

(P. f.194) Acerés confirms the conditions of single combat for the kingdom of Jerusalem. Renechon, not safe in the city because of the emir's spies, decides to join Acerés. He takes leave of (P. f.195) Osane^{1*} and they promise to help each other. She delays revealing the past (P. f.196) although she thanks God for the truth about Clodas. (Laissez 438-441)

FLORINDE AND RENECHON

Acerés receives his sister Florinde, queen of Rohaix (Edessa) with military reinforcement. She falls in love with Renechon by hearsay. (P. f.197) Acerés welcomes his champion. Renechon falls in love with Florinde. Acerés teases them. (Laissez 442-445)

(P. f.198) Gadifer^{2*} and his friends arrive, question Saracens foraging, and decide to rescue Renechon by (P. f.199) an attack before dawn. Acerés is taken prisoner, Renechon escapes thinking that the emir had surprised them. He escorts Florinde to Rohaix (Edessa). (Laissez 446-449)

(P. f.200) The Christians destroy Acerés' forces. The emir denies the fugitives refuge. Osane believes Renechon dead and remembers his resemblance to her husband. Gadifer hears that Renechon was to be Acerés' champion and searches among the slain. (Laissez 449-450)

(P. f.201) News comes to Ludovis that the king of Frisia, a kinsman of Lambert, is destroying France and besieging Baudour. Flore is bringing her military aid. (P. f.202) Theseús and Gadifer, knowing Renechon alive, leave with Ludovis for France. (Laissez 451-452)

Jerusalem is relieved of the Christian army. Acerés is still Gadifer's prisoner. (Laisse 453)

(P. f.203) Renechon comforts Florinde. In Rohaix (Edessa) she offers him herself and her kingdom; he refuses unless she is converted to Christianity. She agrees to test the strength of his God by letting Renechon be her champion for the possession of Jerusalem. (P. f.204) Renechon arrives in Jerusalem just

2* Now spelled Gadiffer.

1* Now Osanne.

as the emir Nivelon is expecting to receive homage for the city. (P. f.205) Renechon claims the kingdom for Florinde as the nearest heir. The council send for the queen from Rohaix (Edessa). (Laisse 454-458)

OSANE

Renechon, assured of safety in the city, returns to Osane (P. f.206) who is overjoyed at his still being alive but grieved at Gadifer having been so near without seeing her. She still keeps her identity secret. Preparations are made for the single combat. (P. f.207) The patriarch (^{Ed}Clement) celebrates mass. (Laisse 459-462)

The emir and Renechon fight, Renechon is winning, the emir complains to Mahomet (P. f.208) and tries to bribe his opponent. Florinde is praying to the God of the Christians in the conditional mood. Renechon sees her watching and is inspired by love to gain victory. (P. f.209) The emir is allowed to withdraw. Florinde is crowned queen of Syria and Jerusalem. (P. f.210) Renechon vows to convert the city. Florinde (P. f.211) and Renechon are married in Osane's house by the Patriarch, but Florinde keeps her baptism a secret from her Saracen subjects who believe that her husband has followed her religion. Renechon sends to Gadifer for help to take the city. (P. f.212) The emir plans vengeance and asks the sultan of Damascus for support. The people of Jerusalem are loyal to Renechon, for the sultan is a tyrant. The emir and the sultan besiege the city. (Laisse 463-471)

THE CHARCOALBURNER

The charcoalburner's wife dies, not being used to riches and ease; he goes on pilgrimage to Jerusalem for her soul, and also wishes to follow his triplets. (P. f.213) He travels via Damascus and joins the sultan's forces outside Jerusalem. To gain salvation, he kills pagans, fighting with a tent pole for lack of other weapon. (Laisse 471-473)

(P. f.214) Renechon upbraids the emir for treason and fights him and the sultan in battle. The charcoalburner saves the emir and fights against his unknown foster-son.^{1*} (P. f.215)

1* Of course one of the commonest epic themes in very many literatures. See p. 442.

Renechon fears him and retires to Jerusalem. The sultan honours the charcoalburner and presents him with a horse. Renier falls off and refuses to ride in future. (P. f.216) He vows to capture the king of Jerusalem. The sultan gives him an axe which split the anvil when the blacksmith had forged it. (The craftsman was executed with this very same axe to prevent him ever making another like it). (Laisnes 473-476)

Renechon tells his wife of the unconquerable enemy he met, and the strong blows remind him of his foster-father the charcoalburner so that he tells about his past. (P. f.217) Reinforcements arrive from Rohaix (Edessa); Renechon sallies out. The royal couple say farewell not knowing that they will be separated for ten years. (P. f.218) During the battle, Renechon fights the sultan who is rescued by the charcoalburner wielding the axe. Renechon is now taken prisoner by his foster-father. (P. f.219) He laments and wishes he had taken Florinde home to Greece. Jerusalem is without a leader. Florinde suffers and remembers how she gave up her religion for love. A Saracen lady points out that Mahomet is punishing her lack of faith, for the Christian religion is obviously worthless. (P. f.220) Osane and Florinde weep together. (Laisnes 477-483)

The charcoalburner recognises Renechon and is mad with despair.^(P. f.221)
 The sultan expects a rich ransom when he learns that his prisoner is Gadiffer's son. The charcoalburner defies him and threatens war by all the Christian forces. (P. f.222)
 The sultan intends to keep the charcoalburner until the war is over, using his services, then killing him. The charcoalburner demands safety for his foster-son (P. f.223) Renechon tells him about his marriage and the kind hostess Osane. The charcoalburner plans to escape to Jerusalem. (Laisnes 483-490)

BUCIFFAUS

(P. f.224) Florinde appoints Buciffaus as military chief. (P. f.225) In the next battle the charcoalburner is to act as body-guard to the sultan, (P. f.226) but he changes sides and kills the emir. (P. f.227) The sultan withdraws. The charcoalburner advises Buciffaus to follow up their success with the immediate rescue of Renechon (P. f.228) but Buciffaus intends

to gain Florinde for himself and has no intention of rescuing her husband. (P. f.229) In Jerusalem the charcoalburner meets Florinde and Osane, (P. f.230) giving them news of Renechon. (P. f.231) The sultan retires to Damascus with his prisoner. The charcoalburner plans the siege of Damascus. (Laissez 490-502)

(P. f.232) Buciffaus tries to force Florinde to his will when the charcoalburner saves her and is about to kill him. Florinde obtains mercy for Buciffaus in recognition of previous good services (P. f.233) He swears to take no vengeance but plans treason: he offers to hand over Jerusalem and the charcoalburner to the sultan, only asking for Florinde in return. (P. f.234) The council in Jerusalem have a good opinion of Buciffaus their military commander, and believe his lies when he informs them that Florinde had been his mistress and was using him in treasonable embassy to the sultan in order to regain her husband Renechon. (P. f.236) When the sultan arrives secretly at the gate of the city as arranged by Buciffaus, the council thank Buciffaus as a public benefactor. (P. f.237) The sultan realising that Buciffaus had betrayed him and arranged a counter ambush, withdraws to Damascus. (Laissez 502-514)

Florinde is asleep, the charcoalburner on guard. The council (P. f.238) summon her, the charcoalburner defends her in vain. Buciffaus has Florinde imprisoned. Osane begs for mercy (P. f.239) also asking for the charcoalburner's life, as he can be useful to Jerusalem in future. During her visit to Florinde in prison, Osane hears about Buciffaus' rejected love and her sufferings, and tries to give her comfort. Florinde thinks of sending for help from her father-in-law Gadifer, and Osane now realises that Renechon is Gadifer's son. She at last reveals her identity to Florinde, still wondering whether (P. f.240) Renechon is her son or Clodas' bastard. Florinde sees the truth and wishes she had known earlier in order to let Renechon bring about a reconciliation between his parents. Osane, still confused, fears a complete divorce if Gadifer had children from Clodas. She sends two Templars to Constantinople to find this out. (P. f.241) If her jealousy is unfounded, they are to continue their journey to France to inform Gaidfer of his

son's imprisonment in Damascus, and Florinde's and the charcoalburner's plight in Jerusalem. They are to be silent about Osane herself. (Laissez 514-520)

IN FRANCE - GERART OF DAMMARTIN.

Theséus, Gadiffer, Regnault, Regnier, Ludovis and Assaillant come to France to deal with the traitors. (P. f.242) Gauffroy, king of Frisia, has invaded France aiming at the throne. Only Paris remains loyal. Assaillant's son, Gerart of Dammartin, tries to relieve Baudour besieged in Melun. Flore, general of the Roman army (P. f.243) is victorious against Nabugor of Hautefeuille, Gauffroy's cousin, and joins Baudour in Melun. The king of Frisia captures Melun and the two queens. (P. f.244) The nobles in Paris negotiate a truce of six months: if Ludovis does not return, Gauffroy is to be king of France. (P. f.245) Gerart of Dammartin refuses to surrender, remaining loyal to the rightful king, and attacks the king of Frisia, who keeps the two queens, as well as hostages from Paris (P. f.246) and besieges Dammartin. Giefrois of Vermendois defies Gerart (P. f.247) to fight in single combat. (P. f.248) outside Dammartin. Gerart wins (P. f.249) and arranges for the exchange of prisoners. (P. f.250) The two queens are sent to Dammartin.(P. f.251) Theséus and Ludovis are on the way, relieved at the news of their wives' rescue by young Gerart. Assaillant is proud of his son. (P. f.252) Paris welcomes king Ludovis, but Gauffroy does not keep his treaty and erects gallows to hang the sixty hostages. Theséus, Gadiffer, Ludovis and Assaillant will save them.

COULOMBE

(f. 253) Gerart on the way to Paris discovers that twelve traitors are to hand over Meaulx to the king of Frisia and that the beautiful queen of Frisia is travelling to Rheims to be crowned with her husband. (P. f.254) Gerart beheads the traitors' messenger and keeps the letters. He follows the queen of Frisia, captures her at Bondis (P. f.255), woos her, and sends her to Dammartin, to his mother and sisters, as his future wife. Gauffroy of Frisia faints at the news of his wife's

capture which makes the battle for the hostages turn in favour of the French. (P. f.256) The monks of St. Denis have fled from the Frisians. Gerart joins in the battle to save the hostages, meets his father and (P. f.257) receives rewards of lands from the king of France. Gauffroy attacks Dammartin. The queens Baudour and Flore and the ladies of Dammartin are delighted at their husbands' return and victory. The queen of Frisia, Coulombe, is in a dilemma between her husband and lover, the would-be usurper and the champion of France. (P. f.258) Gerard, Theseús, Ludovis and Assailant go to relieve Dammartin. The king of Frisia, unsuccessful in the siege, offers to give up all his French conquests and make peace if only he can have his wife and compensation for his nephew Lambert of Anjou. (P. f.259) The French nobles advise them to hand over queen Coulombe for the sake of peace, but Gerart refuses as he conquered her, moreover the devastation of France should not be left unavenged. (Laissez 520-553)

(P. f.260) The two Templars arrive and tell Gadiffer all the news about (P. f.261) Osane, Renechon, Florinde and the charcoal-burner, and their present need of his help. Gadiffer and his sons Regnault and Regnier weep. (P. f.262) Gadiffer repents the wrongs he did his wife, and the sons urge him to return to the east to help now. Theseús advises the same, saying that he will stay to aid Flore and Ludovis. (P. f.263) Ludovis consults his council concerning Gauffroy's offer and Gadiffer's withdrawal; Gerart of Dammartin suggests the following solution for peace: a single combat between himself and Gauffroy for the possession of Coulombe and the conquered lands of France. The Frisians accept. (P. f.264) They remind their king of his past prowess, and he agrees. Ludovis arranges the combat at Bourgel. (P.f.265) The three queens are to come there and watch. That is why the place is still called Bourgel la Roine.^{1*} (Laissez 553-563)

Theseús meets Flore in Dammartin and they discuss Gadiffer's marriage. Gadiffer repents and hopes for forgiveness as he

1* May be identifiable as Bourg la Reine (Seine).

acted in ignorance. Ludovis and Assailiant find their wives. Gerart tells Coulombe of his hope to become her husband. They all travel to Bourgel. Gadiffer gathers an army for a crusade. (P. f.266) Numbers flock to him for worldly gain rather than absolution from the Pope. Gauffroy of Frisia comes to the field accompanied by Coulombe's father, the duke of Quillon. Coulombe, weeping, meets her husband and begs him not to risk his life for her, then prays. Gerart and Gauffroy fight in single combat. Coulombe is in distress, (P. f.267) a lady-in-waiting tries to make her hate her husband and favour her lover. The rivals abuse each other. Gerart wins, the Frisians beg for their king's life, but Gerart refuses mercy as he desires a legal marriage. (P. f.268) However, he lets Gauffroy confess before he kills him. The Frisians withdraw. Coulombe obtains burial for her husband in France by asking Ludovis for the land of Bourgel-la-Roine. That is the reason for the name of this town. Gerart sends Coulombe to Dammartin. He receives honours in Paris. (P. f.269) Ludovis delegates Assailiant to deal with the treason which Gerart discovered in Meaulx. The king re-establishes justice in France. (Laises 564-572)

P. f.269b Laisse 572 lines 19,487-90.

Cilz jongleours vous ont de Theséus conté
 Le droit commencement comment il ot regné,
 Mais ilz en ont la fin de ses oirs oublié
 Ainsi que nous l'avons en vr y escript trouvé.

ACERÉS and the POPE

Acerés had been left in Rome with Pope Boniface who tries to convert him; (P. f.270) eventually Acerés accepts baptism, feigning conversion in order to return home and take the Pope, clergy and crusading expedition with him. Acerés thanks Mahomet for putting the Christians in his power. (P. f.271) They travel via Mecca^{1*} to Antioch where Acerés is welcomed. The Christians are given a good reception but a massacre takes place at night. The Pope and his companions are tormented in prison. Acerés hears of Florinde's marriage and supposed treason (P. f.272) which he believes. He leaves instructions for the Pope and clergy to be set ploughing like beasts, and

1* Ed. Nicques.

goes to Jerusalem - to meet his subjects.

BUCIFFAUS, THE CHARCOALBURNER and FLORINDE

Buciffaus prepares the council to support his version of events. (P. f.273) - Acerés gives an account of his triumph over the Christians by ruse, and Florinde fears her brother. (P.f.274) However he gives her freedom to defend herself in public against Buciffaus, (P. f.275) which she does better than any advocate could have done. The charcoalburner is called from prison to corroborate her account. Regnier, the charcoalburner, fears death and regrets his former simple life. (P. f.276) In court he accuses Buciffaus of treason, threatens and knocks him down, then offering to fight in single combat to prove the truth. (P. f.277) (Laissez 572-585)

Acerés is impressed and amused by the charcoalburner and decides to arrange the combat. Buciffaus is unwilling to fight, saying that Florinde's treason was proved by the sultan's arrival. Acerés nevertheless insists.

OSANE

The charcoalburner visits Osane to tell her the news. She enquires about Renechon's origin (P. f.278) and Regnier assures her about Clodas' confession and his part in bringing them up and saving them from Clodas a second time. Osane reveals herself as a kinswoman (P. f.279) and enquires whether Gadifer still wants his wife. Regnier delights her when he tells her that the king is searching for her, and Osane replies she will find her. The charcoalburner fetches his axe from his prison. The field is arranged in front of David's Tower. (P. f.280) Buciffaus fights on horseback, the charcoalburner on foot. A fire is lit to burn Florinde who prays to the Christian God. The charcoalburner wins; (P. f.281) Buciffaus confesses his treason motivated by love. He is killed and burnt in the fire. (P. f.282) Acerés honours the charcoalburner and grants him his request for Osane's hand. Florinde reveals that Osane is Gadifer's wife, and the charcoalburner is amazed that Osane had not revealed her identity to him, the triplets' foster-father, for he would have worked for a reconciliation. (Laissez 585-594)

He plans to find Gadiffer and rescue Renechon. (P. f.283) Acerés teases Rénier because he is without a wife and lets him know about the fate of the Pope and clergy in Antioch. The charcoalburner voices anti-clerical views in order to be free to rescue them. (P. f.284) He plans to escape with the two ladies. Florinde steals Acerés' seal, and Rénier dictates a letter as from Acerés to the council of Antioch giving the victor over Buciffaus absolute authority over the town, including the Christian prisoners. (P. f.285) Osane says farewell to the pilgrims and Templars at her hostel, explaining that she can now return to her country. Ten Templars accompany her, Florinde and Rénier first to Rohaix then to Antioch (P. f.286) where the forged letter is effective. (Laisnes 594-600)

THE CHARCOALBURNER RESCUES THE POPE AND IS CROWNED KING OF ANTIOCH

The charcoalburner allays all suspicions by feigning to be a Mohammedan convert and violently anti-Christian. (P.f.287) He gives generously to the councillors but beats up the Pope. The templars, not being in the secret, are horrified. (P. f.288) The Pope is heroic. The charcoalburner pities the victims (P. f.289) and liberates them during the night, begging forgiveness from the Pope. (P. f.290) The Saracens of Antioch are massacred and the town burnt. Any converts to Christianity receive compensation. Florinde advises her subjects to be baptised but offers them free departure to Rohaix if they choose to remain Mohammedan. They accept baptism for the love of queen Florinde. The Pope performs the ceremony, Osane tells the Pope about the charcoalburner and (P. f.291) he decides to crown him king of Antioch. (P. f.292) The charcoalburner fears mockery, and the Pope preaches on equality. Rénier receives homage and there is great rejoicing. (Laisnes 600-611) (P. f.293) He immediately works out a plan to rescue his foster-son Renechon from the sultan in Damascus. Fifty Christians are to accompany him disguised as merchants. When they are on the drawbridge of Damascus, they will kill their packhorses, so preventing the bridge from being closed, and their army will penetrate the city. (Laisnes 611-612)

YDIERNE

Renechon is lamenting in prison (P. f.294) but he has won the friendship of the sultan's wife, Ydierne, who is secretly a Christian and intends to marry Renechon's brother Regnault. The sultan is jealous of the wrong man, the chamberlain Cormorant who discusses Christianity with Ydierne in loyal friendship. The sultan stabs Cormorant and accuses his wife of adultery and condemns her to burn. Just then arrives the charcoalburner and the fifty disguised warriors. The gates were left unguarded as everyone has gone to watch the burning of queen Ydierne (P. f.296) and the Christian prisoners including Renechon. Renechon mourns for his family and Ydierne baptises herself on the stake. (P. f.297) Once within the city of Damascus, the charcoalburner blows his horn, the signal to the rest of the army who advance to slaughter the Saracens. The crowd take flight, the Christian victims are left alone at the stakes. (P. f.298) When the sultan enquires whether his wife has been burnt yet, he is told to escape because of the advancing charcoalburner. (P. f.299) Renechon has organised the Christians armed only with their stakes. He is so changed by his imprisonment that his foster-father can hardly recognise him. The meeting is joyful. Ydierne is amazed. Now the rescued fight with their rescuers against the Saracens (P.f.300) who take flight; Damascus is burning. However the charcoalburner decides that they cannot hold this city and retires to Antioch. He tells Renechon that the hostess in Jerusalem was his mother Osane, now in Antioch with his wife Florinde. (Laissez 612-623)

REUNION OF RENECHON, FLORINDE AND OSANE, IN ANTIOCH.

They are joyfully reunited in Antioch. (P. f.301) Renechon always felt love for his unknown mother. Florinde feels as if she were with God when she is with her husband. Only Gadiŕer and the other members of the family are missing. They are on the way to Damascus intending to rescue Renechon. When Acerés hears news of the latest events, he realises that his sister Florinde deceived him. The sultan misses his wife, and makes an alliance with Acerés. (P. f.302) These two attack Antioch. The Pope and Renechon send the charcoalburner and two Templars to bring help from Gadiŕer. (He will bring

reinforcements from Theseús, Ludovis, Assaillant and Gerart, and treasure for the crusade from St. Denis, St. Sophia of Constantinople and St. Peter of Rome. Gadiffer and his three sons will hold the Holy Land for forty-two years, but after their death the Christians have nothing till the time of Godefroy of Buillon who conquered it from king Cormorant.) (P. f.303) Renechon defends Antioch. Gadiffer lands at the port of Damascus (P. f.304) and the sultan of Damascus and Acerés secretly leave the siege of Antioch. (P. f.305) Renechon and Gadiffer are ignorant of each other's whereabouts (P. f.306). During a night attack by the sultan of Damascus and Acerés, Gadiffer and his two sons Regnault and Regnier are taken prisoner (P. f.307) and kept in the same tower where Renechon had been. News is sent to Greece that king Gadiffer and his two sons are dead. Constantinople is in mourning. (Laisses 624-634)

FOUR BROTHERS OF CLODAS AGAINST GADIFFER D'ACON

The four brothers of Clodas claim the throne, for she was the wife of the former king Griffon of Saternie. (P. f.308) Gadiffer of Acon, Gadiffer's adoptive father and Osane's father, contests their claim. He asks for prayers from all his supporters for the safe return of Osane. (P. f.309) The seneschal of Constantinople speaks to the council of the need of a ruler. Grimaut, the eldest of Clodas' brothers, asserts that Gadiffer of Acon tricked Gadiffer into a mesalliance with Osane which was punished by God causing her to give birth to dogs. (P. f.310) The charcoalburner arrives with the two Templars, just in time to hear this slander. (Laisses 634-637)

THE CHARCOALBURNER IN CONSTANTINOPLE

Gadiffer of Acon reminds the assembly that the triplets were found by the charcoalburner and that Clodas confessed her treason before being burnt. Grimaut says that the confession was forced. Regnier intervenes, bringing news of Renechon and Osane, and offering to defend the honour of the royal family by fighting the four brothers all at once. (P. f.311) The seneschal is relieved at the good news; Gadiffer embraces his grandson's foster-father, overjoyed at the discovery of Osane.

Grimaut refuses to accept a challenge from a ruffian with an axe. (P. f.312) The seneschal tries to protect Renier from the uneven fight of one against four (P. f.313) but he insists. (P. f.314) An enormous crowd comes to watch the combat arranged in the market place, and the charcoalburner wishes that they were all in Antioch to relieve the city from the pagans. (P.f.315) He fights with his great axe, kills one and wounds two of the traitors. The seneschal exclaims that Jesus is performing a miracle. (P. f.316) Grimaut, who wanted to be crowned king of Constantinople, is killed, and the two wounded brothers surrender and confess their treason. The seneschal has the four hanged. This is the right treatment for traitors. Renier the charcoalburner is honoured in Constantinople and tells about Osane serving pilgrims in Jerusalem for sixteen years. The Greeks admire her for this. Gaidfer of Acon urges the rescue of Osane and Renechon.^{1*} The charcoalburner is setting out to go to France to fetch Theseus and Ludovis, and arranges that the seneschal and Gaidfer of Acon shall equip a large expedition to aid Renechon in Antioch. He instructs them to strip St. Sophia to finance this crusade, promising Pope Boniface's pardon. (Laisses 637-650)

THE CHARCOALBURNER IN ROME

Renier the charcoalburner and the two Templars travel to Rome, where Flore needs help, for Theseus is fighting with Ludovis in France against more traitors. (P. f.318) Rome, believing Boniface dead, has elected a new Pope: the bishop of Hungary. (P. f.319) His nephew Eracle, son of Estandart king of Hungary, wants the empire. The clergy and many senators support him. Flore warns the assembly not to act against Theseus. Renier again arrives just in time, bearing Pope Boniface's seal. The Templars are afraid; Renier leaves them in safety and rushes to the aid of Flore. (P. f.320) A Roman compares the good Pope Boniface with the worldly new Pope. Renier passes the doorkeeper of the Pope's palace by promising him a better post and showing Boniface's letter. (P. f.321) His great axe

1* The 1550 edition has a long lacuna here, corresponding to chapters 63-90 in the 1534 edition, folios 316 onwards of P. The fragment of the Trepperel edition (an abbreviated version) begins here: chapter 22.

assures his entrance to the consistory. The new Pope argues that Rome needs an emperor to defend them against the pagans, Theseus being absent or dead in France, Gadiffer dead in Damascus. Eracle complains of Gadiffer who killed his father Estandart. Flore recognises the charcoalburner who brings news of Pope Boniface and Renechon in need of aid in Antioch. The Romans are glad and willing to support the true Pope. (P. f.323) The pretender Eracles insults Renier as a liar and pulls his beard. The charcoalburner at once kills him with the axe and dethrones the false Pope. The Romans defend themselves against Eracle's supporters, and the Hungarians withdraw. The false Pope returns to his bishopric. (P. f.324) Renier the charcoalburner, king of Antioch, urges the clergy and the senators to obey the true Pope and send an expedition to relieve him in Antioch. Renier has already caused the Greeks to set off, and because of him Jerusalem will be conquered from the pagans. He tells Flore about Osane, Renechon and Florinde, and Flore determines to go to meet her grandson and family. She is anxious about her son Gadiffer believed dead, but Renier is optimistic. (Laisses 651-663)

THE CHARCOALBURNER IN FRANCE 1*

(P. f.325) A preview of the Dammartin family: Gerart's sister Clerembaude will marry Gadiffer's son Renier; their son Guion will inherit Jerusalem, Syria, the empire of Rome and Constantinople. The charcoalburner disguises himself as a Templar, hiding his axe. He travels to France with the two Templars to fetch Theseus to help his son and grandson. Theseus is fighting with Ludovis against Nabugor of Autefeulle, a kinsman of Gauffroy king of Frisia. Artus of Bretagne (Arthur of Britain)^{2*} and numerous others have joined the traitor and are besieging Duke Oton in Orleans. (P. f.326) Theseus, Ludovis, Assailant and Gerart are fighting to relieve the town. Nabugor d'Autefeulle is confident because three⁺ knights (Henri of Oridon, Regnault of Lyons and Griffon

1* This episode is stressed in the prose version Phillipps 8161 and Fr. 4962 written to glorify the Dammartin family. The charcoalburner is simply called Renier, all fairy tale elements being omitted. + Short prose versions: four.

2* See p. 87, n. 2*. Arthur of Britain invades France as attested by Geoffrey of Monmouth. The same person invades France in 'Valentin.
of Orson'

of Lorraine) trusted by the king have promised the traitor to hand over Ludovis and his friends. (P. f.327) The charcoal-burner arrives and helps the wrong side in error, taking Oton prisoner. (P. f.328) Oton is amazed at his strong captor without a horse, who is called king of Antioch. (P. f.329) He is mocked because no one believes in the existence of such a king. Four squires try to claim Oton for the sake of his ransom. The royalists withdraw into Orleans. (P. f.330) Nabugor lets a herald call for the king of Antioch to claim his prisoner. (P. f.331) The charcoalburner appears and the Templars tell of his coronation and (P. f.332) all his great deeds. He is celebrated. When the council meet he realises to his horror that he is in the anti-royalist camp. Nabugor asks him to gain Oton for their cause, and the charcoalburner answers ambiguously. The three traitors come to Nabugor as trusted ambassadors. (P. f.333) Renier hears them plotting. (P. f.334) The three advise Nabugor to pretend to make a peace treaty with Ludovis at the abbey of Jargeaux, then to kill Ludovis, Theseus, Assailant, Gerart and the twelve peers, and to take the throne. (Laisses 663-680)

Renier thanks God that he will be able to save Theseus and his friends. They drink wine with spices and the charcoalburner's table manners are far from royal. (P. f.335) Duke Oton is kept in painful imprisonment till Renier discovers this and makes him comfortable. (P. f.336) The revelation of the king's false friends horrifies Oton, but the charcoalburner assures him that France will be saved. (P. f.337) Oton thinks of a plan to prevent the treacherous murder of Ludovis and his company. He will offer Orleans to Nabugor, prepare his citizens, then kill Nabugor's followers when they come to take Orleans. Next, Oton and Renier will warn Ludovis at Jargueaux and defeat the army of traitors in ambush near the abbey. (P. f.338) Nabugor believes the charcoalburner and Oton, consequently the plan can be followed. During the night the charcoalburner, Oton and the two Templars secretly ride to Jargeaux (P. f.339), unfortunately losing their way whilst the king of France is in danger; Nabugor, ignorant of the slaughter in Orleans, leads

his army to a wood near Jargeaux^u. Ludovis believes his three treacherous ambassadors. The three leave the king to fetch Nabugor. (P. f.340) Nabugor is to swear fealty to Ludovis whilst his army is to remain in hiding. The traitor feels uneasy because Oton, the duke of Orleans, and the king of Antioch are absent, but follows the plan as arranged, (P. f.341) for neither have been seen with Ludovis. The king of France is banqueting in the abbey with his friends, and the royal army disarms and celebrates the peace treaty by drinking. Nabugor hypocritically begs pardon for his rebellion and pretends to pay homage. Thesús admonishes the rebels to keep faith to the French monarchy which is holy, for God sent the three fleurs de lys to Clóvis. (P. f.342) The charcoalburner, Oton and the two Templars have lost their way during the night, and when they discover how far they are from Jargeaux^u, they are afraid of being too late. They force a boy to be their guide and the charcoalburner rides badly, frequently falling off his donkey or horse in his haste to save France. (P. f.343) Renier^g tells a knight to warn the royal army celebrating outside Jargeaux^u to be ready to defend their king against treason. The duke of Orleans corroborates his tale. (P. f.344) On the way to the abbey the charcoalburner meets Griffon of Lorraine just coming out to fetch Nabugor's army to fall upon the unsuspecting royal party. He beheads him and (P. f.345) enters the banqueting hall with the head on the top of his axe. This causes a sensation. Nabugor is terrified. Renier reveals the treason (P. f.347) The royal party fight the traitors. (P. f.348) They are imprisoned and (P. f.349) there is a battle between the royalist forces and Nabugor's army. After the victory Ludovis and his allies give thanks to Notre Dame of Chartres. The charcoalburner explains how he discovered the treason and his reason for coming to France: to bring help to the east. (P. f.350) Ludovis vows to accompany Thesús to rescue the family and the Pope in Antioch, and to find Gadiffer. The royal party proceed to Paris where there are celebrations now France is cleared of traitors. (P. f.351) The traitors are proclaimed and executed. (P. f.352) Nabugor who aimed at the crown of France is crowned by the charcoalburner with a

red hot tripod, then beheaded by his axe. So he has brought another traitor to a just end. Ludovis strips the silver from the tower of St. Denis in order to strike coins called "soddoliers", (bearing a cross in the form of a crescent and Saint Denis).^{1*} The king promises the monks to replace the silver by gold if he returns successfully from the Holy Land; (P. f.353) he incurs the enmity of the abbey, but he was right to use their silver to relieve ~~famine~~ in France devastated by war, and to finance the crusade. (Laisses 680-708)

RENECHON AND YDIERNE

Theseus, Ludovis, Assailant and Gerart are leading a great expedition to relieve the Pope, Renechon, Osane, Florinde and Ydierne besieged in Antioch by Acerés and the sultan of Damascus. The sultan regrets that he wanted to burn his wife Ydierne, whom he now misses and believes innocent. She is happy with the Christians, and hates her husband. (P. f.354) Renechon decides to sally out to give battle, as the city is short of food and there is no news of the charcoalburner bringing relief. He is captured and (P. f.355) the queens in Antioch are in deep distress. The Pope comforts them, expecting the charcoalburner's return. The sultan proposes the exchange of his Christian prisoners and Renechon for Ydierne. Renechon is in a dilemma knowing Ydierne's hatred for the husband who tried to burn her, but proposes that her wishes should be consulted by an ambassador. The sultan sends Thaurus (P. f.356) to beg Ydierne to return to him with the promise of greater love than ever before. Thaurus announces the exchange to the queens, the Pope and the council, and Ydierne is revolted. The Pope is diplomatic with Thaurus (P. f.357) and persuades Ydierne to accept, in order to release Renechon, assuring her that she too will be rescued. Osane and Florinde add their prayers, being convinced that Renechon and the charcoalburner will take Damascus.^{2*} Ydierne offers to sacrifice herself for

1* See p. 1396 A numismatic problem solved.

2* End of Trepperel Fragment (Ed. 1504)

Renechon, the ladies faint, the Pope (P. f.358) and council weep. Then the Pope arranges to hand over Ydierne to Thaurus with a message to the sultan concerning her chastity during her stay in Antioch. The sultan is delighted and believes the hypocritical ambassador that Ydierne is looking forward to returning. Thaurus understands Ydierne's hate and (P. f.359) decides she will accept him as a lover. Renechon meets Ydierne at the gate of Antioch and thanks her. She laments for the love of his brother Regnault to whom he had promised her in marriage, and Thaurus tells her that a wife who cannot bear her husband can easily find a lover. Renechon is welcomed in Antioch. (P. f.360) Acerés is furious over the exchange, saying that Renechon is the worst enemy of the Saracens; and warns the sultan about women who murder their husbands; they quarrel, the sultan withdraws to Damascus and defends the city against Acerés' attack. Thaurus plans to gain Ydierne's love. (Laisses 709-721)

GADIFFER OF ACON

(P.f.361) Renechon in Antioch is short of men and supplies when Gadiffer of Acon and the seneschal arrive with Greek forces. Acerés is blocking the river Caldee, the entrance to the city. (P. f.362) The rescuing force and the defenders of Antioch fight a battle until Acerés withdraws. (P. f.363) Renechon asks Gadiffer of Acon who he is, and when he hears that the charcoalburner sent him, Renechon's grandfather, he cannot believe it until Osane confirms the relationship; for he must guard against treason; (P. f.364) Gadiffer of Acon admires his grandson for his prudence. It is eighteen years since he last saw Osane. Father and daughter meet after years of suffering; Gadiffer of Acon bleeding from the mouth and nose at the joy and sorrow. Osane calls Renechon to honour her father who saved Gadiffer from death and brought him up. They discuss Gadiffer who had left Constantinople with a rescue force but had disappeared. (He is in prison in Damascus with his two sons.) Acerés, seeing that Antioch has received relief, withdraws to fight the sultan Bandelus at Damascus. (P. f.365) Renechon

and Gadiffer of Acon pursue Acerés, and in a wood meet the sultan who joins battle with them mistaking their forces for those of Acerés. Gadiffer of Acon is taken prisoner when the sultan withdraws to Damascus. Renechon returns to Antioch without him and mourns this loss with his mother Osane. (P. f.366) Bandelus asks Gadiffer of Acon to be converted to Mohammedanism and to be his military chief. Gadiffer of Acon refuses to give up his religion, and Bandelus hands him to the cruel Marbrus to put him into a prison pit. Gadiffer, Regnault and Renier have been starving there for six months. (P. f.367) They catch Gadiffer of Acon when he is thrown down and try to cheer him in his suicidal state of depression. They receive food, for the sultan needs their military aid. A touching scene of recognition follows. Gadiffer repents the wrongs he did Osane and takes his present sufferings as God's punishment, (P. f.368) only he regrets that his two sons have to share them. Gadiffer of Acon is deeply affected, tells news of Osane and Renechon, and dies in Gadiffer's arms. Marbrus accuses the Christian prisoners of murder and (P.f.369) brings them before the sultan and Ydierne. (Laissez 721-731)

YDIERNE

Ydierne is struck by the resemblance of Regnault and Renier to Renechon. Gadiffer explains how Gadiffer of Acon died of joy and of sorrow, and tells all the story of his family's sufferings. (P. f.370) The sultan is convinced of the truth and tells Gadiffer about Renechon's and Ydierne's rescue by the charcoalburner and the subsequent exchange. He offers the father and sons better conditions: they are to remain on parole and fight his battles with him. Ydierne is entrusted with the prisoners. She immediately claims Regnault as her husband, asking Gadiffer to confirm Renechon's gift to her at her baptism by the Pope. Gadiffer consents providing Regnault is willing. (P. f.371) When Regnault hears his father telling him that Ydierne is a Christian and loves him passionately, he refuses, saying that after his privations in prison he is not fit to love; however Gadiffer praises love, and Ydierne's beauty soon enflames him. They sit in her

orchard after a supper in her room, and enjoy the conversation. Ydierne plans their escape from her husband. (Laissez 731-734)

Acerés is besieging Damascus intending to kill Bandelus. (P. f.372) The sultan consults his council and appoints Gadiffer commander-in-chief promising him freedom for himself, his sons and fellow Christian captives. He swears by Mohammed and Gadiffer accepts the proposal swearing by Christ. (Laissez 734-735)

Thaurus is jealous of Regnault and threatens Ydierne that he will tell her husband. She replies with a threat, Thaurus woos her (P. f.373) apologising for his jealousy, she refuses saying that she will love no other man during her husband's lifetime. Thaurus vows to have her, planning to betray Damascus to Acerés in return for Ydierne in marriage. (Laisse 736)

EVENTS IN ANTIOCH

Ludovis, Thésés, Assaillant and Gerart are coming to Antioch with an enormous fleet. Description of the fleet. When Renechon sees it, he knows that the charcoalburner has brought this aid, and the Pope thanks God, hoping to celebrate mass in Jerusalem. (P. f.374) Osane and Florinde watch the fleet, and Renechon explains the arms of the fleur de lys and the Roman eagle sable to his wife, and then adds the story of the greatest lover, Thésés and the golden eagle. When a messenger comes to ask for the town to be opened to the Christian force, Renechon cautiously refuses, until the charcoalburner is sent. Thésés admires his grandson's prudence and enquires about Gadiffer. (P. f.375) The charcoalburner approaches in a small boat and speaks with Renechon, the Pope, Osane and Florinde, giving a summary of his adventures and concluding that no charcoalburner ever had so much trouble in the woods as he has had to help them. when he hears that Renechon knows nothing of Gadiffer, Regnault and Renier, he vows to find them. Antioch opens to receive the fleet. (P.f.376) There is a joyful reunion: Thésés kisses Osane pitying the wrongs she suffered, and meets Florinde affectionately, only

longing for his son Gadiffer, his grandsons Regnault and Renier and Flore his wife. The Pope blesses them. On the third day after their arrival from France, forces come from Rome and the senator in command gives an account of the charcoalburner's deeds to save the empire and the papacy. A council assembles, Theseus consults his grandson Renechon, who knows the country, as to their next campaign. Renechon advises war against the sultan of Damascus in order to rescue Ydierne, he tells her story, and (P. f.377) how his father, the charcoalburner, saved them both from being burnt to death. Theseus agrees to the plan of action, also confirming the intended marriage of Regnault and Ydierne. The army is prepared in Antioch. Osane and Florinde, weeping, are left with the Pope and sufficient guard. Boniface preaches to the troops. Theseus, Renechon, Ludovis, Assailant and Gerart ride against Damascus where Bandelus is besieged by Aceres. The charcoalburner is on foot. (P. f.378) Aceres attacks the Christian forces. Battle told as a series of single combats. The Christians are driven back against an impenetrable hedge. (P. f.379) Renechon asks Theseus to blow the horn to hurry the rearguard. (Laisnes 736-744)

THE CHARCOALBURNER SAVES THE CHRISTIAN ARMIES

The charcoalburner can penetrate the hedge whereas his horsemen have to ride round it. He relieves Theseus, then captures Aceres, carrying him off loaded on his back, and reproaches him with his false conversion and outrageous treatment of the Pope. (P. f.380) Aceres' allies withdraw. (Laisnes 744-747)

ACERES AND THE CONQUEST OF JERUSALEM

The Saracen king in captivity complains to Mohammed that all his deeds against the Pope and Christians have turned out badly for him, and that the sultan of Damascus will be glad because of his misfortune. (P. f.381) When Aceres hears that the Christians are on the way against the sultan Bandelus, he offers his aid to take Damascus, for his present troubles were caused by the sultan freeing Renechon in exchange for Ydierne.

In return for his life, Acerés also promises that he will hand over Jerusalem to the Christians without bloodshed and give up the crown to Renechon, only asking for women and children to be left unharmed. Those inhabitants who do not choose baptism should be granted free leave to depart. Acerés himself promises to retire to Rohaix without waging further war. The Christians accept the chance of winning the Holy City without bloodshed and set out with their prisoner. (P. f.382) Acerés reproaches the charcoalburner with the theft of Antioch and advises him not to carry the axe to Jerusalem for fear of recognition by the Saracen inhabitants, who would then not open the gates to them. The Christian army remains outside the city; the inhabitants of Jerusalem shut the gates against them; Acerés, his hands bound under his cloak for fear of treason, calls to the defenders to open the gates to him, their king. When the city is opened the Christian leaders enter, blow the horn to call the army, and the Saracens fly to the market place. Acerés calls on his people to surrender, and they are completely bewildered. The Templars are delighted when the charcoalburner (P. f.383) presents them with their king Renechon. The Saracens are offered baptism or leave to depart. Thousands are converted to spite the traitor Acerés. So Jerusalem is conquered. Mass is celebrated at the Holy Sepulchre, and Ludovis crowns Renechon king of Jerusalem. (Laissez 747-753)

They send to Antioch for the Pope, Osane and Florinde. Acerés accompanies Thésés, Ludovis, Assailant and Gerart and the charcoalburner to Damascus. (P. f.384) The sultan Bandelus sends out Gadiffer in command of his troops with Regnault and Renier, against Acerés, not knowing that peace has been made with the Christians. This is how it comes about that the family are fighting on opposed sides. (P.f.385) Battle depicted as a series of single combats. Thaurus fights well, but when he sees Ydierne's sleeve on Regnault's helmet he becomes mad with jealousy,^{1*} and swears to destroy the lady

1* Lines 26,631-2:

Pour tant est jalousie plus forte maladie
Que de sentir sans mort cop d'espee fourbie.

and her lover. (P. f.386) The charcoalburner takes Rénier prisoner and hands him to four Roman knights. (P. f.387) When the charcoalburner takes Gadifer prisoner too, Thaurus is glad and tells Regnault that his father was killed by a warrior with an axe. (P. f.388) Regnault, eager to avange Gadiffer, attacks the charcoalburner king, not recognising him, and is also taken prisoner. Now the Christian champions are lost, Thaurus withdraws to Damascus. (P. f.389) The four Roman knights despising the villèin charcoalburner steal his three prisoners in the hope of receiving ransom, and take them away to Antioch. Gadiffer prays aloud and is recognised by his blindfolded sons. They compare their experiences and realise that the same "villein" with the axe captured them all. (P. f.390) The battle continues, the Christians advance on Damascus. The charcoalburner helps all his friends them discovers the loss of his prisoners. Thaurus tells the sultan about the loss of Gadiffer and his two sons. Ydierne is in anguish for Regnault, and Bandelus, seeing Acerés' superior numbers, decides that peace is the best policy (P. f.391) and sends Thaurus as ambassador. Acerés is sitting in council with Thésés, Renechon, Ludovis, Assailant and Gerart, when Thaurus offers to hand over Bandelus and Damascus, if only he can have Ydierne. Acerés is delighted and accepts. (P. f.392) Thaurus will return to the sultan announcing peace, then let Acerés put the sultan Bandelus to death. Renechon is horrified at the fate threatening Ydierne whom he has promised to save and give in marriage to his brother Regnault. All the Christians leave the council. The charcoalburner forgets his own loss of the three prisoners stolen by the four Roman knights, when he sees Renechon's state of despair for Ydierne. (P. f.393) Ever resourceful, he immediately finds a way to save the situation. (Laisses 753-767)

THE CHARCOALBURNER SAVES YDIERNE

He will go to Damascus alone and accuse Thaurus to the sultan of treason, proving the case by making Thaurus confess after single combat. Although he was Bandelus' enemy he will be welcome when he comes to save his life. Thésés praises the charcoalburner. (P. f.394) There is some discussion at the gates of

Damascus before the sultan lets his former enemy come in; the axe is first pulled up by a rope. The charcoalburner asks for the council to be assembled, then in public he accuses Thaurus and challenges him (P. f.395) Thaurus denies the charge, quotes his good services and refuses to fight against such a clumsy fellow. The sultan insists. Ydierne now reveals how Thaurus had tried to gain her love and persuade her to leave her husband. This infuriates Bandelus and the combat is arranged for the following day. The Saracens pray that the truth may appear. The champions fight, Thaurus on horseback, Re^hhier on foot with his axe. (Laissez 767-772)

END OF THE PARIS MANUSCRIPT

EDITION (Chapter 89, paragraph 2)

Thaurus is defeated and confesses to Bandelus that his treason was motivated by love; he is executed, although a kinsman and former friend of Bandelus. The charcoalburner leaves for the Christian camp refusing rewards of gold, and taking with him an offer of peace excluding Acerés. Ydidone^{1*} deceives her husband and escapes with Re^hhier. (Ch.90) The Damascans pursue and fight the charcoalburner who is single-handed until Girard of Dampmartin joins him. Bandelus is wild for love of Ydidone, he fights the charcoalburner and is killed by Girard. The pagans flee pursued by the Christians. The gates of Damascus were left open. Ydidone sends Theséus, Regnesson, Ludovis and Assaillant as reinforcements and so Damascus is taken. Acerés is free to leave. The Christians go to Jerusalem.^{2*}

REUNION OF THE FAMILY IN JERUSALEM

(Ch.91) The four Roman knights lose their way and come to Jerusalem bringing the news of the victory at Damascus. They think that their prisoners are pagans pretending to be Christian in order not to pay ransom. They decide to present Gadifer, Regnault and Regnier to the Pope as judge. Ozanne

1* Ydidone, name for Ydierne in the edition, but 'Ydierne' in chapter heading 93.

2* End of lacuna in 1550 edition which omits chapters 63-90 inclusive.

sees her husband, but does not recognise him after eighteen years' separation. She and Florinde discuss the two sons' resemblance to Regnesson. when Gadifer is brought before the Pope he reveals his identity and tells of his past. The Pope is overjoyed and says that Ozanne is in Jerusalem. The four Roman knights explain that Gadifer had already met Ozanne. (Ch.92)^{1*} Gadifer, Regnault and Regnier go to Ozanne. The reunion is most moving. Husband, wife and sons faint. Gadifer begs for forgiveness. The Pope blesses them. Thesús, the charcoalburner, Regnesson, Ludovis, Assailant and Girard come to Jerusalem. Gadifer, Regnault and Regnier go to meet them. The triplets are reunited. Now Gadifer recognises that the charcoalburner was his captor. (Ch.93) The Pope and the ladies are waiting in Jerusalem. Thesús meets Ozanne. Ydierne claims Regnault in marriage. The Pope performs the ceremony. There are celebrations. Regnier is to be married to Girard's sister Clerambaude, and Girard travels to France to bring her. The charcoalburner returns to govern his kingdom of Antioch. King Regnesson remains in Jerusalem with his wife Florinde. Regnault goes to Damascus with his wife Ydierne. Later they unite to capture Rohaix and Acerés is put to death. The country is then given to Regnier and Clerambaude. All three sons of Gadifer are kings. They fight against the Saracens and conquer the Holy Land with the aid of the charcoalburner. It remains Christian till the end of their days when the pagans recover it and hold it until the coming of Godfroy de Buillon and his brother Baudouyn.

"Qui sera la fin de cestuy Romant. Priant a tous lecteurs qu'il leur plaise avoir Lacteur pour excuse."

^{1*} See p 1224 for part of the text

CHAPTER 5 - LANGUAGE

A. PHONOLOGY.

The following study is based on the rhymes. The relevant line numbers are given for each rhyme.

The Laisses numbers are given in Roman numerals for Laisses found in the edited section, in Arabic numerals for the rest.

a from \bar{a} tonic blocked.

Laisses: XI, XXVIII, XXXII, XLVII, LXII, LXIX, LXXXI, 98, 110, 121, 123, 126, 136, 141, 150, 181, 192, 197, 223, 236, 249, 256, 265, 272, 283, 292, 299, 308, 312, CCCXXI, 327, CCCXXIX, CCCXXXVII, CCCXLVI, CCCXLVIII, CCCLVII, CCCLXXIII, CCCLXXXV, CCCXCV, 424, 432, 446, 457, 473, 494, 499, 509, 530, 538, 540, 553, 559, 562, 566, 571, 575, 580, 590, 595, 602, 606, 622, 641, 644, 651, 673, 714, 716, 726, 734, 744, 766.

Normal Francien development:

adverbs:

1.373 ja(<iam), 1.383 la(<illac), 1.1167 deça(<de ecce hac)

There are many examples of the 3rd person sing. future:

1.374 m'occira, 1.375 couendra.

There are many examples of the 3rd person sing. past definite of 1st conjugation verbs:

1.371 parla, 1.378 crea.

and the auxiliary 'a' with the past participle:

1.372 dit leur a, 1.381 deservy n'a,

and the present tense of 'avoir' 3rd person sing.:

1.389 moult de mescief a, 1.391 si a.

$\left. \begin{array}{l} - \text{age} \\ - \text{aige} \end{array} \right\}$ from $\overset{\vee}{a}$ tonic blocked:
 - āticum, - ābium, - aviat etc.

Laiesses numbers: II, LXXVII, 94, 194, CCCXLIII.

e.g. *sapium > sabiu > saige 1.59
 cor-aticum > couraige 1.57

1.3000	message	1.2995	message	(< m [̃] issatici)
1.11984	sauvaige	1.3012	sauvage	(< s [̃] ilvatica(m))
1.11986b	lignaige	1.11975	linage	(< l [̃] iniaticu(m))
1.11988	assuaige	1.73	assuage	(< adsuaviat ?)
1.3018	malaise is an error for malaige (1.11987)			

This is normal Francien development, except:

barge 1.3016 < bar[̃]ica* < barca_λ < Greek baris. (*λ implies a form *bar[̃];*

targe 1.3002 < *targa < Scandinavian targa, O.E. targe.

Here the r is silent. Pope § 396 discusses the effacement of pre-consonantal r in Middle French. In this position the r became fricative and was assimilated to the following consonant or effaced, usually with compensatory lengthening of the preceding vowel. Nyrop I § 362 notes the same phenomenon for mediæval rhymes as late as the C15 and C16. See also G. Lote, Histoire du vers français, Tome III, p.315.

ai and a were often associated in assonance in Old French, but could be rhymed in Middle French.

- aige was probably pronounced - age, and is just a spelling variant.

Laisses in - ay from tonic a + j > ε.

Laisses numbers: XLIII, LXXX, 115, 206, 263, 305, CDXI, 488.

ay is an alternative spelling for ai.

l. 1648 vray, l. 1649 diray etc.

l. 1653 laissé for laissai (past historic, not rare in O.F. and sometimes found in Middle French.)

l. 1654 esmoy[†], l.*4390 P. esmay.

l. 1656 soy[†]

l.*4362 L. foy[†] (P. engainnoy)

l.*7290 L. Saint Eloy[†], P. Saint Gernoay.

[†] These rhymes show w_ε rhyming with ε from ai (except for engainnoy which is probably a spelling variant for engainnai)
Lote p.293: the rhymes in oy are explained by the development of the diphthong oi which was pronounced w_ε from the 13th century onwards.

* Text not yet edited.

- ain < $\overset{v}{\bar{a}}$ tonic free and \bar{e} or oe tonic free + nasal.
 < anum, - anem, (- enum) and - amen.

Laisse 761.

Special cases:

1.26868 plain < plenum indicates that ain and ein have fallen together,^{1*} also 1.26876 fain (for foin, dialectal but generalised in Francien) foenum > fenu > fein.

1.26859 plain for plaint < planctum

The rest are normal - ain forms from - anum or - anem:

1.26856 romain < romanus

1.26857 villain < villanum

1.26858 plain < planum

1.26872 l'estrain < stramen, that which is strewn on the floor, floor covering.

1.26879 Gauvain < Gauvanus < Walwanus

1.26880 Yvain < Yvanus

1.26881 Alain < Alanus

This Laisse contains feminine accusatives in - ain < - anem

1.26861 Evain

1.26877 putain.

^{1*} It is to be noticed that there is no example of - ein.

- aine, - eine, -eigne < - ana, - ena, - oena.

Laisse 104.

- aine and - eine both sound - enə by the fourteenth century, the spelling becoming interchangeable.

- eigne $\epsilon\eta\text{ə}$ is a false rhyme, assonance or error

l.3984 Helaine < Helēna

l.3987 Meleum sur Saine < Sēquana

L.3991 P. paine L. peine < poena(m)

l.3998 benist et seigne < signat normally seigne [$\text{se}\eta\text{ə}$]

- aire from \tilde{a} tonic free + palatal a + j > ε

Laisse LVIII

aire < aria
 arium
 acere
 cara (face)

This Laisse contains several names invented or altered for the sake of the rhyme.

1.2208 Roy Ayre
 1.2209 Clodaire
 1.2210 Seraire

Spellings with e or ai, see Pope § 706. In manuscripts of later O.F. the use of levelled e for ai gained much ground.

1.2205 miulx fere, 1.2197 faire < facere.
 1.2206 le monde esclere < exclarat
 1.2217 chiere < cara

The two last, which in O.F. would normally become esclere, chiere, by rhyming with words in -aire <

- aria
 - arium
 - acere
 - cara

show that - aire has by this time become [-εrə]

- al < ^xā tonic blocked + l
- ail (spelling variant or assonance)

Laisses 186, 438C.

In these laisses etymological forms in - al < - allum, - allem alternate with the learned termination - al < - alem, -alum

- 1.6673 wassal < vasallum
- 1.6682 cheval < caballum
- 1.6684 seneschal < (*siniskalk < seneschalo) < seneschalcum.
- 1.6693 P. estal < stallum
- 1.6694 aval < ad + vallem
- 1.6672 mortal^{l*} < mortalem. This would be mortel in Francien.
- 1.6674 emperial < imperial^{em}
- 1.6677 roial < regalem
- 1.6679 especial < speciale

Exception:

- 1.6675 admiral < Arabic amīr + al.
- 1.6681 esmail (pl. esmauz) < Frankish *smalt.

! * Ewart § 525: - el (< -alem) formerly much used, gave way before its learned doublet -al with which it formerly alternated in many words. See also Nyrop Vol I 173 ③

-ance
-ans from tonic blocked a, e + nasal group.
-ant
-ance, -ente, -ante <-antis and -entis which have fallen together.

Laissez numbers: 111, 161, 291, 511, 677.

1.10264 vengence < *vindicantia *Laisse 291*
 1.10268 violence < *violentia
 1.10276 blanche < blanca
 1.17341 branche < branca *Laisse 511*
 1.23392 manche < mancia < manica *Laisse 677*

Note the francien form, -che, whereas the N.E. would be -ce.

There are several examples of assonance: *Laisse 111*.

1.4222 que je mente < *mentam
 1.4228 P. mis en vente, L. vente < vendita.
 1.4243 sanglante < sangulenta.

Laisses in -ans from a, e, blocked by nasal group.

Laisses numbers: 99, 176, 195B, CCCLXIV, CCCLXXX, CDXV, 451, 461, 478, 485, 564, 588.

These laisses contain very few terminations in -ens, only the usual exceptions such as:

1.12956 sergens < servientes

1.12959 temps^{/*} e + nasal < tempus, a learned spelling.

Present participles ending in -entis, -antis were generalised to -anz > -ans during the 12th century.

1.12983 P. Saint Vincent L. Vincens.

1.12474 trois cans < centos

These examples rhyming with words in -ons from -antis, -entis show that e + nasal and a + nasal have fallen together as $\tilde{a}n$ which happened as early as the 12th century.

|*

Lote p.316: temps often appeared in -ent rhymes in Middle French.

Laises in -ant and -ent < -antem, -entem, -entum, -ente.

Normal development.

These are numerous in the text; there are 143. Each laisse has a majority of either -ant or -ent rhymes with a few exceptions. Endings originating from -antem and -entem already rhymed in the 12th century.

Laisse I Ph. only -ent (mostly adverbs) the exceptions being:

- 1.9 grant (< grande(m))
- and present participles in -ant
- 1.29 venant
- 1.33 disant

Laisse V in -ant except for

- 1.323 sergent
- and adverbs in -ment (< mente)
- 1.325 vistement
- 1.364 veritablement.

Laisse XII

- 1.425 blanc - assonance.

Laisse XVI in -ent except for:

- 1.615 neant. This could be for the earlier 'nient' < nec + entem, neant is the later form.

~~Laisse XVI in -ent without exception.~~

- 1.618 descend - spelling variant.

Laisse XXII in -ent without exception

Laisse XXVII in -ent except for:

- 1.974 estant and
- 1. (Ph. 985) puant
- 1. (Ph. 987) nuysant.

Laisse XXXIII in -ant except for:

- 1.1247 franc - an assonance.

- 1.1269 Vincent
- 1.1271 vrayement
- 1.1278 Souldain (for Soudant)

Laisse XXXVIII in -ent except for:

- 1.1434 celant
- 1.1436 s'estant (note line 1738 s'estent in an -ent laisse)
- 1.1450 L. print, Irregular for Ph. emprent.

Laisse XLV in -ant except for:

- 1.1716 actend.

Laisse LVII in -ent but for neant (see above).

Laisse LXI in -ent except for:

- 1.2290 couvenant.

Laisse LXIII in -ant except for:

Ph. only:

- 1.2365 comment
- 1.2367 briefment
- 1.2372 sergens
- 1.2375 doucement
- 1.2387 amans - assonance

Laisse LXVII in -ent except for:

- 1.2522 vaillant
- 1.2541 joyant.

Laisse LXXI in -ant

- 1.2696 gent
- 1.2712 incontinent
- 1.2715 haultement
- 1.2716 talent
- 1.2734 nagent - probably a spelling variant for nageant.

Laisse LXXVI in -ant. exceptions present, nagent.

Laisse LXXVIII in -ent (L. and P.)

1.3036 maintenant

1.3034 Teruagant

1.3049 accordant

Laisse CCCXIX in -ent except for

1.11236 L. noyant P. nient

Laisse CCCXXXVI in -ant except for

1.11774 dollent (< dolente(m))

Laisse CCCXXXV in -ent only.

Laisse CCCLIII in -ant except for

1.12220 L. serment P. Amant

Laisse CCCLVI in -ent only

Laisse CCCLXIX in -ant except for

1.12599 P. orient < orientem. L. oriant.

1.12594 L. incontinent P. incontinant.

Laisse CCCLXXVII in -ant except for

1.12862 enffans (spelling variant) L. enfant

1.12887 dommagent L. dommagent

Laisse CCCLXXIX B[^] in -ent except for

1.12928 noyant

1.12946 neant

Laisse CCCLXXXIII in -ant except for

1.13053 P. logent L. pensement

1.13054 L. dolent

1.13093 nient

Laisse CCCLXXXVII in -ent except for

1.13196 couvant

1.13177 L. puant

Laisse CCCXC in -ant except for

l.13290 dollent

l.13298 nient

l.13311 Bethleem

Laisse CCCXCIV in -ent except for

l.13412 avant

Laisse CCCXCVII in -ant except for

l.13481 nient

l.13491 commencement

l.13509 sergent

l.13514 present

Laisse CCCXCIX in -ant except for

l.13571 P. sergent

l.13573 P. jugent

L. has no exceptions.

Laisse CDII in -ent except for

l.13641 L. neant

l.13645e L. puant.

There seems to be an almost conscious attempt to keep -ante > -ant
apart from ^{-ente}
^{-entu} > -ent although both alike sounded -ant.

These are therefore largely visual distinctions.

Laisses in -as^{l*} from a tonic blocked a + s, -assum, -attus, -attos; a + p + s, -appus, -appos; a + b + s, -abbus, -abbos; a + kj + s, -acchius, -acchios.

Laisses numbers: XXI, XLIV, 205, 234, 759.

1.766 bas < bassum

1.780 pas < passum

1.772 gas < *gabbos

1.759 bras < braz < brachium

1.790 laz < (*lakju < *lakwju) < laqueum

1.1670 mas, mat < mattum

1.1691 fatras < *farsuraceus < *farsura

1.785 baras < * celtic bar

Proper names, some of which are in the oblique case:

1.761 Sathenas

1.764 Thomas

1.768 Lucas

1.770 Judas

1.786 Nicolas

1.1695 Ypocras

1.1696 Jonas

1.1703 Damas, the place name.

1.792 draps < V.L. drappus or drappos, O.F. dras. The spelling is learned, the p. is not pronounced

1.1700 mars < Frankish *marka, the r is silent.

There are numerous examples of the 2nd person sing. future:

1.767 vouldras

1.791 vengeras.

^{l*} The final s is pronounced, seeing that there are distinct laisses in -a. Pope § 613. Final s was effaced as early as the late 12th century. This process became generalised in the Middle French period.

Laises in -é from tonic free \check{a} , \check{e} .

Laises numbers: XLIX, LXVI, LXXXVI, 191, 204, 228, 238, 266, 290, 298, CCCXXIV, CCCXI, CCCLXX, CCCLXXIV, CCCLXXVIII, CCCLXXXIV, 442, 482, 510, 525, 527, 572, 608, 630, 648, 661, 686, 689, 710.

Laisse XLIX ends in -é only, except for

l.1858 amitié⁺

l.1876 pitié⁺

Laisse LXVI ends in -é only, except

l.2508 onc a luy ne parlay.

l.2503 crestienté < crestientet < christianitas

l.2504 beauté < V.L. *bellitas, acc. *bellitate(m)

l.2507 aé < aetatem

The past participles in Ph. end in -ez

l.2471 desconfortez

l.2480 seelez

l.2485 bailler is a jé form, = baillier < baiulare.

Ph. uses the infinitive ending freely. P. occasionally has -er.

l.11916 P. parjurer, L. parjuré.

There is an unusual perfect imperative in

l.2510 "Sire," dit le Rommain, "or ayez regardé" = have looked at = look at.

l.2512 si la m'aiez livré = have given me = give me.

These probably occur to make possible the use of a past participle at the rhyme.

l.2488 ostel < hospitale, the final l is silent.

l.2486 parler, infinitive, compare with l.2485

l.2497 admistié < amicitatem which replaced amicitia. Similarly

l.11898 pitié⁺

⁺ Note p.296: during the 14th century -ié was reduced to -é in these words by analogy.

Laisses in -ee from tonic free a and atonic a, Latin -ata.

Laisses numbers: IX, XL, LX, LXXIII, 91, 109, 138, 155, 190, 200, 233, 254, 262, 281, 284, 296, 318, 331, CCCXCVIII, CDVI, CDXIV, 438A, 438F, 440, 454, 469, 475, 492, 507, 517, 523, 537, 545, 561, 578, 598, 613, 617, 638, 646, 652, 663, 667, 671, 690, 701, 706, 721, 748, 752, 757.

Palatal + -ata in O.F. became -iee [-jɛə]. In N.E. it is reduced to -ie [-iə].

In Middle French -iee is replaced by -ee in words like chargiee (<carricata) the j is absorbed by the preceding fricative; in words like baisiee > baisee, laissiee > laissez, the reduction is by analogy with words like chargiee > chargee.

- 1.303 laisee < laxata
- 1.299 couroucee < *corruptiata
- 1.300 menee < min_ata
- 1.308 yree < irata
- 1.317 bee < *batat
- 1.319 annee < *annata < annus
- 1.320 jugie, a scribal error for jugee. (see p. 167)
- 1.1491 membree < membrata
- 1.1506 lee < lata
- 1.1510 gardee < *wardata (Germanic wardon)
- 1.2845 gasteo < vastare < *wastare (Germanic wast.)
- 1.1520 contree < *contrata (regio) from contra - the country opposite.
- 1.1536 emblee < involata
- 1.2268 espee < spata.
- 1.2856 ancree < ancorata
- 1.2862 randonnee < randonata < Frankish *rant.
- 1.2863 brisee < Frisian *brise
- 1.13753 pree < prata
- 1.13767 eschinee < skinata < Frankish *skina.

Laisses in -er and -ier. ξ from tonic free a, $j\xi$ from palatal + tonic free a - palatal + '-are, -arium, - \acute{e} rium etc.

Laisses numbers: III, XV, XXIV, XXXI, XLII, XLVIII, LIII, LXXII, LXXIV, 96, 97, 107, 116, 129, 135, 142, 145, 148, 162, 163, 165, 167, 175, 178, 184, 187, 198, 210, 212, 220, 224, 230, 242, 251, 253, 271, 273, 294, 297, 301, 304, 307, 313, CCCXVII, CCCXXX, CCCXXXIII, CCCXXXVIII, CCCXLI, CCCXLII, CCCXLIX, CCCLI, 361, CCCLXVIII, CCCLXXV, CCCLXXXII, CD, CDI, CDVII, CDVIII, 417, 425, 426, 431, 447, 455, 459, 476, 480, 485, 487, 495, 497, 501, 508, 516, 518, 526, 532, 535, 546, 552, 557, 574, 585, 586, 594, 596, 600, 609, 621, 628, 635, 640, 643, 645, 655, 656, 674, 675, 683, 684, 697, 719, 730, 738, 739, 745, 760, 762, 767, 768, 771.

Laisses in -er admit endings in -ier, and the spelling variant -yer; laisses in -ier admit endings in -er.^{1*}

ie could be pronounced i and e , both spellings represent the same sound. There are examples of this phenomenon as early as the 12th century, but by the 14th century, numerous words could be written either way and used to produce -eye rhymes according to the poet's choice.^{2*}

Laisse III ends in -er but includes

1.92 gay, which must be an error because of the sense.

1.95 oublier is 3 syllables: *oblitare > obluer

1.108 pers where the final s seems to be silent.

Laisse XV -er but

1.562 encontre ung pillier < O.F. piler < *pilare < pila

1.568 crier is normal, quiritare > crier, two syllables.

1.584 bachelor which can appear as bachelier < baccalarem O.F. shows the substitution of the suffix -ier < -arium.

1* Lote p.295-6 final e, open and closed, tended to fall together in O.F. This unification continued in Middle French.

2* Lote p.166.

Laisse XXIV in -er but

1.860 moulier < muliérém for mulíerem. The spelling mouller is also found in O.F.

1.870 encombrer has either spelling; see 1.1611.

Laisse XXXI in -er only.

Laisse XLII in -er but includes the following:

1.1577 acier < (*aciarium) < acies.

1.1586 entier < integer (< in + tangere)

1.1588 planier (< plenus)?

1.1591 chier

1.1604 mestier < menestier < ministerium

1.1605 droicturier < directura + arium

1.1607 estudier < : studiare

1.1611 encombrer < combre < combrus < *comboros in + combr + arium.

Laisse XXXXVIII is mixed in almost equal proportion of rhymes in -er and -ier, including

1.1815 convoiez, a corrupt ending, assonance or scribal error.
Ph. apporter.

Laisse LIII in -er only.

Laisse LXXII in -er, *regular*.

1.2743 marier < marítäre > marier [marier] Three syllables

1.2747 se peut fier < fidare > fier [fier] Two syllables.

1.2751 desfier < disfidare

1.2802 oublier < oblitare

1.2803 octrier. Variant of octroier. Regularly has 3 syllables.

1.2808 bel probably for ber.

Laisse LXXIV mixed rhymes, -ier and -er.

Laisse CCCXVII in -ier but

1.11152 ~~austeriser~~. Learned form

1.11176 L. detrencher P. detrenchier

1.11167 L. exploicter P. exploictier

1.11169 L. apointer P. appointier

Laisse CCCXXX in -ier but

1.11576 cler (< clārum)

1.11578 forjuger normally forjuger, a scribal variant.

1.11589 livrer (< liberare), irregular

1.11595 L. menger P. mengier

1.11599 L. loger P. herbergier

1.11604 L. dancer P. treschier < Frankish *thriskan, latinised *trescare.

Laisse CCCXXX III in -er but

1.11679 P. bachelier L. bachelor.

1.11684 P. legier, irregular in a laisse in -er, as *leviarium > OF legier.

Laisse CCCXXXVIII in -ier

1.11843 L. chevaucher P. chevauchier

1.11847 regarder

1.11848 L. entrer P. lancier

1.11850 L. danger P. dangier

~~1.11859~~ 1.11859 L. commander P. octroier

1.11860 L. seigner P. seignier

1.11863 L. laisser P. laissier^{1*}

1.11865 L. charger P. chargier

1.11875 L. priser P. prisier < pretiare

1.11881 L. songner P. soingnier

P. has the original form in jer, L. the later form. The whole laisse is a jer, and so preserved by P. No irregularity,

Laisse CCCXLI in -ier except

1.11934 celer < celare

L. has -er for infinitives ending in -ier in P.

Laisse CCCXLII ends in -er only. It is interesting to note that this Laisse follows one in -ier.

Laisse CCCXLIX ends in -ier but

1.12109 Gadiffer, the normal spelling of this proper name.

1.12120 espouser

1* Lote p.154: During the 14th century words like laissier lost the i on their stressed syllable and became laisser.

Laisse CCCLI in -er but

1.12146 L. aidier < adiutare, normal O.F. By the C14 aider
to is common.

Laisse CCCL~~XIII~~ -er only.

Laisse CCCLXXV in -ier but

1.12766 lever

1.12781 aller

1.12790 hucher

1.12797 bouter

1.12802 celer

Laisse CCCLXXXII in -er only in P. but L. has

1.13035 traictier

Laisse CD in -ier, but

1.13585 P. Je ne me combateray ne d'esté ne d'yver.

Laisse CDI in -er only

Laisse CDVII -ier but

1.13786 L. courcer

1.13789 L. lessiees a scribal error for P. eslechier

Laisse CDVIII -er only.

The poet obviously distinguished between the two sounds. Irregularities may have crept in in transmission. Or possibly the original author allowed -ier forms which were reduced to -er by his day. P. seems more archaic and so nearer the original than L. which in turn is less modernised than Ph.

Laises in -es and -ez from ā tonic free + s, -atus, -atis, -atos, and (-are + s) (parlers), -alis (telz), -asus.

Laises numbers: XIX, XXXVI, LXXIX, 89, 112, 133, 137, 153, 174, 180, 209, 215, 259, 328, 365, CCCLXXXVIII, CDIII, 437, 438B, 466, 474, 489, 505, 534, 544, 556, 611, 616, 639, 650, 670, 680, 695, 699, 724, 728, 741, 770.

The author evidently knows the rules of declension and uses them to suit his rhyming needs. There are several examples of the old nominative sing. in s:

^{L^a se XX} 1.699 il est bien verités

1.700 Theseus fut en ung bois portés

1.701 qui est vo espousés

1.720 nez < nasus, rhymes with -ts < (-atus, -atis) forms, which proves that

ts (z) is reduced to s (s). This is normal in any case by the 14th century.

The second person plural ending is spelt in -és or -ez^{1*} after ts (written z) has become s, in the late 12th century.

^{L^aisse XXXVI} 1.1342 ouvrés

1.1344 entrerez

1.1362 assez

^{L^aisse LXXIX} 1.3101 parlers

1.3128 perlers, rhyme with es, the r being silent.

^{L^aisse CCCLXXXVIII} 1.13210c L. telz, tez, tes is found for tels; the l must be silent.

1.13217a L. naturelz (as above).

~~L^aisse XIX~~

~~1.713 le sang lui est mués~~

~~1.1831 tout le sang ot mué~~

~~In this laisse there are several examples of the old nominative singular in s:~~

~~1.699 il est bien verités~~

1* Lote p. 320: z is not pronounced in the 2nd person plural ending in -ez, as can be seen by examples where -ez is replaced by -er, when the r is silent.

~~1.700 Theseus fut en ung bois portés~~
~~1.701 qui est vo espousés~~
~~1.702 par escuiers senés - nominative plural with -s.~~
~~1.725 et prestres ordonnés - seems to be a modern nom. plural~~

Laisse 438B.

This laisse which abbreviates the end of the story drastically is a mixture of endings:

1.32 Gadifers - an unusual spelling.

1.33 chevaliers,

1.34 bers,

1.35 en Gres,

1.36 pervers,

1.37 deffaez,

1.38 adoubés,

1.39 montez,

1.40 lez < latus,

1.41 desevrés;

The next series continues in -és and -ez but for

1.57 clefz < clavis, the f is a restoration. In O.F. cles, it is silent.

Note:

Laisse 438 is the point where L. and P. split into two versions.

Laises 438A - 438G in L. are numbered from line 1 to 275.

These lines are probably the work of an abbreviator.

Laisses in -ie (or spelling variant -ye) [iə] from i + atonic a, palatal + e from tonic free a and atonic a.

(-ie < -ita, -ia, icta, or palatal + ata, the N.E. form

Laisses: VII, XVIII, XXIX, XLI, LIX, LXV, 83, 90, 102, 124, 134, 154, 160, 170, 260, 269, 279, 286, 303, 335, CCCXLVII, CCCLXVI, CCCLXXXI, CCCLXXXIX, 427, 436, 452, 460, 470, 472, 479, 493, 513, 519, 521, 542, 582, 589, 601, 620, 627, 632, 642, 682, 685, 688, 693, 713, 718, 731, 733, 747, 755, 769.

Past participles with the termination < -iata, -icta.

1.12508 bene^uie < benedicta

1.12509 prisie < pretiata

1.12511 essaucie < exaltiata

1.12510 Marie < Maria

Ph. uses the modern form -ee for -ie.

1.237 Ph. jugee for L. jugie (see p. 160)

1.662 Ph. lyee for L. lye^{1*}

1.1062 Ph. forgee for L. forgie^{1*}

1.1063 establee < -ita

1.1064 adcrecie^{1*} for adreciee

1.1547 L. employé Ph. employee, The L. scribe uses yé for ié

1.1550 L. octroyé Ph. octroyee.

1.1558 L. m'ayé < aiue < *adjuta by unrounding of y to i after yod.^{2*} Ph. m'aide formed on aider, the modern form based on the stem aid- .

1.13282 P. aie, L. aye; aie is clearly the original form in these -iə laisses.

1.2424 paine is obviously a false rhyme for haschie (N.E. form for haschiee.)

The main N.E. element in these Laisses is the reduction of the feminine past participle in -iee < palatal + -ata to -ie

1* N.E. forms, lyee and forgee are francien.

2* Pope § 424

Laisse in -iés, -yés from palatal + -atis, -atus, -atos

There is only one laisse, number 441.

The development here is regular.

- 1.14827 soyés
- 1.14828 voyés
- 1.14834 remoyés
- 1.14800 herbregiés

For the past participles the same applies as to the rhymes in -ié. They are normal forms from palatal + -atus, -atos,

- 1.14838 essilliés
- 1.14799 logiés
- 1.14802 aidiés

- 1.14801 piés < pēdes
- 1.14809 meschiefz.

These are the only examples not from palatal + -atis, -atos, in the laisse.

The f of meschiefz is restored but silent. O.F. meschiés.

Laisse in -iere < ^{era}-era, palatal+ ara, -aria > -ara > ^{era}-era

There is only one laisse with this feminine ending, number 418.

- 1.14093 fiere < fera
- 1.14094 banniere < ban(d) + aria
- 1.14095 chiere < cara

laisse in -aux < a + vocalised ʎ, -alis, -ales, -allus, -allos
 ɛ + vocalised ʎ, -ěllus, -ěllos.

The poet rhymes -aus, -ɛaus and -iaus together.

-iaus is N.E. for Françien -eaus < -ellus, -ellos, but as they rhyme together, this is not evidence of the author's dialect.

There is only one laisse: number 363.

-aulx is a spelling variant, -iaulx is a N. and N.E. form.

There are a few survivals of the nominative sing.:

1.12458 traïstre desloyaulx

1.12448 li assaulx

1.12456 P. igniaux, for nominative isneaus of oblique isnel.

P. Acerés s'est retrait qui assés est igniaux

L. Aceré va criant qui moult est yveaux. (*Scribal error probably.*)

1.12457 le traïstre bedeaux

1.12403 haulx

Most of the other rhymes are oblique plurals < -alios, -ales, -ellic

1.12449 ^Ptonniaulx L. baulx

1.12450 ^Pcreneaulx L. carveaux

1.12452 quarriau_x

1.12453 marteaulx

1.12455 preaulx

1.12460 couteaulx

1.12461 maulx

1.12462 assaulx

1.12464 les chevaulx

1.12451 L. cailaux (for cailloux) but P. vive chaulx which is probably right.

Laisses in -y, -i < tonic \bar{I} free or blocked.

Laisses numbers: LXXV, 132, 166, 177, 196, 211, 231, 244, 268, 274, 294, CCCLXXXVI, CCCXCIII, CDV, 435, 438E, 458, 490, 503, 547, 567, 591, 599, 636, 662, 750.

These laisses include words ending in $-o\ddot{y}$ and $-u\ddot{i}$; as these diphthongs were stressed on the second element they rhyme in $-i$.[†]

1.2913 choisy

1.2915 amy

1.2918 aimsi

1.2921 ou \ddot{y}

1.2926 o \ddot{y}

1.2925 luy, and 1.13161 cellui, are irregular and would not normally rhyme in $-i$ but in $\ddot{y}i$

1.2929 mi < mihi, N.E. form.

The O.F. form of the Past Historic in $-i$ is frequently found at the rhyme. The Middle French form in $-s$ on analogy with the second person singular is found elsewhere in the text.

1.13739 fu \ddot{y} < fugivit

1.13167 engenu \ddot{i}

1.13397 je vous en prie (the older form pri < *preco is also found. Probably the original reading was pri)

1.13401 di, 1st pers. sing. present.

1.13404 je l'octry, variant for octroi from octrier for octroier

1.13383 P. nourri L. nourris, past participle.

1.13716 che \ddot{i} .

1.13728 enva \ddot{y}

1.13730 roncin, seems not to be nasalised, for i nasalises very late. In any case roncin is not a true rhyme, but could be an assonance.

†* Lote p.306

Laises in -in < tonic i free or blocked + nasal.

Laisse numbers: 113, 173, 358, 536.

1.12309 P. frarin L. frasin Ph. fresin.

1.12315 P. traïn L. Rin

1.12304 marbrin

1.12305 pelerin

1.12307 vin

1.12329 la fin

1.12317 lin

1.12324 matin

1.12323 enclin

1.12321 le temps prin

Names ending in -in

1.12312 Alexandrin

~~1.12313~~ Sarrasin

1.12314 Yworin

1.12320 Juppín etc.

Laisses in -ine from tonic i + n + atonic a, -ina, -inia

Laisses numbers: L1, 106, 568, 708.

L1

1.1918 bille is a false rhyme which could be corrected to fine.

1.1934 digne^{1*} < dignus.

1.1945 signe^{1*} < signum

1.1919 L. estrine, Ph. estraine

1.1930 L. couvine Ph. couvaine *Laisse 106.*

1.4021 roÿne obviously trissyllabic. It is worth noting that the poet rhymes roÿne in -inə orɔinə at choice.

1.1923 mine

1.1925 crine

1.1931 termine

1.1933 courtine

1.1936 poitrine

The development is regular.

1* Lote p.319. In learned words gn is pronounced n.
 Signe : racine.
 Marot rhymes assignent : illuminent,
 Chastellain digne : fine.

Laisses in -yr, -ir < tonic i + r, -ire, -ir, palatal + ēre.

Laisses numbers: XXX, 87, 157, 217, 239, 270, 311, 520, 551, 681.

Final r was pronounced in correct speech during the Middle French period.^{1*} This seems to be assured by the fact that the poet has separate laisses in -is (-ys) and -ir.

Laisse XXX consists of rhymes in the infinitive:

- 1.1079 ou^uyr
- 1.1080 retenir
- 1.1081 fu^uyr
- 1.1082 resjou^uir
- 1.1083 bene^uir
- 1.1085 servir

1.1096 le loisir < licēre, palatal + ēre. This is regular in Francien and does not indicate any dialect.

1* Lote p.320, except in words ending in -eur when -eux could be used, and in cases where r replaces z in the 2nd person plural. In popular or negligent speech too the r could be silent.

Laises in -is, -ys, (-iz, -i^x) from tonic i < -isus, -isos, -itus, -itos, -ictus, -ictos, -ivus etc.

Laisse numbers: VIII, XX, XXXVII, XLVI, LII, LXIV, 85, 93, 103, 119, 127, 140, 159, 172, 185, 203, 249, 257, 309, 320, 334, CCCLII, CCCLXXI, CCCXCVI, 420, 428, 433, 444, 453, 481, 539, 554, 584, 592, 623, 660, 666, 669, 691, 704, 737, 746.

- 1.1983 fis < fidus
- 1.1405 vis < vivus
- 1.289 vis < visum, p.p. of vidére.
- 1.297 pys < pëius, (ě + yod)
- 1.266 mys, past participle remodelled on misi.
- 1.1964 pris and
- 1.1420 assis are remodelled on the perfect under the influence of mis.
- 1.1369 ris < risum rhymes with past participles in -itos.
- 1.1368 partis
- 1.1381 servis
- 1.1782 assaillis
- 1.1769 peris
- 1.1764 fenis for finis (both forms are found in O.F.)
- 1.13462 P. benis L. banis.
- 1.2402 Jhesucrist*, usually as in 1.1969 Jhesucris.
- 1.1370 filz sounds [fis], filius > fiz [fits], reduced to fis in the late 12th century, and the l is restored by the 14th century.
- 1.1371 gentilz < gentilis, O.F. gentis, s and z are interchangeable, the l is restored.
- 1.1375 soubtilx, x and s are interchangeable, the l is a learned spelling as above.
- 1.1952 soubtiz
- 1.1400 Juifz, the f is silent, O.F. Juis < Juieus < Judaeus.
- 1.1994 chetifz, f restored, compare with
- 1.12650 chetis, normal O.F.
- 1.1418 prins, a spelling variant for the usual pris as 1.1964. It shows that i + nasal is not yet nasalised, which is normal.
- 1.12179 ce m'est advis = it seems to me, rhymes with
- 1.12180 ilz ont pris leur advis = they have taken their opinion.

1.1415 *escrips*, *p* is a learned spelling.

1.14548^{1*} P. Davis L. David. The final *d* is silent in Middle French.^{2*}

1.12660 *maleis* < *maledictus*.

The development is quite regular. This *laisse* shows *ta* reduced to *s* (cf. above, *-ez*) as we have *partis* < *partitos*, earlier *partiz*, rhyming with *vis* < *visus*, *-os*, *-um*, *-i*, etc.

Il, *ilz* have been reduced to *i*, *iz*, as the frequent use of *qu'i* for *qu'il* indicates. This may be an indication that the text was dictated to the scribe.

1* Not yet edited.

2* Lote p.315.

Laisse in -oy < tonic free e, o + j ' or au + j.

There is only one laisse, 579^{1*}, with this ending, and some of the words are identical with words in the laisses ending in -oye.^{2*}

1.19737 doy (1st person singular present indicative) < debeo.

1.19742 je croy

1.19752 l'amour de moy

1.19757 voy (P-l. voir)

The author evidently uses NE mi and Standard moy alternately for his rhyming needs.

The rest are nouns:

1.19736 octroy

1.19731 la loy

1.19732 conroy

1.19733 le roy

1.19734 ploy

1.19738 annoy

1.19741 foy

1.19744 esbannoy

1.19745 arroy

1.19746 effroy

1.19751 l'aunoy

1.19755 ung plain doy

1.19758 requoy

1.19759 chastoy

Note the form 1.19754 ung poy (usually pou) < paucum and the expression:

1.19743 Dont leur a recordé et comment et de quoy.

1* Not yet edited.

2* Note p.333. During the Middle French period poets could choose verbal forms in -oi, -ois or -oie of the 1st person sing. to suit their rhymes, masculine or feminine, with or without s.

Laises in -oye tonic free e + atonic a
 tonic o + j "
 tonic au + j "

Laisse numbers: XXXIX, 550, 570, 625

Words ending in -oi from all sources rhyme together during the middle French period.^{1*}

Verbal forms in -oye < -eat, -ebat, of the imperfect and conditional:

- l.1454 celeroye
- l.1463 sauroye
- l.1474 n'oseroye
- l.1479 m'en iroye
- l.1484 pourroye

and the present tense 1st and 3rd person sing. of verbs -icare, -izare, -ōdiare, -ēdiare etc.

- l.1456 flamboye
- l.1459 s'apoye
- l.1461 ondoye
- l.1462 envoye
- l.1466 maistroye
- l.1467 octroye
- l.1471 multiploye
- l.1472 fourvoye
- l.1473 desroye
- l.1475 m'ennoye
- l.1480 doye < debeam

and nouns:

- l.1465 joye < gaudia
- l.1464 proye
- l.1458 monnoye

^{1*} Pope § 917: the development of ei > oi > oε > ε was first attested in the 13th century and was finally accepted only late in the 17th.

- 1.1460 courroye < corrígia
1.1457 soye
1.1486 a la voye (< viaⁿ). Compare with
1.1487 que je voye (< videa(m))

Adjectives:

- 1.1455 coye (< qu(i)eta)

Note the possessive:

- 1.1476 L. moye (Ph. myeinne, false rhyme)

Laisse in -ois from tonic free e, \bar{e} , \bar{i} , \bar{o} + j_λ + s ^{and \bar{u}}

These include -oirs, -oiz, -oix^{1*}

Laisse numbers: XIII, 280, CCCL, 529, 610, 665, 740.

1.465 Ph. droit, false rhyme, for L. voir.

1.483 Ph. amy, a false rhyme, scribal error.

1.485 L. mescoit, Ph. memescoit de travers, both faulty.

Several of the rhymes are also found in the -oye and -oy laisses.

1.467 ennois

1.468 loix

1.475 vois

1.486 roys

The most interesting rhyme in this series of -ois [wɛs] endings is:

1.478 mauv~~ais~~ [ɛs] which shows pronunciation of -ois as wɛs.

(Compare the rhyme 1.3144a Ph. par ma foy, in the laisse in -ay²

In Laisse CCCL:

1.12127 sans delois for delais again shows this phenomenon.

1.12123 noirs, the r is silent.^{3*}

1* Lote p.321, final x is silent during the middle French period.

2* Lote p.305, the accentuation of wɛ often brought about the disappearance of the first element of this diphthong which was thus reduced to ɛ. This explains rhymes of oi with ai and e.

3* Pope d396. In later Old and Middle French pre-consonantal r became fricative and was assimilated to the following consonant or effaced. Assimilation was frequent in the groups rs, rl.

Laisses in -oit from tonic free e, -ēbat
 -ȳdet (voit)
 -ēbet (doit)
 -ȳgidum (froit)
 -ȳctum (destroit, benēoit)
 -ȳdem (foi}

Laisses numbers: VI, XXIII, LVI, 143, 152, 203, 245, 277, 310, 326, 443, 465, 504, 522, 555, 569, 624, 678, 722, 756.

There is a series of verbal endings of the 3rd person singular in -oit, in the imperfect, conditional and present tenses.

- 1.183 pensoit
- 1.184 tenoit
- 1.185 tentoyt
- 1.190 aymeroit
- 1.193 seroit
- 1.188 doyt (P.1.3 of devoir)
- 1.201 voyt. (P.1.3. of voir)
- 1.197 Ph. que vous doyt is a false rhyme for L. qu'on vous doit.

There are also nouns and adjectives ending in -oit.

- 1.187 Ph. par ma foy is a false rhyme for L. foy me doit.
- 1.191 Ph. par ta foy L. par vo foy (both manuscripts have a false rhyme or assonance.)
- 1.215 froit
- 1.195 destroit (adjective)
- 1.207 destroit (noun)
- 1.11446 Dieu le benēoit (adjective)

Laisse in -oient, -oyent from tonic free e, -ebant.

Laisse number: CCCLXVII

This is the only laisse in this ending, consisting entirely of 3rd person plural of the imperfect and conditional tenses.

1.12557 receu avoient rhymes with

1.12558 prise avoient. This is unusual, though not unknown, as the past participles are of different verbs.

Laisse in -euse (<-osa) from tonic free \bar{o} which becomes œ before a consonant.

There is only one laisse with this feminine ending, number 430.

l.14465 *espeuse* for *espouse*^{1*} is the only no. , the rest being adjectives:

l.14457 *amoureuse*

l.14458 *angoisseuse*

l.14459 *joyeuse*

1* Lote p.199 notes that hesitation between the old forms -our < -orem and -ous < -osum, and the new forms -eur < -orem and -eus < -osum continued in verse until the 16th century for the sake of the rhyme with amour. *Espeuse* rhyming with *eureuse* is found in Molinet.

Laiesses ending in -on from tonic free ɔ or o + nasal.

-on, -om, -um.

Laiesses numbers: XVII, ^{XXV,}XXXIV, L, LV, 70, 82, 95, 101, 118, 146, 164, 183, 188, 208, 213, 219, 227, 235, 240, 255, 264, 275, 314, CCCXXIII, CCCXXXII, CCCXXXIX (in L., but this laisse ends in -ons in P.) CCCXLIV, CCCLIV, 360, 362, CCCLXXVI, CCCXCI, CDIX, CDXIII, 419, 422, 438D, 448, 450, 456, 464, 468, 477, 500, 506, 514, 533, 548, 560, 565, 573, 577, 583, 604, 615, 618, 628, 631, 634, 654, 664, 672, 679, 694, 696, 702, 709, 725, 727, 735, 753, 764.

-on continues to be pronounced ɔ̃ in Middle French. Final Latin -um, as in *Dominum*^{1*}, also sounds ɔ̃.

1.651 *Theséum*, and

1.890 *Theséun*, are admitted, also

1.13332 P. *Jhesum* L. *Jhesun*.

1.1313 nom < nomen rhymes with 1.1314 nom for non.

The majority of words are nouns and proper names ending in -on, -ion, [iɔ̃n] dissyllabic.

1.11349 *Theséon* (compare 1.651)

1.1311 *Noyron*

1.657 on (pronoun)

During the Middle French period poets kept the old ending in -on for the 1st person plural, although it had already been superseded by -ons, as it was useful for rhyming with nouns in -on without the s.^{2*}

1.907 *veon*, 1st person plural without s.

1.910 *prometon*.

1.11357 P. *comme lisant trouvon*. Ph. *trouvons lisons* (incorrect)

1.13862 *prion*

1* Lote p.313

2* Lote p.333

1.13976 diron

Laisse CCCXXXIX is in -on in L., -ons in P.
except for:

1.11882 P. enffançons L. enfançons, plural.

1.11887 P. and L. avons, both probably a spelling variant
for avon.

1.13882 P. dirons in a laisse ending in -on (number CCCCIIX)

1.1301 ses compagnons, assonance, in a laisse ending in -on.
(number XXXIV)

Laises in -ons from \tilde{O} + nasal + s
 o + nasal + s
 -ŭmus

The final s is pronounced as there are separate laisses ending in -on.

Laisse numbers: XIV, 114, 119, 246, CCCXXXIX, 541, 743

These laisses have 1st person plural ending in -ons, the surviving form:

- 1.489 avons
- 1.492 savons, . .
- 1.493 povons
- 1.494 contons
- 1.498 prions
- 1.499 pardonrons
- 1.507 dirons
- 1.513 disons
- 1.529 combaterons

The nouns and adjectives have the O.F. correct flexional s for the nominative singular, but in 1.519 plus dolent ne fut homs, and 1.520 je suis un petit homs homs has an analogical s.

1.496 le frons

1.521 de petite façons,

These forms are incorrect and should be le front, and façon.

1.508 c'est toute traïsons

1.524 est plus fiers qu'ung lions

1.511 je ne suis qu'ung garçons,

These forms should be nominative singular, but the accompanying article ung is in the oblique case.

The oblique plural with s is also found, as is normal:

1.500 as accomply ces bons

1.502 monstrier les raisons

1.531 Qu'il a par mauvaistié brassé ses traïsons,

1.543 oïrent ses tons

1.526 en estours felons.

1.521 longs - a spelling variant . O.F. lonc.

The old declension system seems to be sporadically observed in these endings.

Laisse CCCXXXIX ends in -ons in the P. version, but in -on in L. Nouns in the nom. sing. and oblique pl. end in s in the old declension system. P. has correct examples. The endings in L. follow the modern system.

1.11884 P. preudons, nom. sing., should be preudon < prod(us) homo. The s of preudons is analogical, cf. also

1.11893 vous estes meschans homs, where the s is again analogical and the case is nom.sing.

1.11885 avec sez nourreçons (obl. pl.)

P. has the modern form of the 1st person plural verbs:

1.11890 baptiser les ferons

1.11898 nourrirons

whereas L. has the forms in -on to suit the rest of the laisse (-on in L.):

1.11890 baptiseron

1.11898 nourriron

1.11898a trois Regniers aron.

Laissez in -our from tonic free o in -ōrem
 -ūrnum (jour, sejour)
 -ūrrim (tour)

Laissez numbers: 105, 130, 322, 416, 462, 705, 712, 751, 758.

- l.11302 sans faire long sermon, a false rhyme for L. sejour.
- l.11303 vallour
- l.11304 l'onnour
- l.11305 emperour
- l.11306 estour
- l.11307 traïtour
- l.11308 doulour
- l.11309 jour
- l.11310 boisēour
- l.11311 sauvēour
- l.11312 France la maiour
- l.11313 Baudour
- l.11315 creatour
- l.11317 fierour
- l.11319 p. plousour^{1*} L. plusiour
- l.11321 tenebrour
- l.11322 seignour
- l.11324 tour
- l.11327 folour
- l.11329 amour
- l.11330 piour
- l.11330c L. labour

These types of endings originating from the Latin -orem had already become -eur in Middle French. Poets used the archaic form in order to rhyme with words like amour, jour, tour.^{2*} The normal spellings also exist in the text. (The opposite phenomenon, the use of eu for ou, has already been mentioned: l.14465 espeuse, in the laisse ending in -euse.)

1* Pope § 1322 XVIII, an Eastern form. However the poet uses the permitted licence of changing an ending for the sake of the rhyme.

2* Lote p.327.

Laisse in -os from au > ɔ > o, and ɔ blocked + s.

There is only one laisse, number 229
(P. and Ph. only, L. has a lacuna) ^{here}
The o in -os endings is closed.^{1*}

- 1.8031 enclos
1.8032 los
1.8033 galos
1.8034 gros^{2*}
1.8035 P. glaive los, Ph. gavelos (= javelots) which is
evidently the correct reading.
1.8036 qui pou estoit devos, Ph. devost.
1.8038 les cops, Ph. coups.^{3*}
1.8040 tantost^{4*}
1.8042 mols, the l was silent.^{3*}
1.8043 François et Escos
1.8044 sos.

1* Lote p.303

2* Pope § 590 (3)

3* Lote p.304 During the middle French period there was
hesitation between the spelling o and ou. Lote p.314:
The p was silent in coups which is also written cos.
Pope § 391 (2) In a widespread region including the N.E...
pre-consonantal l was effaced after ɔ. - cop, (coup < colaphum)
los.

4* Pope § 580 O.F. ɔ < Latin ɔ blocked, closed to o in words
which had become free and long owing to the effacement of
pre-consonantal or final s or z.

Laisses in -us from tonic free u + s.

Reduction of triphthong from tonic free \ddot{o} after palatal.

-utus, -utos, -uces, -ullus, etc.

Laisses numbers: IV, XXVI, XXXV, LIV, LXVIII, 92, 149, 169, 193, 222 (in P. only) 288, 325, CCCLV, CCCXCII, 439, 658.

These laisses have rhymes with the old flexional s for the nominative singular and oblique plural.

The final s is still pronounced as there are separate laisses ending in -u.

Laisse IV (Ph.)

1.120 qu'i n'est ne conte ne ducs < dūces^{1*}

1.122 qu'il est ainsi bossus.

1.123 contre lui n'alast nulz^{1*}

1.124 Car il est de grant cens et de bien pourveūx.

1.126 fut roy esleūz < *exlegūtos, esleūs in Francien replacing esliz < *exlectos. Note that the noun within the line lacks the flexional s of the nom. sing. whereas the rhyme word preserves it. This seems to be a frequent practice. Evidently the author knew the declension rules but used them only as a rhyming device.

1.128 Il estoit Alemant et chevalier cremeūz, the same applies to the interior of the line as for 1.126.

1.129 estoit bien ces drus.

1.119 Qui en bonté mectoit son cens et ces argus (obl. pl.)

1.133 quant ouyt ces argus (obl. pl.) rhymes with

1.130 sus.

1* Lote p. 314. The d in nudz, c in ducs and l in nulz are restorations.

Laisse XXVI (L.)

1.922 le faulx Fernagus

1.932 est si bel devenus

1.937 Au felon traÿtour qui ces fais a esmeüz

Laisse XXXV (L.)

1.1328 L'omme qui pense a mal est en la fin pendus

1.2570 beaux jeux, (obl. pl.) compare spelling with

1.2572 c'estoit leur jus < jocus.

Laisse CCCLV (P. and L.)

1.12230 ce n'est mie beau jus (the adjective lacks the s of
the nom. sing., the rhyme preserves it.) jus < *jusum < deorsum
is influenced by su(r)sum > sus.

1.12227 nudz^{1*} *but*

1.1330 nus < nudus.

1.2078 Turcs, the c is silent.

1* See note on previous page.

Laisses in -u < -utum, -uti, -utem, -udum, ucum.

Laisses numbers: CCCLXXII, 484, 649.

These laisses have the old form of the nominative plural without s.

- 1.12670 furent bien percéu. (L. ~~apercéux~~)
 1.12671 qui y estoient venu.
 1.12672 ces trois la sont perdu.
 1.12664 le enffant royal ont le géant vëu.
 1.12667 s'en avoit pris argu.
 1.12669 en sa main avoit le riche branc nu.
 1.12678 Si avant a mis Renechon le branc nu.
 1.12674 ot le cuer irascu.
 1.12679 monstra belle vertu.
 1.12665 séu.

Versification

-a,	72	laisses
-aige,-age,	5	laisses
-ain,	1	laisse
-aine, -eine, -eigne,	1	laisse
-aire, -ere,	1	laisse
-al, -ail,	2	laisses
-ans, -ens, -amps,	12	laisses
-ant, -ent, (-ans, -anc)	143	laisses
-ance, -ante, -emte,	5	laisses
-as, -az, -aps,	5	laisses
-aux, -aulx, -iaulx,	1	laisse
-ay,	8	laisses
-é, (-ié),	29	laisses
-ee,	51	laisses
-er,-ier,	112	laisses
-iere,	1	laisse
-és, -ez,	38	laisses
-euse,	1	laisse
-y, -i, (-uy, -oy, -ui),	26	laisses
-ie, -ye,	59	laisses
-ies, -iefz, (-ez), -yes,	1	laisse
-in ,	4	laisses
-oÿne, -ine, -igne,	4	laisses
-yr, -ir ,	10	laisses
-is, -ilz, -ys, -ips, -iz, -ifz, -ist,	42	laisses
-oy ,	1	laisse
-ois, -oir, -oiz, -oix,	7	laisses
-oit,-oyt, (-oy),	20	laisses
-oye ,	4	laisses
-oient, -oyent ,	1	laisse
-on, -lon, -eun, -om,	73	laisses
-ons, -oms, -ongs, (-ont),	7	laisses
-our,	9	laisses
-os ,	1	laisse
-u ,	3	laisses
-us, -uz, -ucz, -ulz,	16	laisses .

B. MORPHOLOGY.

The language of *Thesús de Cologne* will be studied in the following order:

1. Nouns
2. Adjectives
3. Articles
4. Pronouns.
5. Demonstratives, personal, possessive, indefinite
6. Verbs.

The examples are taken from the manuscript upon which the text is based unless otherwise stated. See p. 567.

1. Nouns

The author seems to use nominatives mainly as a rhyming convenience. He knows the declension system and only uses it to suit his purpose. Consequently the old declension system survives side by side with modern forms.

The old system:

<u>nom. sing.</u>	1.120	L. contes	l*
	1.496	L. le frons	
	1.511	L. ung garçons,	2* but note that the accompanying article is in the oblique case.
	1.516	L. ly oppinions	
	1.587	L. ly enfes	
	1.2947	L. homs ^{3*} estoit	Ph. homme
	1.3128	P. ly perlers	
	1.11969	li rois	l

Examples of modern form:

nom. sing.	1.87	Ph. l'enfant
	1.120	Ph. conte
	1.130	Ph. fole amour
	1.486	L. le bon roy
	1.3181	P. leal amy
	1.11969	L. le roy

1* The normal old nominative was *caens*, this must be an analogical form.

2* The O.F. nominative was *garz*, *gars*, this must be an analogical form.

3* O.F. *hom*, *om*, *on*. *s* is analogical, common since the C13

Old form without s:

nom. plural

- 1.2879 couroient chevalier
 1.2881 chambellain et queux, meschines et boutelier.
 1.11929 li mur sont plennier.
 1.12867 Ce sont li charbonnier
 (but L. modern les charbonniers.)

The modern form is found sometimes in the following or the same line.

- 1.2880 Dames et varletz, sergens et escuiers
 1.12896a L. ly servant
 1.12051 P. estoient li enfant.

Old form with s:

- Oblique plural 1.136 telz salus
 1.500 ces bons
 1.505 telz raisons

but also without s:

- 1.12002 tous li quienchon.

The old use of the oblique sing. without s cannot be distinguished from modern usage; there is however a group of imparisyllabic words with a different form in the oblique case.

- nom. sing. 1.478 lierre
 1.788 lierres
 1.753 Ph. tr[a]l'stre
 1.755 traître maudis
 1.2227 sire, franc demoisel
 1.2760 li ber
 1.3164 ly gloux

- Oblique sing. 1.936 Au felon traytour
 (Oblique for nom: 1.753 L. Moult volentiers s'en fut le traïtour fouys.)

- 1.2910 glouton pautonnier
 1.11655 Et de vostre mari Lambert le mal felon
 1.1907 le baron

(Nom. for oblique: 1.426 C'est du ber Theséus

- 1.3146 le ber Theséus)
 1.13841 Le maieur a gecté delés son champion.

Nom. plural 1.847 ly baron
 (A mixture of old 1.2106 seigneurs baron
 and new: 1.1305 saiges baron.
 Modern usage: 1.2543 Seigneurs barons.)
 1.12849 li vaillant compaignon
 1.2879 Par la sale luytant courroient chevalie
 followed by modern usage in
 1.2880 Dames et varletz, sergens et escuiers.

Oblique plural is indistinguishable from modern usage, but
 we have: 1.1228 avec ses compaignon
 1.2527 Dit a ses compaignon
 1.526 en estours felons

Feminine nouns

These had 2 forms only, as the modern form:

nom. sing: chose
 oblique sing:
 nom. plural choses
 oblique plural

Our text sometimes adds an 's' analogical with the masculine
nom. sing:

1.491 la facons
 1.508 toute fraisons

oblique sing. 1.132 Que d'amours (f. in O.F.) la requist.
 but correct 1.142 Qui s'amour lui alloit tellement
 requerant.
 1.2036 Venir bonne amours demander (incorrect
 1.2050 Or prie a bonne amour (correct)

There are remodelled forms which have an analogical s in the nom., such as homs for hom.

<u>nom. sing.</u>	1.139	ung homs
	1.1580	Ph. Unques homs
	1.2305	Oncques homs ne parla
	1.3133	si maulx homs
	1.3199	P. Ly homs, but L. l'homme
	1.11893	Vous estes mechans homs
	1.12072	Le preudons estoit vieulx
<u>oblique sing.</u>	1.1582	Ne la veult a nul homme donner

Adjectives

As for nouns, the two-case system of O.F. survives beside the modern forms.

Examples of adjectives with the flexional -s in the nominative singular and oblique plural:

<u>nom. sing.</u>	1.13933	<u>chiers</u> peres. The noun has an analogical
	1.1995	<u>nulz</u> amans ne <u>povres</u> ne <u>mendis</u> . ^{s.}
	1.1960	Thesés qui tant estoit <u>hardis</u>
	1.1971	Adonc sera vostre corps de coucher moult <u>hastis</u> .

Examples of modern forms:

l. 2053	Ainsi se deuisot le <u>vailant</u> Thesés.
1.2116	<u>Dolent</u> fut Thesés
1.2140	Thesés le <u>gentil</u>

Oblique singular should not have an s in O.F.

	1.2155	par <u>droit</u> engenment.
	1.1973	Mais je ne scay <u>nul</u> homme qui tant soit <u>poëstis</u>
	1.2121	que je fy <u>povre</u> exploit.
	1.2197	qui ot <u>bel</u> le viaire
	1.2694	Qu'il ot <u>certain</u> conseil
note:	1.12034	La roine <u>gentilx</u> * ^o osta on hors de la.

* Here gentilx (gentiers) is nom. for oblique, the oblique would normally be gentil

Nom. plural in O.F. has no s.

- 1.12717 L. les freres germains se furent adoubé
 1.12718 L. monté
 1.12721 Les gentilz damoiseaux moult bien s'i sont porté
 1.11906 Et qu'ilz soyent tresbien nourri et eslevé
 1.11913 Les enfans porteray ou ilz seront trouvé
 1.12849 "Constantinople!" crient li vallant compaignon.
 1.2857 La se sont avalé
 1.12115 font li aucun amant souvent autre mestier

We find the modern form with s:

- 1.12717 P. les freres germains se furent adoubés.^{1*}
 1.12718 Venus sont aux chevaulx et si se sont montés
 1.1305 saiges baron
 1.2861 En la nef sont entrés

Oblique plural has an s in O.F. and is thus undistinguishable from the modern form.

- 1.11896 Qui nous avés icy telz louviaux aporté
 1.2069 Souviegne vous de Dieu et de ses grans vertus
 1.2575 La sont en leurs solas et leur grans vertus

Analogical form

Nom. sing.

- 1.11341 L. Vecy grande pitié
 1.11823 Visés se nulle beste onc en vous habita.

Oblique sing.

- 1.2685 la plus grande parçon
 1.11848 Une telle pitié lui va au ceur lancier
 1.11822 Car oncques de telle oeuvre homme ne se mesla
 1.11992 Et la roine estoit en telle marrison
 1.6058 Ph. Au plus beau chevalier
 1.1161 P. Par beau parler
 1.2128 Mais je n'y ay trouvé chose nulle qui soit.

1* Foulet § 115: Le participe passé construit avec être est un attribut, et comme tel se met au cas sujet; il prendra donc une s au singulier et n'aura pas de s au pluriel.

Etymological formNom. sing.

- 1.11341 P. Vecy grant pitié
 1.11772 ... une cité moult grant
 1. 1040 Et Theséus le bel (oblique for nom.)
 1.1868 Car le jouel est bel

1.11934 Quel hoir y a?

Oblique sing.

- 1.11346 Je la feray mourir a grant destruction
 1.12074 de grant seignourie
 1.11967 S'il veoit sa moullier tel chose apporter
 1.11775 ... par quel couvenant
 1.6058 Au plus bél chevalier
 1.1161 L. Par bel parler
 1.11946 C'est chose c'on ne doit a nul homme noncier
 1.11658 ... je n'ay nul mari si vous non.

Nom. plural

- 1.11892 Et quant ilz seront grans
 1.2409 Et les yeux de ma dame biaux et traictis
 1.2410 Et sa douce beaulte que Nature y a mys
 1.2411 Mæ donnoit hardement contre mes enemis.

Oblique plural

- 1.16 ... sans avoir nulz enfans
 1.11886 Adonc lui a dist sans nulles arrestisons
 1.2448 S'orrés merveilles grans (f)
 1.11896 Qui nous avés icy telz louviaulx apporté
 1.11887 ... trois beaulx enfans avons.
 † 1989 beaux dis.

These forms are not guaranteed by the rhyme, consequently
 may be due to the scribe.

Comparatives.

Old synthetic comparatives sometimes survive:

- 1.2837 Rome la maiour.
1.6058 Au plus bon chevalier

Comparative adverbs

- 1.1981 Vous en vouldriez pis
1.2123 Trop mieulx le priseoye se voler se pavoit.

The article1. The definite article

Old and new forms exist side by side.

Nom. sing., li.

- 1.2760 l'empereur li ber.
1.11969 P. Dame ce dist li rois, but L. le roy.

Feminine as modern:

- 1.2762 La pucelle.

Nom. plural

- 1.12801 P. Li trois demoisel vont
but L. Les trois damoiseaux vont

In the N.E. and N. dialects the fem. sing. oblique la was reduced to le, and because of the confusion with the masculine form, the nom. la was often replaced by li. Note:
1.6079 P. La diable. Nom. fem. for masc.

2. The indefinite article

unes

The fem. nom. plur. was substituted by analogy with the oblique.

- masc. nom. sing. 1.638 Ly ungs louoit Jhesus
but 1.11761 Pour ce est vrais ungs parlens.
masc. oblique sing. 1.6062 Vous amastes jadis ungs moult bel
chevalier.

masc. nom. pluralmasc. oblique plural

Fem. oblique sing. as modern French:

1.12525 Avoit une forest

Fem. oblique sing. 1.2174 En une telle chambre.Fem. nom. plur. 1.2480 Escrip^urez unes lettres et soient
de vous seelez.

(but 1.2483 Ph. Lors escripsit la lectre.)

1.1384 Ph. d'un^es cyvolles

but L. d'une citolle.

Personal Pronouns

1st pers. sing.

	stressed	unstressed	plural
Nom.	je	je, j'	nous
Oblique	moi, mi ^{1*}	me, m'	
Reflexive	soi	se	

2nd pers. stressed

	stressed	unstressed	
Nom.	tu	tu	vous, vos
Oblique	toi	te	

3rd pers. sing.

	stressed	unstressed	
Nom.		masc. fem.	
	il ^x	il elle	
oblique	lui ^{2*} Fem. li	le, l' la ^{3*} le l'	
Dative		li, lui, li (lui)	

Plural

Nom.		il elles
Acc.	aus, euls	les
Dative		lor, leur

mi

 Oblique N.E. form/for moi:
1.6207 mais a ce que je voy vous l'amez mieulx que mi.1.6446 Pour Dieux, beaulx doulx seigneurs, veilliez estre pour my.

x See p 202, Pope § 841, - 842.

1* N.E. mi < mihi.

2* Pope § 840. In M.F. lui was often reduced to li and consequently the masc. and fem. forms were confused. In M.F. the stressed fem. acc. li was replaced by el^e formed on eles, and li fell into disuse.

3* La reduced to le in N.E.

Oblique pronouns

- 1.2757 Et quant Flore le vit.
 1.12031 et c'on la banira.
 1.11890 baptiser les ferons.

Dative ly for lui:

- 1.2742 Que je n'ay nulle fille que ly doye donner.
 1.2758 En sa chambre errament l'aigle ly va monstrer.
 1.3020 On ly lya les mains.

Lui for li:

- 1.2230 Et l'empereur son pere devant lui encontra.

The use of lui for O.F. fem. atonic li is presumably an analogical extension of the masculine:

- 1.12113 qu'il ne lui convenist accoler et baiser
 'that it was necessary for him to embrace and kiss.'

Cf. 1.12039 aller me couvenra

- 1.6013 Je parleray (P.) a luy
 (L.) a elle.

- 1.12120 Dollente fut la dame et moult lui ennuya.
 Quatre ans fut en prison ou le mal endura,
 Et le roy Gadiffer ou païs ne rentra.

The oblique la is omitted as understood, as in usual in O.F.:

- 1.1548 Et se vous - lui donnez je vous acertiffie
 = If you give her to him.

The oblique le is also omitted:

- 1.11126 Gadifer - lui trencha a l'espee fourbie

Pope § 841

Il singular and plural:

In pre-consonantal position the l of il was effaced in the later 12th century and in consequence qu'il and qui, s'il and s'i became homophonous in this position and were often confused.

Pope § 842

Ilz nom. plural:

In the 14th century when the accusative plural of substantives was being generalised, the nom. pl. il began to be written ilz (≠ filz).

qu'i for qu'il pl:

1.12913 A gentil charbonnier, qu'i se sont bien prouvé!

qu'i for qu'il sing:

1.12956e Qui verront a honneur ains qu'i soit brief temps.

il nom. plural:

1.1707 Ph. Et il lui sont allez ysnellement le pas

The modern form is found at the same time as the O.F. form:

1.1707 L. Et ilz ont respondu

1.366 Ilz dient l'un a l'autre.

The pronoun is sometimes *absent*, and at other times expressed according to Modern French usage. The pronoun can be omitted in negative sentences with frequently used verbs such as avoir, estre, povoir, voloir, devoir, laissier, estovoir, cuidier, savoir, listed by Foulet § 472

Je is omitted:

1.45 Ainsi disoit la royne comme - vous voix disant.

1.65 Or - voy que le parler que - fiz au fenestrage.

1.370 Pour ce - ayme mieulx morir

Tu is omitted:

1.338 Que le roy ne dit point que - soye son enfant

1.339 Aincois - es du nain c'on nomme Cornicant.

Je and tu are expressed:

1.368 se j'aloie eschapant.

1.369 Je feroye.

1.290 tu es ung ennemis.

1.333 Je croy que tu me vas d'un faux tour jouant.

1.336 Tu dis voir, tu as si lait semblant.

nous is omitted:

1.492 mais mie - ne savons.

1.493 trouver - ne la povons.

1.494 A ycelle parolle que cy - vous contons.

Vous is omitted:

1.575 Or voy que - me voulez laidement ravalier.

1.11281 Car pour l'amour de l'aigle que - me feistes ja.

Nous and vous are expressed in:

- 1.532 nous vous le requérons.
 1.511 Vous estes mau mèu.
 1.581 dont vous m'ouez parler.

Il, elle, ilz are omitted:

- 1.21 Et - faisoient illec ung privé parlement.
 1.22 Sy - advinct
 1.27 Quant la royne le vyt, si - en ryt durement.
 1.11279 Onques puis ne m'avint bien, ne mais - ne fera.

Il, elle, ilz are expressed:

- 1.59 Quant elle en delivra ot mainte dame saige.
 1.746 Il ne se tenist pas pour l'avoir de Paris.
 1.740 Ilz l'ont levé en l'air.

In Middle French there was a tendency to employ subject pronouns, and this does happen frequently in this text; perhaps the author followed the necessities of the metre.

Demonstratives Pronouns and adjectives

O.F. cil < icil < ecce ille, cist^{1*} < icest < ecce iste sometimes survive and are used as oblique cases, which is common in M.F.

Nom. sing.

- 1.1460 Et cil qui la servoit
 1.11839 ...mais cil qui plus en a

(Acc. for nom.)

- 1.25 Mais cest enfant estoit d'ung tel estorement.)

Note the compensation for the weakening of ceste by the use of

- 1.11959 Dont vient ceste oeuvre cy... cy:

1* Pope δ N. XXVI Cis under the influence of the 1st declension masc., flexional 's was added to the nom. sing., first of cist, and then of cil. Cest is reduced to ce, this form is found in this text.

Oblique

- 1.74 Au roy s'en sont allez pour compter cest oultrage.
 1.1953 Le maistre par qui fu cest aigle fournis.
 1.1980 Dieu me vueille tenir en cest estat toudis.
 1.1523 Tost seroit de par vous ceste chose accordé (Ph. celle)
 1.1919 de ceste estrime
 1.11145 Dame je vous commant que ceste convertie
 1.11991 Seigneurs a icest an et a iceste saison
 1.3138 Et de cestui peril gecter vous voudray

Nom. plural

- 1.1280 Cil de Constantinoble.

Oblique plural

- 1.2017 Ces douces mamelectes a veü soulever.
 1.11809 Ces enffans en ung bois porter

Nom.

- 1.1919 Et celle qui estoit lie^{i*} de ceste estrime.
 1.2145 En celle nuit
 1.11862 Prinrent a rire et celle (L. elle) a lermoier

Oblique

- 1.55 Puis advainct en celui an...
 1.1881 mais par celui Seigneur qui Longis fit pardon
 1.95 Mais la dame ne pot celle chose oublier.
 Note the weakening of celle to an indeterminate demonstrative
 which requires cy to define its function, in
 1.2498 Et celle lectre cy qu'elle m'a cy baillé.
 1.13359 A cellui en donna ung si grant horion
 1.6046 Je voullroie qu'il fust en icelle partie
 L. yceste
 1.11355 en icelle saison
 1.11796 a icelle journee.
 1.11868 Celle part est allez.
 1.2843 Encontre les Gregois celle gent mal senee.

i* N.E lie fr liee.

Possessive Pronouns and Adjectives

1st person	masc.	fem.
Nom. sing.	miens	moie, mienne
Oblique sing.	mien	moie, mienne
Nom. plural	(mi) miens	moies, miennes
Oblique plur.	miens	moies, miennes
2nd person		
Nom. sing.	tiens	tienne
Oblique sing.	tien	tienne
Nom. plural	tien	
Oblique plur.	tiens	
3rd person		
Nom. sing.	siens	(sive) sienne
Oblique sing.	sien	soie
Nom. plural	sien	
Oblique plur.	siens	

The masculine form developed from meus > mien; the nom. sing. was remodelled on the oblique.

The 3rd person siens, sien is remodelled after the 1st person. Fem. moie < *mea, mienne is analogical after the 1st person masculine.

Unstressed

1st person	masc.	fem.
Nom. sing.	mes	ma, mom
Oblique sing.	mon	ma, mom (fem + vowel)
Nom. plural	mi	mes
Oblique plur.	mes	mes

2nd person and 3rd person

Nom. sing.	tes, ses	ta, sa
Oblique sing.	ton, son	ta, sa
Nom. plural	ti, si	tes, ses
Oblique plur.	tes, ses	tes, ses

The second and third persons were remodelled on the first person.

Stressed and unstressed

	masc.	fem.
Nom. sing.	nostre	nostre
Oblique sing.	nostre	nostre
Nom. plural	nostre	nostre, noz
Oblique plural	nostres, noz	nostre, noz

Similarly vostre.

The N.E. forms occur occasionally:

Nom. sing.	nos, vos	no, vo
Oblique sing.	no, vo,	no, vo
Nom. plural	no, vo	nos, vos
Oblique plural	nos, vos	nos, vos

leur < illorum was indeclinable, but in the 14th century the plural was frequently indicated by a flexional s.

l.2939 Comment leurs grans revaux et leur joye failly.

1st person sing.

Strong forms

masc. oblique ^{sing:}

l.2525 par le mien essient.

l.1650 Trestout le mien secret.

This may be replaced by a possessive expression with de and the strong personal pronoun:

l.180 Mais le cuer de moy d'autre chose est dolent.

Fem. nominative: ^{sing.}

l.1476 Las! Elle ne scet point l'actente qui est moye.

note the analogical form Ph. ...qui est myeinne.

Fem. oblique: ^{sing:}

l.11141a L. en la moye partie.

weak forms

Masc. nom. ^{sing:}

l.11891 A tous ceç trois enfans sera donnés mes nîms.

l.1760 L. si serés mes amis (Ph. mon amy),

l.3129 P. Ou d'un bon brant d'acier seroit mes chiefz coppés.

Fem. nom. ^{sing.} l.300 La Senne chamberere. (L. mon ch ef.)
Masc. oblique ^{sing:}

l.2929 Jamais en mon vivant il n'ara paix a mi.

Fem. oblique sing.

L.6059 P. Et qui pour m'amour a eu peine et souffrance.

L. and Ph. mon amour^{1*}

Nom. pl. N.E. form

L.2915 qui seront my amy?

1st person plural

Fem. nom. sing. (N.E. form)

l.1771 Et la royne no dame.

2nd person sing.

strong forms

Oblique sing.

l.1142 Et du tiens departir

~~Nominative plural:~~

l.13967 Or me dis des enffans se il sont tiens ou non.

Weak forms

Nom plural:

l.13926 Roy se sont ty enffant.

l.13929 Voir ce sont ti fil.

2nd person plural

Weak forms

Nom. sing. N.E. form:

l.2840 Se vo pere le roy (note pere without s)

l.11961 vo moulier

Oblique sing. N.E. form:

l.11963 Que moult feres vo nom abaissier et blasmer.

l.12858 Puisque je vous voy cy a vo salvacion.

l.11381 reverray vo facon.

l.11146 en vo compaignie.

Oblique plural:

l.1164 Voz amis vous courcez

l.3116 A ce cop a son corps de vo sens si ouvrez

1* Ewert p.99: O.F. m', t', s', gave way to mon, ton, son, in Middle French.

3rd person sing.Strong forms:

Oblique sing.

1.1613 Ne verra le sien corps de nul bien exploiter.

Oblique plural.

1.3193 Qui le ber Theseús et les siens enmena .weak forms:

Oblique sing.

1.11980 Rencontre de Jhesus qui nous fist a s'ymage.1.648 s'oppinionFem. sing. sa + vowel is frequently found in s'amours (1.142 etc)1.2617 Et a dit a s'amiecf. 1.2820 son amie privée~~Nominative~~ plural (N.E. form)1.11994 o lui si baron1.6076 De la chambre est issus o lui si chevalierPh. ces (for ses) chevaliers,

Oblique plural

1.1228 Avec ses compaignon en la cité entra.The relative pronounNom. qui1.1327 Homs qui pense a honneurOblique que1.1269 "Sire," ce dit l'orfevre, "foy que doy Saint Vincent"1.1323 "Seigneurs," ce dit l'enfant qu'on nomme Theseús.Dative qui, cui1.11939 P. Atant vint Clodas cui Dieu doint encombrer.L. quiGenitive cui1.12541 Enssement dist Regnier cui ame soit sainctié.

Indefinite pronouns and adjectivesAutre < alterum

	masc.	fem.
Nom. sing.	autres	autre
oblique sing.	autre, autrui	autre
Nom. plural	autres	autres
Oblique pl.	autres	autres

O.F. autrui and nului were formed on celui^{1*}

Nul < nullum, Nus < nullus

	masc.	fem.
Nom. sing.	nus, nulz ^{2*} (the form in our text)	nulle
Oblique sing.	nul, nullui	nulle
Nom. plural	nul	nulles
Oblique pl.	nus	nulles

Autel < alium + talemautretele < alterum + talemauquant < aliquantumAutre

Nom. sing. l. 13659 *Et li autre disoit: "Ce seroit grant pités"*

Oblique sing.

l. 12140 Qu'autrui enffens nourrit

l. 12115 ront li aucun amant souvent autre mestier.

Nom. plural l. 12816 } *Or furent delivreés li nobile baron ----*
l. 12820 } *Et li autre enssement*

Oblique plural

l. 12807 Et les autres prisons n'y volrent laissier.

Auquant

Nom. plural

l. 13306 li auquant < aliquanti

1* Pope § 870

2* Nyrop II 288.1. the final consonant of the singular often became generalised: nus became nulz.

Compounds of relautel < alium + talem

1.3021 autel usage

Ytel A parasitic i precedes tel due to analogy with iceste,
icelle.

1.3022 ytel estage.

Tout < *tottum < totum

	masc.	fem.
Nom. sing.	tout (toz)	toute
Oblique sing.	tout	toute
nom. plural	tout	toutes
Oblique pl.	tous	toutes

The compound trestout is found frequently in this text.

1.2778 Ay trestout accomply mon cuer.

1.3144 Que de vous cuidera avoir trestout son glay.

1.3183 On m'a trestout dit.

Nom. sing. masc.: -

Nom. sing. fem.

1.2939 Ph. Comment toute leur joye et leur soulas faillit.

1.11777 Demoura toute enceinte

Oblique sing. masc.

1.2934 Car par celui Seigneur qui tout a estably

Oblique sing. fem.

1.11784 Si alloit toute nuit et toute jour visant
(toute jour ≠ toute nuit)

Oblique plural (used for nominative)

1.2957 Qui s'en yront tous ceulx

1.2979 Tous furent adonc prins

Ph. trestous.

Note the adverbial use in:

1.11790 ot une du tout a son command.

Nul

Nom. sing.

1.2068. Dient les chamberieres: "Dame, ce n'est nulz."

1.2084 si ne le sara nulz.

1.6048 Nulz homs ne vous en peult...

Oblique sing.

1.2794 N'en royaume nul c'onq puisse deviser.

1.153 Qui l'aymoit et prisoit plus que nul homme vivant.

1.2119 Se il trouvoit nulluy, en l'eure l'occiroit.

1.11843 Et se ne voit nulluy venir ne chevaucer

1.2128 mais je n'y ay trouvé chose nulle qui soit.

Oblique for nominative:

1.113 Ph. Nul n'est parfait que dieu.

Oblique plural —

There were certain new formations in O.F.:

Aucun < aliquem + unumnesun < ne ipse + unumchascun < quisque + unum contaminated by cata + unummaint < magnum + tantum or Germanic *manig + tantum

These are found either according to O.F. or modern usage.

Nom. sing. without s:

1.12823 Et ot chascun cheval a sa devision

1.13702 que chascun l'entendi

Oblique sing.

1.2292 Homme nesun vivant

1.2848 En nesune journee

1.11140 Et que vous me faciés aucune courtoisie

1.11782 par aucun couvenant

1.1279 Ne prise nesun

1.12808 Et chascun ont livré ung aufferant coursier

1.11792 Et lui avoit donné maint jouel souffisant

1.11119 Firent faire a ce temps mainte belle abbaie

Nom. plural

1.2446 Mains roys et mains seigneurs...

The Verb

1. Infinitive
2. Present Indicative
3. Present Subjunctive
4. Imperfect Subjunctive
5. Imperative
6. Present Participle
7. Imperfect Indicative
8. Future and Conditional
9. Past Definite, *Weak Perfects, Strong Perfects*
10. Past Participles

1. The Infinitive

I. The conjugation in -er < C.L. -are.

Verbs derive from Latin verbs in -are and Germanic verbs in -an which became -er in the pre-literary period

1. 1109 danser < Germanic dansan or *dintjan.
 1.79 laisser < laxare
 1.1596 menger < manducare
 1.915 aidier < adjutare
 1.6068 cuidier < *cugitare
 1.83 baptiser < baptizare
 1.1610 essaulcer < *exaltiare
 1.1826 exploicter < explicitare

II. Verbs in -ir from Latin -ire and Germanic -jan (-ēre - ěre passed to -ire in V.L.)

- 1.2360 Haïr < *hatjan
 1.6048 garir < *warjan
 1.2797 guerpier < *werpan
 1.316 nourrir < nutrire
 1.1079 ouïr < audire

Verbs formed on nouns or adjectives:

- 1.1093 apovrir
 1.1105 reverdir

In the 14th century a few verbs existed side by side in different conjugations:

- l.2367 querre *ℓ. 1166 querir*
 l.11763 acquerre
 l.13267 requérir
 l.1168 secourre
 l.11857 secourir

III. Verbs in -oir < ēre

- l.912 ardoir < ardere
 l.1402 s'oir < sedere
 l.1402 avoir < habere
 l.12019c percevoir < perçoivre < percipere
 l.12079 recepvoir < recevoir, reçoivre < recipere *O**

These forms are influenced by doit : devoir, replacing perceivre etc.

- l.1254 veoir^{1*} < videre

IV. verbs in -re < ēre. Unstressed -re

- l.919 batre < battēre < battuēre
 l.821 croire < credēre
 l.1857 boire; l.1596 boyere < boivre^{2*} < bevre < bibere
 l.2215 taire changed conjugation from taisir < tacēre, perhaps under the influence of fais : faire.

2. Present Indicative

1st person sing.

The etymological and analogical forms exist side by side in this text. The first person sing of 1st conjugation verbs in -er was remodelled with a final e. This was partly due to the influence of verbs like entre, and also the influence of the 2nd and 3rd persons sing. ending in weak -es, -e.

1* Asseoir and v'oir

Pope *ℓ* 243: the countertonic *ə* in hiatus began to be effaced in the 13th century. In this text countertonic *ə* disappears or is retained to suit the metre.

2* Pope *ℓ* 936: The normal development of the forms escrire and boire arose perhaps under the influence of lire and croire.

*O** It is worth noting that in this text -çoivre has been replaced by -cevoir in the -cipere verbs.

Etymological forms

1.1135	je pry
1.2919	afy (rhyme)
1.2278	je cry
1.13543	je lo
1.13153	vous affi (rhyme)
1.13381	regraci (rhyme)
1.11145	je vous u ommant
1.1568	comment
1.2343	creant (rhyme)
1.2349	encouvenant (rhyme)
1.6056	je m'esmerveil

Analogical forms

1.2421	Ph. je vous en prie (rhyme)
1.920	Ph. je me fie
1.1748	Ayme
1.11147	je l'octrie (rhyme)
1.1563	je vous affye (rhyme)
1.1548	je vous acertiffie (rhyme)
1.2175	je l'acorde
1.2519	je me doubte
1.3042	je vous en regracie.

forms of the 1st person sing. in verbs with infinitive in

-ir

-oir

-re

These sometimes have the etymological form without final s:

1.29	voi < vei < video
1.31	je croy
1.957	doi < dei < *deio < debeo
1.636	je vous tien a filz
1.11986g	je vien
1.12594d	je revien
1.2672	je le dy
1.6068	P. je vous di. but L. je vous dis.

- 1.884 perçoy
 1.276 Le vous suy venu dire
 1.2671 suy entré
 1.2710 Bien m'y voy acordant. (aller)
 1.2668 je scay < sapio
 1.3056 Et je vous les octroy.

The same verbs sometimes have an analogical s. This appeared as early as the 12th century but did not become general till the 17th.

- 1.166 Je m'en voix dormant
 1.1295 vois
 1.2165 se je meurs for muir < morio
 1.2301 et si ainsi ne le foiz, for faz < facio
 1.2682 je tiens , l 1566 j'entens, 11330 je suis, l 270 je viens,

2nd person sing. derives from the Latin terminations:

- as > -es
 -es > -is > -e
 dois < debes
 plaís < places
 vis < vivis

3rd person sing.

1st conjugation -at > -et > -e

regular forms:

- 1.1299 repaire
 1.13072 regarde

verbs in -oier tend to have doublets in -ier:

- 1.12049 octrie. (l.11653 M'octroies, 1.11852 octroier.)
 (cf. 1.13263 P. creez, L. croiez)

3rd person sing. infinitives in -ir

-et, -it > t.

Normal development:

- 1.13320 het
 1.13269 ment
 1.13172 sent

Infinitives in -re

According to normal development in Francien, the final stem consonant^d is absorbed by the final t.

- l.1122 prent
l.13848 respont

Infinitives in -oir

- l.12264 doit < deit < debet.
l.44 Sy le fault comparer. < fallit.

1st person plural

The termination -ons is common to all conjugations. It cannot derive from -amus, -emus, -imus, but is likely to represent analogical development of the stressed -umus as found in sumus.

The text contains *dialectal* forms in -on:

- l.907 veon
l.910 prometon
l.13862 prion
l.13976 diron

These are guaranteed by the rhyme.

- l.2850 L. trop faisons demouree. Ph. faisons.

Nyrop^{II} 54 R2 notes examples where the final s is omitted in 14th century texts (-om or -on). This was probably due to analogy, as s was reserved for the 2nd person sing. Perhaps final s had dropped in pronunciation and was therefore ceasing to be written.

The usual ending is however with s:

- l.12201 visons
l.12219 avons
l.12247 povons
l.12605 passons etc.

2nd person plural

Latin -atis > -ez, palatal +-atis > -iez, (sometimes spelt with s in this text). This is the common termination for all conjugations.

- l.918 vous resemblés
l.721 comandés
l.722 avez
l.796 créez

3rd person plural

Latin -ant, -ent, -unt > -ent in O.F.

This is the common termination for all conjugations.

Note l.1000 dient. The analogical form disent which began to appear in the 13th century is not found in the text.

3. The Present Subjunctive

C.L. 1st conjugation -em -es -et

3rd conjugation -am -as -at and -iam -ias -iat.

In O.F. there were derivatives of all three types, but later they were reduced to a single type.

l.14002 qui ne rende

l.13863 Que tu me dies (dire)

l.170 deisse (dire)

l.13425 mourions

There is a survival of the form in -gne of verbs ending in venir and tenir.

l.929 qu'il en viégne

l.1486 Or qu'il viengne

l.6012 Et se tiengne en ce point que soit avespres

l.1849 Et vous tiengne en honneur

The Latin 1st conjugation type of verb cāntem, -es, -et, -emus, -etis, -ent, gave chant, chanz, chant, chantons chanteiz > oiz > -ez, chantent, in O.F., which was later replaced by the analogical chante, chantes, chante, owing to the 3rd conjugation termination perdam, -as, -at > perde, -es, -e, also owing to 1st conjugation verbs with a stem ending in a consonant group requiring support: intram, -as, -at > entre, -es, -et.

Analogical forms appear in the 12th century, but the etymological form survives in this text:

l.1810 L. que Dieu vous gard d'encombrier.

l.1500 Il gard l'empereur et doint bonne journee.

l.13898 Dieu le mire droit et si gart de tourment.

A special case is found in:

l.2312 Que ceste bonne estraine me doint bon paiement

Ph. donne is the modern form.

l.6041 Et me doint son amour.

Present subjunctive of aller:

- 1.716 Que ne le voise voir
 1.12032 Sic qu'elle voist fuyant
 1.2900 Qu'on voise querre.
 1.12781 Qu'ils ne voisent

Dire

1.2422 Ph. je vous dye < dicam. The analogical form dise (under the influence of the present participle and the imperfect) began to appear in the 13th century but is not found in this text. (cf 1.2082 Or me conduie Jhesus)

Etre

C.L. sim, sis, sit > V.L. sĭam, sĭas, sĭat > O.F. seie, seies, seit,
 which developed into soie, sois, soit, the forms in
 this text:

- 1.1679 Que je soye porté
 1.2479 qu'i soient reconfortez,
 1.2519 que ne soyons accusé
 1.12984 L. tant que soye vivans
 P. tant com saray vivans.
 1.2143 Que Dieu y soit.

Faire

C.L. Faciam, -iam, -iat, -iamus, -iatis, -iant > O.F. face, -es, -e, -iens, -iez, -ent.

- 1.876 qu'i le face mater
 1.899 Or en face Jhesus.
 1.853 Fault que faciez
 1.12570 facions
 1.870 sans que lui facez

vouloir

*voleam > O.F. vueillie

- 1.915 Et Dieu m'en vueillie aidier, < voleat for velit
 1.2067 Or me vueillez aider.

valoir

- 1.2005 Dont je ne vaille pis, < *valeam

Avoir .

- 1.905 si que jamais de vous je n'aye mencion.
 <habejam
- 1.1739 vueil que vous ayez trestout mon tenement.

Aider

- 1.1558 Se le vray Dieu m'aye, but Ph. m'aide
- 1.508 Se m'aist Dieu
- 1.295 Et dit Ayde^{1*} Dieu Pere de paradis.

Pouvoir *possiam > puisse

- 1.1641 Qu'encor je vous puisse me don remunerer.
- 1.1674 Que je puisse ens entrer c'on ne me voye pas.
- 1.1487 Or me puist. 2*
- 1.13426 Que nous puissions parler
- 1.13035 Que ja ne nous puissies de traison reter.
- 1.1133 Qu'en vie nous puissiez...

4. The Imperfect Subjunctive

C.L. -avisset > -asset > -ast.

- 1.2932 alasse
- 1.2954 alast
- 1.2499 baillasse.
- 1.1131 j'amasse mieulx
- 1.1945 L. que son aigle volast comme ung signe.
 (Ph. que son aigle eust volé) In O.F. this is a
 pluperfect subjunctive with extension into imperfect
 use.)
- 1.12215 envoiast.

C.L. Issset > -ist

- 1.12000 c'on mesist en prison.
- 1.13046 Afin que les fesist mourir et devier
- 1.13349 que s'il en eusist beu... this is an analogical form,
 (normally eust, eust) Examples of fut for fust?
 l. 146, l. 491, l 727
- 1.2401 que vous ne feussiez pris.
- 1.2406 voulsisse
- 1.12,151 Que sur lui ne voulsisse mon espee frapper.

1* This could be imperative, but it is in any case an
 analogical form based on the stem aid(ons)

2* Analogical with Imperfect Subjunctive.

The Imperative2nd person sing.

The final c of fac and dic gives off a jod which combines with the preceding vowel:

l.498 dy

l.1394 fay.

However the s which is a sign of the 2nd person sing. began to be attached to the imperative in the 13th century and finally triumphed in the 17th. Examples of this analogical s are also found in our text:

l.1149 faiz

l.1148 depens

l.1373 metz

l.1683 pars

l.160 viens (cf. l.498 vien)

When the stem ends in s the 2nd person plural retains the s, as in cresce > crois, finisce > finis, cognesce > cognois.

l.514 tes toy

Note l.1412 va < vade

l.677 Ne me trahy mie

Exceptions avoir, estre, savoir, vouloir, take the imperative from the present subjunctive:

l.1148 veuilles

l.1141 soiés

l.1414 sachés

The 1st person plural is identical with the 1st person plural of the indicative:

l.282 amie, alons nous ent et laissons le pays.

The 2nd person plural is also identical with the 2nd person plural of the indicative of 1st conjugation: -atis > -ez and -és

l.414 oyez

l.269 créez

l.273 prenez

l.387 pardonnez

l.901 armés

l.234 scellez

- (1.246 faictes*)
 (1.252 croiez*) (cf. 1.269 créez)
 (1.191 dictes*)
 1.904 Alez si vous boutés.
 1.1851 vées. Veés was sometimes contracted to ves.

6. Present Participle

Latin present participle and gerund: -antem and -andum > -ant

C.L. 1st conjugation -antem > -ant.

2nd and 3rd conjugation -entem, 4th conjugation -ientem
 replaced by -antem > -ant

I. Verbs in -er:

- 1.144 comptent
 1.147 advisant
 1.148 demourant
 1.154 semblant

II. Verbs in -issant

- 1.2969 esbayssant

III. Verbs in -ir:

- 1.29 venant
 1.948 gisans

Note 1.2735 viengnant ≠ viegne

IV. Verbs in -oir

- 1.271 voiant. The weak vowel has been replaced by the strong
 on the analogy of voir.
 1.366 sachant. This was formed on the subjunctive stem
 since the 12th century, for *sapantem > savant
 1.2352 séant < sedentem

V. Verbs in -re

- 1.153 vivant
 1.165 beuvant etc.

In O.F. the present participle declines as do the adjectives.

* These are normal and still in use but do not come from -aks.

Laisse CCCLXXX contains present participles ending in -s, and confirmed by the rhyme.

The yod in the CL termination -ientem survives only in learned words:

- l.3053 orient
 l.1276 oriant
 l.12604 par le mien esciant <-scientem

7. The Imperfect Indicative

O.L. -ebam is generalised at the expense of -abam and -iebam.

-ebam > -eie > -oie > -ois (the s is added by analogy)

-ebas > -oies

-ebat > -oit

-ebamus > -iamus > -iemes > -iens > -ions

-ebatis > -ies or -iez

-ebant > -oient

The pronunciation was probably -wɛ by the early 14th century.

The imperfect in the text is regular.

- l.288 dormoit
 l.23 menoit

8. Future and Conditional

In O.F. the future and conditional are formed from the infinitive and the present and imperfect terminations of avoir.

Portare + habeo > *porteraio > porterai

Portare + habebam > *portarea > portareie > porteroie

I. Verbs ending in -er.

1st person sing.

- l.902 meleray
 l.1537 celeray

Conditional:

- l.1454 celeroye

1.1756 enssayray^{1*} (without e)
 1.1349 donray

2nd person sing.

1.791 vengeras
 1.767 vouldras

Note 1.1682 donras (without intertonic e)^{1*}

A special case: laissier 1.1686 lairas.

Conditional:

1.827 liroit^{1*} (lier)

3rd person sing.

1.893 monstrera
 1.1512 amenra^{1*}

Conditional

1.838 monsteroit

1st person plural

1.499 pardonrons^{1*}
 1.537 prouverons

2nd person plural.

1.1344 entrerez
 1.1733 echapperés

Conditional

A special case: 1.12147 lairiez

3rd person plural

1.1053 comperront^{1*} for compereront
 1.11907 cousteront
 1.12181 achetteront
 1.12983 demourront^{1*} contracted from demoureront

Conditional

1.1520 aymeroient.

1* Note these contracted forms. The e drops or is retained according to the needs of the metre.

II. Verbs ending in -ir

formed analogically on the infinitive.

1st person sing.

1.1312 partiray

2nd person sing.

1.1685 partiras

3rd person sing.

1.929 souffrira

1st person plural

1.11889 nourrirons

3rd person plural

1.1741 suivront (the later form is suivront)

1.12522 occiront

Irregular forms1st person sing.

1. 1688 maintiendray (influence of present indicative)

Ph. maintendray (normal form)

1.1652 tenray^{1*}1.1324 venray^{1*}2nd person sing.1.788 venras^{1*}

1.1671 orras (oïr)

3rd person sing.

1.1192 appertiendra (cf. above)

1.576 couviendra (cf. above)

Note the future of haïr: 1.12986 herra.

1st person plural

1.532 requerons

1.860 tenrons^{1*}

1.12848 maintendrons

1.12202 conquerrons

Note 1.792 gerrons (gesir)

2nd person plural

1.1076 orrez (oïr)

1.13260 mourrés

1* See the chapter on dialects. In Francien a glide consonant developed between n and r, which is lacking in N.E. texts. Both forms occur throughout the text and could be due to the scribe.

III.Verbs in -oir1st person sing.

1.1293 verray

1.898 aray

1.1669 awray

Conditional:

1.1462 savroye

1.67 vouldroie

2nd person sing.

1.167 vouldras

1.1644 aras

1.1683 avras

1.1677 verras.

3rd person sing.

1.573 porra

1.869 pourra

1.889 vouldra

1.855 fauldra

1.865 faulra (N.E.form)

1.1169 verra

1.1170 ara

Conditional:

1.834 pourroit

1.1945 L. vouldroit

1.824 avroit

1.826 aroit

1.1585 devroit

1st person plural

1.12187 vaulron

1.12195 avrons

1.12215d Arons

2nd person plural

1.872 porrez

1.1360 verrez

1.1547 arés, 1.1669 arez 1.1734 avrez

1.12218 sçavrés, 1.1737 sarez

3rd person plural

1.1533 aront
 1.12781 vourront
 1.13094 scavront

IV. Verbs in -re1st person sing.

1.558 feray
 1.6069 P. renderay.^{1*} L. rendray
 1.1666 apprendray

Conditional:

L.13315 croiroie

2nd person sing.

1.1672 feras

3rd person sing.

1.1375 prendra
 1.12102 remectera^{1*} 1.3161 tolra^{2*}

1st person plural

1.12196 dirons

2nd person plural

1.12658 renderés^{1*}

3rd person plural

1.1740 feront

The future of être

In this text the modern form is most general:

1st person sing.

1.765 seray

2nd person sing.

1.789 seras etc, occasionally iers l. 6642.

3rd person singular

1.1523 seroit. But the 3rd person is occasionally found in the etymological form: 1.13206 ert.

1* Examples of epenthetic or parasitic e.

2* Non-development of d between l and r.

9. The Past Definite (Past Historic, Perfect or Past Simple)

The Past Definite in O.F. derives from the Latin perfect.

I. Weak perfects were stressed on the termination.

II. Strong perfects were stressed on the radical in the 1st and 3rd persons singular and the 3rd person plural.

I. Weak perfects

i. The -a type, O.F. -er, -ier verbs.

These derive from C.L. 1st conjugation -avi

Note that the 1st person sing. -ai has developed to e, and is sometimes spelt -é from the 13th till the 16th century. Example in this text:

1.2122 ordonné

The ending in -a, 3rd person sing. is frequently used as it rhymes easily.

1.371 parla

1.374 occira etc.

The 1st person sing. is more rare as it only occurs in direct speech.

1.2234 trovay

1.2245 parlay

The same can be said for the 1st person plural:

1.2557 devisames

1.13472 perlames

The 2nd person sing.

1.13991 portas tu...

The 2nd person plural

1.13332 portastes

1.13449 commençastes

The 3rd person plural

1.2108 laisserent

ii. The -i type; O.F. -ir verbs

1.285 issi, 1.1288 yssit < exiit < audivit

1.2308 oỹ. 1.1873 ouỹ, 1.278 ouỹt, 1.2220 oỹst, /1.6004 oit,
1.2613 ot, 1.2640 ouỹstes, 1.1725 ouỹrent

1.2094 entreouỹ

1.2490 partit < partivit, 1.2334 party < partivi, 1.3185 parti.

1.1241 departit, 1.1214 departy.

1.2613 Quant le chappelain ot conter ceste raison.
 It is clear from the context that ot is the past tense of ouïr.
 Note that the 3rd person sing. looks like the past participle.
 Sometimes there is a final t in weak perfects, although it
 ceased to sound in the 12th century. By the 16th century the
 final t was restored by analogy with strong perfects
 vit < vidit, dit < dixit.

iii. -dedi type C.L. vendidi

1.12594 vendirent
 1.1922 actendi < *actendedit.
 1.13183 atendi
 1.1436 entendit
 1.3184 entendi
 1.952 chey' 1.13716 chef' < *cadedit for cecidit
 1.13715 abbati < *batedit
 1.2001 respondit < *respondedit for respondit
 1.2924 pedy

All -dedi types have been replaced by -i, -it and -irent.
 There are no forms in -iet, -ierent.

iv. -u type

There was a new weak perfect with the u stressed:
 C.L. válui > valúi > O.F. valui, valus, valut, valumes,
 valustes, valurent.

morut < *morui for mortuus sum.

1.6021 creut

II. Strong perfects

i. -i type

Simple perfects in Latin ending in -i: veni, vedi, feci.

1.13876 j'en vi,
 1.1908 vit < vidit
 1.2333 veïstes
 1.1928 and 1.2783 virent < viderunt
 1.2232 je vins
 1.2244 revins
 1.18 advainct

- 1.1210 devint
 1.2905 revinrent }
 1.1031 vindrent } Note alternation of nr and ndr.
 1.1907 fist
 1.2019 fit
 1.2448 firent < fecerunt
 1.2249 fis
 1.2121 fy < feci
 1.11281 feistes.

The vowel *ēte*, singular and plural, is on the analogy of the 1st person sing. where the normal development is *veni* > *vin*, *feci* > *fis*.

- 1.2147 tint (**teni* replaced *tenui*, remodelled on *veni*)
 1.11148 retint
 1.2631 maintint

ii. -sttype

C.L. perfect ending in *-si*: *misi*, *dixi*.

- 1.1911 mist < misit
 1.13878 promist
 1.1855 dit < dixit } Pre-consonantal c having ceased to
 1.1934 dirent. } sound can be omitted.
 1.2023 maudit
 1.6068 P. *di*, L. *dis* (1st person sing. with analogical *s*)
 1.1918 print for prist < **presit* for *prehendit*. In Middle French there existed this nasal form, the *n* being introduced from *je prend*.
 1.2075 prinrent.
 1.3196 esprist
 1.2616 rit < risit
 1.769 quist < **quaesit* for *quaesivit*
 1.2984 enquist
 1.2306 requist
 1.2620 lyst
 1.292 nasquis (2nd pers. sing.)

iii. The -u type, C.L. perfect in -ui
sapui, potui, debui, habui.

1.2522 sot < sapuit

1.1127 scot

1.1596 pot < ^{*}potuit / *

1.2074 porrent < ^{*}potuerunt 2 *

1.941 ot < out < habuit (the context usually makes clear whether the verb is avoir or ouïr).

There are two forms for the past definite of avoir:

1.2439 eust

1.2074 orrent, ¹²²³ e. arent < habuerunt

1.1215 eurent

1.13167 engenui

1.947 jeut (gesir)

A special case:

Vouloir. This verb had four different forms in O.F. Two appear in this text.

1.1589 volt < voluit

1.2771 vouldrent < voluerunt

and the analogical form volsi > vous, vousis etc.

1.1637 vost.

10. The Past Participle

In Latin the weak forms were accented on the ending, the strong forms on the stem, as in the case of the past definite.

I. Weak forms

C.L. -atum > O.F. -é, or (palatal + -atum) ié

-itum > -i

-utum > -u

-ee < -ata

In Francien after a palatal -iee < -iata. In N. and N.E. dialects -ie was reduced to -i before fem. -e, so that the termination -iee from -iata became -ie in these cases. Examples are found in the text.

1* Pope § 356 II.

2* Nyrop Vol II § 194.

Past participles ending in -é or ié (-er verbs)

These are extremely numerous in the text, and many laisses end in such past participles.

1.286 courroucé

1.275 essilié

1.279 pasmee

1.982 finez

Special cases:

-15 <

Past participles ending in λ -i, itum, (-ir-verbs)
 l. 958 party, l. 1362 parlis, l. 1996 garnis etc

An analogical form in -u existed at the same time as the etymological form:

1.1364 devestis

1.12064 vestie

1.12185 vestis

1.1232 vestu fem. 1.1457 vestue

1.1984 sentu

1.2547 repentu

Past participles ending in -u < -utum (-re and -oir verbs)

The final t found after tonic u in ^{early}O.F. no longer appears in this text.

C.L. resolutum < resolu

1.1732 apercëu

1.1882 percëu

1.1331 corrompus

1.1320 decëus

The termination -u spread to other verbs by analogy. These originally had participles in -ĭtum:

C.L. bibĭtum > V.L. *bibútum > O.F. béu

habĭtum > *habútum > 1.2102 eu, ëus.

The process of substituting weak -u forms for strong began in the V.L. period

1.2073 mëus } < *movutum for motum

1.935 esmeuz }

1.2065 apparatus < *apparutum for apparitum

1.2233 mescreüs (les mescreüs) < *credútum for creditum

II. Strong forms

C.L. -sum > O.F. -s.

l. 1362 *ris* < *risum*

Some participles ending in -sum were reformed on the radical of the perfect:

1.1203 *mis* < *missum* influenced by *mis* < *misi*. Compound on [^]*mis*:

1.1367 *transmis*

1.1392 *assis* < *sessum* influenced by *sis* < **sessi* for *sedi*, or *sessum* + *misi*.

1.12180 *pris* < **prensus* for *prehensum* influenced by **presi*, or *prensus* + *misi*.

Compounds:

1.1363 *espris*

1.1383 *apris*

1.1422 *repris*

1.277 *mespris*

1.1041 fem. pl. *prises*.

Note 1.1298 a *print*, 1.1418 *apris*.

1.12936 *conquis*

1.13122 *requis*

1.6005 *quis* **quesum* for *quesitum* influenced by **quesi*.

1.719 *ars* < *arsum* (*ardēre*)

1.13126 f. *arse*.

1.13983 *extrais* < *extractus*

1.12616 *ahers* < ?*adhersum* (*herdre* < *háerere* for *haerére*)

C.L. -tum > O.F. -t.

The ending in O.F. varies according to the vowel preceding.

-ctum > -it (palatal and yod) the i combines with the preceding vowel.

1.12660 *maledictum*^s > *malei*^s

1.1350 *dictum* > *dit*

Stem ending in -n + palatal + -tum

1.1906 *paint*, *Francien peint* < **pinctum* for *pictum*

1.2091 f. *peinte*

1.12625 *plaint* < *planctum*

C.L. -rtum > -rt

1.2064 *ouvert* < *apertum*

1.1895 *couvert* < *coopertum*

1.12695 *mort* < *mortuum* 1.12822 *mors*.

C. A FEW POINTS OF SYNTAX.

Infinitive

1.71 Aler noyer l'enfant.

This is an affirmative infinitive for imperative, which is unusual in O.F. unless introduced by a negative. (A negative infinitive is common).

1.79 Laisser ce parler.

This is another example of an infinitive for an imperative, caused by the orthography of Ph.

Singular and plural (2nd person)

The same sentence may contain a 2nd person singular and a 2nd person plural:

Lines 761-62:

Monseigneur, monstrez moy le felon Sathenas
Qui t'a mis en la voye dont [ainsi] hay m'as.

Lines 766-67:

"Dame," ce dit le roy, "pour Dieu, or parlez bas;
Doremais en avant feray ce que vouldras."

Subjunctive

The subjunctive after que appears late in Middle French, and numerous examples occur in the text.

1.2143 que Dieu y soit.

However the subjunctive without que is also found:

1.1848 Dieu vous croisse en bonté

1.1916 Ja il ne plaise

1.1936 Et ramaine Theséus.

1.363 Et Dieu le Roy des cieulx en vueille faire tant

Imperfect subjunctive fut for fust l. 146, l. 491, l. 727 etc

Possessives

The modern form of the possessive with de and a is found:

1.34 Dame, dit y, filz est de mon hoste Florent.

1.96 ... lui aloit souvenir du parler

1.97 De l'enfant a la femme dont elle ala blamer.

- l. 108 Que tous ceulx de Couloigne
 l. 109 Sy prindrent de l'enfant la doctrine a louer.

The O.F. form without de is also found:

- l. 1894 Que bien pres fut du lit - la pucelle de non.
 l. 1272 Sus la forme e sa fille et de si fait semblant.
 l. 1710 Les gentilz escuiers - Theséus au corps gent.
 l. 2055 Devant le lit - la belle est le vassal venus.
 l. 2947 Homs estoit - l'empereur
 l. 2966 Ont veü le vaissel - Theséus l'avenant.
 l. 11995 Pour aidier Calidas, l'orfevre - Theséon
 l. 2505 ^LFille - l'empereur de Romme la cité.
 Ph. Fille de l'empereur de R. la c.

There is the unusual perfect imperative

- l. 2510 or ayez regardé
 l. 2512 la m'aiez livré (see p. 159) and
 l. 1509-1510

There are examples of periphrass in aler + present participle :

- l. 147 s'ala advisant. l. 175 alez parlant,
 l. 1256, 1257 etc. l. 1628 aler + infinitive ala regarder.

There are occasional examples of pleonastic 'l' :

- l. 278 Quant la Royne (l')ouyt ses motz ---

There is the use of faire + noun in -ment expressing action:

- l. 1718 fit long devisement.
 l. 1720 je foiz parlement.
 l. 1722 fit delayment.

D. VERSIFICATION.

The poem was composed in the fourteenth century and copied in the fifteenth century by scribes who no longer understood the linguistic system of the author. This has given rise to numerous anomalies and faulty lines. There are indications of an earlier text being lengthened, or alternatively abbreviated,^{1*} numerous lines are superfluous, hypometric or hypermetric, the caesura is often misplaced.

The poem is written in alexandrines, in monorhyme laisses of varying lengths, in tone rhyme with occasional assonance.

There are 772 laisses.

The longest laisses are:

Laisse 744 of 114 lines
Laisse 600 of 90 lines
Laisse 732 of 84 lines

The shortest laisses are:

Laisse 177 of 4 lines in P. but 13 in L.
Laisse 208 of 5 lines in P. but 18 in L.
Laisse[^] of 9 lines in P. but 31 in L.

The average length of laisse is 33.

(based on Ph., L. up to Laisse 78, on P. after laisse 79 where the P. manuscript begins.)

It is to be noted that after laisse 600 the average length of laisse is 38 lines.

1* See chapter 8, Description of the three verse manuscripts

CONSPECTUS OF RHYMES (See analytical tables of rhymes p 145-192).

Laisse

1	I	-ent, -ant.
2	II	(-aige), -age. (soye)1*
3	III	-er.
4	IV	-us.
5	V	-ent, -ant, (-ans).
6	VI	-oit, -oyt, (-oy).
7	VII	-ie, -ye, (Ph. -ee, -e).
8	VIII	-is, (-ilz), -ys, (L. -ist)2*
9	IX	-ee, (-ie, -e).
10	X	-ant, -ent.
11	XI	-ā.
12	XII	-ant, -ent, (-anc).
13	XIII	-ois, (voir, -oiz, -oix). (amy)/*
14	XIV	-ons, (-oms, -ongs).
15	XV	-er, (-ier)
16	XVI	-ent, -ant, (-end).
17	XVII	-on, -ion.
18	XVIII	(-ye), -ie.
19	XIX	-es, -ez.
20	XX	-is, -ys.
21	XXI	-as, -az, -aps.
22	XXII	-ent, -ant.
23	XXIII	-oit.
24	XXIV	-er.
25	XXV	-on, -evn. (Teseun)3*
26	XXVI	-us, -uz.
27	XXVII	-ent, -ant.
28	XXVIII	-a.
29	XXIX	-ie, -ye.
30	XXX	-yr, ir.
31	XXXI	-er.
32	XXXII	-a.
33	XXXIII	-ant, -ent.
34	XXXIV	-on, (-ons), -om.
35	XXXV	-us, -ucz, -uz.
36	XXXVI	-ez, -es.

1* Scribal error. 2* Assonance or scribal error. 3* Teseõ,

Laisse.

37	XXXVII	-is, -ilz, -iez, -ys, -ips, -ifs, -ins, ^{0*} -ix, -iz
38	XXXVIII	-ent, -ant, (-int)
39	XXXIX	-oye.
40	XL	-ee, (-é, in mer ^f salé) 2*
41	XLI	-ie, -ye.
42	XLII (Ph.)	-er, -ier.
43	XLIII	-ay, (laissé).
44	XLIV	-as.
45	XLV	-ent, -ant.
46	XLVI	-is, -ys.
47	XLVII	-a.
48	XLVIII	-ier, -er, (L. -iez), 3*
49	XLIX	-é. (-ié 1*)
50	L	-on.
51	LI	(bille) ^{3*} , -ine, -yne.
52	LII	-is, (L. prins), -ys.
53	LIII	-er.
54	LIV	-us, -ulz, -ucs.
55	LV	-on, -om.
56	LVI	-oit, (-oy)
57	LVII	-ent, -ant.
58	LVIII	-aire, -ere.
59	LIX	-ie, -ye.
60	LX	-ee.
61	LXI	-ent, -ant.
62	LXII	-a.
63	LXIII	-ant.
64	LXIV	-is, -ys. -iz, jours (prob. for <u>dis</u>)
65	LXV	-ie, -ye, (-yee), (-ee), (Ph. for ie)
66	LXVI	-é (majesté, verité), -ez, ^{3*} ostel, ^{3*} -er, (ié 1*) _{ay}
67	LXVII	-ent, -ant.
68	LXVIII	-us, -ucz, -ulz.
69	LXIX	-a

0* i + nasal not yet nasalized.

1* Admistié as four syllables seems to be a peculiarity of the text.

2* for salee

3* assonance or rhymed error.

Laisse

70	LXX	-on, -om, (-ion.)
71	LXXI	-ant, -ent
72	LXXII	-er, -ier, (L. bel), (Ph. vray) ^{1*}
73	LXXIII	-ee.
74	LXXIV	-ier, -er, -iers, -yer, (Ph. -oit, -e). ^{2*}
75	LXXV	-y, -i, -üy, -öy, -üi.
76	LXXVI	-ant, -ent.
77	LXXVII	-age, -aige, -arge, (-aise), ^{3*}
78	LXXVIII	-ent, -ant, (P. -end).
79	LXXIX	-es, -ez, (P. -ers) ^{4*}
80	LXXX	-ay.
81	LXXXI	-a.
82	LXXXII	-on.
83	LXXXIII	-ie
84	LXXXIV	(L. lacuna) -ent, -ant, (-ans), ^{5*}
85	LXXXV	-is, -ys.
86	LXXXVI	-e.
87	LXXXVII	-ir.
88	LXXXVIII	-ant, -ent.
89	LXXXIX	-es, -ez, -efz.
90	XC	-ie, (L. -iee, -ee).
91	XCI	-ee.
92	XCII	-us.
93	XCIII	-is, -ys, -ifz, -iz.
94	XCIV	-iage, -arge, -age.
95	XCV	-on, -om.
96	XCVI	-ier, (-er)
97	XCVII	-er.
98	XCVIII	-ā.
99	XCIX	-ans, -ens.
100	C	-ent, -ant.
101	CI	-on, -om.
102	CII	-ie, ye.

1* bel is an assonance or an error; vray is not even an assonance.
Ph. is a very bad text.

2* -iers is a false rhyme. Ph. looks just wrong.

3* probably an error

4* false rhyme, textual error.

5* error or assonance.

Laisse

103	CIII	-is, -ys, -ilz.
104	CIV	-aine, -eine, (eigne), 1*
105	CV	-our.
106	CVI	-yne, -ine, (L. signe), 1*
107	CVII	-ier, -yer, (-er).
(L. lacuna: part of laisse 107, 108, part of 109.)		
108	CVIII	-ant, -ent.
109	CIX	-ee, (L. -aye ^{2*})
110	CX	-a.
111	CXI	-ente, -ante, (L. -ance, -anche) ^{2*}
112	CXII	-es, -ez, (L. -iefz).
113	CXIII	-in.
114	CXIV	-ons, (-ans ^{3*} -ont, -oms).
115	CXV	-oy.
116	CXVI	-er.
117	CXVII	-ent, -ant.
118	CXVIII	-on, (L. Theséun; -om).
119	CXIX	-is, -iz, -ifz, -ips.
120	CXX	-ent.
121	CXXI	-a.
122	CXXII	-ent, -ant, (blanc) ^{3*}
123	CXXIII	-a.
124	CXXIV	-ie.
125	CXXV	-ent.
126	CXXVI	-a.
127	CXXVII	-is
(L. lacuna: part of laisse 127 and 128.)		
128	CXXVIII	-ant, -amp ^{2*} , (Ph. -an ^{3*}), (L. -ent).
129	CXXIX	-ier, (L. -er)
130	CXXX	-our.
131	CXXXI	-ent, (-ant).
132	CXXXII	-y, -i, (L. dis, P. dy).
133	CXXXIII	-es, -ez, (-ex) (P. aultrex, L. autez).
134	CXXXIV	-ie.
135	CXXXV	-er.
136	CXXXVI	-a.
137	CXXXVII	-es, -ez, (-elx).

1* false rhyme, assonance or error. 2* assonance or error. 3* error.

Laisse

138	CXXXVIII	æe
139	CXXXIX	-ant, (-ent).
140	CXL	-is, -ys.
141	CXLI	-a.
142	CXLII	-er.
143	CXLIII	-oit
144	CXLIV	-ant, (-ent), (-anc, blanc).
145	CXLV	-er.
146	CXLVI	-on, -nom, (Theséon).
147	CXLVII	-ant, -ent.
148	CXLVIII	-ier, -er.
149	CXLIX	-éus, -us, (L. nulz, P. nulxz), (ducz).
150	CL	-a.
151	CLI	-ent, (L. -ant)
152	CLII	-oit, (P. foy) ^{1*}
(L. Lacuna part of Laisse 152, 153 and part of Laisse 154)		
153	CLIII	-es, -ez.
154	CLIV	-ie.
155	CLV	-ee.
156	CLVI	-ant, (-ent), (L. franc ^{2*} , garand).
157	CLVII	-ir, -yr, (esprit) ^{2*} .
158	CLVIII	-ent.
159	CLIX	-is, -ilz, -ifz.
160	CLX	-ie, -ye.
161	CLXI	-ance.
162	CLXII	-ier, -er, (L. -yer).
163	CLXIII	-er, (-ier), (P. -ere) ^{3*}
164	CLXIV	(-ion), -on, (Theséon).
165	CLXV	-ier, -er.
166	CLXVI	-y, -i, (L. -it) ^{2*} .
167	CLXVII	-er, -ier, (-el), (L. -iers) ^{1*}
168	CLXVIII	-ent, (L. -ant, -end).
169	CLXIX	-us, -ucz, (L. -ulz).
170	CLXX	-ie, (L. -ye).
171	CLXXI	-ant, (L. -ent), (P. -ans) ^{2*} .
172	CLXXII	-is, -ifz, (L. -ys), (P. -ilz)
173	CLXXIII	-in.
174	CLXXXIV	-es, (L. -efz).

1* Assonance or error. 2* Assonance? 3* error.

Laisse

175	CLXXV	-ier, -er.
176	CLXXVI	-ans, -ens, (amps), (P. temps), (L. grands)
177	CLXXVII	-y, -i, (L. dit).
178	CLXXVIII	-er, (-ier).
179	CLXXVIX	-ant, (L. sergens, P. sergent)(L. oriant, P. orient)
180	CLXXX	-es, -efz, -ez, -elz.
181	CLXXXI	-a
182	CLXXXII	-ant, (-ent)
183	CLXXXIII	-on, (-ion).
184	CLXXXIV	-ier, -er (L. -yer).
185	CLXXXV	-is, -ilz, -ifz, (L. -iz).
186	CLXXXVI	-al, (-ail).
187	CLXXXVII	-ier, -er.
188	CLXXXVIII	-on, -ion, -om.
189	CLXXXIX	-ent, (L. -ant).
190	CLXC	-ee.
191	CXCI (P. only)	-é, (verb fier) ^{1*}
192	CXCII	-a
193	CXCIII	-us, -uz.
194	CXCIV	-age, (L. -aige).
195A	CXCV A (L. and Ph. only)	-ie, (-ye).
195B	CXCV B	-enw, -ans, (P. and Ph. -ent) ^{1*} (temps, -mends) ^H
196	CXCVI	-i, -y, (P. mostly -i, L. mostly -y)
197	CXCVII	-a.
198	CXCVIII	-er, -ier.
199	CXCIX	-ons, (L. homs).
200	CC	-ee.
201	CCI	-ent, (-ant).
202	CCII	-is, (-ys), -ilz, -ifz.
203	CCIII	-oit, (-oist), (L. foy, doy).
204	CCIV	-e.
205	CCV	-as.
206	CCVI	-ay, (L. Eloy) ^{2*}
207	CCVII	-ie, (-ye), (P. once -ee), (L. once -ouy) ^{3*}
208	CCVIII	-on, -ion, (L. -om)
209	CCIX (L. and P.)	-es, (L. -ez).
210	CCX	-ier, (L. -er) (P. -yer).
211	CCXI	-i, -y, (P. mostly -i, L. mostly -y)

1* assonance. 2* Elwe 3* error.

Laisse

212	CCXII	-er.
213	CCXIII	-on, -ion, -om, Theséon.
214	CCXIV	-ant, (-anc) (L. blanc, ban), (Ph. -ent)
215	CCXV	-es, -ez, -efz.
216	CCXVI	-ant, (-ent).
217	CCXVII	-ir.
218	CCXVIII	-ant.
219	CCXIX	-on, -nom, -ion, γον.
220	CCXX	-er.
221	CCXXI	-ent, (Laisse in P. different from L. and Ph. L. -ent, -ant).
222	CCXXII (P. only, omitted from L. and Ph.)	-us, -ulz.
223	CCXXIII	-a. (P. different from L.)
224	CCXXIV	-ier, (-er), (L. -ier, -er).
225	CCXXV	-ie, ye.
226	CCXXVI	-ent, (-ant).
227	CCXXVII	-on, -ion, nom.
228	CCXXVIII	-é (L. lacuna middle of laisse 228-234)
229	CCXXIX	-os, (-ols), (Ph. -ost), (P. cops, Ph, coups)
230	CCXXX	-er.
231	CCXXXI	-i, (lu ^y), (-y), (Ph. -it, -yt).
232	CCXXXII	-ant, (Ph. -ent).
233	CCXXXIII	-ee.
234	CCXXXIV	-as. (Last line ends L. lacuna).
235	CCXXXV	ϕ-ion), -on, -om.
236	CCXXXVI	-a.
237	CCXXXVII	-ie, -ye.
238	CCXXXVIII	-é, (L. tref).
239	CCXXXIX	-ir, (esperit) ^{2*} , (L. -yr).
240	CCXL	-on, -ion, -om, (Jhesum) (Ph. Simon).
241	CCXLI	-ant, (-ent), (L. -ans).
242	CCXLII	-ier, (-er).
243	CCXLIII	-ant, (L. -ent, blanc).
244	CCXLIV	-i, (-y).
245	CCXLV	-oit, (L. -oy).
246	CCXLVI	-ons, -oms, (longs) ^{2*} , (P. -on)
247	CCXLVII	-ent, (P. -ent only, L. -ant).

1* error 2* assonance.

Laisse

248	CCLXVIII	-is, -ys, -ifz, (L. six).
249	CCLXIX	-a.
250	CCL	-ent, (-ant).
251	CCLI	-ier, (-er).
252	CCLII	-ie, (L. -ye)
253	CCLIII	-er.
254	CCLIV	-ee, (L. -ie ^{1*} once)
255	CCLV	(-om), (Theséum), -on, -ion.
256	CCLVI	-a.
257	CCLVII	-is, -ix, -ilz, (-ins), (L. -ys)
258	CCLVIII	-ent, (L. -ant).
259	CCLVIX	-es, -ez, (L. -efz), (Ph. princiers)
260	CCLX	-ie, (L. fye), (Ph. affermee).
261	CCLXI	-ant, (-ent).
262	CCLXII	-ee.
263	CCLXIII	-ay (feray etc.)
264	CCLXIV	-on, -ion, -om.
265	CCLXV	-a.
266	CCLXVI	-e, (ay), (P. longer, L. varies), (L. summarises in this laisse part of the following P. laisse which is in -ant).
267	CCLXVII	P. -ant. (L. misses part of this laisse. L. -ant, and -ent).
268	CCLXVIII	P. -i, -y, L. -y, -i, (roncin) ^{2*}
269	CCLXIX	-ie, (L. -ye)
270	CCLXX	P. -ir, L. -ir, -yr.
271	CCLXXI	-er, (-ier), (L. bel) ^{3*}
272	CCLXXII	-a.
273	CCLXXIII	-ier, (-er).
274	CCLXXIV	-i, -y.
275	CCLXXV	-om, -on, -ion, Theséum.
276	CCLXXVI	P. -ant(only) L. -ant and -ent.
277	CCLXXVII	-oit
278	CCLXXVIII	-ent, (-ant)
279	CCLXXIX	-ie, (-ye)
280	CCLXXX	-ois, (-oys) (P. voix, hoirs ^{3*} , Moirs ^{3*} , L. hoir, croix).

1* error 2* Not yet nasalized. 3* error of assonance.

Laisse

281	CCLXXXI	-ee.
282	CCLXXXII	-ant, (-ent), -amp, -ans.
283	CCLXXXIII	-a.
284	CCLXXXIV	-ee.
285	CCLXXXV	-ant, (-ent).
286	CCLXXXVI	-ie, (-ye)
287	CCLXXXVII	-ent, (L. -ant).
288	CCLXXXVIII	-us, -ulz.
289	CCLXXXIX	-ant, (-ent).
290	CCXC	-é, (L. tref).
291	CCXCI	-ance, (-ence), (blanche) ^{1*} , (L. venge) ^{1*} .
292	CCXCII	-a
293	CCXCIII	-i, -y, (P. avril) ^{2*}
294	CCXCIV	-ier, -er.
295	CCXCV	-ant, (-ent).
296	CCXCVI	-ee.
297	CCXCVII	-ier, -er.
298	CCXCVIII	-é, (P. -ié, pitié), (L. -es once, -ee once).
299	CCXCIX	-a.
300	CCC	-ent (P. -ent only, L. -ant).
301	CCCI	-er.
302	CCCII	-ant, (P. nuysans, L. nuysant), (L. incontinen
303	CCCIII	-ie, -ye.
304	CCCIV	-ier, -yer, -er.
305	CCCV	-ay.
306	CCCVI	-ent, (tant).
307	CCCVII	-ier, (-er).
308	CCCVIII	-a.
309	CCCIX	-is, (-ys), (P. -ilz, vifz, -ix).
310	CCCX	-oit, (L. doy, P. doit), (P. foy).
311	CCCXI	-ir, (-yr).
312	CCCXII	-a.
313	CCCXIII	-er, (crier), (esmaier) ^{1*} .
314	CCCXIV	-on, -ion, -om.
315	CCCXV	-ant, (-amp), (-ent) (L. argent), (L. garand)
316	CCCXVI	-ie, (-ye).

1* error or assonance. 2* Final l after i evidently did not sound, cf. frequent use of qu'i for qu'd.

Laisse

317	CCCXVII	-ier, -er, -yer.
318	CCCXVIII	-ee.
319	CCCXIX	-ent, (^L ant)
320	CCCXX	-is, -ys, six, (L. surprins), ilz.
321	CCCXXI	-a (Ph. lacuna)
322	CCCXXII	-our, (P. sermon, error for L. sejour) (Ph. omits part of laisse)
323	CCCXXIII	-on, -om, -ion.
324	CCCXXIV	-é.
325	CCCXXV	-us, ucz.
326	CCCXXVI	-oit.
327	CCCXXVII	-a.
328	CCCXXVIII	-es, efz, -ez.
329	CCCXXIX	-a.
330	CCCXXX	-ier, -er, -yer.
331	CCCXXXI	-ee.
332	CCCXXXII	-on, -ion, -yon, (^L nom for non), (^L Soissons)
333	CCCXXXIII	-er, (-ier), (L. [^] bel for ber).
334	CCCXXXIV	-is, -ilz, -ys.
335	CCCXXXV	-ie, -ye.
336	CCCXXXVI	-ant, (-ent).
337	CCCXXXVII	-e.
338	CCCXXXVIII	-ier, -yer, (L. -er).
339	CCCXXXIX	-ons, -oms, (L. laisse in -on, -om).
340	CCCXL	-é.
341	CCCXLI	-ier, (-er).
342	CCCXLII	-er.
343	CCCXLIII	-age, -aige.
344	CCCXLIV	-on, -om, -ion.
345	CCCXLV	-ent.
346	CCCXLVI	-a.
347	CCCXLVII	-ie. (L. first line -ee).
348	CCCXLVIII	-a.
349	CCCXLIX	-ier, -er.
350	CCCL	-ois, (-oirs), (croix), -oiz, (L. roys).
351	CCCLI	-er, (fier), (L. aidier).

Laisse

352	CCCLII	-is, -ilz, (L. -ys, prins).
353	CCCLIII	-ant, (L. serment).
354	CCCLIV	-on, -ion, nom.
355	CCCLV	-us, -ucz, -ulz, (P. nuās)
356	CCCLVI	-ent.
357	CCCLVII	-a.
358	CCCLVIII	-in, (traïn).
359	CCCLIX	-i, -y, (L.) -y, -i.
360	CCCLX	-on, -ion, (L. -ons).
361	CCCLXI	-ier, (L. -ier, -er)
362	CCCLXII	-on, -ion, -yon, (L. -om).
363	CCCLXIII	-aulx, -iaulx.
364	CCCLXIV	-ens, -ans, (-ens, -amps).
365	CCCLXV	-elz, -es, (-ez, -é) ^{1*}
366	CCCLXVI	-ie, (L. -ie, -ye).
367	CCCLXVII	-oient, (L. -oyent).
368	CCCLXVIII	-er.
369	CCCLXIX	-ant, (-ent), (L. -ans).
370	CCCLXX	-é, (L. -ez).
371	CCCLXXI	-is, -ys, six, (P. -ilx), (L. ilz).
372	CCCLXXII	-u, (L. -ux).
373	CCCLXXIII	-a.
374	CCCLXXIV	-é, (P. -es) ^{2*}
375	CCCLXXV	-ier, -er, (L. -yer).
376	CCCLXXVI	-oh, -ion, -yon, -om.
377	CCCLXXVII	-ant, (P. -ans, -ent), (L. -an).
378	CCCLXXVIII	-é.
379A	CCCLXXIX A (this laisse exists in L and Ph. only)	-on, -ion, -yon.

1* Aceré. 2* Error.

Laisse

379B	CCCLXXIX B	-ent, (L. -ant, -and).
380	CCCLXXX	-ans, -ens, -emps, sangs.
381	CCCLXXXI	-ie, (L. -ye).
382	CCCLXXXII	-er, (L. -ier).
383	CCCLXXXIII	-ant, (-ent).
384	CCCLXXXIV	-é.
385	CCCLXXXV	-a.
386	CCCLXXXVI	-i, (-y), (L. -y, -i).
387	CCCLXXXVII	-ent, (-ant).
388	CCCLXXXVIII	-és, (L. -ez, -elz).
389	CCCLXXXIX	-ie, -ye.
390	CCCXC	-ant, (-ent).
391	CCCXCI	-on, -ion, -om, (P. -um, L. Jhesun)
392	CCCXCII	-us, (L. -ucs).
393	CCCXCIII	-i, -y, (P. -ie) (L. -y, -i, -is).
		(Ph. abbreviates laisses CCCXCIII - CDV).
394	CCCXCIV	-ent, (avant) (L. tend).
395	CCCXCV	-a.
396	CCCXCVI	-is, -iz, (L. prius, -ys).
397	CCCXCVII	-ant, (-ent), (-amp), (L. -ans).
398	CCCXCVIII	-ee.
399	CCCXCIX	-ant, (-ent), (L. -ant only). (Ph. omits laisse)
400	CD	-ier, (yver, irregular).
401	CDI	-er.
402	CDII	-ent, (L. priant, neant).
403	CDIII	-es, (-ez, L. -elz). (Ph. omits laisse)
404	CDIV	-ant, -amp, (L. -ent).

405	CDV	-i, (P. -ir) ^{1*} , (L. -y), (-in) (L. -y, -i).
406	CDVI	-ee.
407	CDVII	-ier, (-er), (L. -iees) ^{2*} .
408	CDVIII	-er.
409	CDIX	-on, -ion, (-ont) ^{3*} , (-ons), -om.
410	CDX	-ent, (-ant) L. -ant.
411	CDXI	-ay, (foy) ^{4*} .
412	CDXII	-ant, (-ent), (P. -and).
413	CDXIII	-on, (-ons), -ion, -yon, (L. nom for non).
414	CDXIV	-ee.
415	CDXV	-ans, (temps), (L. -ens)
416	CDXVI	-our.
417	CDXVII	-ier, (-er).
418	CDXVIII	-iere, (banniere).
419	CDXIX	-on, (L. -yon), -ion, -om.
420	CDXX	-is, -ifz, -ilz, (-ix).
421	CDXXI	-ant, (L. -ent).
422	CDXXII	-on, -eon, -ion, -om, (P. besong, L. besoing).
423	CDXXIII	-ent, (L. -ant).
424	CDXXIV	-a.
425	CDXXV	-ier, (-er).
426	CDXXVI	-er.
427	CDXXVII	-ie, (L. -ie, -ye).
428	CDXXVIII	-is, -iz, juifz, -ix, -ilz, -ys.
429	CDXXIX	-ant, -amp, (L. -ent).
430	CDXXX	-euse, (amoureuse).
431	CDXXXI	-er, (-ier).

1* error. 2* assonance. 3* irregular 4* fwe

Laisse

432	CDXXXII	-a.
433	CDXXXIII	-is, -ilz, -ips, -ys, -ifz. (L. David, P. Davis), (L. Juifz for Juis).
434	CDXXXIV	-ent, (-ant, -amp).
435	CDXXXV	-y, -i, (L. -is).
436	CDXXXVI	-ie, (^P ville), -ye.
437	CDXXXVII	-es, (L. -ez), -efz.
438	CDXXXVIII	-ant, (-ent).

L. and P. vary from here onwards. Laisses A to G exist in L and Ph. only.

438A	CDXXXVIII A	-ee.
438B	CDXXXVIII B	-ers, -iers, -es, -ez, -efz.
438C	CDXXXVIII C	-al.
438D	CDXXXVIII D	-on, -ion, (-ons).
438E	CDXXXVIII E	-oy, -y, -it, -i.
438F	CDXXXVIII F	-ee.
438G	CDXXXVIII G	-on, -om.

This is the end of L. and Ph.

P. only:

439	CDXXXIX	-us.
440	CDXL	-ee.
441	CDXLI	-ies, -iefz, (-es), (soyés).
442	CDXLII	-é, -ef.
443	CDXLIII	-oit.
444	CDXLIV	-is, (-ix).
445	CDXLV	-ant, (-and, -ent, -anc).
446	CDXLVI	-a.
447	CDXLVII	-er
448	CDXLVIII	-on, -ion, -yon.

Laisse

449	CDXLIX	-ent, (-ens, -ant, Bethleem ^{1*}).
450	CDL	-on, -ion, -om.
451	CDLI	-ans, (-ant), (-amps), temps.
452	CDLII	-ie, -ye, (ee).
453	CDLIII	-is, -ilz.
454	CDLIV	-ee.
455	CDLV	-ier.
456	CDLVI	-on, -ion, -om.
457	CDLVII	-a.
458	CDLVIII	-y, -i.
459	CDLIX	-er.
460	CDLX	-ie, (dis) ^{2*} .
461	CDLXI	-ens, (-ans, -ent)
462	CDLXII	-our.
463	CDLXIII	-ent, (-ant).
464	CDLXIV	-on, -ion, -yon.
465	CDLXV	-oit.
466	CDLXVI	-es, -ez, -efs.
467	CDLXVII	-ant, (-ent).
468	CDLXVIII	-on, -ion, -yon.
469	CDLXIX	-ee.
470	CDLXX	-ie.
471	CDLXXI	-ant.
472	CDLXXII	-ie.
473	CDLXXIII	-a.
474	CDLXXIV	-es, -ez, (leiz) ^{3*} .
475	CDLXXV	-ee.

1* Bethleem sometimes^{in of}. Proper names may be deformed for the rhyme
 2* error. 3* for lez < latus

Laisse

476	CDLXXVI	-ier, (-er).
477	CDLXXVII	-on, -ion, -om, -yon.
478	CDLXXVIII	(-ant), -ans, temps, champs.
479	CDLXXIX	-ie, (-e) [*] .
480	CDLXXX	-ier, (-er).
481	CDLXXXI	-is, -ifz, -ilz.
482	CDLXXXII	-é.
483	CDLXXXIII	-ent, (-ant).
484	CDLXXXIV	-u.
485	CDLXXXV	-ans, (champs), (-ant).
486	CDLXXXVI	-er.
487	CDLXXXVII	-ier.
488	CDLXXXVIII	-ay.
489	CDLXXXIX	-es, -ez, (leiz)
490	CDXC	-i, -y.
491	CDXCI	-ent, (-ant).
492	CDXCII	-ee.
493	CDXCIII	-ie, (-ye).
494	CDXCIV	-a.
495	CDXCV	-ier.
496	CDXCVI	-ent, (-ant).
497	CDXCVII	-er.
498	CDXCVIII	-ant.
499	CDXCVIX	-a.
500	D	-on, -om, -ion.
501	DI	-er.
502	DII	-ant.
503	DIII	-i, -y.
504	DIV	-oit.

/* err.

Laisse

505	DV	-és.
506	DVI	-on, -ion, -om.
507	DVII	-ee.
508	DVIII	-ier, (-er).
509	DIX	-a.
510	DX	-é.
511	DXI	-ance, (brandhø).
512	DXII	-ent, (-ant).
513	DXIII	-ie, -ye.
514	DXIV	-on, -ion.
515	DXV	-ent.
516	DXVI	-ier.
517	DXVII	-ee.
518	DXVIII	-er, (affier).
519	DXIX	(-i), -ie, -ye.
520	DXX	-ir.
521	DXXI	-ie, (-ye).
522	DXXII	(-oy), -oit.
523	DXXIII	-ee.
524	DXXIV	-ant.
525	DXXV	-é.
526	DXXVI	-ier, (-er).
527	DXXVII	-é.
528	DXXVIII	(-ent), -ant.
529	DXXIX	-ois, (-oys), (-oix).
530	DXXX	-a.
531	DXXXI	-ent, (-ant).
532	DXXXII	-er.

533	DXXXIIII	-on, -ion, -om.
534	DXXXIV	-es, -ez, (leiz, -efz).
535	DXXXV	-ier, (-er).
536	DXXXVI	-in
537	DXXXVII	-ee.
538	DXXXVIII	-a.
539	DXXXIX	-is, -ilz, -ys.
540	DXL	-a.
541	DXLI	-ons, -oms, -ions.
542	DXLII	-ie, -ye.
543	DXLIII	-ant, (-ent).
544	DXLIV	-es, -elz.
545	DXLV	-ee, (garitte, error for -ee).
546	DXLVI	-ier.
547	DXLVII	-i, -y.
548	DXLVIII	-on, -ion, -om, -yon.
549	DXLIX	-ant, (-ent).
550	DL	-oye, -oie.
551	DLI	-ir.
552	DLII	-er, (crier).
553	DLIII	-a.
554	DLIV	-is, -ifz, -ilz.
555	DLV	-oit, (par ma foy ^{/*} , taisiés tout coy ^{/*}).
556	DLVI	-es, -ez, (trestz), (leiz).
557	DLVII	-ier, (-er).
558	DLVIII	-en[, (-ant)
559	DLIX	-a.
560	DLX	-on, -yon, -ion, -om.
561	DLXI	-ee.

/* irregular

Laisse

562	DLXII	-a.
563	DLXIII	-ent.
564	DLXIV	-ans, -emps, -ant.
565	DLXV	-on, -yon, -ion, -om.
566	DLXVI	-a.
567	DLXVII	-i, -y.
568	DLXVIII	-ine, signe, -yne.
569	DLXIX	-oit.
570	DLXX	-oye, -oie.
571	DLXXI	-a.
572	DLXXII	-é.
573	DLXXIII	-on, -om, -ion.
574	DLXXIV	-er.
575	DLXXV	-a.
576	DLXXVI	-ent, (-ant)
577	DLXXVII	-on, -om, -ion, (Jhesum) ^{1*}
578	DLXXVIII	-ee.
579	DLXXIX	-oy.
580	DLXXX	-a.
581	DLXXXI	-ent.
582	DLXXXII	-ie, -ye.
583	DLXXXIII	-on, -om, -ion.
584	DLXXXIV	-is, -ys, -ifz.
585	DLXXXV	-ier, (violier) ^{2*} , (yver) ^{2*} , -er.
586	DLXXXVI	-er.
587	DLXXXVII	-ent.
588	DLXXXVIII	-ans, -amps.
589	DLXXXIX	-ie.
590	DXC	-a.

1* Sound ʒeʒm̃. 2* irregular.

Laisse

591	DXCI	-i, (David) ^{1*} , -y, (roncin).
592	DXCII	-is, -ilz.
593	DXCIII	-ant, (-ent).
594	DXCIV	-ier, noyer, Gadiffer.
595	DXCV	-a.
596	DXCVI	-er.
597	DXCVII	-ent.
598	DXCVIII	-ee.
599	DXCIX	-i, -y.
600	DC	-ier, (yver), er.
601	DCI	-ie.
602	DCII	-a.
603	DCIII	-ent.
604	DCIV	-on, -ion, -om.
605	DCV	(-ans), -ant.
606	DCVI	-a.
607	DCVII	-ent, (reverend).
608	DCVIII	-é, (-ié).
609	DCIX	-ier (enffer ^{1*}).
610	DCX	-oys, -ois, -oix.
611	DCXI	-es, -ez.
612	DCXII	-ant.
613	DCXIII	-ee.
614	DCXIV	-ent.
615	DCXV	-ion, -om, -on.
616	DCXVI	-es, -eiz, bl sz.
617	DCXVII	-ee.
618	DCXVIII	-on, -ion, -yon.

1*

Sound Dev.

1*

Irregular.

Laisse

619	DCIX	-ant, (-ent)
620	DCXX	-ie.
621	DCXXI	-er, (-ier).
622	DCXXII	-a.
623	DCXXIII	-is, -ilz.
624	DCXXIV	-oit.
625	DCXXV	-oye, -oie.
626	DCXXVI	-ion, -on.
627	DCXXVII	-ie, -ye.
628	DCXXVIII	-ier, (-er).
629	DCXXIX	-ent, (-ant).
630	DCXXX	-é.
631	DCXXXI	-on, -ion, -yon, -om.
632	DCXXXII	-ie, (-i). ^{/*}
633	DCXXXIII	-ant, (-ent).
634	DCXXXIV	-on, -ion, -om.
635	DCXXXV	-er.
636	DCXXXVI	-i, -y.
637	DCXXXVII	-ent.
638	DCXXXVIII	-ee.
639	DCXXXIX	-es.
640	DCXL	-ier, (-er).
641	DCXLI	-a.
642	DCXLII	-ie
643	DCXLIII	-er.
644	DCXLIV	-a.
645	DCXLV	-ier.
646	DCXVVI	-ee.
647	DCXLVII.	-ent, (-ant)

/* Symbal slip.

Laisse

648	DCXLVIII	-é, (-ié).
649	DCXLIX	-u.
650	DCL	-es, -efz.
651	DCLI	-a.
652	DCLII	-ee.
653	DCLIII	-ent.
654	DCLIV	-on, -ion, -ou.
655	DCLV	-ier.
656	DCLVI	-er, (-ier) ^{/*} .
657	DCLVII	-ent.
658	DCLVIII	-us.
659	DCLIX	-ent, (-ent).
660	DCLX	-ys, -is, -ips, -ifz, -ilz.
661	DCLXI	-é, (-ié).
662	DCLXII	-i, -j.
663	DCLXIII	-ee.
664	DCLXIV	-on, -ou, -ion, -yon, -ont.
665	DCLXV	-oys, -ois.
666	DCLXVI	-is.
667	DCLXVII	-ee.
668	DCLXVIII	-ent, (-ent), -emp.
669	DCLXIX	-is, -ilz.
670	DCLXX	-és
671	DCLXXI	-ee
672	DCLXXII	-on, -ion, -ou, -éou.
673	DCLXXIII	-a.
674	DCLXXIV	-ier, (-er).
675	DCLXXV	-er.
676	DCLXXVI	-ent.

/* fier normal, Seignier rousier ier

Laisse

677	DCLXXVII	-ance, (-ence)
678	DCLXXVIII	-oit, (foy).
679	DCLXXIX	-on, -ion, -om, -yon.
680	DCLXXX	-és, -ez.
681	DCLXXXI	-ir.
682	DCLXXXII	-ie.
683	DCLXXXIII	-ier, (-er).
684	DCLXXXIV	-er, (-ier).
685	DCLXXXV	-ie.
686	DCLXXXVI	-é.
687	DCLXXXVII	-ant, (-ent).
688	DCLXXXVIII	-ie.
689	DCLXXXIX	-é.
690	DCXC	-ee.
691	DCXCI	-is, (Sarrasins) ^{1*} , (-ilx)
692	DCXCII	-ent, (-ant).
693	DCXCIII	-ie, (dit) ^{2*} .
694	DCXCIV	-on, -om, -ion.
695	DCXCV	-és, leiz, -ez.
696	DCXCVI	-on, -ion, -om.
697	DCXCVII	-ier.
698	DCXCVIII	-ent.
699	DCXCIX	-es, -elz, -ez.
700	DCC	-ant, (-ent), (-ans)
701	DCCI	-ee.
702	DCCII	-on, -ion, -om, -yon, -eon.
703	DCCIII	-ent.
704	DCCIV	-is, -ifz, -ilz, -ix, -ys.

1* unnasalisé. 2* «regular.

Laisse

705	DCCV	-our.
706	DCCVI	-ee.
707	DCCVII	-ant.
708	DCCVIII	-ine, (VIII ^o), roïne.
709	DCCIX	-ion, -eon, -on, -om,
710	DCCX	-é.
711	DCCXI	-ant.
712	DCCXII	-our.
713	DCCXIII	-ie.
714	DCCXIV	-a.
715	DCCXV	-ent, (-ant)
716	DCCXVI	-a.
717	DCCXVII	-ant, -ans, (-amps).
718	DCCXVIII	-ie.
719	DCCXIX	-er.
720	DCCXX	-ant, (-ent).
721	DCCXXI	-ee.
722	DCCXXII	-oit.
723	DCCXXIII	-ant, (-ent)
724	DCCXXIV	-és, (nefz).
725	DCCXXV	-on, -ion, -on, -yon.
726	DCCXXVI	-a.
727	DCCXXVII	-on, -om, (besong), -ion.
728	DCCXXVIII	-és, efs.
729	DCCXXIX	-ant.
730	DCCXXX	-er.
731	DCCXXXI	-ie, -ye.
732	DCCXXXII	-ent.

Laisse

733	DCCXXXIII	-ie.
734	DCCXXXIV	-a.
735	DCCXXXV	-on, -ion, -yon, -om.
736	DCCXXXVI	(-ant), -ent.
737	DCCXXXVII	-ilz, -is.
738	DCCXXXVIII	-er.
739	DCCXXXIX	-ier.
740	DCCL	-ois, (-oix), -oys.
741	DCCLXI	-és, (-elz), (-ez), (-efs).
742	DCCLXII	-ant, (-ent).
743	DCCLXIII	-ons, -ions.
744	DCCLXIV	-a.
745	DCCLXV	-ier, (derver) ^{/*}
746	DCCLXVI	-is, -iz.
747	DCCLXVII	-ie.
748	DCCLXVIII	-ee.
749	DCCLXIX	-ant.
750	DCCL	-i, (-y), (roncin).
751	DCCLI	-our.
752	DCCLII	-ee.
753	DCCLIII	-on, -om, -ion, -yon.
754	DCCLIV	-ent, (-ant).
755	DCCLV	-ie.
756	DCCLVI	-oit.
757	DCCLVII	-ee.
758	DCCLVII	-our.

/* irregular.

Laisse

759	DCCLIX	-as.
760	DCCLX	-ier, (Gadiffer).
761	DCCLXI	-ain.
762	DCCLXII	-ier, (Gadiffer, lever ^{1*}).
763	DCCLXIII	-ant.
764	DCCLXIV	-on, -ion.
765	DCCLXV	-ent, (-ant).
766	DCCLXVI	-a.
767	DCCLXVII	-er.
768	DCCLXVIII	-ier, (Gadiffer)
769	DCCLXIX	-ie, (-ye).
770	DCCLXX	-és, (-efz, -ez).
771	DCCLXXI	-ier, (loyer ^{2*} , celler ^{3*}).
772	DCCLXXII	-ant, (-amp, -ent).

1* levier < levarem, regular. 2* loyer = loïir regular
 3* < celare, irregular.

Versification, metre.

The poet uses two or three syllables according to the needs of the metre:

ai	or a ^h
eu [y]	or èu [əy]
-iés [iɛs]	or ies [jɛs]
-i ^h on [i ^h ɔ̃n]	or ion [jɔ̃n]
oi	or o ^h

1.22 Sy advainct que la royne apperceust clerement

Here there is a choice between roïne and roine [rwɛnə] and between apercèust [apɛrcəyst] and aperceust [apɛrsyst].

1.53 Quant la royne ot dit ce mot et ce langaige

1.105 Qu'i n'estoit nul vivant qui le pèust mater

1.121 Qui ne deist bien souvent: "Par le Dieu de lassus,
Deist must be monosyllabic unless the line is hypermetric.

1.1965 La pucelle a bèu du tout a son devis,

1.1966 Et si tost qu'elle ot beu, le hanap a jus mis.

In 1.1965 bèu is dissyllabic, in 1.1966 beu is monosyllabic.

1.1878 Adont se doubta moult qu'il n'y ot traïson.

1.12987 Pour une traïson c'on fist por les enffans.

Traïson is trisyllabic in these two lines, but dissyllabic in the following:

1.12819 Et le coms Assailans qu'onque ne fit traïson.

1.13354 Car on lui a mis sus a tort celle traïson.

The laisses ending in -on usually treat -ion as dissyllabic, but there are exceptions:

1.2687 Mais il ne savoit mie bien le proposicion.

Proposition could be pronounced -jon, unless the line is hypermetric.

1.11386 Quant creature doit avoir tribulacion.

Tribulacion seems to be counted as four or five syllables.

1.11894 P. Vous n'eussiés trouvé aussi tost III saumons.

Eussiés is trissyllabic: [ysiés] or [əysjɛs].

1.11901 Et s'ilz eussent esté des bestes devouré.

eussent is pronounced as [ysənt].

1.11902 Je sçay bien que Jhesus le mez eust demandé.

Eust is monosyllabic.

1.11976 P. Que vous la deussisiés avoir en mariage.

L. Q. v. d'èussiés a. e. mariage.

P. seems to pronounce [dysisjɛs] L. [dəysjɛs].

1.12176 Quant ilz eurent l'argent ainsi que je vous dis.

[yrent].

1.12250 P. Si aviés honneur ou or fin ou argent,

aviés trissyllabic.

1.12257 P. S'ariés vous vostre part a moictié droictement.

ariés dissyllabic.

1.12699 P. Que les deux sont cheus mors et l'autre s'en alla.

Cheus is monosyllabic, pronounced chus [ʃys], for chéus would make the line hypermetric.

1.13351 Et ja il n'i eust ëu confession.

This should be read eust [yst] ëu [əy].

Elision and hiatus.

The poet uses elision and hiatus according to metrical needs:

1. Elision occurs for the articles le and la:

1.100 l'enfant

1.104 l'escripture

1.13 l'histoire

1.292 l'eure

1.366 l'un l'autre.

The article ly stands in hiatus:

1.587 ly enfes

1.599 ly ung

1.516 ly oppinions.

li singular can elide in O.F. li plural very rarely does.

2. Elision occurs for the possessive forms me, te, se:

1.142 s'amour

1.648 s'oppinion

3. Si (< sic) meaning 'and' can be elided:

1.61 Bossu et contrefait s'avoit ung layt visage.

1.595 Grant et aventureux s'a esté champions.

4. Sy or si can also be in hiatus:

1.22 Sy advainct que

1.416 Si en est mieulx prisee et bien est aserrant.

Se meaning 'if' is normally elided:

1.313 Car c'elle fut loyalle

1.393 Que c'ilz est filz du roy

1.561 S'ilte tenoit d'ung bras.

Se can also be in hiatus:

1.206 se on vous sceloit

1.229 Se il estoit ung roy.

5. Ce can be elided or in hiatus:

1.122 C'est pitié et meschief qu'il est ainsi bossus.

1.626 Cil qui ce a bracé a ouvré folement.

6. Ne is elided or in hiatus:^{3*}

- 1.488 Car on n'^{1*}amende mie ses forsfois a la fois.
 1.289 Oncques ne^{1*} le baisa en bouche ne^{2*} en vis.
 1.463 Qu'ung seul jour de respit vault plus qu'or ne^{2*} argent.
 1.858 Ne^{2*} avec elle nullement habiter.
 1.170 Ne^{2*} a qui je de^{1*}isse si tost mon couvenant.
 1.90 Nul plus bel de son corps ne^{2*} en terre ne^{2*} en mer.
 1.68 Jamais joy n'^{1*}aray a port ne^{2*} a rivage.
 1.120 Et parloit tellement qu'i n'^{1*}est conte ne^{2*} ducz.

7. The^{personal} pronouns le and la are elided:

- 1.94 Et l'aloit moult souvent doucement visiter.
 1.110 Et disoient que fut dommage que Dieu l'a fait former.

8. Que is elided or in hiatus:

- 1.80 Puis qu'ainsi plaist a Dieu ne le puis admender.
 1.386 Et dit: "Pere des cieulx, puis que ainsi me va.
 1.23 Ung enfant qu'on menoit devant lui treparassant.
 1.100 Et l'enfant devainct grant qu'on faisoit gouverner.
 1.18 Puis advainct que Alidone la royne au corps gent (for qu. A. fix line)
 1.135 Qu'elle pourchasseroit que y seroit pendus.
 1.156 Que je vous doys amer plus que homme vivant.
 1.395 Qu'a l'enfant Theseus telle grace donna.
 1.692 Que aux Juifz le livra, de quoy il fit folie.
 1.704 L. Et que il n'atendoit fors estre decoppés.
 Ph. fors qu'estre la tuez.
 1.784 Mais je le diray, puis que ouyr le voudras
 1.143 Du responds qu'il ouyt s'ala moult fort doubtant.
 1.105 Qu'i n'estoit nul vivant qui le peüst mater.
 1.89 Tellement et si bel que on n'eust peu trouver.

1* OF ne < non, 2* OF ne < CL nec. 3* Ne < non elides,
 while ne < nec is in MF ni hiatus in this text Normally between clitic

9. Qui is in hiatus:1.75 Dont fut le roy dolent qui ouyt cest message.10. A vowel at the end of a word is elided or in hiatus as the metre requires.

Sometimes the poet has the choice of two forms:

1.1157	com	1.31	comme
1.93	or	1.11950	ore
1.574	encor	1.567	encore
1.1022	adont	1.1216	adonques
1.1607	adonc }		
1.858 L.	avec	1.858 Ph.	avecques
1.1416	jusqu'a	1.1008	jusques
1.1187	derrier	1.14102	derriere
1.505	telz (f)	1.176	telle
1.6079 P.	tel (f)	1.111	ytelle
L.	telle }		

The text abounds in hypermetric lines.

Here are a few examples from Ph. :

1.43 Qu'au bout de l'an ot ung filz, comme dit le rommant.

1.16 Et aussi fist la dame lui tresamoureusement.

(This could be corrected by omitting 'aussi')

1.49 Que tous en furent courroucez et amys et parens.

1.101 Mais tant fut contrefait qu'i ne pouoit admender.

1.110 Et disoient que fut dommage que Dieu l'a fait former

1.130 Sy advainct que fole amour lui courut ung jour sus.

1.136 Ainsi ce plussieurs femmes a qui on fait telz salus.

- 1.246 Sy en faictes vostre gre, car nous ne voullons mye
 1.249 Que la dame ne soit ainsi a mort tantost jugee.

Examples of hypometric lines from Ph. :

- 1.54 Le roy s'en partit et guerpy l'estage.
 1.57 Dont la dame fut joyeuse en son couraige.
 1.114 Et vault mieulx que Dieu l'ayt fait entrer
 1.180 Mais le cuer de moy d'autre chose et dolent.
 1.245 Puis que vous savez qu'il est de telle vye
 1.265 Le chevallier fut en son cuer b^ain marris.

Example from L.

- 1.449 Or vouldray savoir qui lui va conseillant.

Hypometric and hypermetric lines are also mentioned in footnotes to the text. There are numerous examples of metrical irregularities so that any kind of statistical conclusion is impossible.

E. DIALECT.

(The examples are taken from the manuscript upon which the text is based unless otherwise stated.)

The dialect is basically standard O.F., but for rather numerous northern and north-eastern traits, both phonological and morphological.

1. Forms in *-ie* from *-iee* < palatal + *-ata* rhyme in the same *laisse* with words in *-ie* < *ita*. Ph. has replaced these forms with forms in *-ee*.

1.230	L. lignie	Ph. lignee
1.231	L. obligie	Ph. obligee
1.237	L. jugie	Ph. jugee
1.1052	L. forgie	Ph. forgee
1.1063	L. establie	
1.1919	L. lie (liee < laeta).	
1.1064	L. adrecie (for adreciee).	
1.12538	P. beneie	
1.12546	P. enchassie (for enchassiee).	

2. The triphthong *eau* was differentiated to *iau*. As this is not at the rhyme it is only a trait showing the dialect of the scribe.

1.36	biaux homs
1.64	biau Sire.
1.12024	chatiaux.

See Pope § N. VIII.

3. The triphthong *ueu* > *u*.

1.2570	Et Flore la pucelle s'i esbat de beaux jeus
1.2571	L'un foiz aux esches, et aux tables le plus.

'jeus' rhymes with *-us*.

See Pope § 555-6 (Francien *ueu* < *o*, *jocum* > *dzueu* > *dzjo* > *zo*.)

4. The text has an example of o for eu, but not at the rhyme.

1.13353 P. josne L. jeune.

5. Occasionally there is o for ou, again only spelling variants.

1.3114 P. a ce cop, but 1.1489 a ce coup.

1.2223 seignorie, but 1.3009 seignourage.

6. Occasionally there is our for eur

1.1696 l'onour, but 1.1610 honneur.

1.13098 honnouré, but often as 1.1509 honoré.

1.2213 labour.

7. Occasionally i for e; these are spelling variants, but unusual.

1.2197 ung sinateur

1.1469 Deux nobles sinateurs

1.11971 d'inffer.

8. Vela for voila.

1.1841 Vela tres bien ouvré.

1.2597 quel demoisel vela.

On 4, 5, 6, 7, 8 see Ewart p.381.

9. V^hair for ve^hoir.

1.1883 Se je vous puis ve^hir je vous donray vo don, but also

1.1254 Que c'estoit a veoir chose moult deduysant.

A form frequent in O.F. especially in the northern region.

See Pope §884.

10. Epenthetic e:

1.1594 boyere

1.1631 voiere, sauf mon honneur, but also

1.2416 Ce sont a dire voir, and

1.2919 pour voir le vous afy.

11. Z is transformed to r:

l. 3106 Cuidoient que son corps deusist estre derves
(derve<dezve)

See Pope ¶378 .

12 C for ch: (K+a)

l. 2243 Le portier m'ot tantost l'entree calengie.

Ch for c:

l. 2948 Qui moult forment aloit l'empereur menachant.
(minacia>menace)

See Pope ¶ 1320 M.1.

13. No development of interconsonantal glide between n and r. f*

l. 1652 De Coulogne la grant dont la terre tenray

l. 1168 Je vous venray secourre, Dieu le consentira.

l. 1914 L. Amender le verray quant vous semblera bon.

(L. verray for Ph. vendray)

l. 1555 Quant venras a Coulogne la ou le Roin tournye.

l. 1780 Ja a bien ne venra amant si n'est hardis.

There are occasional forms with d:

l. 2727 Qu'aseger vous viendra^{f*} par ytel couvenant

l. 3140 P. Quant ce vendra ennuit d'encoté vous seray

l. 2836 Or verra assaillir a la gent Crestiennee

(verra for venra)

l. 2920 L. En la fin en venra le sien corps marry.

(Ph. verra; the future of veoir makes sense here.)

l. 12248 P. Que pas ne maintendrons ce mestise longuement.

Ph. pas ne maintenrés

l. 1784 L. Vous verrés avenir que grant bien n'en verra

Ph. vendra is correct.

g* a late form from vendra influenced by viens.

l* Nr. appears to be commoner, but the Francien ndr occurs
sometimes. Probably nr was the author's form altered sometimes by
a scrib.

- 1.3112 P. Bien en venrez a chief se croire me voulez
 1.2789 Laquelle je voulay^{1*} a Coulogne mener.
 1.3077 P. Bien vouloie mourir, par le mien serement.

Also

- 1.3012 L. Bien vouldroye mourir en ceste mer sauvage.
 L.2905 Dont revinront au roy et il leur vont conter but
 1.2748 Dont vindrent sinateur sy conte et si per.
 1.3823 ¶eulx de Gresse y venront a baniere levee.
 See Pope § 1320 N. XIII

14. The elimination of v in the verbs avoir and savoir. 2*

- 1.1549 J'en aray, se sachés, la chiere [plus] lye
 1.1661 Que l'amour de son corps par bel parler aray.

The letter v is sometimes retained:

- 1.1665 "Maistre," dit Thesésus, "bon gre vous en savray ...
 1.1669 Et aussi vous avez tel fin que j'avray."
 1.1683 Si n'en pars mie tost quant presenté l'avras
 1.1684 Jusqu'a tant qu'en la chambre [aigle] veü l'aras.
 1.1698 Je le feray ainsi quant l'aigle fait aras.
 1.1604 Telle chose lui dira qui lui ara mestier. Also
 1.1512 L. Et amena son filz qui l'avra espousee
 Ph. qu'il ara e.
 1.2084 La endroit est mucés si ne le sara nulz.
 1.12195 P. Et Regnier respondi: "Nous l'avons cy avant."
 1.12258 L. Ne ja n'arons avoir je vous dy loyaulment.
 1.1735 Et avrez avef vous mes hommes et ma gent.
 1.1737 Tant tost que le sarez fuyez vous ent.
 1.3050 Demandés, vous l'artés sans nul delayement

1* for vourray ? a N.E. form.

2* Arai and Sarai are N.E. originally but seem often to be accepted in standard O.F. literary language which is basically Francien.

- 1.1866 Ne m'arés nule rien vrayement demandé
 1.2869 Et aront tant de maulx en estrange contree.
 See Pope ↯ 1320 N. XIII and 976

15. A morphological trait:

La is replaced by le:

- 1.1277 Et le bon roy son pere l'ayme et le prise tant
 (referring to Flore)
 1.2681 En la nef sont entrés s'ont le voile levee
 1.2729 L. La le feray tresbien et bel honorer
 Ph. La la (referring to Flore)

See Pope N. XII.

These examples could be due to the scribe.

16. Mi for moy; ti and si are formed on mi.

- 1.2929 il n'ara paix a my.
 1.6207 vous l'amez mieulx que mi.

*These are N.E. and as they are at the rhyme
 indicate a N.E. dialect for the author.*

17. A declension system was formed on the accusative plural forms
 noz, voz: no and vo for nostre and vostre:

- 1.6019a Je sçay bien a dire, venu est vo maris
 Ph. vostre maris.
 1.6028 "Dame," dist Solidoine, "soyés en vo cuer lie."
 Ph. vostre cuer.
 1.13024 P. Or doint Dieu qu'elle soit tousjours de no partie.

l. 2534 Que Theseus no sire nous tramect liement

See Pope 1320 N. XXVb.

These examples are all guaranteed by the metre.

Conclusion

The poet writes in standard Old French but alternates north-eastern forms according to rhyme and metrical convenience.

F. ORTHOGRAPHY.

Learned spellings

During the Middle French period consonants that had been effaced, assimilated or vocalised were reintroduced:

1. Vocalised l:

- | | | |
|---------|------------------------|-------------------|
| 1.497 | haulte | |
| 1.114 | vault, mieulx | |
| 1.116 | beaulté | |
| 1.112 | aultres | |
| 1.116 | maulx | |
| 1.1088 | heraulx | |
| 1.1116 | chevaulx | |
| 1.12719 | crenaulx | |
| 1.1181 | les mons et les vaulx. | |
| 1.1098 | fault (falloir) | |
| 1.333 | ung faulx tour | |
| 1.3120 | P. faulcetté | |
| 1.13654 | L. faulcetez | (P. faussetés) |
| 1.11887 | beaulx enffans | |
| 1.11896 | P. louviaulx | |
| 1.11914 | loyaulté | |
| 1.13663 | L. cruaultés | P. cruautés |
| 1.12092 | mauldicte | (1.11985 maudit) |
| 1.1106 | doulx | |
| 1.1100 | doulce | |
| 1.1087 | doulcement | (1.94 doucement) |
| 1.71 | oultre | |
| 1.1278 | souldain | (1.12067 soudant) |
| 1.11130 | P. voultié | (L. vostié) |

- 1.1100 yeulx
 1.11846 eulx
 1.108 ceulx
 1.11857 veult (3rd person sing. vouli r)
 1.1130 weulx (2nd person sing. vouloir)
 1.12072 vieulx

See Pope 707.

The forms without 'l' also occur in the text.

B'

2. Labial before a consonant, usually a dental:

- 1.74 compter
 1.11876 n'acompta
 1.2483 escriptsit
 1.12079 recepvoir
 1.210 reçoypit
 1.222 deçoipt
 1.334 doubtant
 1.1165 doubtez
 1.12731 debvés
 1.2674 dessoubz

3. C and g were reintroduced in palatal groups. In some cases they were introduced by analogy or a c/t confusion as in metre for mettre. We also have the normal forms.

- 1.3066 P. moictié
 1.12257 droictement
 1.11135 P. appoictié
 1.12172 s'exploicta
 1.314 faictés
 1.1268 faicte

1.1040 Ph. fructifia (L. frutifia)
(probably a purely learned form from fructificavit)

1.13215 l'auctorités

1.1248 dicte

1.1144 sainte

1.13224 gectés

Analogical forms: (paleographical confusion).

1.1476 actente

1.3109 P. lectrés

1.119 mectoit

1.1227 mect

1.327 mectrons

1.2125 mectroit

1.13678 mectant, (1.13676 mettés)

1.18 advainct for advint

1.100 devainct for devint

1.1609 convainct for convint.

} Unusual forms which seem to
indicate that -in has become
En by this time

4. D is reintroduced or remains effaced

1.3081 advenir (L. avenir) (1.1054 avenir)

1.1166 aventure (1.1194 aventure)

1.80 admender

1.143 responds

1.12227 nudz

1.13013 vaillandie. Here the d could represent a denasalising of the n, but is probably analogical with forms like menestrandie.

5. S and z are sometimes replaced by x:

1.1949 six (P. sis)

6. Sometimes spelling was adapted to a mistaken derivation:

sçavoir ≠ scire

1.1094 scevent

1.82 sçais

1.2126 scet

1.3120 scout

1.11127 sçot (1.221 savoit)

Note on spelling:

C often replaces s.

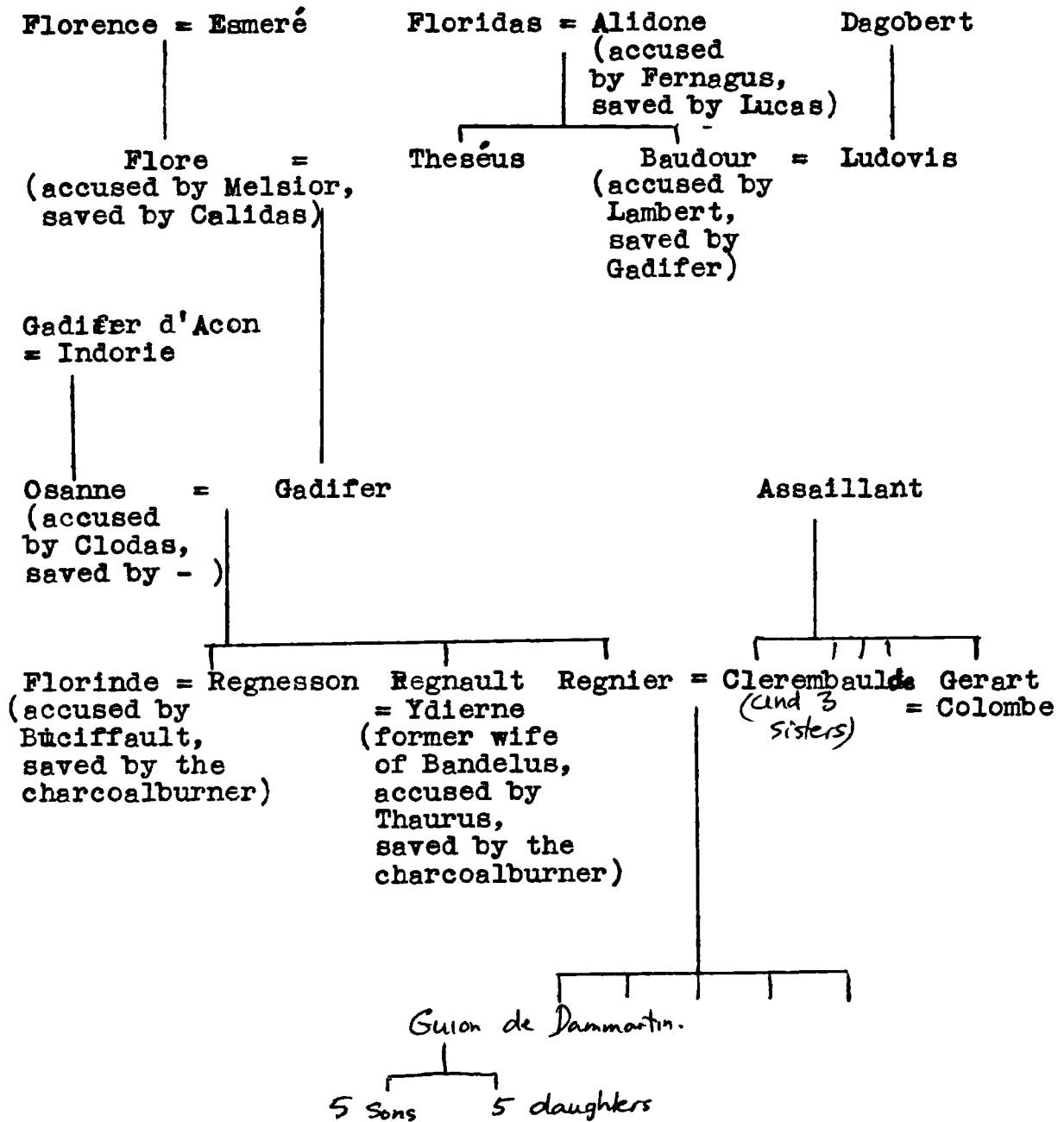
Y and i are interchangeable

S and z are interchangeable in the ending és or ez of the past participle or the second person plural.

CHAPTER 6 - THEMES AND SOURCES.

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FAMILY TREE



Women in Theseus de CologneThe theme of the innocent woman wrongfully accused.^{1*}

This is one of the principal themes in Theseus de Cologne; six out of seven innocent queens suffer from wrongful accusations.

I. ALIDONE.

Alidone is accused of adultery with the dwarf Cornicant by a rejected lover^{2*}, Fernagus. Her son Theseus speaks bravely in her defense though he is not the means of her justification, nor is there a long time-lag before her innocence is proved, as there is in tales in which the son returns to vindicate his mother.^{3*} It is the dwarf who saves her.^{4*}

2. FLORE.

Flore, the wife of Theseus, is accused of treason^{5*} and, as an additional crime - almost an afterthought - of adultery. The accuser is again a rejected lover, a courtier and friend of the husband. This is a repetition of the situation Fernagus-Alidone-Floridas, though the accusation has a different emphasis. The innocent queen is saved by the

1* Margaret Schlauch in Chaucer's Constance and Accused Queens New York, 1927, makes a valuable study of this theme and analyses the different types of stories in folklore and romance. She is one of the few scholars who know Theseus de Cologne.

2* See M. Schlauch p 95-104, the villain as sole accuser.

3* Ibid, p.53 and p.81, as in the Beatrix version of the Swan Children. Ed. C. Hippeau, 1874, also by Baron de Reiffenberg, Brussels, 1846.

4* See chapter on Champions: the dwarf, p. 287

5* M. Schlauch p.9. Accusations of treason and infidelity in romance often replace the more primitive accusations of bearing animals of folk tales.

bourgeois goldsmith champion Calidas.^{1*} Her son Gadifer is not present to defend her, as he has been adopted by a stranger and does not find her until later. There is no long lapse of time before Flore's justification.

III. OSANNE.

Osanne is accused by jealous queen Clodas of bestiality with a dog and of bearing dogs instead of children. This accusation stems from legend and fairy tale tradition and survives as a primitive element in romance.^{2*} The literary source of multiple animal birth is most probably the Beatrix episode in Le Chevalier au Cygne.^{3*} The accuser, a jealous woman, is frequently found in legends about jealous sisters, co-wives, stepmothers or mothers-in-law.^{4*}

Osanne is justified in time, indirectly by the charcoal-burner.^{5*}

Whereas the rejected lover's motive was desire for revenge following frustration and fear of exposure, Clodas is motivated equally by desire for king Gadifer and ambition for political power through him.

1* See chapter on Champions: Calidas, p. 299

2* M. Schlauch p. 21-39 "The Accusation of Animal Birth". The motive of jealousy p. 46. The same accusation in romance, p. 78-80, 81-83.

3* See ~~chapter~~ on the theme of the woman punished, p. 327.

4* See M. Schlauch p. 53, p. 61-2, p. 74, p. 75, p. 78. The mother-in-law is the persecutor in Chaucer's Constance and associated stories, the husband's aunt in Le Roman du Comte d'Anjou by Jehan Maillart, ed. Marie Roques, Paris, C.F.M.A., 1931.

5* See chapter on Champions: the charcoalburner, p. 337.

IV. FLORINDE.^{1*}

Florinde is accused by a rejected lover Buciffault of treason against her brother Acerés for the sake of her husband Regnesson. Florinde, a converted Saracen,^{2*} is innocent of this accusation, but she does deceive her brother and her Saracen subjects. She is saved by the charcoalburner.

V. YDIERNE.^{3*}

Ydierne is accused by a rejected lover Thaurus of adultery with a fellow-convert. This converted Saracen queen is innocent in fact but not in intention, for she plans to leave her husband the sultan Mandalus with the Christian Regnesson in order to marry Regnault. She too is saved by the charcoalburner. Deceiving a tyrant Saracen is not regarded as a crime, though he be her husband.

VI. BAUDOUR.

Baudour is accused of breaking a promise of marriage by the traitor Lambert who was motivated by desire for the throne of France rather than love for queen Baudour. She is saved by her nephew Gadifer.^{4*}

VII. COLOMBE.

Colombe is the only queen who is not accused of anything, but she too suffers owing to circumstances.^{5*}

1* See Summary, Laisses 442-594.

2* See chapter on Saracen ladies, p. 462.

3* Ibid, p. 472

4. See Themes, p. 410

5* See Summary P. f. 253-269

All these six queens falsely accused are characterised as individuals strong in their virtue, and, except for Osanne, able to speak effectively and wisely in their own defence. They arouse our admiration as well as pity.

I. Alidone is described as the mother of a deformed child, who revolts and will not accept her fate. In court she speaks with dignity and after her justification she rules her husband. She proves to be a sensible wife and a good diplomat when Floridas is to be hanged by his enemies. The people of Cologne love their queen and take her advice. Later Alidone is a sympathetic mother-in-law to Flore in distress, and near the end of her life she appears as a loving grandmother to Gadifer.

II. Flore is famous as the princess won by Théséus with his golden eagle. She appears first as an innocent young girl then as a passionate bride ready to elope, and later a distressed mother. She remains a faithful wife until her husband's return and, even after her ordeal caused by his credulity and lack of faith in her, Flore still loves him. She is a good mother-in-law to Osanne when she advises Gadifer. She is an actively loyal sister-in-law, and even leads an army in support of Baudour.

III. Osanne,^{1*} born a Saracen, is baptised when Gadifer discovers his Christian origins. She is the most saintly of all the women in the story, humbly accepting suffering without seeking

1* See ch. 10, 1. *The Miracle play No XXXII*

justification, counting it as a penance and striving to live a self-sacrificing life serving pilgrims in anonymity and obscurity. She is a loving and forgiving wife.

IV. Baudour^{1*} develops from the gentle young girl modestly accepting her fiancé's guidance and quietly loving her older brother, into a mature and independent woman able to argue for her rights better than a lawyer, and capable of organising the defence of her town of Soissons. She remains a faithful loving wife.

V. Florinde and VI, Ydierne represent passionate Saracen ladies who abandon their own religion for the love of a Christian, and although they are typical of this favourite mediaeval theme,^{2*} they are alive as individuals.

1* See p. 410
2* See p. 462.

CHAMPIONS.

The main figures in Theséus de Cologne include characters from the whole social range, not only the aristocracy. The actors in the drama are individualised, and the author describes their thoughts and feelings just as vividly as those of the royal family, who owe their life, liberty and happiness to heroes of non-aristocratic status.

The principal examples of these heroes are

- I. Cornicant^{1*} or Corvitant, also called Lucas, the dwarf,
- II. Calidas, the goldsmith who first helps to win Flore, and later defends her against accusations, and
- III. Regnier, the 'vilain' charcoalburner.

These are the three champions in the courtly tradition, defending the just cause of the persecuted, helpless victims. Usually the saviour is a knight of noble birth, but as our author says with his liberal attitude (lines 3517d-f, L. f. 45b - 46a, Laisse 90):

Car il n'est nul villain qui ne fait villenie.

Noblesse n'est en tresor n'en lignee

Ains est en cuer de qui villenie est haïe.

The knight champion traditionally had courtesy, goodness and courage to defend what was right, and was often handsome as well. In Theséus de Cologne an unusual champion, the dwarf,

1* Korrigans are dwarfs in Breton folk-lore. Corniquant is a Saracen king in Vivien de Monbranc. Table des Noms Propres, E. Langlois, Paris 1904.

has the right spiritual values, though he is badly handicapped by his deformity and small stature. He is not mocked for his appearance, but wins public approval - "he is a valiant man" say the councillors. The goldsmith is a strong and well built man though inexperienced in fighting, he feels natural fear but overcomes it when the situation requires it. The charcoal-burner is big, strong and vigorous; he obviously has the heroic virtue of courage, though he lacks the polish of a courtly upbringing.

Trial by combat.

When a case appeared doubtful and the civilised principles of evidence broke down, the accused had the right to have trial by combat for the final decision, trusting that God would help the right. The thirteenth century jurist Beaumanoir^{1*} implies that although this right had once been available to all free men, by the thirteenth century it was limited to the nobility. Saint Louis (Louis IX, 1214-1270) abolished trial by combat in his own domains because this barbaric custom seemed an obvious gamble. However the custom continued to flourish in literature.

1* E.R. Chamberlin, Life in Mediaeval France, London 1967, p.20.

I. THE DWARF.

Dwarfs are a commonplace in fairy tales, legend and romance. Often they have magic powers for good or evil, or they are evil without supernatural powers.^{1*} In Theséus de Cologne the dwarf Cornicant (or Corvicant, also called Lucas) is just good without magic, although the result of the uneven duel between him and the normal-sized traitor may be counted as a miracle. However the story abounds in realistic details.

Real dwarfs existed at mediaeval courts according to the evidence of thirteenth, fourteenth and fifteenth century accounts. They served as retainers, sometimes as fools or jongleurs. In one fourteenth century household account^{2*} a dwarf-fool receives the outfit of a knight and military equipment so that he may go tilting in 1321, imitating the activities of chivalry for the entertainment of the court.

Romances in which dwarfs fight include Malory's Tale of Gawain and his French source, Raoul Houdenc's Vengeance Raguidel, where the dwarf Druidan fights a knight for the favour of the lady Ydain; he loses but gives a good account of himself, and Ydain chooses him. V.J. Harward^{3*} considers that the attribute of strength derives from Celtic prototypes, but that writers of romance reduced the supernatural elements to adapt to the demands of courtly taste and realism.

1* In romance evil dwarfs are in the majority.

2* W.J. Harward, Dwarfs of Arthurian Romance and Celtic Tradition, Leiden, Brill, 1958.

3* Harward, op. cit., p.134.

In these examples the dwarf champion is the lover of the lady - a perverse woman who prefers a deformed creature to a faithful knight. In the legend of the Emperor Constantine the empress takes as lover a hunchbacked dwarf, and when the adulterers are discovered, they are killed.

The theme of the dwarf lover seems to be traditional in French romances, not of Celtic but of Oriental origin, (the type of the 'ungrateful wife').

In Clariss et Laris^{1*} (composed in 1286) a knight Galegantín meets a dwarf who has lost his place because his lord believes that the dwarf had cuckolded him. The knight fights in single combat with the lord and is able to persuade him that the accusation is false.

The dwarf Cornicant in Théséus de Cologne.

The dwarf Cornicant has literary, and perhaps historic antecedents.

I. Mimican^{2*}, a pseudo-historic dwarf champion for a queen falsely accused of adultery by her would-be lover to her husband, though not of adultery with the dwarf.

II. Macaire^{3*}, the French epic in which a wicked dwarf is supposed to be the lover of an innocent queen, but the champion is another.

I. The story of a dwarf as a defender is perhaps already found in embryo in William of Malmesbury (1143). Gunilda, wife of

1* Li romans de Clariss et Laris, ed. J. Alton, Tübingen, 1884, ^{lines 25935-26080, pp 696-700}

2* Ward, Catalogue of Romances in the Dept. of Mss in the B.M. London, 1883.

3* Macaire. F. Guesard, Paris, 1866.

the emperor of Germany is accused of adultery, and lets a boy, whom she had brought with her from England, fight in single combat against her accuser, a man of gigantic stature, an idea reminiscent of David and Goliath. All the other courtiers are paralysed with fear, as happens in Théséus d C logne. By God's miracle the boy cuts the slanderer's hamstrings and wins. Gunilda divorces her husband and becomes a nun.

John Br mpton in his chronicle (1436) takes up this fable calling the champion Mimicon or Municon - a young man fights a giant-like opponent and wins by a miracle.

Pseudo-

Matthew of Westminster in his Flores Historiarum, a history from the creation till 1307, follows William of Malmesbury, but calls the ^{boy a} dwarf, Mimecan.

II. In Macaire (written at the end of the twelfth or the beginning of the thirteenth century), the dwarf who acted as messenger for the refused lover Macaire, is placed in the innocent queen Blanchefleur's bed. The traitor then fetches the husband Charlemagne from matins to see the supposed lovers in bed together. A fire is lit to burn the queen, Macaire throws the dwarf into it. The dwarf had lied maliciously, and in any case his death prevents discovery. The queen's sentence of death is commuted to banishment owing to her pregnancy. A knight, Auberi, accompanies her, and the wicked Macaire pursues them into the woods and kills Auberi. Later Auberi's faithful hunting dog fights Macaire in single combat to avenge his beloved master - and so indirectly champions the queen's innocence. Macaire is vanquished in this extraordinary duel,

and the queen is eventually restored to honour. The dog dies of grief on his master's tomb.

Albéric de Trois Fontaines, a monk who wrote a chronicle *in Latin* in the mid-thirteenth century, is the first to refer to Macarius as non-historic: 'Super repudiatione praedicta reginae, qu^{ae} dicta est Sibilis, a cantoribus Gallicis pulcherrima contexta est fabula de quodam nano turpissimo cuius occasione dicta regina fuit expulsa: de Alberico milite Montis-Desiderii, qui eam debuit conducere, a Macchario proditore occiso: de cane venatico eiusdem Alberici, qui dictum Maccharium in presentia Karoli Parisiis, duello mirabili devicit... Quae omnia, quamvis delectent, et ad risum moveant audientes, vel etiam ad lachrimas, tamen a veritate historiae comprobantur nimis recedere, lucri gratia ita composita.' 1*

In La Reine Sebille, Myreur des Histoires^{2*} by Jean d'Outremeuse (1394-1400) and in the Spanish prose romance Hystoria de la Reyna Sebilla^{3*} based on a lost French original^{4*}, the dwarf

- 1* Alberici Monachi Chronicon, ed. Leipzig II, Pt. 1, p. 105-106, quoted by Svend Grundtvig in Danmark's Gamle Folkevise, Kjøbenhavn, 1858, p.197 note 3. Also quoted by F. Wolf, Über die neuesten Leistungen der Franzosen ihrer National-Helden Gedichte, Wien 1833, p.156. *für die Herausgabe*
- 2* Jean d'Outremeuse, Ly myreur des historis, chronique de Jean des Preis dit d'Outremeuse, ed. A. Borgnet and S. Bormans, Bruxelles, 1864-87, III, 42ff., summarised by A. Dickson in Valentine and Orson N.Y. 1929, p.45.
- 3* Sevilla, 1532
- 4* Ferdinand Wolf, op.cit., p.124-159. A chronicle dated 1380 mentions Sibille in a painting of the story.

himself accuses the queen because she has refused his love. He slips into her bed where king Charles finds him. A fire is lit for both dwarf and queen. Macayre and other evil knights bribe the dwarf to say that he unwillingly did the queen's will. The dwarf is burnt, the queen exiled (as in the source Macaire), and later Macayre confesses the truth when defeated by Auberin's faithful dog.

In the fourteenth century German poem Die Königin von Frankreich und der ungetriuwe marschalk^{1*} by Schondoeh^{2*}, the marshall puts a sleeping dwarf into her bed so that he is the innocent victim with the queen, as in Theséus de Cologne.

The fourteenth century Miracle play La Marquise de la Gaudine^{3*} is probably contemporary with Theséus de Cologne, and based on Macaire. Here the dwarf Golot seems childish or mentally backward. He is persuaded to enter the pious Marquise's bed by the husband's uncle, who when left in charge of affairs, had been tempted by the devil to make love to the lady. She refused, and this scheme is his revenge. The uncle tells the dwarf that he should be found in her bed: (343)

(Car j'ai) mis et gagié de fait.

Golot fears her anger: (346)

Sire je doy doubter et craindre

Que ne s'en courrouce ma dame,

Car en tout le monde n'a femme

A qui je soie tant temuz;

1* Note by S. Grundtvig, op. cit. p.198: Gesamtabenteuer, V. d. Hagen, 1850. Nr.VIII (I.S. 165, I.S.CIV).

2* Schondoehs Gedichte, ed. H. Hertz, p.82-86, Breslau, 1908, see note by P. Meyer and G. Huet, ed. of Doon de la Roche, p.LXXXI.

3* No.XII in Miracles de Nostre Dame par Personnages, G. Paris and U. Robert, Paris 1876-1893, Vol.II p.121-170.

350 Et s'elle se courrouce, nulz
 Ne me fera vers li ma pais:
 Ainsi sa grace a touzjours mais
 Aray perdu.

L'oncle:

Golot, n'aiez cuer esperdu;
 355 De ce pren je sur moy la charge.
 Je te seray escu et targe,
 N'en aies doubte.

Golot:

Dont sera vo volenté toute,
 Sire, acomplie.

L'oncle:

Golot, or ne le laisse mie,
 Va penser de bien besongnier;
 Et se tu me fais gaaignier,
 Je te promet et si me vant
 Q'a touz les jours de ton vivant
 365 Riche seras.

Golot:

Sire, ne vous en doubtez pas,
 Je vois la besogne exploitier
 Et moi en sa chambre mucier
 En un quignet.^{1*}

The uncle tells the marquis how the supposed adultery w s
 discovered: (611-625)

1* Un coin.

Que voulez vous? a brief parl r,
 Je l'ay mise en forte prison,
 615 C r f it si grant mesprison
 Que son ribault de vostre nain
 A fait, et ceci tout aplain
 On veu ces chevali rs cy,
 Moy et la demoiselle aussy,
 Car on le m'avoit endité.
 620 Et, pour savoir la verité,
 Touz ensemble en la chambre entrasmes,
 Et la en un lit les trouvasmes
 Touz deux couchiez, dont sanz delay
 Du dueil que j'oz le nain tuay;
 625 Cecy est vray.

Consequently the dwarf cannot confess the truth. The uncle advises that the Marquise should be burnt, as he would do so if she were his wife: (714-716)

Encore s'elle eust attrait
 A soy un noble homme de pris,
 Ce fust une; mais elle a pris
 Un nain contr 'ait, mal affaitié.

When the Marquise is about to be executed, she calls on Notre Dame. Anthenor de Biauchastel, a knight formerly saved from the accusation of treason by the Marquise's friendship, when assured of her innocence, fights the treacherous uncle. The latter confesses her refusal of his love and his consequent plotting: (1320-1337)

(Que) je fis tant devers le naing

Qu'avec la dame se coucha,
 Mais onques a li n'atoucha,
 Ains s'i coucha en paour grant:
 Si li promis je que garant
 1325 Envers vous de ce li seroye.
 Et après ce qui vouloye
 Acomplir ma grant desverie,
 Quant la dame fu endormie,
 Pris des chevaliers, si entrasmes
 1330 En la chambre ou le nain trouvames^s
 Couchié, qui ne savoit pourquoy.^{1*}
 La le tuay, affin que moy
 N'encusast de ma mesprison,
 Et puis mis la dame en prison.
 1335 Ainsi sans cause pourchacié
 Ly ay ce meschief^{et} bracié
 Qu'elle a eu.

The traitor is executed and Anthenor receives half the land from the Marquis.

The idea of a contemptible lover is found in several mediaeval tales:

a leper in Sir Hugh Le Blond,^{2*}

a poor black man in an Old Norse Karlamagnus saga,^{3*}

(negroes were rare in mediaeval Europe),

1* The dwarf is probably simple-minded.

2* Sir Walter Scott, Minstrelsy of the Scottish Border, Edinburgh, 181. (13th century), Vol II, p.269.

3* S. Grundtvig, op.cit., p.199. It was translated after 1285 from English (a lost version), after a French original.

'un garçon' in Doon de la Roche,^{1*}

a page in Octavian,^{2*}

a cook in Genoveva,^{3*}

a slave in the Icelandic Vilkinasaga^{4*} concerning Sisibe.

Worse still is the accusation of bestiality found in Beatrix and the Osanne story based on it.

King Floridas has his deformed child baptised, and educated with the greatest care. The people admire and pity the devout and learned prince. Thus the climate of opinion is humanely disposed towards deformity. (lines 100-124).

The dwarf Cornicant serves queen Alidone well. (148-150)

When Fernagus is vigorously refused by queen Alidone he plans his revenge. Although he is King Floridas's closest friend he reveals the supposed adultery in Iago-like fashion. (125-213)

He has to be persuaded to reveal the horrible scandal at court, and hypocritically feigns grief. Not only is Theseus supposed to be the dwarf's son, but the queen is accused of continuing to receive her unworthy lover. (202-210)

1* Doon de la Roche, P. Meyer and G. Huet, Paris 1921, lines 160-182. In the Spanish version it is a vagabond dressed as a pilgrim.

2* Ed. Vollmöller, Heilbronn, 1883, lines 193-281. Florent et Octavien, (B.N. fr. 1452, fol. 5b-6b, Histoire Littéraire de la France, XXVI, 304)

3* S. Grundtvig, op.cit., p.199, notes that there are folkbooks about Genoveva in French, German, Italian, Dutch and Swedish. Historiola de exordio Frauenkirchen, by the Carmelite monk N. Emmich told the first version.

4* S. Grundtvig, op.cit., p.198. This seems to be another version of Sebille.

The resemblance of the prince's deformity to that of the dwarf seems to make the accusation of adultery plausible. Floridas, mad with jealousy, agrees with the traitor to burn his wife; however he consults his council, stating the facts as a hypothetical case. They advise death by fire until the queen's name is revealed, whereupon they urge caution and ask for further proof. (lines 225-255). Alidone, warned by a knight^{1*} escapes, and Floridas takes this as proof of her guilt (312-313). Theséus is informed by his would-be executioners that Floridas believes him to be the son of Cornicant who is to die too. (lines 337-339) The miraculous transformation saves the boy's life. The dwarf is brought before the barons (lines 495 onwards). The king perspires with emotion, but offers him pardon in order to extract a full confession. He even suggests that it was the queen who seduced him against his will. (lines 500-503) The dwarf swears that the king was deceived by treason and defends the lady earnestly (lines 505-513). Fernagus declares that Cornicant was seen in her bed although he was unwilling. (514-517)

We do not see the scene of the dwarf and the queen in bed in Theséus de Cologne. In Macaire and versions based on it, the husband is brought in to see the couple. The boy, servant, beggar, leper or negro are found in the queen's bed. (Sometimes the poor lady is under the influence of a sleeping draught, ~~on~~

1* In the fourteenth century miracle play Oton, Roy d'Espagne (No. XXVIII, Miracles de Notre Dame par personnages) when Otes comes to kill his virtuous wife accused of adultery by the traitor Berengier, a bourgeois of Burs comes to warn her of her danger. (lines 970-1025). G. Paris and U. Robert, Paris 1872, p. 314-338.

enchantment, or ill with drugs.^{1*}) Here it is Fernagus's word against that of the dwarf.

Cornicant valiantly continues to defend the case (518 onwards). He describes himself realistically (520-23) in contrast with the experienced warrior Fernagus (524-526) and makes the amazing request to be permitted to fight in single combat with an additional handicap (line 528) in order to prove that the traitor has slandered the queen and himself (line 532). The dwarf knows his physical weakness, but is sure of his moral superiority. He stakes his life on what is right, trusting in God to support his effort and reveal the truth. Trial by combat relied upon the judgment of God; the greater the difficulty of the champion, the greater God's miracle (534-40) The accused had the right to be justified by single combat (538) but usually this applied only to members of the nobility; burghers appeared in such a role very rarely, and not until the fourteenth century.

King Floridas is speechless (542) a reaction typical also of his son Théséus in later life when under the stress of emotion. The council however admire the dwarf unreservedly: (line 544) "Dirent adont en hault: 'le nain est un proudons.'" His courage certainly merits public recognition, though the whole scene is extraordinary considering the usual attitude towards court dwarfs.

Floridas recovers his speech and gives way to his bad temper (lines 545-548), still amazed at the very idea (560-563).

1* Doon de la Roche (lines 168-170)

The dwarf valiantly continues to defend the queen, sure of himself and of the justice of his cause (549-559). The barons demand that Cornicant be armed (568-571). Fernagus is offended at the suggestion of so feeble an opponent (lines 572-576) and throws his gage down to anyone else. No one dare take up the challenge (578-580). At this dramatic point the squires arrive with the miraculously transformed Theseús. The boy urges his father to recall his wronged mother (589-592 and 615-631). All Cologne celebrates the miracle, and Alidone returns in triumph. Fernagus is desconcerted and would like to escape (751-753). Floridas embraces his son and wife, but Alidone asks him to point out the devil who caused her to be hated, and demands vengeance (758-765).

The dwarf (now called Lucas) repeats his demand (768-776) trusting in a second miracle. Floridas questions Fernagus (779-781), but the queen answers instead, explaining the reason for the terrible accusation. When Floridas turns against Fernagus, the traitor imputes the miracles to the devil, so that the king is utterly confused (lines 793-895). Tormented by doubts, he leaves the decision to his barons who listen to the queen and organise the single combat. Fernagus is to be handicapped (826 and 866); the idea of fighting with one arm only was perhaps suggested when the king said that Fernagus could kill the dwarf single-handed (561-563). Obviously another miracle was required to confirm the first one (834-839). Floridas now hesitates to have his wife dishonoured in case the dwarf is defeated and ironically blames his barons for the decision, when the situation was due to his credulous jealousy in the first place. (lines 873-877) To this illogical statement the peers reply

that as absolute sovereign he can make the final decision and forgive all, but that he can not prevent gossip. (lines 878-8 1)^{1*}
 The last argument convinces Floridas, although he gives in with a bad grace (line 884). If anyone was deceived and confused it was he, not his council. Floridas trusts that God will save the mother as he has saved the child, yet his vacillations continue: if the dwarf is vanquished he will never love the queen again (lines 886-898), and she will have to enter a convent.^{2*} If Fernagus is vanquished she may boldly enter his home, but otherwise she must not ^{enter his house} approach him or he will have her burnt (lines 900-912).^{3*}

Alidone prays, proclaims her innocence and encourages the dwarf (914-925) who is not in the least afraid (926-932) although this would have been quite natural. He is armed and instructed by the queen's chamberlain. The field is roped in.^{4*}
 The unequal fight follows after the customary preparation;

1* Cf. Doon de la Roche ed. P. Meyer and G. Huet, Paris, 1921, 272-276, for the fear of gossip in a similar case.

2* In Octavian when the emperor has found a young man placed in his wife's bed by the wicked mother-in-law, he asks his council for advice. They suggest that the empress be sent to a convent: (lines 315-318)

La male vielle respondi
 "Barons, dist ele, "Diex merci,
 Loés vos dont d'une putaine
 Que me fiex [la] face nonaine?"

3* See W. Foerster Der Feuertod als Strafe in der altfranzösischen erzählenden Dichtung. Studien zur englischen Philologie, Heft L, Festschrift für Lorenz Morsbach, Halle, 1913, p.182-189. This was the usual punishment for women accused of adultery or bestiality in O.F. romance; there is no example in legal documents. Burning was the penalty for the attempted murder of a husband, or false coining. Adultery was punishable by the husband.

4* This like most judicial duels is to be fought in 'champ clos', a space approximately round or polygonal surrounded by posts and ropes like a modern boxing ring. The single combat is represented pictorially in the 1534 edition, see photocopy of Book I folio LXXIb

when Fernagus swears falsely on the holy relics, he falls, a sinister omen,^{1*} (lines 951-952). Lucas Cornicant, eager to begin, sends the barons out of the enclosure, whereupon they burst out laughing (955-956) The laughter is perhaps due to nervous tension or, more likely, to the incongruity of the dwarf calling to fight so large a man.^{2*} Fernagus is/ashamed^{too} of his opponent to deign to reply to his taunts (959-968).^{3*} There is a large, sympathetic audience (972-975, 998-1000). Theseus comforts his mother; the dwarf starts swiftly and well, but Fernagus lifts him up with one hand ready to kill him (996-997). However the champion is to win; he uses his initiative and succeeds. The description is detailed and bloodthirsty (1003-1016). There is no conf^{es}sion before death, the miracle of this victory being sufficient proof of the traitor's guilt.

Now follows some light relief: the dwarf has to drag the huge body out of the enclosure (1018-1021, 1027-1030). There is great joy and thanksgiving. Cornicant is honoured by all and brought to the king in triumph. (1032-1033) Floridas

1* It occurs several times in Theseus de Cologne, and is a commonplace in epic and romance.

2* In a later version of a similar situation retold by le Comte de Caylus in The Heart of Ice, ed. A. Lang, The Green Fairy Tale Book, N.Y. 1965, p.125, Prince Manikin, small but handsome, fights an ugly overgrown prince: "The contrast between the two champions was so great that there was a shout of laughter from the whole assembly." When the small man wins: "it changed into a murmur of admiration."

3* In the French source and in Malory's Tale of Gawain, Works I, pp. 164-5, ed. Vinaver, London 1940, the knight also disdains to speak to the dwarf whom he is to fight.

obviously has not watched the combat. Fernagus does not receive a burial but is hanged to add to his disgrace (1036). Cornicant is rewarded with riches, although he is not knighted, presumably this was not thought necessary by the author.

As has been seen there are parallels to most of the elements in this episode, but the originality of Théséus de Cologne lies in that the dwarf is supposed to be the lover, which seems most likely because the child Théséus is also dwarfed and deformed; moreover queen Alidone was especially kind to Cornicant (presumably from natural sympathy because her son suffered from the same handicap).

The dwarf accused with the queen defends the truth on her behalf and his own. He is not pathetically weak (like Golot in La Marquise de la Gaudine) but is a fully developed and admirable personality.

II. CALIDAS THE GOLDSMITH.

The Goldsmith in Théséus de Cologne.

The story was known as Théséus et l'aigle d'or. The craftsman who made the famous eagle plays an important role in the romance and appears throughout the long tale. He is active in four episodes.

I. Calidas's first encounter with Théséus and his essential help in promoting the success of his love affair,

(L.f. 18 - L.f. 38, Laisses 33-78, lines 2149-3027)

II. The goldsmith becomes the champion of the innocent queen Flore.

(L. f. 95a - L. f. 102b, and L. f. 107b - L. f. 111a, Laisses 193-210 and 221-234)

III. Calidas, now a companion in arms to crusading knights, is rewarded with the kingdom of Antioch.

(L. f. 154b-155a, P. f. 138a-139a. Laisses 320-321)

IV. Calidas, as king of Antioch, offers refuge to queen Osanne wrongfully accused and persecuted by her husband.

(L. f. 165b, P. f. 150b - P. f. 151a, Laisse 346, lines 12020-12060)

He is finally killed in battle defending Antioch. (L. f. 196, Laisses 416).

The goldsmith as champion and king.

The idea of a non-aristocratic champion reflects the growing importance of the middle classes, and the notion of a poor man raised to kingship is always present in legends and fairy tales.

The following examples come from literature. In Baudouin de Sebourc there are numerous similarities to Théséus de Cologne, including one episode where Baudouin receives the offer of the kingdom of India and gives it to 'ung savetier' who had offered him hospitality whilst ill and unknown.^{1*} The

1* XII 94-252, XII 741-843.

poor man is modest in good fortune and resigned in bad fortune, however he is frequently made ridiculous in the second part of the poem^{1*} (thought to be by a different author.^{2*})

In Quintus Curtius' Alexander^{3*} the gardener Abdalonymus is made king of Tyre by Alexander.

In Florent et Octavien^{4*} the burgher Clement is crowned king of Jerusalem.

The burgher as champion is also found in Valentin et Orson^{5*}, a late mediaeval romance probably indebted to Theseus de Cologne. A merchant, Guygard, reveals to the emperor treason by the archbishop and challenges the latter to a judicial combat. The merchant vanquishes the traitor who confesses and is punished. "Merchants are in fact met with in romances as spreaders of news, and this is essentially Guygard's function here. But that the merchant, having brought the news, fights a combat to prove it true, is a trait that could have been invented only after the chivalric tradition had ceased to embody a living reality."^{6*}

1* E. R. Labande, Etude sur B. de S., Paris, 1940, p.150, XXII 422, XXIII 887.

2* E. R. Labande p.70-74.

3* Quintus Curtius, translated by J. C. Rolfe in Loeb's Classical Library, Harvard Univ. Press, 1946. The History of Alexander, Vol. I p.167-69, line 19 ff.

Abdalonymus, however, is distantly related to Darius; the reason for his poverty was his honesty. When hailed as king it all seemed a dream to him and he kept asking whether those who were so saucily making sport of him were altogether sane.

4* Histoire Littéraire de la France Tome XXVI, Paris 1873, p 326.

5* A. Dickson, Valentine and Orson, a Study in late Mediaeval Romance, New York 1929, p.174.

6* ibid. A. Dickson adds: "The only parallel that I have is Theseus de Cologne, another late romance, in which judicial combat is fought by a goldsmith, in circumstances somewhat like the present." "Note: Schlauch, Chaucer's Constance and Accused Queens, p.103."

Several elements of the romantic episode in which Calidas helps Theseus gain his beloved can be found in the thirteenth century romance Floire et Blancheflor^{1*}.

The ruse of concealing the lover is invented by Theseus himself, although the goldsmith carries out the plan. Here it is the porter who invents the means. Calidas is at first afraid, just as is this porter. Floire asks the porter to help him to reach Blancheflor in the 'tower of maidens'. Death will be the punishment if they are discovered. (lines 2056-2064).

Li portiers l'ot si s'esmarri
 Et dist: "Mau m'avez escharni.
 Engigniez sui par vostre avoir
 Et deceüz par mal savoir;
 2060 Par couvoitise en ai le tort,
 Pour vostre amor avré la mort;
 Més issi est, nen puis el fere;
 Laciez sui, ne m'en puis retrere;
 2064 Ou bien m'en praigne
 Ou maus m'en viegne,
 Ne lairré qu'a vous ne me tiegne,
 Et sai tresbien, en moie foi,
 2067 Que por ce morrons nos tuit troi."

Bribed by gold and charmed by the pleasure of a chess game, the porter thinks of the ruse to introduce the lover dressed in red in a basket of red roses. (lines 2081 -2111)

1* Floire et Blancheflor, ed. M. Pelan, Paris, 1956.

Li portiers a engins trovez:
Corbeilles fet de flors [emplir²],

Present veult fere por plesir

2084 Aus damoiselles de la tour....

2094 Plaine corbeille en a chascune

Et Floire fet entrer en une.

2096 Floires clot les elz, pas nes euvre,
Et li portiers des fleurs le queuvre;

2098 Puis a deus serganz apelez
Et puis lor dist: "Ce porterez

2100 Lassus amont en cele tor
A damoisele Blancheflour,

2102 A la chambre pres du degré
Qui vet au lit a l'amiré,

2104 Si li dites que li envoi;
Gré m'en savra, si con je croi,
Si cuit qu'ele l'avra moult chiere,
Puis si vous en venez arriere."

2108 Cil prennent les flors s'il portent
Si sont chargié que tuit detordent;
Des fleurs dient que moult i a
Et maudient ques i foula.

Floire is put down in the wrong room (that of Blanchflor's friend Claris); he jumps out making Claris scream with fear, and the young man hides in the flowers again, just as Théséus has to hide in the golden eagle after Flore's first screaming reaction: (lines 2123-2137)

Floires cuide ce soit s'amie;

2124 Pour la joie qu'ot sus sailli.

La pucele s'en esbahi,
 De la poor qu'ot si s'escrie,
 Puis apela: "aïe! aïe!"

2128 Floires resaut en la corbeille;
 S'il ot poor n'est pas merveille.
 Quant il a s'amie a failli,
 Dont cuide bien estre traï,^{1*}

2132 Et Floires se repost si bien
 Que de son cors ne parut rien.
 Toutes les pucelles acquerent;
 Quant eles l'oent, ne demeurent

2136 Si li demandent que ele ot
 Quel poor et pourquoi criot.^{2*}

Claris explains that a butterfly fluttered at her and asks
 Blanche flor to come and see: (lines 2168-2172)

Compaigne, bele Blanche flor,
 Voulez veoir moult gente flor
 Et cele que moult amerez,
 Mon escient quant la verrez?
 Tel flor n'a nule en cest pais
 Ne n'i croist pas, je vous plevis.

These lines suggest the goldsmith's ambiguous remarks concerning
 the present of the golden eagle to Flore (lines 1870-1872).

1* Compare this with Théséus' fear of the goldsmith's treason,
 lines 1873-1875.

2* Compare lines 2066-2069, when Flore screams and her ladies-
 in-waiting ask the reason for her fear.

The idea of the hollow golden eagle.

The hollow horse to conceal men was known from antiquity in the story of the Trojan war. The idea appears in love stories in various legends, notably in Le Taureau d'Or.^{1*} Here a girl persuades a goldsmith to make a hollow golden bull, uses the hiding place to escape from an incestuous wedding, and is finally placed in a prince's bedroom where she finds love.

The eagle and the bull were of course the disguises of Jupiter in his amorous adventures. Floire et Blancheflor was probably known to the author of Théséus de Cologne, as the text contains reminiscences of the situation. In any case the secret introduction of a man into a girl's room is ever popular. The country folk version flourished in the eighteenth century ballet (which is still in the modern repertoire): La Fille mal gardée, in which the lover is carried into the farmhouse concealed in sheaves of corn and leaps out to surprise his beloved during the absence of the strict mother.

There seems to be no direct source, consequently the author of Théséus de Cologne could have invented the golden eagle.

^{1*} M. Schlauch p.38, summarises the story from Emmanuel Cosquin, Contes populaires de Lorraine, Paris, 1886, I, 273, who studies the themes of this story. There is also a Breton folk-tale: Paul Sébillot, Contes populaires de la Haute Bretagne, Paris 1880-82, II, no.40, Le Boeuf d'or.

1. The Goldsmith in the episode of the Golden Eagle.

We first meet the goldsmith Calidas in Rome when Théséus passes his workshop and notices the beautiful statue of Flore (lines 1250-1257). He enquires of the goldsmith and hears how this princess has been refused to numerous suitors by her father the Emperor ~~Emeré~~^S Emeré (1268-1287). Calidas had been working for the emperor (1270-72). The first encounter of Théséus and the goldsmith could have been the last if Théséus had succeeded when he asked for the hand of the princess. He even failed to gain entrance to the palace until he disguised himself as a messenger (1340-1588). When refused, he devises the scheme of the hollow golden eagle and persuades the goldsmith to make it for him, present it at the palace and place it in Flore's bedroom (lines 1619 etc., 1670-1689). The goldsmith at first reacts vigorously against the idea as impossible rubbish (1690-1696), but Théséus insists and the goldsmith agrees at length (1697-1701), whereupon the young man impetuously hugs him (1702-1703); this is the beginning of their life-long companionship. The squires too have doubts about the enterprise, but bring gold to the craftsman's workshop at Théséus's request (1704-1716). Calidas makes the hollow eagle large enough for Théséus to hide inside. Théséus praises the master and asks to be carried to the palace (1710-1726). Now Calidas objects again because of the danger of the enterprise^{1*} (1727-1730). Théséus pacifies him by arranging for him to escape to Cologne with his thirty

1* Compare with Floire et Blancheflor line 2067.

followers if the plan should fail; they are to swear allegiance to him (a burgher craftsman not of noble family), and in addition he is to inherit his kingdom as a well-deserved reward (1731-1743). There is real danger that Theseus will be killed by the furious, possessive emperor for trying to win the unobtainable princess by stealth, consequently this promise was not an empty one, but one made in good faith. Theseus solemnly swear to reaffirm his word by the baton symbolising power, temporal and spiritual, over the land and people^{1*} (1759-1764). Theseus shuts himself inside the eagle, and two trusted servants carry it to the palace following the goldsmith. When Calidas asks the porter to let them pass (1801-1802):

"Qu'esse," dit le portier, "et qu'aportés vous là?

A il ame mucé dedens cel aigle la?"

A delightful piece of dramatic irony.

Theseus is so frightened that he would have preferred to be carried home again. The goldsmith, however, keeps his presence of mind, and according to plan announces that this is a gift for the emperor and his daughter (1803-1810). The porter agrees for the sake of the gift and sensibly comments on the folly of keeping a daughter so closely guarded from men (1811-1823). Once inside the palace facing the assembled barons, his

1* Compare La Chanson de Roland, ed. Bedier, Paris 1937, lines 319-20:

Ço dist li reis: "Guenes, venez avant,
Si recevez le bastun e lu quant."

courage fails him and he is tempted to betray his trust, only to dismiss the idea immediately because he is fundamentally an honourable man (1832-1838):

Et a dit coyement: "Qu'ay je eu en pensé?
 Bien m'a ce Theséus soupris et enchanté.
 A paine que ne l'ay maintenant acusé
 Et que devant le roy ne soit son(t) corps monstré."
 Puis dit a l'autre mot: "Or ay je dit faulceté,
 Puis que j'ay couvenant de faire loyauté
 Certes je lui tenray trestoute verité."

The eagle is much admired, and the goldsmith courteously gives it to the emperor for his daughter. Both father and daughter reward him well. Calidas makes an enigmatic remark to Flore: (lines 1869-1872)

"Dame," ce dit l'orfevre, "par Dieu de magesté,
 Il y a en cest ouvrage telle chose incorporé
 Que vous ne le donriés pour l'or d'une cité.
 Se vous le querés bien, tantost l'arés trouvé."

Theséus interprets these words as treason and feels trapped inside the eagle. He prays and threatens vengeance on the goldsmith who at this point is only thinking of advancing Theséus's cause (1873-1887).

Mais ly gentilz orfevre n'y pensoit se bien non. (1884)

The eagle is placed near Flore's bed, whilst the craftsman, fascinated, gazes at the richly varied decorations in the royal bedroom (1886-1909):

Quant l'orfevre si vit de l'euvre la façon (1908)
 Moulty estudia...

According to the plan he promises to make any improvements she may wish, but secretly resolves never to appear again (1909-17). Glad to get away, he rushes back to join Theseus's anxious followers and tell them of the latest events (1918-1933).

Theseus, during the night, comes out, narrowly escapes discovery by the emperor by hiding inside his eagle again, and finally persuades Flore to marry him (1941-2443). The next morning Flore conceals Theseus in her room and they send a letter to his faithful followers. The companions are overjoyed, especially Calidas. He honestly admits that he had many regrets about his action, but that he is delighted now at this happy outcome; he is proud of the importance of his role from the beginning and the fact that he is indispensable to the successful end of the venture (2542-2557):

"Il ne peut revenir sans moy certainement" (2552)

He explains the plan that the eagle's beak is to be broken in order to have it sent back to his workshop for repair,

"Car nous le devisames dès le commencement." (2557)

The lovers are secretly married by Flore's chaplain Yvon.

The morning after the wedding night Theseus breaks the beak, and Flore pretends to be distressed at the damage to her new toy, so that the emperor lets her send for the goldsmith (2700-2712). Calidas looks at the eagle in which Theseus has again hidden for fear of discovery by the emperor.

Lors ala la pucelle l'orfevre araisonner:

"Maistre," se luf dit elle, "il vous fault radmender

Cel aigle cy endroit et son bec refonder." (2765)

The goldsmith declares he can only do the work at home (2766-67). The scheme succeeds. Once safely there:

Dont ala Theséus son guichet desfermer,
 Hors de l'aigle est yssus qui n'y volt arrester.
 L'orfevre l'ala tantost baisier et accoler.
 "Maistre," dit Theséus, "je vous doy bien aymer
 Car par le sens de vous qui moult fait a louer
 Ay trestout acomply mon cuer et mon penser,
 Dont je vous couvenant. Ne vous en fault doubter.
 Jamais ne vous fauldray tant que je puisse durer."^v

(lines 2773-2780).

Theséus will keep his word. He sends for his followers and explains his plans for their escape home to Cologne. He returns to the palace once again in the golden eagle, a boat is brought to the foot of the tower that night for the young couple to elope accompanied by the thirty squires, together with Yvon and Calidas (2781-2861):

The emperor returns from hunting to find his daughter gone; he hears an account of her escape, weeps with fury, examines the empty eagle and swears vengeance (2896-2900):

L'aigle va regardant et devant et derrier
 S'a veu le guichet qu'on pouoit verouïllier
 Et entrer et yssir. La maudissoit l'ouvrier.
 A ses hommes commande^① sans point de l'atargier
 Qu'on voise querre l'orfevre si le fera escorcher.

Too late,

Il a tantost fait l'aigle a mar-teaux despecer. (2907)

Although the valiant goldsmith escapes Esmeré's fury he cannot enjoy security; first there is a storm, then he is

① Present or P.H. ?

captured with Théséus, bound and blindfolded (3020-21). Calidas immediately regrets his involvement and then despises himself for his regrets (lines 3022-3027):

L'orfevre estoit en ung ytel estage;
 Mille foiz se mauldit quant il enprint l'ouvrage
 De l'aigle ou Théséus entra par son outrage.
 "Aïl!" dit, "meschant, or ay pensé outrage.
 On chace tel prouffit qui fait pou d'avantage."
 Ainsi ^adit l'orfevre qui ^ole cuer : dolent. 1*

2. The goldsmith champion of the innocent queen Flore.

Théséus meets Calidas sent as Aceré's messenger to remind him to return to the Orient when required (P.f. 64, Laisse 191, L. lacuna, lines 6853-54):

A loy de pelerin vestu et acesmé
 La malette portoit et le bourdon ferré.

There is a joyful reunion (Laisse 192, lines 6869-70):

L'orfevres fut liez, Jhesucrist gracia
 De ce que son seigneur Théséus trouvé a.

He is obviously a member of his retinue now. They exchange news, Théséus goes off to rescue his parents and sends his friend Calidas with a message to Flore. (See summary L. f. 94, P. f. 65, Laisse 192 onwards.)^{2*}

1* Laisse 78.

2* Brief summary by M. Schlauch, p.102-103. The goldsmith however arrives well before the husband to defend the accused queen.

In the eighteenth century retelling,^{0*} Calidas accompanies Theseus and Ludovis on the recue expedition and the following episode is omitted.

Theseus warns him of the danger of passing through the besieging forces outside Cologne. (L. f. 95a Laisse 193 line 6937a - e)

"Gardez que ne soiés de Rommains perceüz
 Qui devant Coulogne ont pavillons tendus."
 "Nennil," dit l'orfevre, "ne seray congneüs
 Se ilz me voient n'en donroye II festus
 Car je suis de bornauder assez bien pourvetüz."^{1*}

His confident reply shows that he has gained in courage since the last episode.

In the meanwhile, as Theseus is believed dead, Melsior,^{2*} Theseus's trusted favourite, just as Fernagus was Floridas's friend, falls violently in love with Flore, and courts her eloquently. When she refuses energetically, the spurned lover plans diabolical treason. The accusation of adultery is of a form of treason against the wife's lord; the accusation here is of treason against the state rendered plausible by Flore's close relationship with the country's enemy. Melsior fabricates the evidence: he murders the captain of the artillery, cuts all the bowstrings and arranges for a messenger boy to be caught at the gate with an incriminating letter supposed to be

^{0*} See Chapter 10. 8.

^{1*} Ph. car je sçais de bourder assez bien p.

^{2*} Melchior in the edition. L. and P. Melsior, Ph. Melior.

from Esmeré to his daughter arranging for her to surrender to him the besieged town. The provost and the council arrest Flore and accuse her of treason. She defends herself simply and sincerely, but to no purpose. The damaged artillery adds circumstantial evidence against her, and Melsior urges that she be put to death.^{1*} He tells the council: (L. f. 99a, line 7148a-d)

Et s'il est homs vivant dessoubz le firmament
 Qu'il die cy endroit ne mecte empechement
 Que mort n'ait deservy, je diray qu'il ment
 Et emprenray le champ contre lui hardement.

However he does not expect anyone to defend a proved traitress. As soon as the accuser insists, the innocent victim realises the origin of the plot (as did Alidone) and reveals the truth: (P. f. 70a, L. f. 99a, lines 7160-61)

"Ce m'a fait Melsior le traicteur faillis
 Qui l'^taurier me pria que ce fut mes amis."

Melsior replies that she is mad and adds (line 7164):

"Vous estes de mal art plaine de l'ennemis.

Ll. 7614a Vostre fait est prouvé et si est l'acord pri¹s."

1* Melsior's status: (L. f. 95b, Laisse 195A, lines 695lt-v)
 Melsior qui estoit de sa propre mesgnie
 Chambellan Theséus et de sa tresorie
 Qui estoit bel bourgeois et de grant lignie.

The text is omitted in P. Ph. agrees with L.
 The rest of the description is that of a hedonistic young aristocrat. When the provost calls for him we have:

P. f. 68a, line 7054:

Melsior appella qui fut ung des barons.

L. f. 97b line 7054:

Melsior appella qui fut ung de ses homs.

Melsior was a cousin of the provost. The word 'baron' can here mean aristocrat, especially as he is 'de grant lignie', and the whole episode opposes a dishonourable nobleman to a bourgeois of perfect integrity.

The provost announces that she is to be burnt.

The goldsmith arrives just in time to save her. Rescue from the stake is a commonplace of romance, but this episode has originality, mainly because of the character of this adaptable bourgeois, Calidas. In addition, there is humour mingled with the tenseness of the rescue situation.

After the town has experienced the excitement of discovering a supposed plot and narrowly escaping a massacre, it is not surprising that a stranger has difficulties at the gates:

(L. f.99b, P. f.70a, Laisse 202, lines 7171-7179)

En ce point cy endroit seigneurs que je vous dis
 Entra le bon orfevre en la cité de pris.
 Ha Dieux! Qu'il fut aux baillis laidement recueillis!
 Et y fut deschaussés et trestout devestis
 7175 Dont il fut a son ceur courrouciés et marris.
 Si a dit aux portiers: "Vous estes mal apris
 Car du sepulcre viens ou Dieu fut mort et vifz.^{1*}
 Cuidiez vous que je deusse espier ce país?"
 Dist ung arbalestrier: "Allés pendre chetis."

When he is told of the recent discovery, Calidas can hardly believe his ears; he staunchly defends Flore (lines 7190-91):

Se elle vous avoit tous tués et occis,
 Si est encore amie Theséus sez maris."

The guards immediately change their attitude towards Theséus' messenger, for the royal family is very popular in Cologne.

1* A reference to his pilgrim disguise.

(lines 7193-94)

Quant les gârdes entendent ces parlers et ces dis,
 Tout en l'eure dirent: "Hastez vous, mes amis."

7195 Et Calidas s'en va qui fut moult esbahis.

Par la chaussee court ainsi comme arrabis.
 De grant haste qu'il ot est a terre flatris,^{1*}
 Si que le sang lui est du wisaige saillis.

Laisse 203

Dollent fut Calidas quant en tel point se voit;
 7200 Il frota le sien vis dont le sang defilloit
 Et puis devers la court vistement s'aprouchoit.
 Au jugement s'en vint au plus tost qu'il povoit.

Flore is being worsted in her case and is reduced to tears after defending herself with dignity. Her husband is believed dead, her father is the public enemy and she is entirely alone and defenceless. Here is the scene of the goldsmith's timely arrival in court (P.f.70b, L.f.100a, Laisse 203, lines 7205-7229):

Adoncques Calidas haultement s'escriot:
 "Or ça," dist li orfevres, "Que li dyable y soit!
 Qu'alés vous demandant vo dame cy endroit?
 Par celui Seigneur qui hault siet et loing voit
 Vous en serés pendus et mis a grant destroit."

7210 Donc approucha la dame et puis si lui disoit:

"Roïne debonnaire, Jhesus bien vous octroit.

1* Note by later owner of L. manuscript: 'flâtri' est encore employé comme terme de chasse.'

(7196a L. De plus de mille femmes (Ph. gens) fut l'orfevre
 suyvis.)

But flatris may be an error for the more usual flatis, knocked over, knocked flat.

Regardés, qui je suis, se vo corps me congnoist?"

"Nennil," dist la roïne, "doulx ami, par ma foy."

He reminds her of Theseus' courtship, the golden eagle and subsequent adventures.^{1*}

Quant la dame oit ces mos, adonc se ravisoit

7225 Puis lui dist simplement, et par nom l'appeloit:

"Calidas," dist la dame qui angoisse souffroit

"Se vous tenoié ailleurs, on vous festieroit.

Si suis en povre point ou le monde me voit,

A tort et sans raison, amis, on me mescroit."

The practical Calidas comes to the essential point (7230-33):

"Dame, il me fault sçavoir qui ainsi vous deçoit."

Donc vint a la roïne Calidas qui l'amoit

Et l'anel Theseus lui bouta en son doit;

Ce fut signifiante que il la saulveroit.

The ring is often used as a sign between a couple; here the husband's ring is used by the friend. Calidas loves Flore in loyal friendship, whereas a series of men have desired her throughout the story (numerous suitors before her marriage, Abillant, Drumas, Ludovis and Melsior since). In some of the Danish versions of the innocent lady saved from her accusers, the champion marries her finally.^{2*}

1* Recapitulations are frequent in Theseus de Cologne, but this instance serves to reveal Calidas' identity.

2* Svendt Grundtvig, op.cit., p.177 f. When the champion Memering is offered twelve barrels of gold (and even all the husband's lands) in reward, he refuses and takes the Lady Gunild instead, and 'the husband stands and wrings his hands'. This seems more just; the French versions do not include a closer relationship than that of friendship between the champion and the lady, showing that he is completely above self-interest.

Flore is joyful (7235-36):

Merveille ne fut point se joye recouvroit,

Car advis lui estoit que sa vie alongoit.

She enquires about Theseus; Calidas tells her that he is bound for Rome, but diplomatically does not mention the rescue plan(7241

"Plus ne vous diray jusques en lieu secré."

After this he turns to the provost in charge of proceedings, and delivers greetings from Theseus and the orders to keep the country well until his return. Melsior immediately jumps in with another accusation of espionage (7252-54):

Trestout ce qu'il a dit ce n'est que faulcetté.

Espie le conduis ou fort larron prouvé.

Faictes vo jugement si qu'avés ordonné.

This may seem too easy, but during war-time spy fever flourishes. Calidas loses his temper (7255-57):

Quant li orfevre l'ot s'a le bourdon levé,

Il eusist Melsior le hanapier faussé

Quant lui ont par derriere le sien bourdon happé.

After this violent first reaction Calidas becomes calmer and demands to examine the evidence (P. f. 71b, L. f. 100b, lines 7258-63):

Donc parla li orfevres qui le ceur ot sené:

"Sire prevost," dist il, "oiés ma volonté:

7260 J'ay apris de ce fait, car on le m'a compté.^{1*}

Or vous pri pour Jhesus le Roy de magesté

Amenés le varlet sur qui on a trouvé

Le brief a l'empereur de son signet scellé (P. f. 72a)

1* 7260 L. omits.

Par quoy je puisse oïr ung peu de son secré,
 7265 Et vous orrés aussi ung peu de son penssé....
 c Qui plaide sans partie beau plet a entamé 1*
 d Mais les vrays tesmoings ont maint procès plané."

The provost agrees (7268):

"Amis," dist le prevost, "sagement parlé as."
 Calidas is still impatient (7268b-d):

"Par foy," ce dit l'orfevre, "sotement ouvré as
 Quant la gentis royne ainsi demené as,
 Car trop a en ce monde faulceté et baratz."

The boy had not revealed the truth when caught, trusting
 in Melsior's support (7034):

"Par dessus ces fosses je me viens de jouer."
 Since then, tired of his filthy prison resulting from his lies,
 he is about to admit the truth when confronted by the queen
 herself; Melsior and Calidas have another dispute:

(P. f.72a, L. f.101a, Laisse 205, lines 7276-7929a 2*)

"Dame," dist le varlet, "foy que doy Saint Thomas,
 Verité en diray si que briefment l'orras."

"Avant," dist Melsior, "ne le di mie bas.

Quoy que tu ayes fait, certes, point n'en mourras,

7279a Car a tout ce fait cy riens mespris n'as."

Melsior probably still hopes that the boy will support the plot
 and trust in his protection (7280-7290):

1* 7265 L. adds a-d.
 2* L. adds line 7279a.

Quant l'orfevrez oy Melsior le Judas:

"Par Dieu," dist il, "traïstres, vous y chassés baras."

Laisse 206.

"Par Dieu," dist li orfevrez, "la verité sçaray
Ou tout entierement en la paine mourray."

Il a dit au garçon: "Amis, je te diray

7285 Vraïement, se tu mens, en l'eure le sçavray!

Mais dis nous verité et n'ayes nul esmay.

Ce que tu as mesfait, je le sçay tout pour vray 1*

Que c'est par Melsior; son loyer l'en donray. (P. f.72b)

De grief mort en morra, car je le penderay.

7290 Il l'a bien deservi, foy que doy Saint Gernay. 2*

After such threats and encouragement, the wretched bôy
confesses and tries to clear himself from blame (7295):

Car Melsior le fist...

He claims ignorance; had he known (7301-02):

"Je eüsse respondu: 'ja ne m'en mesleray,

Ne ja jour de ma vie Flore ne traïray.'"

This is doubtful; he was afraid of Melsior, but he was also paid.

After this startling revelation Calidas calls on the stunned
provost (7303-7305):

"Prevost," dist le orfevres, "a tesmoing vous en tray."

"Par foy," dit le prevost, je n'entens ne ne sçay.

N'a quoy ce peult monter! Je m'en conseilleray."

7297

1* L. Ce que tu en as fait je sçay trestout p. v.

2* L. Eloy. P. Gernay or Grenay. G.

7290

Flore recovers her spirits and resumes her defence:
 Melsior's motive is revenge, for she rebuffed his love and
 threatened him. The traitor too continues to accuse her:
 (lines 7312-15, Laisse 207)

"Prevost," dist Melsior, "or soit ma voix oÿe.
 Le signet congnoissés du roy de Rommenie,
 Et si sçavez l'estat de vostre artillerie.
 Si affiert que par vous soit la dame jugie!
 Si la faictes mourir, se raison s'i octrie."

Thus there is no progress. Calidas sees the only possible
 solution as trial by combat (P. f. 73a, L. f. 101b, lines 7318-30):

Et ly orfevres dist: "Ainsi n'ira il mie.
 Je dis par devant tous oyant la baronnie,^{1*}
 7320 Que la roÿne en soit descoupee et purgie
 7320a Afin que de ce fait ne soit point empechie,^{2*}
 Et que cil qui l'a fait en ait la villonie.
 Et pour la verité estre plus desclarie ^{3*}
 Veil mon gage baillier devant la baronnie ^{4*}
 Encontre Melsior ou tant a tricherie.
 7325 Et si lui prouveray a l'espee fourbie
 Qu'il a par t~~ra~~ÿson la chose commencie.
 Si vous pri, beaux seigneurs, pour Dieu le filz Marie
 Que soustenés raison et loiaulté jugie."

1* 7319 L. Je vueil evidamment devant la compaignie.

2* 7320a L. adds.

3* 7322 L. esclercie.

4+ 7323 L. Vueil mon gaige livrer devant la compaignie.

Here follows this interesting addition in the L. and Ph. manuscripts (lines 7328a-e):

"Soit par vous tellement qu'i n'y ait point d'envie.

Et se Melsior est de grande lignie

Que pour ce ne soit point la chose mal jugie, (L.f.102a)

Car on voit avenir qui juge a la fie

Forjuge loyauté au los de seigneurie.^{1*}

Cil qui forjugera, le corps Dieu maudie,

7330 Et au grant jugement soit s'ame forjuee." ^{2*}

The provost, though related to Melsior, agrees to let justice be done and permits this burgher to fight Melsior who is of noble rank. (L.f.102a, lines 7335j-m)

"Melsior est estrait de grant estracion,

Mais je prometz a Dieu qui souffri[t]^{3*} passion

Se tu le peux mater a force et a bandon

Encroer le feray comme traistre larron."

This seems most unusual, for nobles could, and almost invariably did, refuse trial by combat with a social inferior.

The queen stands guarantee for Calidas, two cousins for Melsior. There is to be a delay of forty days. The following episode is curious; it exists in L., Ph., and in the edition, but not in the P. manuscript (which has a suspiciously short *laisse* here). A Breton teaches Calidas 'qui fut fort et

1* au los de = on the advice of.

2* False judgment: similar sentiments are expressed by the author of Baudouin de Sebourc, V. 94 ff.:

Prenez exemple chi prevoist, baillu et maire!

Se faussement jugiez, ch'est pour vous grant contraire:

Vous n'arez jugement de Dieu, qui vous puist plaire.

3* Ms. has r for t.

membrés' (7344c) the rudiments of fighting. This in itself is quite acceptable, but he also uses magic which is against the rules (7344d-h):

Une chandelle esprint au blasons acollés
 Conjurement y fit le Breton honorés.
 Quant il ot son jeu fait et qu'i fu bien montés,
 Il a dit a l'orfevre: "Amy, ne vous doubtés,
 Car j'ay fiance en Dieu que le champ gaignerés." 1*

A candle ceremony and conjuration seem more appropriate to a villain who might be expected to resort to illegal and unfair means, not to this most sympathetic hero. At trials by combat the combatants were usually searched for charms, and also swore (on holy relics or the cross) that they carried nothing of the kind on them. A blessing of the arms would not have been amiss. When the provost hears about it, he is angry (7344k-q)

Puis en fut cest estat dit et recordés
 Par devers le prevost qui moult en fut irés.
 Sy parle de la paix et si s'en est penés, (L.f.102b)
 Mais l'orfevre en jure sur la Trinités
 Que ja paix n'en fera en jour de son aés
 S'avra esté le droit sceuz et monstrés
 Au jour que la bataille et le jour fu nommez.

Another attempt to stop Calidas follows (lines 7344r-v):

Dit on a Calidas: "Amis, ne vous armés

1* Ed. f.LXVb: Lors incontinent qu'il eust veu Calidas qui estoit fort et bien membru, il a espris une chandelle au blason de l'orfevre, et puis a fait ung conjurement dessus ledit blason. Et quant le Breton eust fait son conjurement, il a dit a l'orfevre: "Amy ne vous doubtez aucunement, car j'ay si grant fiance en mon Dieu que vous vainquerez le faulx et desloyal trahistre Melchior en champ de bataille."

Car Melsior si est pour morir confessés."

Le jour fu eslonges et ainsi demenés,

Car on voit avenir en villes et en cités

Que de droit et de tort est le plus fort portés.

The author shows clearly where his sympathy lies. The position of the provost is slightly ambiguous. He delays the combat:

(L. Laisse 210, lines 7346-47)

Pour porter Melsior et pour lui aider

Fit forment le prevost la bataille eslongier.

In P. it is Melsior himself, but this reading makes poor sense:

Pour porter Melsior, aussi pour lui aidier

Fist forment Melsior la bataille eslongier.

The battle outside Cologne against the Romans continues all the time.

Melsior fights well, for he is no coward, but he avoids the single combat. Presumably he is afraid to maintain his lies. There seems to be a strong party supporting him, however, for Calidas fears he may be murdered (lines 7381-86):

Et la fut Melsior qui fist maint fait hardi

Pour grace conquerer chierement s'i offri.

Faire ne veult le champ, et aussi si ami

Ne le veullent souffrir, nul ne s'i assenti

7385 Fors seul que Calidas qui forment le haï;

N'ose aller nulle part car on l'eusist murdri.

The delay of forty days occurs before other single combats in Thesús de Cologne. Here it serves the technical necessity for the story teller to give Thesús time to go to Rome, rescue his family and return (Summary L.f.102b-107b, P.¶.73b-79b, Laisses 210-220) at the crucial moment to see his wife accused of treason

and adultery, which last the treacherous Melsior adds to the allegation in order to strengthen his case and blind the husband's judgment. Theséus is as jealous and credulous as any other husband in these mediaeval romances of innocent ladies falsely accused. This is disappointing in the perfect lover famous for his adventures with the golden eagle.

Flore is delighted and confident on her husband's return ^{1*}
(P. f. 79b, lines 7725-27):

7725 "Or povés vous aller et bien et seurement:

Venus est Theséus trestout presentement."

"Dame," dist Calidas, "je loe Dieu vrayement.

Or feray je le champ au traïsteur pullent."

The couple meet:

7740 Et quant Theséus vint a la dame au corps gent,

Si tost qu'il approucha, ses bras au col lui tant

Melsior demanda trestout premierement.

Ilz se taisent tout coy, ne respondent nient.

Quant Theséus vit ce, si a dit asprement:

7745 "Je croy que Melsior soit mort, se Dieu m'ame[n]t."

"Non est, Sire, par foy," ce dient li parent,

"Malades a esté, si garist grandement."

Calidas becomes angry:

"Et de qui parlés vous?" dist l'orfevre briefment,

"Du plus felon traïstres qui soit ou firmament."

He then explains everything to Theséus, who declares without

^{1*} L., Ph., and the edition vary from P. in the details and order of events.

hesitation (7755):

"La bataille sera, par le mien ser^ement."

Theséus reproaches Melsior (7759-60):

"Or di comment il va, traïsteur malostrus!"

Je t'amoie forment, s'estoies le mien drus."

Convinced by the facts he adds (7766):

"Point ne demeure en toi, le fait en est sceus...

La bataille feras sans point estre arrestus." (7768)

Melsior boldly replies (7773):

"Je n'actendoie riens fors que fussiez venus,"

and repeats his accusations (7756-7):

"Car par vostre moullier et par ces faulx argus

Fut la traïson faicte dont le fait est sceus."

In L., Ph., and the edition it is Flore herself who tells her husband of Melsior's treason, whereupon the willain accuses her. All versions continue with the confused reaction (P. f. 80b lines 7780-86):

Quant Theséus l'ouy fut tristes et esmeus.

Il dist a la roïne: "Or suis je bien abus.

Qui trop se fie en femme, il en est deceus."

Laisse 223.

"Dame," dist Theséus, "ne sçay comment il va,

Mais qui oit Melsior a la raison qu'il a l^{*}

7785 Tort avez contre lui, ne sçay com il ira,

l* L. f. 108a.

Quant Theséus ouy Melsior qui parla

Tantost dist a la royne qui gueres mis n'y a:

7785 "Tort avez contre lui, ne sçay comment yra."

Mais j'en sçaray le vray, par Dieu qui tout forma.

Et se la traïson dont il vous encouppa

E[s]t prouuee sur vous, a mal vous tournera.^{1*}

Ne jamais couverture vo corps ne couvera." 2*

At this Melsior gains confidence, hints at adultery, and advises Theséus to have his wife burnt (the usual punishment for this offence according to literary tradition). (7790-97)

7790 "Sire," dist Melsior, qui fierement parla,

"Encore y a tel chose qui sceue sera

Dont m'estoie accoisiés pour vostre honneur pieça...

7797 Je suis certain et fis qu'ardoir la couvenra."

Theséus becomes furious and has Flore imprisoned. Calidas understands the situation perfectly and tries to bring the foolish husband to reason (7803-05):

Ne creez ce traïstres que mon corps si voit la,

Car foy que doy Cellui qui le monde forma

7805 Vous estés enchanté et assotté vous a!

(The last hemistich is a favourite phrase of Calidas.)

Theséus behaves in the same way as his father Floridas had done in the case of his mother Alidone years earlier, only at that time Theséus helped to defend the innocent. Later Theséus's son Gadifer will repeat family history and act similarly towards his wife, Osanne. The author obviously enjoys the theme and re-uses it with variations. Members of the family do not

1* 7788 P. Et. L. Est.

2* 7789 L. and Ph. omit. This line could perhaps be read
no corps and recall Alidone's words to Floridas in l.792:
Ou jamais ne gerrons ensemble en blans draps.

learn from previous mistakes.

Theséus replies to his wise friend that if he loses he will be hanged (7810):

"La coustume pour toy mie n'amenrira."

The valiant Calidas proudly retorts (7812):

"De Dieu soit il maudit qui vous en priera."

Alidone does not remind her son of her own history, but instead recalls (7817-19):

"Beaux filz, c'est ta moullier qui moult chier te cousta
Quant fus en l'aigle d'or de quoy elle t'ama.
C'est la plus belle nee c'onques Dieu estora
A nostre bien venue ja prison ne tenra."

It is distressing that Theséus, having just returned from rescuing his parents and sister from prison, now (7799-7800):

Prendre fist sa moullier, mener la commanda
En une forte tour la ou on l'enferma.

Theséus is downcast, yet he insists on what he believes to be justice. Alidone, the perfect mother-in-law, accompanied by Baudour, goes to comfort Flore. The battle outside Cologne continues. The single combat is to take place the next day.

(P. f. 83b, L. f. 110a, Laisse 227, lines 7984-86):

Mais Theséus estoit en grant abusion
Pour sa noble moullier qui noblesse ot foison
Qu'ainsi estoit retee de mortel traïson.

The champions prepare (7989):

Calidas ont armé le chevalier de nom.

Yet there has been no mention of his being knighted (line 7996 returns to the usual appellation: Calidas l'orfevres vesti ung

guqueton.) It is to be noted that the nobles take Calidas to the field (probably referring to Théséus and Ludovis) and the burghers arm Melsior (8004-8005):

Ens ou champ le menerent li nobile baron

Et Melsior armerent des bourgeois a foison.

Calidas, trusting in God and the righteousness of his cause, disdains advice (8006-10):

Moult le vont conseillant entour et environ

Mais Calidas leur dist cïerement a hault ton:

"De tout vostre conseil ne donçie ung bouton

Car s'il plaist a Jhesus qui souffri passion

Il n'avra ja bien tost mestier de chapperon."

The field is cleared. Ludovis gives the most reasonable last minute advice, for the burgher craftsman would not be experienced in fighting on horseback, but the independent Calidas will only follow his own inclination (8018-30):

"Amis," dist Ludovis, "je te dis a secré

Droit a mestier d'aide, car par grant faulsetté

8020 Voit on bien a la fois le loyal ravalé.

Aussi tost que tu peus aiés la voulenté

De lessier ton cheval; descent enmi le pré

Car tu n'as point appris a chevaucher planté.

Et se tu y es a piet, sachies en verité,

8025 Ja on ne t'avera desconfit ne maté." 1*

1* L. adds:

8025a Car on a pesamment ton contraire adoubé

b Se tu le peuz avoir a la terre porté

c Jamais en nul jour ne sera relevé.

Quant Calidas l'ouy, si a ung ris gecté.^{1*}

A Ludovis respont par debonnairetté:

"Sire," dist Calidas, "avés bien sermonné.

Par la foy que je dois a Dieu de magesté (L. end of f.110b)^{2*}
8030 Je n'en feray fors ce que j'en ay en penssé."

Now follows a detailed description of the fight with comic relief; when Calidas makes Melsior's head bleed, he mocks (8042):

Puis lui a demandé: "Le bourdon est il mols?"

"Dieux!" dient Allemans et François et Escos:

"Le champion la dame ressemble moult bien sos."

The opponents wrestle, Melsior unhorses Calidas who is caught in the stirrups and dragged along by his panicking horse. Théséus and his friends are terrified; Melsior's kinsmen raise their heads. The goldsmith has come far since the day when he was almost tempted to save himself by giving up Théséus hidden in the golden eagle - he is so brave and loyal now that he thinks of Flore's cause first. In his predicament he prays (lines 8066-69):

"Ahi vray Dieu," dist il, "qui féis ciel et mer

Me fault au jourdai si grant blasme porter

Que je feray mourir et du siecle finer

Toute la plus loyal dont on pourroit parler?"

He rallies, succeeds in freeing his feet and continues to fight (lines 8076-78):

1* The second half of the line is an old formula.

2* L. lacuna begins.

Mais le cheval l'ot fait moult le dos empirer

Mais onc pour tout ce ne se voutt refuser.

When Melsior is defeated (8084-85):

Donc prinrent les François haultement a crier

Et dire c'on devoit bien l'orfevre louer.

The traitor begs for mercy and offers to confess (8094-98):

Si lui dist tout en hault: "Laisse ester je te pri,

8095 Tu as droit et j'ay tort, loyaulment le t'affi.

Va querir Thesús, fay le parler a mi.

La trayson diray comment je la basty,

Et puis le prieray qu'il ait de moy merci."

The goldsmith trusts him (8099-8100):

"Amis," dist Calidas, "loyaulment je t'affi

Que je vou^lray prier a lui pour toy aussi."

Melsior remains evil and knocks him down from behind. This stratagem is used repeatedly in Thesús de Cologne.^{1*}

8109 "Dieux," dient Allemans, "Melsior l'a trahi!...

8115 "Ha gloux," dist Calidas, "c'est fait de soudoiant.

Tu ne peus oublier ton mestier tant ne quant."

Calidas, undaunted, wounds Melsior in the leg (8125-26);

Lors dist a Melsior: "Plus ne me vois doubtant

Que vous m'alés hui mais par derriere suivant."

At this Melsior gives up (8128-29):

Il a dit a l'orfevre: "Tu as fait ta journee.

Et j'ay bien desservi d'avoir telle soudee."

1* Compare the incident with that of La Jert with Gadifer, see Summary, Laisse 311.

Théséus speaks to his former friend (8136-37):

"Bien est la traïson dessus toy approuvee.

Or en dis verité, se t'ame soit sauvee." 1*

Melsior praises Flore and confesses his guilt. Théséus is moved (8148-8152):

"Par foy," dist Théséus, "c'est povre destinee

Car je t'amoie plus que homme de ma contree."

8150 Donc commanda qu'il fust mené sans demouree

Enfouis en ung champs dessoubz une terree

Pour l'amour ses amis y fut sa char botee.

Instead of being hanged, he is buried in unconsecrated ground, the fate of murderers, suicide\$ and traitors.

Calidas is thanked by all (8154-8166):

Seigneurs, après le champ ou Melsior fut mas

Théséus appela son ami Calidas:

8155 "Amis, comment vous va, pour le corps Saint Thomas?"

"Sire," dist ly orfevrez, "encore ne suy pas mas

Quant j'ay le champ vaincu, j'ay pres tous mes soulas." 2*

Moult m'a esté felon li lerrez Sathanas.

Estre doit comparés au traïstre Judas

8160 Quant de vous ly venoit ly biens et ly estas

Et si vous traïssoit, bien en doit estre [mas]". 3*

A Flore va courant tout en pur son harnas.

1* 8137a Ph. adds: Et pour t'ame je feray chanter en ceste annee.

2* 8157 Ph. j'ay trestout mon soulas.

3* 8161 P. las.

Ph. Et puis vous traïssoit et bien en doit estre mas.

Doulcement lui a dit: "Or est mort Caÿphas."

"Amis," dist la roïne, "bien honnoureem'as.

8165 Loez en soit Jhesus et le corps Saint Thomas.

Jamais ne te fauldray quant tu si bien m'aidas."

The whole family embrace him, and Flore meditates on her narrow escape (8169-73):

Et la franche roïne qui l'amoit en bon cas

8170 Elle disoit souvent: "Ha faulx lerrez Judas!

Or me cuidoies tu bien tenir en tes las!

Mez la merci ^{de} Dieu james ne m'y avras,

Car Dieu m'a bien aidie, si a fait Calidas."

Après fut li deduis la joye et le soulas.

Calidas receives no other reward than thanks. The next day he joins the royal family in the continuing battle against Theséus's still furious fath^{er}-in-law Esmeré (8208):

Calidas li orfevre y feri a bandon.

He takes part in all the later adventures of Theséus and Ludovis in the orient.

3. Calidas is rewarded with the crown of Antioch

(Summary L. f. 154b-155a, P. f. 138a-139a, Laisses 320-321)

Calidas is taken prisoner with Theséus through Lambert's treason. (L. f. 119) After various complications he is rescued by Gadifer and Theséus from the tower Lampatris in Antioch. (L. f. 154b) Everyone rejoices at this relief except Calidas who complains that no good has ever come to him since he made the golden eagle. Theséus denies this, and immediately makes

him king of Antioch, for Acerés, the former king of the town, has fled. (L.f.155a, P.f.138b, lines 11275-87)

11275 Li orfevre gentilz Theséus appella:

"Sire, ce fut jour mal quant mon corps vous trouva
Et je fis l'aigle d'or la ou vo corps entra
Pour la fille du roy qui tant vous en ama.
Oncques puis ne m'avint bien, ne mais ne fera!" 1*

11280 "Calidas," dist le roy, "beau sire, si fera,
Car pour l'amour de l'aigle que me feistes ja
Serez roy couronnez, par Dieu qui tout crea.
Antioche tenrés et le país deça.
S'en serés roy clamés, on vous couronnera."

11285 "Sire," dist Calidas, "et mon corps le prendra,
Et la deffendray tant que sens me durra."
Adont y ot grant joye quant oïrent cela.

Theséus thus rewards Calidas' first act of friendship, not the faithful companionship since, nor the combat for Flore.^{2*} In Baudouin de Sebourg kingship is also a reward for personal service to the hero.^{3*}

The Saracens of Antioch are converted in the usual way. Calidas keeps his word and becomes a good king (11291-99):

Huit jours Theséus en la cité demoura

1* 11279 L. omits.

2* This is not surprising as Theséus was in the wrong. There may also have existed a version without the Melsior episode.

3* Baudouin de Sebourg, XII, 239-41, 766-843:

Et les vraies croniques nous vont seneffiant
240 Que Bauduins fist roi dou chevetier sachant
Pour le bien qu'il lui fist, quant besong en ot grant.

Et fist l'orfevre roy et des gens lui bailla
 Pour la ville garder. Et il ediffia
 Eglises et moustiers et no loy essauça.
 11295 D'Anthioche fut rois, longuement y regna,
 Ne tant com il vesqui Sarrazin n'i entra
 Se ne fut par truage ainsi c'on fait dela.
 Moult y fut honorés et on a dit pieça (P. f.139a)
 Qui bon maïstre sert, bon loyer en ara.

The next mention of Calidas is later, when Theséus reminds his son Gadifer not to fail the goldsmith king if ever he should need help: (L.f.161b, P.f.146a, Laisse 335, lines 11748-53)

"Et se li bon orfevre, que Jhesus benefe,
 A qui jadis donnay Antioche l'antie
 11750 Avoit besoing de vous, si ne lui failliez mie,
 Car je l'aim pour itant qu'il m'a fait courtoisie,
 Quant l'aigle ediffia ou j'entray une fie,
 De quoy je conquestay vostre mere prisie."

Gadifer promises and keeps his promise when Calidas is attacked by Acerés the former king of Antioch (11993-99, 12023-26):

Ensement Calidas son royaume gaigna. (12026)
 After this he is referred to as Calidas, or 'roy Calidas', the word 'orfevre' being no longer used.

4. King Calidas offers refuge to Osanne

(L.f.165b, P.f.151a, Laisse 346, lines 12020-60)

In this episode Calidas again helps an innocent queen. He offers hospitality for two years until Gadifer the credulous

husband threatens to make war on his wife's host (12049-50):

Quant ouit ce fait cy, a Calidas manda

Se jamais la soustient qu'il le guerroierra.

The events are simply narrated: Osanne offers to leave and Calidas though grieved for her, lets her go accompanied by his prayers (12056-58):

"Dame, ce poise moy," Calidas dit lui/a,

"Je prie Jhesucrist qui nous fist et forma

Qu'en ung bon lieu vous maint ou mal vous n'aiez ja."

Perhaps Calidas was right, for Osanne would not have been safe with him; Gadifer was much more powerful than he was. If she found a refuge unknown to her husband she would be more secure.

Another reason why the author did not repeat the episode of Calidas's actively championing Osanne is that the Osanne story is about the suffering passive victim who waits for years until the truth is known.

The last mention of Calidas tells of his death in battle in defence of his town of Antioch against the Saracens led by the king of Syria. The episode is omitted in the P. manuscript. (L. f.196a, Laisse 416, lines 14050f-n)

f Sarazin y entrerent a force et a vigour

Et mirent tout le peuple a grant douleur,

Mais le roy Calidas y vint a noble atour:

De ce qu'il ot de gens y monstra sa fierroure,

Mais ce ne lui valu le montant d'une flour

Car illue fut occis de la gent payennour.

Mais ains qu'il y mourut s'en vengra par tel tour,

Que le roy de Surie mist en telle langour

n C'oncques puis ne menga par savour.

Calidas kills the attacker, but cannot save his town, and he loses his own life in the attempt. In the edition he makes a noble speech before dying.

The goldsmith appears from near the beginning to near the end of the story,^{1*} yet the author of the verse version expresses no regret, nor is Calidas mentioned again. However no other main character is mourned. The fact of death is simply reported.

1* L. f.18 - L. f.196 out of 211 folios.

III. REGNIER THE CHARCOALBURNER.

The next king of Antioch is a working class man, a charcoalburner who becomes the hero, and it is the Pope who places him on the throne in reward for his deeds, with the explanation that according to religion true nobility is nobility of character.

This extraordinary character is one of the main figures in Theséus de Cologne. He saves the exposed triplets and protects them and theirs continually.

He has numerous legendary and literary ancestors. The author of the first part of Theséus de Cologne treats him seriously, developing his personality in detail. In the continuation by another author (or possibly by several authors)^{1*} the heroic episodes multiply and become more comic in a rougher vein following the literary tradition of the 'comic villein'.

The rescuer of exposed infants

When noble infants are exposed in legend or romance they are generally saved by someone.^{2*} Sometimes an animal adopts them, sometimes a nobleman (as Gadifer d'Acon), or servants connected with the royal family, but often a man of simple origin plays this role. The usual methods of exposure are on the water or in a forest.^{3*} Clodas orders her accomplice (11806-07) to carry the triplets to the wood and leave them there, or to drown them in some river. Exposure on the water often means

1* R. Bossuat said that there might have been a group working on a series of stories.

2* See Themes: 'A royal child exposed and adopted', p. 427.

3* A. Dickson p.35.

that fishermen find the children; if left in a forest they are likely to be found by a hermit, a forester, a woodcutter, or a charcoalburner. Several versions have a pilgrim or a passing merchant. The examples and variations are numerous.^{1*}

One of the literary ancestors of the charcoalburner in Theséus de Cologne is Varocher in Macaire^{2*}.

Varocher is a woodcutter who burns wood for his living (p.236

Et faisoit legne por no^rir ses enfant.

He meets the exiled queen Blanchefleur in the wood after narrowly escaping being burnt by her jealous husband Charlemagne. Varocher recognises her and offers his help; he leaves his own wife and children in order to accompany her that she may return to her father in Constantinople. Blanchefleur is grateful to him (p.212):

"Plus loial homo non e in tot li mon."

He is rough looking, carries a club, and people think him mad.

- 1* Gråmm, The three little birds
a fisherman living in a forest.
Arabian Nights, The two jealous sisters
a fisherman, an intendant.
Beuve de Hamtone, C. Boje, 'Über den altfranzösischen Roman von Beuve de Hamtone', Beihefte zur Z.R.F., Halle 1909, p.65.
a fisherman.
Tristan de Nantouil ed. K.V. Sinclair, Assen, 1971.
a forester. This work may have used Theséus de Cologne, as it is probably late in date.
Dolopathos, the twelfth century romance in Latin by Johannes Alta Silva, ed. C. Brunet and A. de Montaiglon, Paris, 1856,
a hermit.
La naissance du Chevalier au Cygne, ed. H.A. Todd,^{Baltimore 1889,}
IV, 245, (twelfth century) and
Le Chevalier au Cygne, ed. Baron de Reiffenberg, Bruxelles, 1846-
a hermit. 48,
- 2* Macaire, F. Guessard, Paris, 1866, A.P.F. IX.

During the journey, in Hungary, the queen gives birth to a son and says that Varocher is her husband. When the emperor of Constantinople hears of his daughter's sufferings, he makes war on his son-in-law Charlemagne. Varocher fights boldly in the battle outside Paris, for although he is a villein he has the courage and ambitions of a knight and remembers his past work with disgust (p. 212):

"E no son çivaler, ançi son un pâltron."...

"Civaler adobés, como li altri son."

He starts to fight on foot with a club, the emperor grants him a title and armour, and he then fights a single combat on horseback without the usual difficulties of riding mentioned for non-aristocratic heroes in mediaeval literature;^{1*} he looks and is a knight (p. 214):

Quant Varocher fe fato çivaler
 Que soloit vivre in bois et en river
 Quando s'e cinto li brant d'açer
 A gra[n] mervile el se fait priser....
 Qi le veist corer e stratorner
 Nen sembleroit mie eser paltoner
 Semblant oit de nobel çivaler.
 Dist l'un a l'altro: "Véez Varocher
 Como soit ben stratorner quel destrer!
 A gran mervile resenbla bon guerer.

1* In the 16th century Spanish prose version Hystoria de la Reyna Sebilla, the hero is a peasant called Baruquel, who in the episodes at king Charles's court has difficulties with riding. The same can be said for Climent in Octavian and the charcoalburner in Theséus de Cologne.

(p. 216)

A gran mervele fu Varocher valant

Nen senbloit mie eser truant.

He already looked better when wearing fine clothes at the court of Constantinople (p. 133)^{1*}

Qui donc veïst Varocher aler aroïement

El non senblois eser mie truant

Quando se vi gesti si richament

Cun li çivaler vait et arer et avant.

He is a good leader (p. 229):

Devant les autres s'en vait Varocher

Ben fu armés sor un corant destr_er

Ne sembloit mie quel che fo in primer

Quant in le bois aloit a converser,

Que cun la serrel menoit li somer (Qu'à la corde en menoit le sommier)

Dentro li bois por sa vie salver (p. 230)

E vesti estoit a lo de paltoner.

Varocher considers his present and past life (p. 248):

"Pois qe mon sir me dono li corer,

Fo devente si argolos e fer,

Quando de le bois me ven à remembrer

Qe so li doso portava tel somer

Como faroit un corant destrer,

De retorner plus a quel mester

1* In Theséus de Cologne Regnier is not aware of his clothes, although his foster-sons discuss this (lines 12945-52)

sacés par voir, se Deo vole aider

De retorner al bois e non faço penser,

The charcoalburner in Theséus de Cologne does not have any ambitions for himself, nor ask for a reward, nor expect to give up his charcoalburning. In fact when in prison as a result of becoming a fighting man, he thinks that he was better off in the woods. (lines 19904-906)

Varocher offers to fight for the emperor in single combat against Ogier le Danois who represents Charlemagne. Before the fight he tells Ogier that if Charlemagne knew the service for which he had received knighthood, he would not send a champion against him, but would hold him dear. Then he tells his story. Ogier admires him, they become friends and peace is arranged. Regnier the charcoalburner fights his adopted son's enemies, defeats them and puts things right, but never attempts diplomacy. Queen Blanche fleur praises Varocher's goodness; she always lets him look after her child. It is he who accompanies him when he is presented to his father (p.284):

E mena Varocher avec l'infant.

De lui non se fiot en nesun hom vivant

Dapo q'el fo nasu sil nori ben e cant.

This trait of perfect foster-father is one of the essential features of Regnier the charcoalburner.

Varocher is rewarded: his wife and two sons are still living poorly in a hut, and the sons working hard carrying wood. They receive good clothes, a cartful of riches to last for life as well as a castle and lands. The two sons are knighted.

This Varocher is not a bourgeois, but a real villein, a poor man of the people. Although his appearance is rough, his personality is faultless; he is generous and courageous - quite equal if not superior to the royalty with whom he associates owing to extraordinary circumstances.

In the later Spanish^{1*} and Dutch^{2*} versions the peasant Baroquel is a comic character. The character of the simple man who rescues the queen already appears in the earliest version, the chronicle of Albericus Trium Fontium, and in some fragments of a French poem,^{3*} but his personality changes slightly in the course of the re-tellings. The fairy-tale and legendary type is that of the man of the people who rises by means of heroic deeds. Varocher too is of humble origin; both his parents were villeins. It is interesting to note that this idea is dropped in the German version Die Königin von Frankreich^{4*} and the English adaptation Sir Tryamour^{5*}. In the Chansons de

1* Hystoria de la Reyna Sebilla, in La Gran Conquista de Ultramar. See F. Wolf, 'Über die neuesten Leistungen der Franzosen für die Herausgabe ihrer National-Heldengedichte' p.124-159.

2* Koningin Sibille, a 16th century Dutch folkbook, see "Denkschriften der k. Akademie der Wissenschaften", Vienna 1857, 180-282 (Philosophisch historische Classe) mentioned by M. Schlauch in Chaucer's Constance and accused queens, N.Y. 1927 p.104.-105.

3* Paul Aebischer, 'Fragments de la Chanson de la Reine Sebille et du roman de Florence de Rome conservés aux archives cantonales de Sion, Z.R.P. LXVI, 1950, pp.385-408.

4* Die Königin von Frankreich, von der Hagen, 'Gesamtabendteuer', I, 165-188.

5* Sir Tryamour, a Middle English romance, Percy Society, London 1846.

Geste, most probably written for the upper classes, this figure is only of apparently lower class origin, for it is eventually discovered that he is really of noble birth, so that his noble nature derives from his good family; the ordinary man is allowed a heroic career only on this condition, to flatter the prejudice of the audience.^{1*} Rainouart in La Chanson de Guillaume^{2*} and Aliscans^{3*} is an example. Robastre, another rough man with a club, in Garin de Monglane^{4*}, Doon de Maience^{5*} and Gaufrey^{6*} starts as a carter and becomes king of Hungary, but then his father was a 'lutin' and Robastre was endowed with fairy powers.

Gautier, a ploughman in Gaydon^{7*} has rustic manners and speech but is of noble origin. Namelos in the fourteenth century romance Valentin und Namelos^{8*}, a wild man of great physical strength, brought up by a wolf, is really one of the exposed royal twins. The villein hero^{9*} is a faithful servant

1* Perhaps there was an exception in La Geste de Loherains, Gerbert de Mez, in which Hervis de Mez, the son of a villein, plays an important role. See R. Bossuat, L. Pichard, G. Raynaud de Lage, Dictionnaire des Lettres Françaises, Le Moyen Age, Paris 1964, p. 315-316.

2* La Chanson de Guillaume, ed. D. McMillan, Paris, SATF, 1949-50.

3* Aliscans, ed. E. Weinbeck, W. Hartnecke and P. Rasch, Halle, 1903.

4* Garin de Monglane, K. Schuppe, Die Chanson G. de Monglane nach den Hss., PRL, Teil I. Greifswald 1914, and Garin de Monglane, N. Partial text P. Olenschenka, Greifswald 1914.

5* Doon de Maience, ed. M.A. Pey, Paris, 1859.

6* Gaufrey, ed. F. Guessard and P. Chabaille, Paris, 1859.

7* Gaydon, ed. F. Guessard and S. Luce, Paris, 1862, APF VII.

8* A. Dickson, Valentine and Orson, N.Y. 1929, p. 14. The royal twin Orson in the fifteenth century version Valentin et Orson is brought up in the woods by a bear.

9* according to A. Dickson p. 125, after A. Hünnerhoff's study: Über die komischen 'Vilain' - Figuren der altfranzösischen Chs. de g. Marburg 1894.

or companion of some prince; he is distinguished by fidelity to his master, and enjoys the sympathy of the audience. He 'is described as enormously tall, strong and brave. In addition, he is clumsy and boorish in speech and manner. He fights with a beam, club (tinel, massue, baston) or axe, with which he plunges like a madman into the enemy's ranks, spreading slaughter. He is comic through eccentricity of appearance and manner, through excessive courage and violence in battle, and through excess in eating and drinking; without, however, becoming unsympathetic.' The charcoalburner in the later episodes in Théséus de Cologne has several of these characteristics.

Another ancestor of our charcoalburner foster-father is most probably Climent in Octavian^{1*} and Florent et Octavien^{2*}. Climent is called a villein (lines 1089, 1106, 1128^{/*} etc), but has the house of a Paris merchant. A royal child, Florent, is eventually bought from a brigand by Climent during a journey. (lines 508-36) He takes the child home to his wife as his own (lines 537-552). The royal foundling does not take well to his bourgeois education, especially when he is encouraged to learn the trade of money changing and cattle selling. (lines 960-1266). Climent and his wife are good parents and the foster father helps Florent throughout his adventures even after he is recognised as the emperor Octavian's son.

1* Octavian ed. K. Vollmöller, Heilbronn, 1883.

2* Florent et Octavien, Histoire Littéraire de la France, XXVI, 303 f. See also R. Bossuat, 'Fl. et Oct.', Romania LXXIII, 1952, p. 289-331, and Krappe, Romania LXV, 1939, 359-373.

Climent in Octavian is immediately delighted with the infant, as Renier is when he finds the triplets(1.512-13, 323-36)

Quant l'enfant vit, tant tost l'ama,
Cent perpres d'or por lui dona....
"Bien me puet l'en tenir por fol."
Et puis dist après: "Ne me chaut,
Se Diex l'ament, [tres] bien le vaut,
Onques ne poi avoir enfant."

His wife is delighted too^{1*} (lines 542-552):

A son ostel Climens descent,
Sa femme reçust bonement
Lui et l'enfant a molt grant joie:
"Un tel enfant bien norriroie."
L'enfant a embracé et plore,
Et le besoit [tot] sant demore,
Qu'ele cuidoit por verité
Que l'enfant eüst engendré
Climens qui l'avoit aporté.
L'enfant norrist par grant amor
Por l'amistié de son sein(n)gnor.

She is as generous as her husband. Although the couple could not have children up to now (line 526) after this adoption a son of their own is born, who behaves in a more conventional manner according to his background, in contrast to the royal

^{1*} See commentary (no. 43) on the Miracle play, p. 1235. The dramatised version follows Octavian for the wife's character, whereas the verse makes her a grumpy foster-mother.

son (lines 1132-1153, 1254-1266). The real son, Gladouain, has cause to be jealous (line 1262) when he sees the parents forgive Florent for buying a sparrowhawk and a horse because of his extravagant aristocratic taste, thus wasting the whole family fortune. Although Climent is at first distressed at his loss (line 1218: "Quant Climent l'ot, si s'est pasmés") and wants to beat Florent, his wife stops him (lines 1230-38) and he regrets his anger (lines 1239-42):

"Dame, je cuit, vous dites voir,
Je l'a batu, or(e) me repent." 1*
L'enfant apele doucement:
"Biau fiex, or(e) le me parçdonés!"

Florent loves the only father he knows (lines 1243-45):

"Pere," dist il, "or(e) m'entendés:
Mes pere(s) estes, si me batrés
Totes les fois que vos voldrés."
Climens l'oï, si l'acola.
Et molt doucement le besa.

The details of the family scene differ, yet the situation of the adopted child is so similar that it is most likely that the author of Theséus de Cologne knew Octavian or the fourteenth century version Florent et Octavien.

At first Climent objects to Florent's extravagance and tries to teach him (lines 1115-19):

1* Note for line 1240 by ed. Vollmöller: 'a batu] abatu'.
Je l'oi] would make a better reading.

"Mauvés garçon, mal eétrés!
 Estes vos rois ne damoiseaus,
 Por acheter si fais oiseaus?
 Ce doivent porter chevaliers
 Et damoiseaus et escuiers."

When Florent continues to act in his own way, Climent realises (1248-49):

A ses paroules bien entent
 Qu'il est issus de haute gent.^{1*}

Renier knows of the triplets' noble origin from the beginning as he found them in fine clothes.

Florent follows his aristocratic inclinations, persuades Climent to let him use the rusty old family armour and goes off to fight the Saracen giant outside the walls of Paris. Climent encourages him from the battlements and weeps for him (lines 2440-44):

1* The idea of adopted children reacting against their milieu because of their superior heredity is a commonplace. In Guillaume d'Angleterre the two sons of Guillaume adopted by merchants cannot take to the fur trade because (l.1349-1350):
 Nature est tex c'onques ne fause
 Tous jors porte avec li se sause.
 (Quoted by R. Bossuat, Le Moyen Age, Tome XIV, 1959, p.130)
 In Beuve de Hantone (quoted by C. Boje, p.126), Beuve's son Gui who has been adopted by the fishermen dislikes bourgeois work, and instead of buying furs, buys a horse.
 C. Boje adds examples from:
Octavian, ed. Vollmüller, Heilbronn 1883.
Les Enfances Vivien, ed. Wahlund and H.V. Feilitzen, Upsala and P. 1895. (59)
Hervis von Metz, ed. E. Stengel, Dresden, 1903 (13)
Guillaume de Palerne, ed. H. Michelant, Paris, 1876 (7)
Lion de Bourges, Analogues, R. Krickmayer, Diss. Greifswald, 1906, No. IV (20)
Theseus de Cologne, Analogues, Ward Catalogue of Romances, I, London 1893 (770)

Climens, qui as quarneaus estoit,
 Por Florens tendrement ploroit,
 A haute vois s'est escriés:
 "Fieuz, i semble que vous dormés,
 Esveillés vos, ne dormés plus!"

(lines 2496-99):

Jamais nul jor lies ne seroi,
 Biax fiuz, por vos de duel morroi.
 Se l'en me devoit detrenchier,
 Si vos iroie aidier!"

Renier the charcoalburner does not know that his triplets have gone to fight the giant, and when he hears about their supposed death he is even more overcome. Again the situation is similar, although in Theséus de Cologne,⁽¹²⁶⁷⁰⁻⁷³⁾ the burghers watch the fight from the walls of Constantinople without the presence of the foster-father,^{Clement actually joins in the battle} (lines 2737-38):

Climens i a main cop doné
 Et maint Sarrazin enversé.

Renier does not begin his military career until his triplets need a champion to prove their innocence.

Clement rejoices at their success and advises Florent to present the giant's head to the king (lines 2748-2754):

Clement l'acole doucement,
 Les eus et la bouche li bese,
 Or est le vileins molt a ese.
 "Biau fieuz, molt sui lies que vos ai,
 Or irons moi et vos au roi,
 Donés [li] la teste au jaiant,
 Que vos avés conquis a champ."

They go triumphantly through Paris, just as the triplets go to king Gadifer after their exploits. When king Dagobert promises to make Florent a knight, Climent would rather not accept (lines 2931-2942):

Quant Climens l'out, si saut a vant, /*
 Au roi a dist tot maintenant:
 "Laissies mon fil, biaux sire chers,
 Ne veil pas qu'il soit chevaliers,
 Ains le prendroi a mon mestier,
 Mes deniers le feroi changier.
 Se en bataille estoit ocis
 Et de Sarrazins entrepris,
 Vous n'en donriés pas un besant;
 (Tant) Com(e) (ie) vif chevaliers ne sera,
 De chevalier armes n'ara." /*

This is a justifiable point of view, but it is quite contrary to that of the nobility. Climent remains a typical member of his class. Florent accepts the honours he has earned and even tells Climent (line 2946):

"Vos l'en devés molt mercier."

Dagobert is not offended, and offers for Florent's sake to make the vilein Climent a knight. Climent refuses definitely (lines 2958-60):

"Voire," dist Climens, "par diables,
 Sire rois, laissés moi estier!
 Je n'ai cure d'armes porter....

He praises the comfortable bourgeois life to the amusement of the company (lines 2979-80).

/* v printed as u

The comedy which develops arises from the contrast between this down-to-earth man of the people and the more sophisticated society of the court. Unfortunately Florent suffers embarrassment from his behaviour. Renier never causes the triplets distress. Only on one occasion, when about to go to court, do they mention his unsuitable dress; however superior moral values asserted by Regnault close that discussion.

Climent cannot help to put on the spurs of his newly knighted son (lines 3034-57) although he means well (3038):

"Mes fieus est, si le veil servir."

In the next episode, when jongleurs come to celebrate the occasion, he fears that they have come to mock him, and beats them up (lines 3062-3087). Florent has to explain. Climent pleads ignorance and tries to make amends, but the jongleurs are frightened away and (line 3129):

Florens en fu molt corrouciés.

The emperor Octavian asks Florent whether this vilein is his real father, and the young man confesses (lines 3138-40):

"Sire," dist Florens, "je ne soi,

Mais unques autant ne l'anoi,

Come s'il m'etist engendré."

He adds an expression of his affection for Octavian. This seems disloyal to his foster-father, yet is understandable when another incident follows (lines 3163-3189). Climent takes all the guests' coats away and when Florent questions him 'irriement' (3190) (3193-96):

"Fiuz," fait il, "me tens tu por sot?

.Je veil qu'il poient leur escot."

Lors font li barons tel risee,
 Qui bien dura une luee.

Dagobert is well-disposed (3197-98):

Li rois Dagobert joie en a,
 A Climent vint, si l'acola.

The coats are returned. Florent's relationship with Climent does not seem to be harmed, for he confides his love affair with the Saracen chief's daughter to him (lines 4033-4044). In order to have her, he needs the Sultan's unicorn. Climent is so eager to help him, and so intrigued by the wonderful horse that he disguises himself to the amusement of his family, and by a ruse obtains the creature from the Sultan for Florent (lines 4045-4319). Florent is touched (lines 4306-07, 4318-19):

Florent le destrier regarda,
 Molt durement s'umelia....
 "Grant merci, pere," dist Florent,
 "Molt estes hardis et vaillant."

When after various adventures he meets his mother he answers her questions (lines 5227-31):

"Je ne soi, ou fui engendrés;
 Mais un vilains prus et sennés
 Dist que outremen m'engendra,
 Droit a Paris m'en aporta,
 Illuec m'a norri doucement." 1*

The reunited family hears Climent tell the truth (5299-5315):

"Sire, la ver(1)té vos dirai,
 Sachés qu'onques ne l'engendrøi.
 Seur un port de mer l'achetøi,.....

1* Florent is not ungrateful at the end, lines 5329-31: 'Mes Climens ne laissa il mie ...' In Florent et Octavien Climent receives the land of Syria, and his own son receives Babylon.

Ainsi fu cis enfes trovés, (5311)
 Qui si bel et (si) bien s'est provés.
 Je croi bien qu'il soit gentiex hon,
 Plus frans de lui n'a en ce mont;
 Il est issus de franche orine."^{1*}

The queen knows Florent is her son by the circumstances. It is to be noted that Climent pretended that the child was his own natural son and guessed his noble origin from his behaviour, whereas Renier knew that the triplets were of noble family but taught them constantly what true nobility of character is. Another point of view appears in the fourteenth century version Florent et Octavien where the author has omitted all references to Climent's ridiculous words and deeds; he remains good and loving but gains in respectability and becomes a sensible bourgeois, presumably to please the middle class audience. Nevertheless it cannot be concluded that the earlier stories always made the villein figures comic and crude and the later 'remaniements' flattered the common people, for, as has been seen, Varocher in Macaire is never mocked, and, strangely, the earlier part of Thesús de Cologne treats the charcoalburner most sympathetically while the later episodes, written by another author probably a little later, degenerate into the heavy humour of the clumsy clowning villein.

Renier the charcoalburner in Thesús de Cologne.

(Summary L.f.163b - L.f.195b, P.f.143a - P.f.183a.

Laisse 338 - 415, text lines 11864-14027).^{1*}

^{1*} See further discussion of the charcoalburner in the chapters on the Miracle play and the eighteenth century version, 10.1, and 10.8.

The situation of the three exposed triplets comes from the fairy tale tradition taken over by the romance. The author of Théséus de Cologne treats events, and especially characters, with such realism and humour that the fantastic tale seems quite possible and human.

The first appearance of the charcoalburner is striking. He adopts the children as a direct gift from God (11881). When he takes them home to his wife, she is not at all pleased, for they are too poor to feed three more. Contrary to the fairy tales, where royal children bring riches - golden hair and pearls dropping from their mouths - for their foster parents, these noble foundlings cost money; rewards only come years later when by their adventurous spirits and valour they help their royal father.^{1*} The discussion between Regnier and his wife is one of the most memorable parts of the poem (11885-918). The charcoalburner feels directly responsible to Jesus (11902). His wife knows the practical situation only too well, but lets herself be persuaded when her husband promises to work harder and give up drink to keep them (lines 11907-09). He had failed in the past to resist the temptation of the tavern (11915-18). He is now cured (11921-24). He baptises them with his own name and brings them up very lovingly.

The next scenes occur when the boys are ten or eleven years old, followed by another event when they are thirteen or fourteen (Summary, laisses 350-356, text lines 12123-265)^{2*}

1* The charcoalburner in Théséus de Cologne receives recognition even later.

2* In Octavian Florent returns home to his foster parents at meal-time too. (line 1206 onwards).

Although the incident follows the usual pattern of noble children acting according to their heredity, in Theséus de Cologne the behaviour can be more realistically explained: Regnier knew of their noble origin (lines 13329-331) and always let them know of it too. He spoils them and lets them have their own way, but never to the detriment of their characters. He gives them the best human values. Their interest in fighting and weapons is natural for their age, especially as there are constant battles raging around the town of Constantinople where they go to sell the charcoal. The author accepts the idea of the "nature" of royal children (12206-207); however they also belong to this simple man who brings them up so well. Their loyalty to him is stressed, his loyalty to them is the essential element of the story. Regnier asks his boys if they would protect him (12146) but it is he who continues to protect them. The triplets enthusiastically try out their new weapons to show how they would fight for their foster-father (12148-55) who delights in their good will (12156-57) while the practical foster-mother cannot see any sense in this. Her point of view is made understandable too, for there are frequent references to difficult times (11894, 11897, 12141, 12159-60), but it is hard of her to refer to their being adopted with regret (12139-40). The triplets take Regnier's words to heart, and when they spend the money earned by selling charcoal as well as the twenty pounds owing from the host Thierris on armour, they intend to help their foster-father (12188). Far from expecting Regnier to be annoyed by their action they trust

that he will give them the horses they need to equip themselves fully (12196). The idea of tournaments (12197), fighting the infidel and gaining a crown (12201-203) follows naturally. The contrast between their ambitions and their humble environment is finely rendered, especially in the scene of their return (12205-12264). When all the money was spent Climent was furious; Re^(g)gnier too says that he is angry (12221-223) however he was afraid of his wife (12213-12215f), and their innocent, generous words immediately disarm him. They remind him of his question: what would they do if he were attacked? - and, childlike, they transform it into the statement (12229):

"Et vous nous avés dit que seriés batus."
(12225)

Their lack of business sense/is like Florent's in Octavien. As they took Re^(g)gnier's hypothesis for a fact, so are they quite unable to understand their foster-mother's bitter sarcasm (12230-31) and they answer her seriously. The author shows his understanding of children and parents. The boys do at last realise her need for money and promise to make good (12234). The charcoalburner admires them, and when he speculates about their noble father, his foster-son shows that their good moral education has given them the right attitude (12239):

"Cil qui vous engendra fut ou contes ou ducz."

"Sire," dist Renechon qui moult estoit agus,

Qui ou bois nous laissa il puist estre pendus."

This is refreshingly different from the attitude in fairy tales and aristocratic romances of the noble foundlings who always set out on a quest to find their real parents, and prefer

them to their foster parents. It seems original to Theséus de Cologne where the charcoalburner is so admirable a personality. The triplets dream of winning honour and riches in battle in the future. Regnier, more practical, takes them along to replace the immediate loss by making charcoal (12240-41). The boys are always willing to work with him, though they despise the dirty work (12245-46) and intend to release him ^{and themselves} from that menial occupation (12247-48). Unoffended by their contempt for charcoalburning, he questions their future attitude, incidentally reminding them that their progress depends on God's help (12249-54). Their answer satisfies Regnier perfectly, and he takes the opportunity to praise their good will (12255-264).

The next adventure occurs a few years later. The triplets, armed as knights, ride their donkeys and go to sell charcoal in Constantinople. Regnier is touched to tears by their noble appearance (12536-37). They cause a sensation, being so handsome, yet black with charcoal. The contrast causes people to mock them, and this spurs the royal triplets on to fight to win honour rather than return to their humble state (12549-555, 12566-575^e).

There is much charming humour in the scenes with the donkeys, especially the remark that their braying will terrify the Saracen (12604-07). The first man they kill is however not a Saracen but a ruffian of a butcher^{1*} who pulled down

1* In the edition the bystanders comment: "Le boucher est occiz: or son[t] les moutons vengez."

Renechon and his donkey (12613-21). Far from frightening the enemy, the donkeys obstinately refuse to go further and make the Saracen giant laugh at them (12649-52). When the giant kills Regnault's donkey, the boys revenge his death (12653-686).

Adonc dist au geant: "Vous estés mal apris
 Quant l'asne avés tué qui tant nous a servis,
 Le charbon a porté ne sçay, [cinq] ans ou sis (12675a)^{1*}
 Vous nous le rendrés, par le corps Jhesucris!"

They prefer fighting to making charcoal (12705-09) but their newly won horses are no easier to manage^{2*} than the donkeys. In fact the triplets find their imprisoned grandfather Theseus because the horses carry them to their stables in the Saracen camp (12780-88).

Another example of their ignorance of aristocratic accoutrements is seen when Renechon puts on his new spurs the wrong way (12715-16). This is perhaps a vague reflection of the scene in which Climent cannot manage Florent's spurs.^{3*} Although there are frequent remarks expressing their dislike of charcoalburning, they are still a charcoalburner's sons, for in the midst of battle their war-cry is "Charcoalburner!" (12774)

1* 12675a P. and Ph. omit line. L. sis ans ou sis.

Ed. "Par mon Dieu vous estes mal courtois et de mauvaise nature qui avez occis le pauvre asne qui tant nous avoit servis longument a porter le charbon."

2* Florent in Octavian, though brought up by a villein, rode as if born to it (1274-82) according to the usual idea that noble birth implies skill in riding.

3* Octavian lines 3034-57.

When they explain themselves to Théséus they praise Regnier and are not too shy to ask for the reward of knighthood (12827-36)

12829 Esté avons nourris tout d'une nourreçon
 12830 D'ung pseudomme vaillant [qui scet fere charbon]....
 12832 Mais ce n'est pas mestier qui nous venist a bon
 12833 Car d'estre chevaliers avons devocion.^{1*}

Théséus does not care about their origin and recognises their worth (12837-43, 12868-71).

The public acclaim "Noble charcoalburners" ends Regnier's great fear for his triplets' life, but annoys Renechon (12915-16)

"...Que j'ai le ceur iré

Que nous serons tousjours charbonnier appellé!"

(12899-916) They meet and embrace; the boys offer him their booty, but the charcoalburner is not concerned with material possessions; he is delighted with their success (13916n-t)

In spite of all her grumbling, the charcoalburner's wife was appreciated as a good foster-mother. It is also typical that Regnier is not interested in repayment and that the boys ask him to give it to their 'mother'. (12934-39) The triplets are summoned to court and Regnier goes home, promising to see them the next day (12941). Renechon, always conscious of social differences, wishes to give him better clothes before he comes to court (12945-48). His brother Regnier is shocked by this seeming condescension and insists that character matters more

1* Florent in Octavian (lines 2915-22) is much more modest when hoping for his reward from the king.

than anything else; he even says (12950):

"On ne doit renoyer son ami nullement."

In this he misunderstands the motive of Renechon who never intended to deny his foster father, and in fact never does deny him. He wished only to ensure that he would not be mocked as the three of them had been already.

At dinner king Gadifer feels deep love for his unknown sons according to the mediaeval theory of Nature (12962):

"Nature qui est si dure et si traihans."

He cannot give up one of them to his father Theséus or to his uncle Ludovis, but must keep them all (12977-84).

Subsequent events cause Gadifer to hate the triplets, believing them to be traitors. The charcoalburner proves to be the better father, for he trusts his boys completely and risks his life for them. The author indeed shows the charcoalburner to be a better person and a better father than the king, and than Osanne's father who did not help her when unjustly condemned to prison. Incidentally he is also a better foster-father than the knight Gadifer d'Acon who saved the infant Gadifer and adopted him with a view to the social advancement of his daughter Osanne. Regnier clearly adopted the triplets out of love alone.^{1*} Events speak for themselves; the author makes no explicit comment.^{2*}

1* Gadifer was extremely distressed when he discovered that he was not Gadifer d'Acon's own son. This is a typical reaction of foundlings in romance and of adopted children in reality. The charcoalburner avoids giving his triplets a shock by bringing them up in the knowledge that they are adopted.

2* Brecht, treating the theme in The Caucasian Chalk Circle, concludes that a loving foster parent has a better right to the adopted child than the royal parent who abandoned him.

Renechon is tempted by their splendid new life into wishing that they were of royal blood (12990-99). Regnault, in the role of his better self, reminds him of the moral teachings of their former home, and the third triplet agrees (13003-007). Regnault gives all the credit for their exploits to God, and stresses their humble state. At the same time he asserts the equality of all men according to the scriptures (13016-022).^{1*}

When the natural father finds his unknown sons he wishes they were his own, and remembers his wife (13080-91). This reaction is almost a commonplace in the legends and romances which treat the theme, and we have to suspend our disbelief. The author tries to make the situation more credible by describing the striking resemblance between Gadifer and the triplets (13039-42, 13075-76, 13133-35).

Clodas realises that she risks death if her first crime is discovered, and plots to have them accused of trying to poison the king.^{2*} The accusation of the innocent is of course

1* Line 13019: "Pas ne sommes estrais de sang ne de lignee" seems to contradict the fact that the charcoalburner had shown them the cloth in which they were found (14030-33).

2* The accusation of poisoning often appears in chansons de geste and romances:

In Gaydon, ed. F. Guessard and S. Luce, Paris 1862, APF 7, two relatives of Ganelon send a sack of poisoned apples to Charlemagne, in order to incriminate the hero.

In Parise la Duchesse, ed. F. Guessard and Lorédan Larchey, Paris 1880, APF 4, the heroine is accused of killing her husband's brother with poisoned apples. The incident may have been inspired by Gaydon.

In La mort le Roi Artu, ed. Jean Frappier, Paris 1936, Guenevere is similarly accused.

In Floire et Blancheflor, ed. M. Pelan, Paris 1956, traitors try to put the blame for poisoning on an innocent person.

In Charles le Chauve, analysed in HLF tome XXVI 1873, p. 94, (perhaps based on Parise la Duchesse for this episode) two traitors send a barrel of poisoned spiced wine to Charles in the name of Philippe, the heir to the throne. The duke who tastes the drink dies immediately. This seems closest to Theséus de Cologne, and may be a source.

In Ciperis de Vigneaux, ed. W. S. Woods, Chapel Hill (Univ. of Carolina Stud. in Mod. Lang. 1949, based on Theséus de Cologne, a dog takes the poison instead.

In Beuve de Hamtone, C. Boje p. 72, there is an episode of poisoning in which the dog dies instead. See R. Bossuat, Les Romans Romanes, VII 1953. p. 113 - 114. Charles Le Chauve

one of the main themes of the story, and this second attempted persecution is also a commonplace of fairy tale and romance. Clodas bribes her cousin Richier to place a jug containing the poison where Regnault will take it to Gadifer. The king is shocked by the death of his taster and by his own narrow escape (13226-54). He exclaims pathetically (13253-4):

"Aide Dieu," dist il, "Or suis mal atournés,
Or ne sçay dont je suis et haïs et amés."

Denial is useless and Clodas points out the triplets' low origin, associating 'villonie' with 'Villainnie' (13271-75):

"Et c'est a moult bon droit, se Dieu me benefe,
Se le roy en reçoit ennoy et villainnie
Il ne se deult mesler d'avoir telle mesgnie,
Car vous n'estes extrais que de grant villonie,
Et de mener charbon de chaussie en chaussie."

Such sentiments are the opposite of the author's own, that is why he places them in the mouth of the criminal. The triplets are taken to prison under sentence of death (13286-88, 13260, ~~13345~~^{1*})^{1*} Regnault concludes (13295):

"Mieulx nous vaulsist mener charbon maintenant."

Renechon disagrees (13296-99).

1* Bossuat p. 132 compares Gadifer with Charles in Charles le Chauve: 'La réaction de Gadifer est exactement la même. Indigne de l'attentat dont il a failli périr, il consent à laisser la vie aux trois jumeaux, qui malgré tout lui restent chers, et il les condamne à l'exil.' However Gadifer offers to commute the sentence of death to banishment only after Regnier has come to speak for them. (13461-62)

The charcoalburner hears of their plight and refuses to believe the supposed evidence. His reaction is one of the most memorable episodes in the poem (13300 onwards).

"C'est trestoute mensonge dont vous m'alez parlant.

Je n'en croiroie mie Jhesus le tout puissant!" (13315)

As he knows them to be perfectly loyal, he guesses that the cause is treason motivated by jealousy (13308, 13315a-c).

After a sleepless night of tears and prayers he acts. He argues and fights the gatekeeper who supports the general view of the supposed traitors. The charcoalburner stands alone and remains firm in his belief (13363). He pushes through the crowd, determined to be heard by the king (13364-66), comes straight to the point and fearlessly expresses amazement at Gadifer's stupidity. He sees the situation clearly, they are his children, and he stands by them in all misfortunes (13382-87):

"Je m'esmerveil comment vous voy si assoti
 Que mes loyaux enfans, qui par moy sont nourri
 Et qui vous ont si bien et loyaulment servi
 Vous tenés en prison, et si creez aussi
 Qu'ilz vous ayent vendu et enssement trahi..."

He asserts that nothing is proved, and demands to have his triplets and their accusers brought before him for a proper enquiry (13395-403), just as Calidas insists on seeing the evidence and questioning the boy. The dwarf too insists on discussing the matter before fighting in single combat. Calidas was bound to Flore by loyal friendship although he was not himself accused as Cornicant had been. Cornicant was clearing his own name and saving his own life as well as Alidone's. The

goldsmith had nothing to gain and acted disinterestedly, as does Regnier, who holds his adopted children dearer than his own life.

The charcoalburner's words in this crisis are impressive, and underline the contrast between the foster father whose love is steadfast, and the real father who is credulous and easily swayed by circumstances.

When men-at-arms call for the boys, the porters assume that they are to be executed. They do not beg for mercy, but Renechon requests permission to speak to Gadifer only in order to arrange for their wealth to be left to the charcoalburner and his wife (13430-33):

"Au gentil charbonnier et sa femme enssement.
 Car ilz nous ont nourris tousjours moult doucement,
 Tant d'onneur nous ont fait et bien et loyaulment
 Que nous ne leur poñs rendre le payement."

Before his death he realises that he can never repay their upbringing of them, although in the earlier episodes when they had spent their money on the luxury of weapons, they had confidently said that they would pay back the cost of their keep.

When they appear before the royal company they do cause pity (13444). The meeting with the charcoalburner is touching and the whole scene is extremely dramatic, ^{(1.13438 onwards).} The confrontation recalls previous episodes, for in every court scene^{1*} the

1* Alidone Fernagus Cornicant, Flore Melsior Calidas, Baudour Lambert Gadifer.

traitor repeats the accusations with circumstantial evidence, the innocent deny them and accuse the accuser of treason, and the champion guesses who caused the treason. When the argument reaches a deadlock the champion offers single combat against the traitor in order to prove the truth with God's help.

Clodas adds that Regnault had tried to seduce her, giving love for the king's mistress as a motive for attempted regicide, (13485-90). The charcoalburner asks that a squire or a sergeant may represent Clodas. She says that she would herself accept the challenge if she were a man.^{1*} She has to use blackmail as well as bribery to make Richier defend her cause (13577-608).

The episode includes several discussions of social status and character, a theme found in contemporary works.^{2*} When

1* In the continuation Flore leads men into battle. A woman fights also in Le Roman de Silence, Nottingham Mediaeval Studies, 1961-1967 (V-XI) and the miracle play XXXVII (Miracles de Nostre Dame par personnages, Tome VII, Paris 1883)

2* Guillaume de Lorris, Le Roman de la Rose, ed. E. Langlois, Paris 1914-24, line 2083:

Vilanie fait les vilains.

Jean de Meung Le Roman de la Rose, ed. E. Langlois, l. 6579-80:
Gentillece est noble e si l'ain,
Qu'el n'entre pas en cuer vilain.

Lines 18615-20:

Je respons que nus n'est gentis
S'il n'est a vertus ententis,
Ne n'est vilains fors pour ses vices,
Don il pert outrageus e nices.
Noblece vient de bon courage,
Car gentillece de lignage
N'est pas gentillece qui vaille.

Baudouin de Sebourg, Tome I, Chant III, 535-38, 615-16.

Hugues Capet, ed. La Grange, Paris 1864, p. 52-3.

"Bourgeois sui de Paris, pour coy en mentiroie?
Et gentillesse aussi n'est drois que je renioie,
Et s'ay bon cuer en my, con povrez que je soie,
Aussi bien comme ung rois vestu d'or ou de soie,
Et ly cuers fait boin euvre a qui volloirs s'apioie.

Also p. 126:

Car il est biaulz et bon, et s'il n'est de hault lin,
Au vra, considerer, et tout pouvre meschun,
Sont tout estrait d' Adam, et Bilant et Justin.

Clodas reproaches king Gadifer for believing a charcoalburner rather than herself, Regnier is quite capable of defending himself (13573a-t). Richier abuses him as a villein (13621) to which he replies (13623-26b):

"ne suis mie villain, foy que doy Saint Omer,
 Plus gentil suis de toy au juste recorder
 Car ne sçay traïson ne faire ne penser.
 Le proudons est gentil ou on le peult trouver,
 Et le mauvais doit on le villain appeller,
 Car gentis est de cuer qui ne scet mal penser." 1*

The combat follows the same pattern as that between Calidas and Melsior except for the changes arising from the charcoalburner's personality. These two champions are further apart socially than the bourgeois goldsmith and the young courtier, and there is deliberate comedy when the fight turns into a wrestling-match (13803-806, 13826-32). The description of the beginning of the fight is conventional, full of traditional epic formulas (lines 13707 onwards); later as comedy becomes more marked these are replaced by original expressions. We laugh at the situation, never at the charcoalburner who is too admirable a character to appear ridiculous. A Breton advises him to dismount as he cannot ride, just as Calidas had instructions from a Breton and the same advice from Ludovis

1* This can be compared with Baudouin de Sebourg, Tome I, chant III, 535-538:

... pas ne suis villains de cuer ne de pensee,
 Et j'ai bien of dire, il a mainte journee,
 Que nulz homs n'est villains de maise renommee,
 Se de cuer ne li vient; c'est veritez prouee.
 (615-616):
 Car il n'est nulz gentis, s'il n'est a bien pensans:
 Car trestout venons d'Eve; nos peres fu Adams.

(8021-83)^{1*}. Whereas Calidas did not want any help, the charcoalburner not only expresses his thanks but promises to repay his instructor (13645d-f):

"Se Jhesucrist me donne, le Roy du firmament,
Que j'aye victoire du traïtoir puant,
Vous avez en yver du charbon largement."

Regnier obviously does not even envisage material rewards for himself and intends to earn his living making charcoal as before. It is interesting to note that the triplets were thirteen and a half years old when they sold charcoal in town and began their adventures; now they are sixteen and a half and the charcoalburner is still following his trade while the boys are living at the palace.^{2*}

Public opinion is divided, some express disapproval of the social difference, others believe in the triumph of right (13559-64). When Richier suffers the usual miraculous blindness after swearing a false oath, he again calls Regnier a villein and accuses him of black magic (13688-706). The charcoalburner is never at a loss for an answer. During the fight Regnier has the same mishap as Calidas. His foot is caught in the stirrup and he is dragged along by the horse he cannot control, and he finds the same expedient to free himself (13708-770).^{3*}

1* In the episode of the charcoalburner, Ludovis regrets that the duel is not to take place on foot because Regnier cannot ride (13721-28)

2* See also line 13888.

3* Attacking the horse is of course against the rules of chivalric combat, and would be taken as comedy by the contemporary audience.

L. line 13645 e reads traïtoir for traïtour.

He is so absorbed by his purpose, that he does not think of his own pain (13779-82):

Mal avoit en la jambe, mais n'en donne ung denier
 Car d'occire cellui avoit tel desirier,
 Qu'i ne lui souvenoît d'ennuy ne d'encombrier.

This recalls Calidas forgetting himself entirely for Flore, as the charcoalburner does for his children (13846-47):

"Si me laissez ycy destruire ce glouton
 Qui a tort vouloit faire mourir ma nourreçon."

When the mayor, acting as umpire, comes to enforce a respite, he is knocked about too, which seems an original occurrence in a formal trial by combat (13834-49). Regnier is too furious to remember the need for the traitor to confess - the primary intention of this form of justice. The royal family have to remind him. After Richier's confession, Theséus advises the execution of the criminal and that the champion be rewarded (13886-88):

Et si donnés l'avoir de l'escuier felon
 Au gentil charbonnier qui ceur a de lyon.
 Si qu'il n'ait plus besoing de mener son charbon."

The triplets are restored to honour; they are grateful to their foster-father (13897-901):

"Dieux [li] mire le droit et si gart de tourment
 Cellui qui le nous a soustenu fierement."
 Le charhonnier acollent et baisent doucement,
 Et le charbonnier eulx moult amiablement.

Clodas confesses her first crime and calls her accomplice and the charcoalburner to witness (13927-29):

"Car le bon charbonnier [qui les nourry, pour vray] 1*

Les trouva en ce bois ou mectre les rouvay.

Voir ce sont ti fil, 'je le t'approuveray."

(13953-55)

"Sachiez au charbonnier qui les alla trouvant

En quel terme ce fut, et g'iray cy mandant

Celle qui les porta voire par mon command."

Gadifer then asks the charcoalburner (13968-85): 2*

"Or me dis des enffans se il sont tiens ou non."

Regnier tells how he found them and brought them up (13968- 5).

The telling is typical of the charcoalburner (13980a-b):

"Et si les ay nourris une longue saison,

Et aussi de bon cuer et de telle façon (Ph.)

Comme s'il fussent mien de mon estracion... (L.) 3*

Vecy la verité et ma conclusion. (13985)

The infants' clothes form additional proof (14030-33). 4*

The criminals are brought to justice (14004-14010). The noble charcoalburner at last receives his reward (14024-27):

Moult ot le charbonnier d'avoir celle annee

Et sa femme si fut devant le roy mandee,

Le roy par bon conseil a la dame rentee

Si bien qu'onques ne fut de puis povree clamee.

This completes the charcoalburner episodes in the L. manuscript.

1* 13927 P. Car le bon charbonnier que si bien lesdengay
L. Que le bon charbonnier qui les nourry pour vray.

2* As the king asks Climent in Octavian (5297-98); it is of course a question which arises necessarily in such a situation and can be found in most tales of adoption when the natural parent finds his child.

3* 13980b Ph. Comme s'il estoient miens de nostre estracion.

4* Recognition tokens form another obligatory element in stories concerning divided families.

The Charcoalburner in the continuation of Theséus de Cologne. (P)

The popularity of this figure meant that the continuators assigned to him further adventures in the P. manuscript, taking up the tale where the first author had left it.

The charcoalburner's wife dies owing to the unaccustomed life of ease. (P. f.212a, Laisse 471, lines 15835-49)

15835 Vous avés bien ouy recorder ou rommant (P. f.212a)

Comment il demoura en son lieu con devant

Avec sa moullier qu'il alla espousant.

On leur donna assés d'or et d'argent luisant.

Mais on voit advenir, on le voit apparant

15840 Que quant on a apris a estre mescheant

Et on vient a avoir et a richesse grant,

Adont va on mourir et du siecle partant.

La femme au charbonnier qui oncques en son vivant (P.f.212b)

N'avoit eñ nul bien ne nesung remenant

15845 Fors que d'ardoir le bois a faire charbon tant

Que toute noire estoit de corps et de semblant

Ne pot l'aize endurer la dame tant ne quant

Ains mourut assés tost et alla trespasant.

15849 Le charbonnier en ot le cuer forment dollant.

He decides to follow his sons to Jerusalem and make a pilgrimage for the benefit of his wife's soul. On the way he joins the forces of the sultan of Damascus although he is unarmed, for he has heard (P.f.213b, Laisse 472, lines 15926-29):

Et j'ay ouy compter a la gent baptisie

Qui occist ung payen que son ame est saintie.

J'en iray ung occire pour ma trespoulce amie,

Et ung aussi pour moy, s'aray sa compaignie.

He pulls up a tentpole^{1*} and uses it against the first pagan who happens to be of the sultan's army. When reproached by another pagan (P. f. 214a, Laisse 473, l. 15944):

"Vous occiés nos gens, allez ferir dela!"

we have this extraordinary reply (15945-47):

Et dit le charbonnier: "Ne sçay comment il va.

Ce me semble tout ung. Le premier qui venra

A point devers moy, autant en avera."

Regnier used to be clear about right and wrong; it was an essential part of his nature. His being on the wrong side by mistake causes much of the humour in the episodes to follow. (P. f. 214a Laisse 474, lines 15954-55):

Et dit le charbonnier: "Je suis mal advisés,

Je croy que dois estre a ceulx la assenés."

The other side happens to be that of his foster-son Renechon fighting for Jerusalem. In spite of his doubts the charcoal-burner saves the sultan of Damascus and knocks down the eldest triplet, whom he does not recognise.^{2*} As he continues (P. f. 215a Laisse 474, lines 16008-16009):

"Dieux," dist le charbonnier, "Or suis je bien sauvés,

J'en ay XIIII ou plus occis et affollés."

He is regarded as a devil by all. The sultan rewards him with a horse, which he cannot ride of course, giving rise to more

1* A weapon commonly used by the comic 'villein', cf. the "tinel" of Rainouart in the Chanson de Guillaume and Aliscans, Ed. F. Guessard and A de Montaiglon, Paris 1870, La Chanson de Guillaume ed. D. McMillan, Paris 1949-50, SATF.

2* Combat between members of a family is one of the commonest themes in epics.

farcical humour. The extraordinary axe^{1*} he receives from the sultan accompanies him through the rest of the story (P. f. 216a-395). The history of the weapon is horrifying, and is quite in tone with the cruelty found in the second part of Theséus de Cologne. The axe cut through the anvil, and the workman who made it was beheaded so as to prevent him from ever making another like it.^{2*} He captures Renechon and is in despair when he recognises him (P. f. 220b, Laisse 483, lines 16365-67):

"Or voy bien que j'ay fait ung fol demainement,
L'omme que mieulx amoie en tout le firmament
Ay pris et admené entre payenne gent."

(Laisse 484, lines 16375-76)

"Sainte Marie, dame, que m'est il advenu!
Ha, Renechon, ami, mon enfant et mon dru."

When Saracens ask him the cause of his distress he replies (P. f. 221a, Laisse 484 line 16387):

"Le diable d'enffer m'ont icy embatu."

He is reminded sarcastically (lines 16388-90):

"Taisiés vous," ce lui dist ung payen malostru,
"Quant vous venistes cy vous aviez le corps nu.
Le diable d'enffer vous ont bien revestu."

The fortune given to him by Gadifer seems to have been forgotten. He tells the sultan that Renechon is his foster

1* An axe is not the weapon of a knight.

2* In the Satyricon of Petronius, Trimalchio's Feast, Loeb's Classical Library, N.Y. 1913, p. 89-91, 51-52, the craftsman who made unbreakable glass is executed for his invention.

son, withdraws his aid from the Saracens and declares truthfully (16436):

"Je suis ung pellerin qui en Dieu suis creans."

Renechon is relieved (P. f. 222b, Laisse 487):

Si lui dist doucement: "Pere, par Saint Richier,
Puissedi que vous voy, je n'ay nul destourbier."

As the sultan refuses to let the charcoalburner go, he plans to escape to Jerusalem to help Renechon's wife Florinde and deliver Renechon. In order to do this, he has to speak with double meanings and use deception, which is quite contrary to his character in the first part of the story. According to the tradition of late mediaeval crusading epics it is justifiable to deceive the unbeliever; the end always justifies the means.^{1*} The Saracens only intend to exploit his military prowess and execute him as soon as their victory is assured. In the next battle Renier attacks the sultan, but he explains (line 16729):

"Je me suis advisés, je suis de ceulx de la."

Florinde is saved from Buccifault's physical attack and later his accusations of treason by the charcoalburner's single combat using his axe which he calls his beloved.^{2*} When

1* A. Dickson, in Valentine and Orson, a Study in Late Mediaeval Romance, New York 1929, points out the decay of moral standards in the romances of the late Middle Ages. p 219.
2* (lines 20142-43):

"....Certes c'est mon amie,
Elle sera ennuit d'encoste moy couchie."
This axe proves to be invincible: (lines 20512-513)
"Et pour ce de ma hasche, dame, que veez ycy,
Fera parler latin, certes, ains samedi."

summoned from prison, he expects death and regrets his simple life in the past (P. f.275b, Laisse 583, lines 19904-906):

Adonc se va seignant et ot grant soupeçon
 "Aide Dieux," dist il, "qui souffris passion,
 Encore me vaulsist mieulx a mener charbon."

He falls in love and proposes marriage to Osane who does not reveal her identity, although Regnier had told her that he had brought up and saved the three boys from Clodas. When Florinde explains, the charcoalburner humbly begs forgiveness saying that had he known he would have brought about a reconciliation with her husband Gadifer (P. f.281b-283a). Later Osane teasingly speaks of her would-be husband (P.f.285b, Laisse 600, lines 20515-20):

Elle dist a Florinde: "Regardés quel ouvrier!
 Bien fusse assenee s'il m'eusist a moullier.
 Il est moult bien tailliés de viande essillier,
 Il buveroit de vin plus de demi sextier.
 Il ne sçauroit ja mie monter sur ung destrier."
 Et dit le charbonnier: "Je n'en ay nul mestier."

(Summary P. f.283-293)

The next episode is the rescue of the Pope^{1*} and

1* A. Dickson, op.cit., p.177:
 The Pope is rescued from Saracens in
 Chevalerie Ogier,
 Enfances Ogier,
 Mainet,
 Destruction de Rome,
 Aspremont,
 Couronnement Looy's,
 Valentin et Orson.

missionaries from Acerés. The charcoalburner feigns anti-clerical feelings and conversion to Mohammedanism, and forges a letter to make the Saracens of Antioch hand over the Christian prisoners. He asks the Mother of God for forgiveness, but acts so brutally that even the Templars and Osane have their doubts of his loyalty. The nobles wonder at the the ruffian who is supposed to be a royal messenger (P.f.186a, Laisse 600, lines 20568-69):

"...ung si fet pautonnier -

Car mieulx dignes seroit de mener ung sommier."

The ruse is successful, but we hardly recognise the charcoalburner who won our affection. Pope Boniface enquires about the man who saved him (P.f.290b, Laisse 607, lines 20851-860):

"Saint Pere," dist Osane, "je vous dy vraiment

Que c'est ung charbonnier de Grece proprement.

Et est le plus vaillant qui soit ou firmament."

"Charbonnier!" dist li Papes, "je ne le croy nient."

Si est," dist la roïne, "par le mien serement."

"Par mon chief," dist li Papes, "et j'ay Dieu en couvent

Que ja le feray roy de cestui cassement.

D'Antioche sera nommés roy proprement,

Car il est si gentilz et si bon vraiment,

C'on parlera de lui jusques au jugement."

The Pope rewards him with the crown of Antioch, and when Regnier fears mockery, the Pope assures him that the Last Judgement will abolish social distinctions, and that the coronation of the good Christian charcoalburner will remind

men to follow God's laws. The charcoalburner's impression that he feels it is a Twelfth Night ceremony lightens the solemn tone.^{1*} (P. f.292, Laisses 609-610, lines 20920-20963) Here can be seen the mediaeval paradox of equality before God and the acceptance of hierarchy on earth. The author realises the fairy-tale wish to let the poor man become king, and at the same time fits him into the accepted system.

Now fol^lw several rescues. The charcoalburner king saves his foster-son Renechon from the stake in Damascus. It is to be noted that he arrives before the natural father Gadifer. (P. f.293-300). On the way to fetch help from France he sets things right for Osanne's father, Gadifer d'Acon, in Constantinople. He fights in single combat against four brothers of Clodas, and is again abused as a 'vilain' (P.f.308-317). In Rome he re-establishes the Pope and maintains Theséus's legal rights (P. f.319-324). In France he stumbles once more on to the wrong side, which enables him to bring traitors to justice (P. f.325-352). This episode contains the crudest black humour and offensive cruelty; the tone indicates another author. He fights like a madman, but although king of Antioch,

1* In Bauduin de Sebourg XII, 806-816, the cobbler wonders about his promotion:

Si dist a Bauduin: "com fais ert mes eschus?
 Queles armes porterai, quant rois sui devenus?
 G'i deveroie bien porter tacon cousus."
 "Ostes," dist Bauduins, "de che me parlés plus:
 Pour vq petit mestier ne vous despites plus;
 Quar bon~~ame~~ avés com rois, ou conte, ou dus.
 Vous porteres la lanche, et les III clos agus,
 Dont nostres Sire fu parmi le corps ferus;
 C'est signes que serés, contre les mescreus,
 Hardis et corageus, defendans vous ireus."

he still cannot ride - again the source of humour.

In the traitor's camp the charcoalburner's table manners are so bad that even the servants are disgusted (P. f. 334b, Laisse 681, lines 23528-32). This detail was apparently too unpleasant for the author of the 'mise en prose', who omitted it. The proverb (P. f. 342b, Laisse 693, line 240(9)):

"Villain s'il n'est batus, ne vault pas une aillie," quoted by the royalist duke of Orleans about a boy who is unwilling to guide him and Regnier, reflects the contempt for the lower classes found in earlier 'chansons de geste'.

There are repulsive jokes about a head brought into a banquet on a pole, and a traitor being crowned with a red hot brazier.

When the charcoalburner returns to the Orient he brings enormous crusading forces, and is instrumental in regaining the Holy Land for the Christians. He gives a brief account of all his exploits concluding (P. f. 375a, Laisse 740, lines 26015-16):

"Oncques nul charbonnier n'eut tant de mal en bois
Com j'ay eü pour vous aidier a ceste fois."

He continues his military career, and his inability to ride becomes an asset when he takes a short cut through a hedge and saves the Christian armies (P. f. 380). In another episode the family is divided in battle and Regnier takes Gadifer and two of the triplets prisoner.^{1*} (P. f. 388) The four Romans

^{1*} Repetition of this mediaeval commonplace. See chapter 6, on prisons, p. 451.

who guard his prisoners despise him (P. f. 388b, Laisse 760, lines 16832-33):

"Toute jour avons cy sievi ce pautonnier.

Il n'a en tout le monde, je croy, si fort loudier."

What is worse is that a similar opinion is expressed by Gadifer and his own triplets when they do not know him, although words of praise follow when they recognise him (P. f. 389b, Laisse 761, lines 26873-74, 26877-80).

"Pris suis du plus meschant qui oncques mengast pain."

"Par Dieu," ce dist Regnault, "je suis pris d'ung villain."..

26877 "Et moy," ce dist Regnier, "d'ung ort filz a putain

Qu'a sa hache d'acier me ferit tout a plain.

Plus a fait de proesse c'oncques ne fist Gauvain,

Ne le bon Lancelot, Perceval, ne Yvain."

However the tender relationship can still be seen in the episode when Renechon is in despair about Ydierne (P. f. 392b, line 27070):

La douleur qu'il avoit pour lui entre oubliä.

(Laisse 767 lines 27080-84):

Doulcement lui a dit: "Qui vous fait si troubler?

Esse chose c'on puist nullement amender?

Dictes le moy, beau sire, ne le vieilliez celler."

"Pere," dist Renechon, "Or le lessiés ester,

C'est chose c'on ne peult nullement destourber."

Against all odds the resourceful charcoalburner discovers a way to save her (yet another queen accused of treason) at the risk of his own life. (P. f. 393 to the end).

Theséus comments (17133-35):

"Ha Dieu," dist Theséus, "Vela bon charbonnier!"

A bonne heure trouva les enffans Gadiffer.

A moy et a mes hommes a eu bon mestier."

In the end Regnier returns to govern and enlarge his kingdom of Antioch.

As has been seen, the charcoalburner suffers a change for the worse in the continuation of Theséus de Cologne, which, with the consequent change of tone, is one of the main indications that there was a change of author.

In the first part, he is intelligent and acts in the most human way and with natural good manners. In the following episodes the man is typical of the uncouth villein of some epics, and the crude humour is at his expense. However there are a few flashes of his former eloquence and persuasive power, and he retains his great affection for his triplets which makes him defend all members of the family as the need arises.

The charcoalburner hero reflects the rise of interest in other classes than the aristocracy; the working class man is a good man, or rather a better man than the royal family. They treat him as their equal, and the author underlines this idea by letting the Pope crown him king. The villein is raised and glorified, yet there is no suggestion of a revolution against the established system.

Society in Theséus de Cologne.

We see the whole range of society: royalty and nobility, the pope and cardinals, the archbishop and a chaplain, ladies in waiting, squires, minstrels, ^{heralds,} messengers, pilgrims, sailors, porters, burghers and vileins.^{1*} The burghers usually help the royal heroes to regain their patrimony or give them shelter when in need. In the continuation there are a few burgher traitors. The following are burghers who play a minor role:

I. Gieufroy who shelters queen Alydone in spite of the threat of death from king Floridas. (Ph. f.4a-11a, L. f.1-11a)

II. Hermant, the innkeeper in Liège who welcomes Theséus back and tells him the bad news. (L. f.70b, P. f.39a)

III Gaultier 'a l'ostel au bezant' the host in Cologne who rallies the burghers of Cologne to revolt against the tyrant Flohars and re-establish Theséus. (L. f.72b-84a, P. f.41^b-54b).

IV. Gaultier's wife who takes a message to Flore. (L. f.74b-76b and L. f.77a-78a, P. f.44a-46a and P. f.47b-49b).

V. The host in Jerusalem who gives Osane refuge. (L. f.165^b 166a, P. f.151a-b, lines 12070-86)

There are several interesting social studies in the poem:

1* The author occasionally lists the different estates of men (lines 421-422, 724, 2880-2881).

when Théséus impersonates a messenger to gain entrance to Esmeré's palace (lines 1361-1588) and in the episode of his return to Cologne, when he is taken for a poor tradesman and a vagabond, and is mocked in this condition (L. f. 73^b-75^b, P. f. 42b-4^b)
 Lines 5517-5531:

Dist ung arbelestrier: "Or le laissiés aller.

C'est ung marchant qui vient d'aguillez acheter.

Laisse 146.

Quant Théséus ouy de cellui la raison

5520 Bien voit de luy se gabe, si ne luy fut point bon.

Non contrestant luy dist: "Tu ne dis se bien non,

Mais je n'apporte aguille, alesne ne poinçon,

J'ay aultre marchandise assés et a foison

Que chier acheteront chevalier et garçon

5525 Et aultre gent aussi quant en sera saison.

Or me dictes, Seigneurs, ne faictes celison,

Ou avray bon hostel ne en quelle maison?"

Dist ung arbalestrier: "Tost le vous dira on:

Tout droit a l'ostel Dieu les povrez herberge on

5530 Et il me semble bien que c'est vo mancion,

Car d'avoir ne d'argent n'avez mie foison."

Gaultier the host of the Bezant receives Théséus as follows:
 (lines 5583-5612)

"Vous me semblés moult bien une espie ou larron

5518 L. d'āguilles a.

5522 L. Car je n'apporte āguille, alose ne poisson.

5529 L. loge on.

5529 L'ostel Dieu is the poor house.

Car avallez vous voy moult bas le chapperon,
 5585 Ce n'est mie bon signe, allés vous ent glouton."
 "Sire," dist Theséus a la clere façon,
 "Voirs me dictes vous bien de grant devoçon.
 Voulentiers demouray puis qu'il vous vient a bon.
 Jhesus le Tout Puissant vous en donne guerredon."

Laisse 147.

5590 Quant le hostes oï Theséus li poissant
 Qui enssement l'aloit de raison argüant
 Dist a ung sien voisin: "Oiés vous ce meschant?
 Je croy c'est ung jongleurs qui me va enchantant!" 1*
 Ou qu'il voit Theséus si luy va demandant
 5595 "Es tu venu aux nopces, di, amis, vien avant.
 Tu seras recouvrez, assés avras vaillant.
 Sces tu bien vieller ou sonner l'oliphant?
 Va y tantost, amis, on t'y va demandant."
 "Sire," dist Theséus, "se Dieu me voit aidant
 5600 Tel me povrra veïr que je feray dolent."

5591 L. Il en moult le cuer couce et dolent.
 5593 L. Je croy c'est ung tropeür qui... Ph. trompeur.
 5595 L. dy moy vient.
 5596 L. Tu sera r. s'aras assez vaillant.
 5597 L. Se tu sces violer ou s. l'o.
 L. 5597a Ou lire des rommans ou conter ung enchant? 2*
 adds 5597b Se sont tous menestriers qui par cy vont passant.
 5600 L. Tel me porra veoir qui en sera dolent.
 Ph. Tel cy me pourra v. que je feray d.

1* See E. Faral, Les Jongleurs en France au Moyen âge, Paris 1910, Ch. II, pp 25-43, Ch. VII, pp. 143-158, for the bad reputation of the profession.

2* This is interesting showing that romances were read aloud and thus perhaps not part of the oral repertoire like epics or tales.

"Il dist voir," dist ly aultre, "car je vois esperant,
 Si faictes gens se vont en la presse boutant,
 Si tiennent en leur main ung coustel bien tranchant,
 S'ilz treuvent une bourse s'en coppent le pendant."

5605 Quant Theséus l'ouy, il respondi errant:

"Il vault mieulx ainsi faire, foy que doy Saint Amant,
 Que trahir son seigneur hardi et souffisant."

"Il dit toute verité," dit Gaultier en riant.

A ce cop Theséus va en l'ostel entrant

5610 Et quant Gaultier vit ce, s'en va ung peu souffrant.

Mais li ostesse vint qui tost passa avant

Et dist a Theséus: "Allez vous ent truant."

As well as this miniature of a cutpurse we find pictures of various people: the citizens of Cologne coming to help Theséus at the sound of the church bell (L. f.81b, Laisse 164, lines 6144a and b):

Bourgeois et citoyen, boulangier et maçon,
 Toutes gens de mestier, thisserant et foulon..

When Cologne has been regained with the help of the burghers, Theséus re-establishes order according to their wishes (L. f.85a, P. f.55b, Laisse 170, lines 6296-98):

Et Theséus leur a nouvelle loy baillie,
 Usages suffisans et coustume adrecie,
Tout ainsi qu'il leur plaist, sans penser villonie.

The author obviously sympathises with the point of view of the rising middle classes and frequently comments on wealth, social standing and power (L. f.87a, lines 6388f and g):

Quant on a de l'avoir et richesses assez,
 On fait en ce monde pres que ses volentés.

Renechon, although so young, speaks with the voice of experience and seems to echo the author's sentiments (lines 12575, 1-0):

"Et si n'a si gentil jusqu'a la Rouge Mer
 Que, s'il n'a de l'avoir dont il se puisse passer,
 C'on vueille nullement veïr ne regarder,
 Puis qu'un homs a du pain, chascun lui veult donner."

The author points out the need of acquiring a good fortune, especially for old age (L. f.161b, P. f.146a, lines 11761-64):

Pour ce est vrais ung parlens que li sages affie:
 Qu'en sa jeunesse doit li homs sans villenie
 Aquerre tant de biens et tant de seignourie
 Qu'il en soit a honneur sur la fin de sa vie.

11764a Et quant viellesse et povreté est compaignie

11764b Il a trop a porte de l'une maladie.

He frequently mentions the good influence of generosity, Theseus gives presents after tournaments (L. f.16a lines 1088-1100). There is a passionate outburst on the subject after Theseus' kindness to heralds and minstrels. Greed and miserliness is condemned (L. f.157a, P. f.141a, lines 11448-49q):

Honis est cil qui plus couvoite qu'il ne doit
 Et pou prisiés aussi qui richesse n'aroit.

- a Mais quant on a assez, et que Dieu le pourvoit,
- b Et a rente que plus alouer ne porroit,
- c C'est tout avoir perdu, ce que plus en reçoit.
- d Car je dy vrayement; qui emporter porroit
- e L'avoir quant on est mort, s'adont lui aidoit,

11449a-q. L. and Ph. Omitted in P. Ph. omits 11449 c and d.
 11449e aidoit for aideroit.

11764b porte for porter ?

f Que de grande richesse pourvéoir se feroit! (L. f.157b)
 g Mais quant ly homs est mort, avoir rien ne lui vouldroit.
 h Or est grant folie quant tant on en pourvoit
 i C'on maudit aprés qui tant en assembloit.
 j "Voire," dient les autres, "et ou temps qu'il vivoit
 k Il disoit a chascun que pouvre homs estoit.
 l "En non Dieu," dit le tiers, "riens ne lui souffisoit,
 m Car moult est povre homs et si vit a destroit
 n Que bien qu'il eust d'avoir souffisance n'avoit.
 o Et ce seroit bien fait, s'un grant sire regnoit
 p Et il sceust cele gent, se le leur toloit;
 q Car pou vault sens mucie et argent en paroit.

The evil of bribery and the power of riches is shown in detail in the case of the traitor Lambert d'Anjou and the wicked Clodas. Lambert betrays his overlord in the orient for 'six sommiers d'or' which he can use to influence the nobles corruptly in France to give him power (L.f.147b Laisse 305, lines 10773d-e):

"Et puis aux haulx barons de mon tresor donray,
 Ainsi aray je paix et bien m'acorderay."

Even after his defeat by Gadifer he again gains the upper hand: (L. f.157b, P. f.141b, Laisse 326, lines 11451-52)

De ce qu'il ot d'argent, tellement se portoit,
 Que l'amour des seigneurs partout en acquerroit.

11449h Ph. foleur q. t. on en prenoit.

11449n Ph. Combien.

11449 q. Ph. Cens.

(Laisse 327, lines 11465-67):

Ainsi de plus en plus tellement se monta
 Qu'il revint ou païs et c'on le recorda
 Aux contes et aux ducs si[c]c'on lui pardonna.

The majority of the burghers of Soissons defend the town
 loyally for Baudour, but four are susceptible to bribes (L. f.158a,
 P. f.142a, Laisse 328, lines 11502-506):

Mais Lambert fut soubtilz et traïstres prouvés.
 Il fist tant par avoir dont il avoit assés
 Que de quatre bourgeois de Soissons fut amés
 Et marchanda a eulx, ce dist l'auctorités,
 Que il aroit la ville et y seroit entrés.

Clodas bribes her woman to expose Osane's infants

(lines 11837-40):

Car la faulse Clodas lui dist et commanda
 Par l'or et par l'argent qu'elle lui presenta.

However no bribe can be strong enough to overcome natural
 pity(lines 11848-49):

Mais quant elle les prist tresbien a regarder,
 Une telle pitié lui va au ceur lancier
 Que pour mile mars d'or ne feroit son cuidier.

Clodas again uses bribery to make Richier let the triplets be
 accused of trying to poison the king (l.13190 onwards).

Bribery is one thing, petty theft for dire necessity
 quite another. The writer recognises this when he lets
 Ludovis express the following view (L. f.107a, P. f.78b,
 Laisse 119, lines 7672-78):

On doit avoir pitié a la fois d'un larron^{1*}

S'il emble aucunesfois pour avoir nourisson, (L. 7672a)

Mais ly homs qu'est traïstres ne doit avoir pardon.

Numerous comments reveal a real understanding of the poor and sympathy for their sufferings, especially in time of war (L. f.48a, P. f.13a, Laisse 93, lines 3666-72). Aimerez, the ambassador, has failed to obtain peace for Cologne:

Trop mauvaise nouvelle reporte en son pais,

Car contre les Rommains n'est ne pais ne respis,

Ains en sera maint homs affolés et honnis,

Maint escu defroissiés et maint cheval occis,

Et ars et essilliez et autel et crucefix,

Et mis a grant douleur femmes, enffans petis

Car adez de la guerre ont povres gens le pis.

After a fierce day's battle between the possessive Esmeré and his unwelcome son-in-law Theséus, we again see a vivid picture of the aftermath and the inequality (L. f.110a, P.f.83b, Laisse 226, lines 7975-80):

Les navrés sont couchés, et couvers chaudement,

Ly haictiés vont soupper et boire largement,

3673 L. Mais quant ly homs est traite...

3672 L. Car tousjours de la guerre povre gens ont le pis.

7976 Ph. font couher.

1* This can be contrasted with the proverb:

L'en ne doit ja avoir pitié de larron.

LeRoux de Lincy Tome II p.254.

Car en guerre a tousjours leüsse et mal talent
 Ce lui a qui vient bien se maintient liement,
Et tout adés le pis ont les meschante gent.

(L. f.112b, P. f.89a, Laisse 237, lines 8288-8288b):

S'en est la povre gent robee et essillié,
 Ainsi va de la guerre quant elle est commencie;
 Aux povres gens n'en est amende baillie.

Even when peace is concluded the poor suffer (P. f.90a, L. f. 113
 Laisse 240, lines 8368-8370)^{1*}

Puis vont les soudoiers devers leur region,
 Desrobant le país entour et environ.
 Cilz qui n'avoient argent devemoient larron.

Renechon when enjoying the new life of luxury compares it with
 their former poverty (lines 12994a-d):

"Il vouldroit mieulx assez jeune perdre la vie
 Que vivre en povreté, en paine et en hachie,
 Car qui est povre homs, je dy qu'i ne vit mie,
 Il ne fait que languir plus que de maladie!"

When Osane considers her state in prison she makes a
 pathetic complaint to her absent husband (lines 12017-019);
 L. adds a comment on the wretchedness of the poorer classes

7980 L. Et tousjours ont du pis les meschans gens.
 8288a Ph. commencee.
 8288b Ph. nulle amende bailliee.
 8370 L. Ceulx qui n'ont point d'argent deviennent larron.

^{1*} Pencil note in L. manuscript: "résultats de la paix avant
 la régularisation des armées."

(l. 12019a-d):

"Car povre femme suy, povre sont my parent,
 N'osent pour moy aidier venir cy en present.
 Or puis bien percevoir et savoir clerement
Ja povre homme n'ara pour lui bon jugement.
 Si ne l'a quant Jhesus venra juger sa gent,
 La seront mal villain et ly bon seront gent."

The pious sentiment at the end can be expected of this devout lady, whereas when Théséus suffers material and moral misery, he makes this extraordinary heretical outburst (L. f.71b, P. f.40a, Laisse 140, lines 5359-63):

"Mieulx vaulroit ung povre homme qui d'autrui est mespris
 Qu'il morut en brief jour que il vesquit toudis.
 Car ung povrez homs est et blasmés et haïs,
 Car je croy vrayment et tel est le mien dis:
 Oncques nul povrez homs n'entra en paradis.")*

The host who gives him the bad news takes Théséus' last remark as pure folly (5368):

Si luy dist: "Monseigneur, ne vous dementés ja."

The perfect lover is reduced to such despair that he makes misogynistic remarks which help to explain his heresy. Because he is at a loss as to the course of action he should take, he feels the isolation of the wretched (5374-86):

"Car pour ce que suis povres, chascun si me fuira.

5375 Je n'ay si bon ami si tost qu'il me verra

1* L. Penil note next to lines 5361-63: 'hérésie singulière de Théséus.'
 L. omits lines 5359-60.
 5362 L. tel^sest mes dis
 5363 L. C'oncques.
 5374 L. Car puis que

Qui ne die en recoy: 'Le diable l'apporta.'
 Et si diront aussi: 'Regardés qui c'est la!
 N'est ce point Theséus qui Romme s'en alla,
 Qui l'aigle fist ouvrer en quoy on le porta
 5380 En la chambre la dame qui par amours ama?
 Bien luy venroit a point l'avoir qu'il luy cousta.'
 Et ly aultre dira aussi tost qu'il l'orra:
 'C'est moult bien employé puis que voller cuida.'
 Car puis se di qu'ung homs son avoir perdera,
 Pour tout le sien dommage point quicte ne sera.
 Il fault qu'il soit gabés, si que plus luy cuira."

Comments on social status and conditions are made by characters whose circumstances change for the worse, as here, or when the triplets are in prison, or by the latter when trying to better ^themselves, or by the author himself. This may possibly be an addition by the scribe.

The author's attitude is consistently sympathetic towards the middle and lower classes; condescending views are expressed only by the unscrupulous Clodas (13271-76). She repeatedly reviles Osane for her lowly origin although Gadifer d'Acon was a knight, for according to Clodas, formerly a queen, this status was not high enough for the

5376 L. Qui ne die en bas le deable m'aporta. 5378L. qui a R
 5381 L. l'argent.
 5384 L. Car depuis que.
 5386 L. soit mocque.

wife of an emperor.^{1*} (11976-77) Gadifer too becomes snobbish when enraged through Clodas's influence (11985-86h). However Gadifer is usually kind to all folk (13578):

Car volontiers parloit aux grans et aux menus.^{2*}
 Theséus and all his royal friends and kinsfolk never speak condescendingly of or to any person. Throughout their adventures they treat the goldsmith and the charcoalburner as equal companions. The goldsmith although promoted to kingship never changes his personality, nor does the charcoalburner. The three champions of non-aristocratic class, Cornicant, Calidas and Renier, are generous, and heroic, examples of humanity at its best.

1* Gadifer d'Acon himself feared that Gadifer would not marry Osanne if he knew of his royal parents (L. f.124b, P. f.101b).

2* R. Bossuat, p.315, notes that the author reflects the attitude of Charles V towards the bourgeois and the common people.

The legend of the miraculou transformation.

The theme of a deformed or ugly child miraculeously transformed was circulating in fourteenth century Europe, and is also found in earlier versions:

1) Ottokar von Horneck's Reinchronic^{1*} contains a German legend of before 1290. A queen bears a deformed child, which shocks her:

1.93 Ain Kind, darab sy erschrakcht...

1.99 Dez Kinds halber tail

Waz schön an alle Mail,
Der ander tail waz rauch
Am Rukch und am Pauch
Und umberal an dem leib.

The barons advise that such a wife and her son be put to death.

1.110 Sein Fraw und jr Sun

Wer so ungestalt.

for they blame the deformity on the presumed infidelity of the queen, the king being very handsome and well-formed. The king grants her a last wish, and she asks that the child may be baptised.

1.185 Als pald und als schir

Der chlain Knab zir
Aus der Tauf waz chom;

1* F. Krause ed. The King of Tars in Englische Studien XI, Heilbronn 1887, p.24, quotes Scriptores Rerum Austriacarum Tomus III, Regansburg 1745, cap.192 f.

Do ward jm abgenom
 Waz er an seinem Leibe hat
 Schwachs und Unflat,
 So daz sein pitter gestalt,
 Wart darczu gestalt
 D^az der Kunig muest jehen,
 Er het nie gesehen

1.195 Chinds leib so schön.

Following this miraculous transformation, king and country are converted to Christianity.

2) Flores Historiarum, falsely attributed to Matthew of Westminster, c.1375 (the first part, containing the story, is based on Matthew of Paris) ed. Frankfurt 1601.^{1*}

On p.432 (under the year 1299):

'Rex Tharsi...' This king married an Armenian Christian. They had an abnormal child who became transformed at baptism. The conversion of his father followed.

'Denique suscita^{ta} inter eos prole masculini sexus, inventus est hispidus et pilosus, velut ursus. Quo patri oblato, dixit non esse suum, eumque statim jussit igne cremari. Mater vero renitens et contradicens, sibi petiit infantem dari. Quo accepto, multum gavisam, jussit ipsum baptizari, et statim post trinam immersionem in sacro fonte, cecidit omnis villositas de infante, et apparuit lenis et pulcherrimus puerorum. Hoc viso, credidit pater, et domus^{ejus} tota."

^{1*} Quoted by F. Krause, p.30.

The father denies paternity, the mother defends herself, the infant's bear-like hair falls off in the baptismal water.

3) The Chronicles of Thomas of Walsingham, Historia Anglicana, (ed. Henry Thomas Riley, London 1863, Vol.I 1*), before 1394, based on the Flores Historiarum, formerly attributed to Mathew of Westminster, retells this tale twice in almost the same words:

On p. 77:

Rex Tart^{ar}orum... Frater hujus regis Tartarorum ex filia Armeniae genuit filium hispidum et pilosum, quem cum pater cremari juberet, mater sibi dari infantem petiit, quem fecit illico a presbyteris baptizari. Quo batizato, cecidit statim tota villositas, et puer apparuit lenis et pulcher. Quod miraculum cum pater vidisset, credidit ipse, et domus ejus tota.

and on p. 113:

Deinde suscitata prole masculini...

4) The king of Tars. 2*

This romance was composed in the early fourteenth century. 3*

1* F. Krause (p. 28-29 and p. 30) states that Walsingham used the works of Mathew of Westminster for the first part of Historia Anglicana. He believes that the Middle English poem is based on Mathew of Westminster rather than Walsingham.

2* Ed. Joseph Ritson, Metrical Romances, London 1802, Vol. II p. 156-203. Tars could be Thrace (Ritson) or Tartars - Tarsus (Krause).

3* The manuscript is dated between 1380 and 1400, Ward, Catalogue of Romances in the British Museum, Vol. I, p. 768.

It may have been based on the abovementioned chronicles,^{1*} and is believed to have been translated from a French version.^{2*}

The poet frequently refers to the original:

1.297 In stori as we rede

1.390 As ich finde in my sawe.

The daughter of the Christian king of Tars is forced to marry the Saracen sultan of Damascus to end the war between the sultan, her rejected suitor, and her country. After an unsuccessful wedding night the sultan asks her to become converted to Mohammedanism; she complies in form but secretly prays to Christ. When she is not pregnant after three months of marriage, she prays to be saved from shame, and after forty weeks bears a child. Unfortunately it has no limbs nor features and is lifeless. (lines 541-552)

And whon the child was ibore
 Wo was the midwyf therfore,
 For lymes hedde hit non;
 But as a roonde of flesche icore
 In chaumbre lay hire bifore,
 Withouten blod or bon.
 The ladi was wð as heo wolde dye
 Hit hedde nouthur neose nor eiye,
 But lay stille as a ston;
 The soudan com that ilke tyde
 And with his wyf he gon to chyde,
 That wo was hire bigon.

1* F. Krause.

2* J. Ritson, Vol. III p 321

Both parents think this is the punishment of the other partner's false belief. The queen advises the sultan to take the child to his temple and pray; his gods do not answer his prayers whereupon he destroys the heathen images. Next the queen suggests he should try the power of the Christian God. A Christian prisoner, a priest, baptises the child who becomes beautiful (lines 749-757):

Whon hit was cristned thorw grace
 Hit hedde bothe lymes and face,
 And cryede with gret deray,
 Huyde and heuh, bon and fel,
 And everi lyme, soth to tel
 In stori as ich ow fay.
 Feirre child miht non be bore,
 Hit hedde never a lyme ilore,
 Wel schapen hit was withalle.

The sultan is overjoyed and accepts baptism because his wife reminds him (lines 788-90):

But thou weore cristre as hit is,
 Thou nast no part therof i wis
 Nouthur of child ne of me.

His conversion is kept secret from the Saracen population who would burn him.^{1*} At baptism his 'ugly' black colour changes to 'feir' and 'cler' (lines 854-856):

^{1*} This policy can be compared with that of Florinde when converted in Jerusalem. See Summary P. f.211.

His colour that lodlich and blak was,

Hit bi com feir throrw godes gras,

And cler withoute blame.

The wife thus knows that he is truly converted (lines 869-871):

But wel heo wuste in hire thouht

On Mahoun he leevede nouht

Bi chaungyngne of his hewe.

Here colour prejudice is added to the usual belief in the superiority of the Christian faith.

The country is converted, not by the miracle, but by military force. The lady and the Sultan call in the king of Tars with his army, and the Sultan's own men join him against his recalcitrant subjects.

5) The same legend was told to Villani by a Florentine who had travelled in the Orient.

Chronichi di Giovan Villani ^{1*} p.103.

A Mongolian prince called Ghazan asks his ambassadors to find him the most beautiful princess in the world. They bring home the daughter of the king of Armenia as his bride. The couple are happily married until a monstrously ugly baby is born. As the king is the ugliest man in his country he should not have wished to disown him, but his council decides that the queen should be burned. She asks for confession and that the

1* Suzanne Du Parc-Quioc, Le Cycle de la Croisade, Paris 1955 p.191-3.
Villani, Chroniche di messer Giovan Villani... Venise, Bartholomeo CasterZagense, 1537.

child should be baptised before she dies. Immediately the deformed infant becomes miraculously beautiful and Ghazan is amazed and becomes converted to Christianity together with his people. They are victorious over the Saracens who held the Holy Land.

The date of this conversion is given as 1299.

6) Gilles li Muisis, abbot of Tournai, in his Chroniques et Annales^{1*} mentions the same legend for the date 1337 (when a Mongolian prince in reality promised Pope Benedict XII to be converted)^{2*}

7) In 1351 Villani's tale was interpolated into the French translation of Hayton's La Fleur des Histoires d'Orient by Jean de Long d'Ypres,^{3*} (*L'Hystoire merveilleuse, plaisante et recreative du grand empereur de Tartarie, seigneur des Tartres, nommé le Grand Can, Paris 1529.*)

In all these forms of the legend it is suggested that the cause of the infant's deformity is the father's paganism, although the blame is laid on the innocent mother. In Theséus de Cologne the child's deformed body is definitely shown to be a heavenly punishment for the mother Alidoyne's mockery of another woman's handicapped child. Not only is she punished severely for her ignorant and thoughtless words by having an

1* Ed. Henri Lemaître, Paris, 1905, p.114-115.

2* S. Du Parc-Quioc, p.193.

3* Ibid. ms. B.N. Fr. 1380.

ugly hunchbacked son, but after eleven years her life is endangered by the accusation of adultery by her rejected lover Fernagus.

The poet of Theséus de Cologne thus skilfully combines three popular mediaeval themes:

- 1) The woman punished with the fate of the woman she mocks.
- 2) The deformed child transformed by a miracle.
- 3) The accusation of adultery of an innocent woman, which appears plausible because of Theséus' resemblance to the court dwarf Cornicant.

There does not however appear to be any reason to regard any of these ^{versions} as the direct source of the episode in Theséus de Cologne. The poet must have found the story somewhere and used it to suit himself.

The theme of the woman punished by the fate of the woman she mocks, divine punishment being appropriate to the sin.

There are analogues and possible sources for this element:

Marie de France in Le Fraisne^{1*} (written probably before 1189) describes a jealous woman who accuses her neighbour, the mother of twins, of having had relations with two men; consequently she bears twins herself. Her own husband blames her and defends his friend's wife.

In the 14th century poem^{2*} Le Chevalier au Cygne^{3*} (also a source for the Osanne episode in Théséus de Cologne), Beatrix, looking out of a window, sees a woman with twins and tells her husband Oriant:

1.207 Dist la royne .i. mot que depuis achata....

1.215 Que je ne cuide pas par mon ensient

C'une femme le puist concevoir nullement

S'elle n'a a deux hommes carnel habitement.

Her husband answers wisely:

1.218 "Dame, ce dit li roys, vous parlés folement:

Car li ordenanche est en femme tellement,

1.220 Par les drois que nature ou corps de li comprent,

Qu'elle peut bien avoir d'un home seulement

Jusques a VII enfans parfait naturellement."

Quant la dame l'oï, ne respondi noient,

Ains penssoit qu'elle avoit parlé trop folement.

The same theme occurs in the full-length romance Galeran de Bretagne of ^(J Renart) J Renart.
 1* Ed. L. Foulet, CFMA, Paris 1925. This is probably based on Marie's poem.
 2* 1350-1355 according to Pigeonneau, quoted by S. Du Parc-Quioc, page 118.
 3* Baron de Reiffenberg, Tome IV, Bruxelles 1846.

1.225 Pour quoy elle ne sot encor qu'a l'eul li pent;

Et le fol parle moult, on le voit moult souvent.

Beatrice accepts her husband's correction; she bears six sons and one daughter.

La chanson du Chevalier au Cygne et de Godefroi de Bouillon^{1*}

was abridged in a prose version.^{2*} In this version, during the discussion between the king and queen as to the possibility of a woman innocently giving birth to twins, the queen has a motive for denying this, because her husband regrets her being childless and she feels hurt and jealous.

Prose version^{3*} (lines 6-19)

Il avint jadis que li roys Oriens qui ml't estoit grans sires et de ml't grant renom estoit un jour entre lui et le roïne Beatris se fenme as fenestres de son palais. Et regardent contrevail le rue et vit li roys une fenme qui ii. enfans portoit, et bien sanloient jumel. Lors dist il rois a le roïne: "Dame, ml't me merveil que nous n'avons nul enfant, et ves la une povre fenme qui ii. en a ml't biaux et me sanle qu'il soient jumel."

Quant la dame oï sen seigneur si fu ml't courouchie et ml't dolante et dist: "Ha Sire," dist le roïne, "je ne querroie mie en nule maniere du monde que une fenme peüst avoir ii enfans a un lit se ele n'estoit livree a ii hommes et eüst

1* published by C. Hippeau, Paris 1874.

2* B.N. Fonds français 781, published by H.A. Todd in La Naissance du Chevalier au Cygne, Baltimore 1889.

3* H.A. Todd p.95, ~~46~~.

jut a ii hommes. "Ha dame," dist li roys, "vous dites mal. Car ^aschies, Diex a par tout pooir." A tant le laissent dusques au jour que li sires jut a le roïne et engendra .vii. enfans par le vertu de Dieu.

Theséus de Cologne

(lines 22-32) Alidone looking out of the window (line 65) laughs in a hard way at the sight of the dwarfed child and points him out to her husband Floridas, who does not reply. It is a squire who describes the child's handsome and virtuous father (mon hoste Florent, lines 33-37). The queen doubts the paternity and suggests that God punished the mother for her sins (lines 38-44).

This is a strange mixture of realism and superstition. The cause of the deformity of Florent's child is not explained, but Alidone's hunchback son is God's punishment for her harsh words. (line 46-50)

Et Dieu se courça vers elle durement...
She does not yet realise her folly, but the author comments (lines 51-2). When the child is born, she suffers and repents, remembering her words daily (lines 95-99).

In various German legends^{1*} a lady insults a poor woman who has twins, triplets or more children at one birth, accusing her either of adultery or of being like an animal, whereupon

1* Numerous analogues are listed by Karl Warnke in Die Lais der Marie de France, Halle, 1885, p.LXIV-V.

the poor woman wishes that the noble lady should have the same or worse, a natural reaction. In Theséus de Cologne the mother of the hunchbacked child does not reply; perhaps she did not hear the hard laugh and insulting remark; in any case her reaction is not mentioned. But in the Ezeus^{1*} version, we have a positive version of the legend, in which the queen helps a poor working woman because she is in advanced pregnancy and the woman prays that the good queen may have the same in her womb as she has herself.

Theséus' deformity is described several times as that of an ugly misshapen dwarf (lines 60-62, 122, 198, 212).

Alidone's first reaction is interesting (line 63): she realises that it is a punishment (lines 65-6) and longs for death (line 67). Next she commands her women to drown the child (line 71) and refuses to eat or drink (line 72). The women do not fulfil her command but sensibly tell king Floridas (lines 73-4). Deeply hurt, he nevertheless reacts in a humane manner and accepts God's will (lines 77-80).

The father's reaction to the abnormal child~~ren~~ is different in the analogous legends: in the Flores Historiarum, the husband orders the child to be burnt, whereas the mother begs that it may be baptised. In Theséus de Cologne it seems to be Floridas who orders the baptism to be carried out, but he cannot bear to look at his son (line 86). There is no miracle at this

1* Gestes et croniques de la maison de Savoye, ed. Bollati.
See the chapter on Thezeus son of Ezeus. p 1248 Chapter 10.2.

point in ~~the~~ story. The child has to live with his handicap until worse misfortunes come to his mother. He gains everyone's love and admiration. People are edified by his life and conclude that goodness and intelligence are superior to mere beauty accompanied by an evil character.

Alida's unfavourable reaction to her ugly son again appears when her life is in danger and her marriage spoiled by his deformity; she cannot kiss him as she escapes, and even curses the hour he was born, but immediately repents and, softened by bitter experience, accepts her suffering as a punishment (lines 289-298).

The miracle in Theséus de Cologne.

Floridas orders Theséus to be killed because he believes him to be the dwarf's son (line 316). He is then ten years old (lines 319 and 322). In The King of Tars the child was an infant. The ten-year-old prince knows he is to be killed by the four squires (l. 334)^{1*}, and guesses that the reason is his ugliness (l. 335), and is then informed of the false suspicion of his mother's adultery (l. 337-9). Theséus defends himself violently and argues intelligently (l. 341-64). When he is resigned to death he demands the nobleman's death by decapitation rather than drowning. His faith in his innocence and in God's grace is strong (lines 379-81). His prayer is selfless, expressing a saintly forgiveness of his father (line 387), and desiring protection for his mother. ^{2*}

The form of the miracle is not explained in detail (l. 394-6) when it takes place, but the squires explain to Floridas (lines 604-5) that he was surrounded by light from heaven and that his flesh seemed to glow like fire.

^{2*} In the King of Tars and related legends the scene of the child's lively reaction can of course not be included.

1* There is perhaps a reminiscence of this scene in the 15th century Valentin und Namelos (existing in Middle Low German, Swedish and Dutch versions all derived from a lost French romance), where a foundling, Valentin, at the age of twelve, when insulted by a chamberlain strikes him and kills four others who try to seize him. Arthur Dickson, Valentine and Orson, A study in Late Mediaeval Romance, New York 1929, p.16.

The difference here is too great for them to be regarded as a possible source of this episode in Theseus.

In the eighteenth century retelling of Theseus de Cologne, probably based on an unknown 1534 edition^{*}) the tutor tells how his pupil was covered in a cloud of light (p.48).

In the Ezeus version of Theseus he is adolescent, and straightens his body by stretching himself, inspired by the power of his first love. This idea is the motif of 'Beauty and the Beast' and other legends of beautification for and through love.

Another series of transformations can be mentioned in this connection:

In L'Estoire de Merlin^{1*} Evadeam appears at Arthur's court as a lean and deformed old dwarf with a lady who asks for him to be knighted as her champion. Merlin tells the court that the formerly handsome Evadeam was enchanted for 12 years by a lady whom he had refused to love. The spell is broken when Gawain is condemned, for discourtesy to a lady, to take the shape of the first person he meets. Gawain takes on Evadeam's ugly shape, Evadeam resumes his former stature and age. Eventually Gawain is restored to his proper shape by the enchantress he had offended.

Here deformity comes as a punishment for failure in courtly love. Faithful attendance and love is rewarded by

* See Chapter 10.8. p. 1536

1* Ed. H.O. Sommer, Vulgate Version of the Arthurian Romances, Washington 1908-16 II p.422, quoted by V.J. Harward, The Dwarfs of Arthurian Romance and Celtic Tradition, Leyden 1958, p.30 and p.103.

the enchantment being removed. Transformation to a dwarf by enchantment is found in other folktales and romances, for example in the Middle English romance 'The Turk and Gowin'.^{1*} The Beast in the fairy tale was also a handsome prince originally.

These motifs are common literary property and are found in a variety of forms. Until a closer parallel to the episode in Theseus can be found, it would appear the author invented it. Even if he did not, the theme is well employed in the story to give plausibility to the charge of adultery with the dwarf which is brought against the queen.

^{1*} In Sir Gawayne: a Collection of Ancient Romance Poems,
ed. Sir Frederic Madden, London 1839.

The Theme of Heavenly intervention to stop a fight.

There is an angel who stops a fight in Baudouin de Flandres, of which fragments of verse and prose versions of the fourteenth and fifteenth centuries exist. It was composed in the middle of the fourteenth century.^{1*}

Tristan, brought up in a Saracen court, is ignorant of his Christian origin. When he goes to fight against the Christians in Sicily he meets his uncle, king Charles of Anjou in single combat. An angel from heaven reveals the secret of Tristan's birth, and of the royal cross on his shoulder. Charles of Anjou recognises his nephew and Tristan receives baptism.^{2*}

"L'ange arrêtant le combat impie de l'oncle et du neveu s'est envolé de Girart de Vienne ^{3*} ou d'un autre roman."

In this work Roland and Oliver have been fighting in single combat until evening. A cloud hides them from each other. Terrified and unable to speak, they cease fighting. An angel comes down, greets them and gives them God's command - that they are to use their strength to fight against the Saracens. The angel departs and the two knights swear friendship to each other. Roland promises to marry Oliver's sister Aude, and both thank God for the reconciliation.

1* Suzanne Du Parc-Quioc Le Cycle de la Croisade, Paris 1955, p. 236-41.

2* Ibid. p. 194.

3* Ibid p. 265, Le Roman de Girart de Vienne par Bertrand de Bar sur Aube, ed. Yeandle, New York 1930, op. cit. v. 5890-920. Its date is the beginning of the 13th century.

In Girart de Vienne in La Geste de Monglane^{1*} composed shortly after 1350 according to the editors, the miracle takes place in a blaze of light (line 2933). The two knights kiss and weep (lines 2940-41). The circumstances are similar to those in Theséus de Cologne. The poets may have known each other's work, or else the situation demands similar treatment.

Laisse CXXV

2930 Seigneurs, a icelle heure et au point que je di
 Y montra Dieu miracle, qui oncquez ne menti,
 Entre les champions ung ange descendi,
 En semblance de feu qui grant clarté rendi,
 Et leur dist une vois: "Or entendí amy!
 2935 Plus ne vous combatrés, Dieu le vous mande ainsi,
 Ains soyés compaignons bien juré et plevi,
 Car [par] vous deux seront Sarrazins desconfi,
 Essaucié la loy, et Sarrazins honny."
 Et quant les chevaliers ont le saint ange ouy
 2940 Entrebaisez ce sont les chevaliers hardi,
 Tendrement en plourant navrez et ma[1] bailli,
 L'un l'autre ont appellé compaignon et amy.

(part of) Laisse CXXVI.

Or sont li champion assis sur le sablon
 Si ont l'un l'autre baisé la bouche et le menton.
 2945 "Oliver, mon amy," se dist nepveu Charlon,
 Puisqu'il plaist Jhesuscript, qui souffri passion,

1* Ed. David M. Dougherty and E. B. Barnes, Univ. of Oregon Press, 1966.

Laissons ceste bataille, il est bien de raison,
 Par ytel couvenant, gentil filz a baron,
 Que jamais a nul jour ne a nulle saison,
 2950 Ne me feray armé n'en guerre n'en tençon;
 Pour nuyre ne grever la vostre estracion,
 Ains vous et moy amy et [trescher] compaignon,
 Et prendray vostre seur a la clere façon."
 "Compains," dist Olivier, "a vo devisiön,
 2955 Tout ainsi fois vers vous vraye obligacion."
 La se sont acolé li vaillant compaignon.

In Otinel a single combat is stopped by the Holy Spirit in the form of a dove, a vision which converts Otinel from Mohammedanism. (lines 574-577)

A ces paroles vint I colon [volant],
 Karles le vit et tote l'autre gent.
 Saint Espirit sus Otinel descent,
 Le cuer li mue par le Jhesu commant.^{1*}

The second miracle in Theséus de Cologne.

In this episode Saint Denis descends from heaven to stop Ludovis and Theséus from fighting over Flore, solves their marital problem and organises their future activity together.

(Summary L. f.93a-94a, P. f.63a-64a, Laisses 184-190):

1* Otinel, ed. F. Guessard and H. Michelant, Paris 1858, p.21.

Laisse 184 (part), Lines 6635-6662.

6635 Orgueil lui mist en luy ceur et hardi et fier,
 Si dist a Theséus: "Je ne t'ay mie chier.
 Je le te monstreray, se Dieu me vould aidier
 Car ja n'avras povoir, s'il plaist au Droicturier
 Que la fleur de lis noble tu puisses essillier
 6640 De quoy Dieu fist l'enseigne roy Clovis envoyer.

Laisse 185

Quant Theséus ouy le danzel Ludovis,
 Il lui dist fierement: "Tu es mes ennemis.
 Car sachiés, se je puis, par moy iers a mal mis.
 Ja ne te garira a moy la fleur de lis.
 6645 Se tu es filz de roy, aussi suis je a roy filz.
 On verra maintenant qui est supperlatifz."
 Et Ludovis respont: "Dieu en soit beneïs."
 Amont sur les heulmes ont les trenchans assis (P.f.61b)
 Si que feu en est hors des aciers saillis.
 6650 Theséus le ferit le chevalier nourris;
 Tel cop lui a donné que s'il ne fust guenchis
 Ja l'eusist pourfendu trestout jusques au pis.

6636 L. ne te doy mercier.

6640 L. roy Louys.

L. adds 6640a Par foy, dit Theseus bon seriez au moustier

6640b Ou avés vous aprins si bien a sermonner.

L. adds 2 lines, 6642 a and b.

6643 L. de par moy seras honnis.

Ph.occis.

6646 L. Or verray.

L. adds 5 lines, 6646a, b, c, d, e.

6649 L. feu en est par etincelles saillis.

6650 L. chevalier gentis.

Le blason lui trencha; ung quartier en a pris.
 Et le filz Dagobert, le bon roy de Paris,
 6655 Se deffent vaillamment, con chevalier de pris.
 Doulcement reclama le baron Saint Denis
 "Ha, Corps Saint," dist li bers, "vous me soyés amis
 Aussi tresvrayement que mes peres gentilz
 A fait couvrir d'argent vostre moustier de pris,
 6660 Si me veulliés aidier, vray Corps Saint benefs,
 Encontre Theséus, car c'est ung antecris.
 Oncques tel chevalier ne fut de mere vifs.

6657 L. dit ly bel or me soiés.

6658 L. Aussi vraiment que mon pere g.

L. adds 6662a-e:

Oncques ne fut si preux Salemon ne Davis,
 Alixandre le roy, ne Artus, ne Clovis,
 Judas Macabéus, ne Hector, ne Paris (L. f.92a)
 Ne le roy Anthenor, ne Tristant, ne Landris,
 Gauvain, ne Percheval ne le roy Aupatris

Note: According to L.F. Flutre:

Antenor 1. roi d'Antioche (Mélusine)

2. Troyen (Brut); compagnon de Gadifer
 (Perceforest).

variant: Anthenor, Athenor.

3. A. de Sardaigne, un grec (Roman de Thèbes)

4. A. de Troie, chef troyen (Ipomedon, Thèbes, Troie)

Landris, Landri, personnage épique (Le Roman d'Alexandre,
 version d'Alixandre de Paris, ed. Armstrong etc.,
 Princeton 1937)

Langlois: Landris (Berta de li Gran Pié, publ. M.A. Mussafia,
 Romania III, 1874 etc.)

Several others in other epics.

Aupatris l'aumachor. Roi de Nubie.

(La Conquête de Jerusalem, C. Hippeau, Paris 1868.)

Laisse 188 (part) Lines 6759-6823

- Theséus sailli sus par grant afreson
 6760 Il a trait ung coustel sans point d'arrestison,
 Il en eüst feru pour prendre vengison,
 Quant miracles y fist Jhesus, bien le scet on.
 La cronique le dist dont on fist la chansonn,
 Que Saint Denis de France se mist ens ou moillon;
 6765 Et estoit aussi blanc que laine ne cotton
 Et aussi reluisant que penne de paon. (P. f.63b)
 Ens ou ray de souleil gecta ung tel randon
 Que les deux chevaliers dont je fais mencion
 Perdirent la endroit leur propre avision,
 6770 Tant qu'ilz ne virent point l'ung l'autre en la façon
 Mais ils ouirent bien a dire leur raison,
 Et virent le corps saint en figuracion, (L. f.93b)
 Qui a chascun donnoit sa[i]nte benefçon,
 Et dist a Ludovis sans nulle arestison:
 6775 "Ludovis," dist le saint, "tu ne congnois mon nom.
 Je ay nom Denis en maiour mançon.
 J'aime bien le tien pere Dagobert le baron,
 Car il a mon eglise a donné maint bel don.
 Et tout adés y met par grant devocçon.
 6780 Et qui aime le pere il doit selon raison
 Amer tous ces enffans et son estracion."

- 6764 P. mest.
 L. amd Ph. mist.
 6766 L. plume de p.
 6767 L. Ou ray de s.
 Ph. Et ung ray de s.
 6773 P. sante. L. ste.
 6778 L. Qui a a mon eglise donné m. don.
 6779 L. Et tousjours si y met en g. d.
 6781 L. adds 3 lines.

Laisse 189.

Dist Saint Denis de France: "Iudovis, or entent,
 Tu es cy combatus assés et longuement
 A ung bon chevalier que Dieu aime forment,
 6785 Car il nasqui bossu et si treslaidement
 Et Dieu le reforma et si bel et si gent
 Encor t'ara mestier ainçois ton finement.
 Et pour ce te commant de par Dieu proprement
 Que tu faces a lui paix et accordement
 6790 Et soyés compaignons ensemble doulcement.
 Et prens Baudour sa seur, ne la laisse nient,
 Car c'est la plus loyal qui soit au firmament,
 Et Dieu lui monstr[er]a, ce sachiez vrayement.
 Et pour ce le te di, fais le si faictement.
 6795 Et toy Theséus frere, or laissez le content,
 Si n'ait entre vous deux jamés nul maltalent,
 Et lui donne ta seur tost et isnellement
 Et soyés bon ami jusques au finement.
 Gardés vous de pechié, Dieu le het durement,
 6800 Et de ceulx qui le font grande vengeance prent,
 S'il ne se venge cy, il l'a bien autrement
 Or faicte^s ce que di^s, car je m'en vois briefment."

- 6784 L. adds: Car bien lui a monstré des le commencement.
 6785 L. Quant il n.
 6793 L. monstrera. P. monstra.
 6794 L. Pour ce le te dy fay le.
 6795 L. Et vous Theseus fere or laisses....
 6798 L. Et soyez compaignon.
 6801 L. omits line.
 6802 L. Or le faictes ainsi je m'en revois b.

Lors s'en alla le saint devers le firmament,
 Et les deux sont remés a genoulx doucement
 6805 L'ung l'autre vont baisier par amours tenrement.

Laisse 190

Seigneurs, or entendez france gent honnouree,
 Ceste histoire doit bien des bons estre escoutee;
 C'est d'armes et d'amours de miracle ordonee.
 Lors que Saint Denis ot la parolle finee,
 6810 Et que lassus ou ciel ot fait la retournee,
 Theséus se gecta a genoulx sur la pree,
 Et Ludovis aussi, si dist sans demouree:
 "Theséus, beaulx amis, laissons coy la merlee.
 Dieu veult que bonne amour soit de nous confermee.
 6815 Or me donnés vo seur, je la vous ay rouvee.
 Jamais encontre vous n'aray folle pensee."
 Et Theséus lui dist: "Dieu la vous a donnee
 Par quoy je doy bien dire qu'a bonne heure fut nee
 Quant de par vous sera en France couronnee."
 6820 Aux piez lui est allé sans nulle demouree.
 Ludovis le leva qui moult ot renommee.
 S'ont l'ung l'autre baisé par amour ordonnee
 Et la fut par eulx deux mainte lerre pleuree.

- 6803 L. Lors s'eleva.
 6804 L. Les deux sont demourez.
 6805 L. L'un l'autre vont baisier en plourant t.
 6808 L. C'est d'amours et de miracle ordonee.
 6813 L. Theséus bel amy or laissons coy l'espee.
 6815 L. Or m. d. v. s. j'en fais la demandee.
 (6817 L. varies for the next lines - see summary L. f.94a).

The first miracle was the fulfilment of the parents' unspoken wish, and a direct answer to Theséus' prayer. This, the second miracle, is an answer to Ludovis' prayer to his family patron saint (lines 6657-6662e) and is very reasonable. The two men should be friends, as Saint Denis explains (lines 6784-6786). God's love for Theséus is proved by the miracle of his transformation, and the saint loves Dagobert and his son (lines 6777-6781). The actual event occurs when both men are exhausted, blinded by sweat and blood, then dazzled by the miraculous light with the rays of the setting sun. Ludovis had already met and been touched by Baudour, but forgot his intention to marry her when he saw Flore. Saint Denis solves the difficulty within the bounds of the possible, by making use of Ludovis' earlier interest.

There are numerous references to Saint Denis throughout the poem, but this is his only personal appearance. The saint extended his special protection to king Dagobert and his successors. This episode is based on literary reminiscences within a framework of pseudo-history. It seems to be imitated from the combat of Roland and Oliver in Girart de Vienne, including the marriage of one of the combatants to the sister of the other.

The legend of the fleurs de lys

Ludovis refers to the fleurs de lys as the sign of his holy protection, the emblem which God sent to Clovis (lines 6639-40). There was a special interest in this subject at the time, and Charles V in 1376 reduced the number of fleurs de lys in the royal arms from 'd'azur semé de fleurs de lys d'or' to three ('d'azur a trois fleurs de lys d'or deux et une') in honour of the Trinity. The earlier royal arms (France ancient) are mentioned when Théséus is pursuing Ludovis (L. f. 90b, P. f. 60a, Laisse 182, lines 6577-84):

As tu, ce dist, veü ung chevalier errant,
 A ung escu d'azur ou il a seant
 Fleurs de lis qui sont d'or qui vont refflamboiant?
 Donc dist le bocquillon: "Sire, par Saint Vincent,
 Fleurs de lis si ne vont mie droit cy croissant,
 J'ay veü tel jardin ou il en avoit tant -
 Oncques tant je n'en vis en jour de mon vivant.
 Mais c'est mie cy, c'est encor plus avant."

The woodcutter's reply shows that the shield was 'semé de fleurs de lys'.

Later in the text when Théséus urges the nobles of France to serve the king loyally he says (P. f. 341b, Laisse 692, lines 23950-61):

"Mes servés le bon roy, car raison s'i assent.
 La couronne de France vint de Dieu proprement,
 Qui les trois fl&urs de lis envoia dignement
 Au noble roy Clovis qui regna loiaulment
 Puis que Dieu les tramist, prouver puis clerement,

C'on les doit honnorer e servir bonnement;
 Ne oncques ne f[u]st roy dessoubz le firmament, 1*
 Que s'il y pensast mal ne nul encombrement
 Qu'en la fin n'en venist a mauvais finement."
 Et cilz ont respondu, "Vous parlés sagement."
 Et pour ce que la fleur de lis vint tellement
 La convoictera tel qui ne l'avra nient. 2*

This difference between the two passages might help to date the second part of the poem after 1376, and the first part before the change; however there were previous references to three fleurs de lys, 3* even as early as 1228 (on a seal of Philippe le Hardi), also on a charter (of Philippe le Bel) in 1287. (Philippe VI (1328-1350) and Jean II le Bon (1350-1364) used both Sem. and 3 lys on their coins. Curiously Charles V (1364-1380) only used the semé)

The legend and symbol were popular in the fourteenth century. Le roman de la fleur de lis by Guillaume de Diquilleville, 1338, explains the symbolism. Another poem on the subject, Le Chapel des trois fleurs de lis was written by Philippe de Vitry in 1335. 4*

2* R. Bossuat notes in "Charles le Chauve", in Lettres Romanes, Tome VII, no. 3, 1953, p. 194: "On sait l'usage qui a été fait par les écrivains du XIV^e siècle pour combattre les prétensions anglo-navarraises, du symbole de la fleur de lis, considéré comme l'emblème de la monarchie légitime."

1* Line 23956, P. fist.

3* according to Emil Roy, in "La légende des trois fleurs de lis", in Mélanges de Philologie et d'Histoire offerts a M. Antoine Thomas, Paris 1927, p. 383-8.

4* A. Piaget, "Un poème inédit de Guillaume de Diquilleville: Le roman de la Fleur de lis", in Romania LXII, 1936, p. 317.

In 1375 Raoul de Presles refers to the legend (based on an earlier poem in Latin) in the prologue of La Cité de Dieu.^{1*} An angel gives a hermit a shield with three fleurs de lis, to give to Clotilde for her husband Clovis. The miraculous shield causes Clovis to win victory over the Saracen invaders of France, and to found an abbey at Joyenval.

The scene of Clotilde presenting Clovis with the shield is illustrated in the Bedford missal B.M. ms. Add. 18850, f. 288 verso and 289 recto. Raoul de Presles speaks to Charles V:

"Si portez les armes de trois fleurs de lis en signe de la benoite Trinité."

There are also allusions to the legend in Le Songe du Verger,^{2*} and on the first page of La Chanson de Charles le Chauve (1360-1380)^{3*} which was probably used by the author of Theséus de Cologne as a source for other episodes.

In Gerson's version of the legend,^{4*} instead of a hermit, Saint Denys brings the arms to Clovis.

In La Belle Helene de Constantinople,^{5*} king Clovis, still

1* Emil Roy, op. cit., p. 383-88. *1A Presented to Henry VI of England in 1431

2* Noted by P. Meyer in Le Débat des hérauts d'armes de France, (p. 132-159) SATF, Paris 1877, p. 1.

3* Charles le Chauve, f. 1 lines 6-9, quoted by L. Gautier in Les Epopées Françaises, Paris, 1865, p. 454:

Bien avés oy dire et recorder piecha
Qu'il ot un roy en France a cui Dieu envoia
La noble fleur de lis, et sisse baptisa
Pour la sainte miracle que Diex li demenstra.

4* Ed. Ellies-Dupin, t. III, Antwerp, 1706, p. 1440, quoted by E. Roy op. cit.

5* Unpublished. Analysed by several scholars including H. Suchier in his edition of Ph. de Beaumanoir, t. I, p. XXVII.

pagan, receives a shield of three fleurs de lis from an angel. When Clovis feels that he is in danger of defeat, he prays to his wife Clotilde's God, and the miracle saves the king's soul as well as causing him to win the battle.

'Avant lui envoya par miracle ordonné
Trois fleurs de lis d'or fin en champaigne assuré.
De par Jhesus luy fust ceste enseigne ordonné

In Les Chroniques de Saint Denis^{1*} a miniature shows an angel bringing Clovis the three fleurs de lis. This was probably the earliest form of the legend, without the intervention of a hermit or a saint.

The first reference to the lys in French royal heraldry is an 'ordonnance' of Louis VII, of about 1147, and it appears on the seal of Philip Augustus in 1180.

1* According to Emil Roy, *ibid.* B.N. ms. fr. 3606 f.9.

Saint Denis (died 258^{1*})
d 96^{2*}

This saint, the patron saint of France, is supposed to have been sent as a missionary to Gaul by Pope Clement I with a priest Rusticus and a deacon Eleutherius. Many people were converted in Paris and churches established.^{1*} However he had to fight against strong opposition.^{2*} The "Bishop of the Idols"^{3*} tried to stir up the people against him, but they knelt to him instead. The devil incited the emperor Domitian against him (A.D. 96) and the destruction of the Christians was ordered. The provost Felicinie (Fescennius) was sent to torment him. Saint Denis was to be burnt, but fire did not burn him. Wild beasts were tamed at the sign of the Cross. When he celebrated mass in prison, Christ appeared to him. Finally the saint (aged 90) was beheaded with his two companions, but he rose up and carried his head two leagues from Montmartre to his place of rest, the site of the abbey church of Saint

1* Donald Attwater, The Penguin Dictionary of Saints, Harmondsworth, Middlesex, 1965 and 1970, p.104.

2* Jacobus de Voragine, Legenda Aurea, translated into French by Jean de Vignay, Paris 1476, f.CCLXXVIII, and Jacques de Voragine, La légende dorée. Traduction de J.B.M. Roze, Paris 1967, p.277-279.

3* This is a term used by Jacobus de Voragine. No such dignitary of course ever existed.

Denis. The provost's wife (Laertia) was converted and consequently also beheaded. Rusticus and Eleutherius were to be thrown into the Seine, but a lady buried them secretly with Saint Denis.

Three different men seem to have been fused into the one legend during the ninth century:

- 1) St. Dionysius the Areopagite, mentioned in the Acts of the Apostles XVII, 34, who was identified with
- 2) a late 5th century author of mystical writings,
- 3) St. Denis cephalopherus, the 'head-carrier'.

The legend continued to flourish throughout the Middle Ages, with numerous additions. In a chronicle^{1*} concerning Dagobert (c. 644) we read that this king revered Saint Denis. Once when he feared his father's (Clothaire I's) anger, he fled to the church where the saint was buried. The saint saved him, and Dagobert in gratitude for the miracle gave rich gifts to the church. That is how royalty and the saint were connected with the history of the abbey.

Incidentally the author of Theséus de Cologne claims that his source was a chronicle of the abbey of Saint Denis (lines 2455-58).

In a vision Dagobert sees himself at the Last Judgment accused of despoiling the saint's church, but Saint Denys saves him again.

In the thirteenth century Vie en prose de Daint Denis^{2*}

1* by Helinand.

2* Ch. Liebman, Etude sur la Vie en Prose de Saint Denis, Geneva 1942.

there is another account of Dagobert's son 'Clovex' who 'fist descouvrir le precieus cors mon seigneur saint Denis' and his subsequent punishment 'car il perdi tantost le sens et le memoire.' This can be compared with the reference to the uncovering of the abbey in Theséus de Cologne (L. f. 48b.)^{O*}

In a thirteenth century romance Octavian^{l*} when Dagobert is being defeated by Saracens in Paris and Montmartre, the saint appears to him.

4700 Sain Denis escrie: "Biax sire,

Gardes (la) corone de vertu,

4702 Que ne l'aient li mescreü!"

The Saracens see aid coming to the French army:

4706 Desor Monmartre en une lande,

Et voient molt grant gent venir

Sor blanc chevaus de grant air

4709 Plus sont blans que nois qui s'espant.

Saint Denis is often associated with Dagobert in literature and chronicles; the saint speaks of Dagobert in Theséus de Cologne, where this king himself plays a role.

O* See also p. 1391, p. 1509.

l* Ed. K. Vollmöller, Heilbron 1883, lines 4700-4703.

Dagobert in Theséus de Cologne.

Dagobert appears in the first chapter of the edition, in 632, for Floridas hears of the beautiful Alidoyne at the French court, and comes to marry her in Paris (See Summary, Ed. Ch. I)

The next episode in which he plays a role is (Summary L. f. 50a-52a, P. f. 15a-17b, Laisses 97-102) when Alido ne advises Floridas to give his land of Cologne to Dagobert as his overlord by commendatio, and receive it back as a precarium or fief in return for protection against the attacks of Esmeré the emperor of Rome. Floridas finds Dagobert holding his court with his twelve peers in Laon, the capital of the later Carolingians. The duke of the Normans had been attacking the French. In historical fact the Norman raids began in the reign of Louis the Pious, son of Charlemagne, and according to the chronicles, Dagobert received ambassadors from the king of Brittany at Clichy. In reality Dagobert was born in about 600 and died in 639, in middle age. In the poem the author makes him an old man, perhaps as a literary reminiscence of Charlemagne 'a la barbe fleurie', as hero of the epics of the Geste du Roy. He speaks in line 3874 'du bon roy Dagobert qui blanc ot le grenon.' In this version he reigns for eighty years, in reality he reigned for ten years, from 629 to his death in 639.

(L. f. 50a, P. f. 16a. Part of Laisse 98):

3796 La estoit Dangobert qui France gouverna.

3796a Viellart estoit le roy, quatrevingts ans regna.^{1*}

1* L. adds line 3796a. A later owner of the manuscript notes: 'L'auteur du roman ignorait sans doute que Dagobert mourut en la fleur de l'âge; c'est l'érudition du temps.'

Et n'avoit qu'ung seul filz, onques plus n'engenra.

3798 Ludovis ot a nom, de France possessa....

3805 Douze contes ot la en qui il se fia.

N'ot evesque n'abbé, car point ne les manda,

Car onques bon conseil en tel gent ne trouva.

Cil qui veult guerroyer, prestre ne mande ja.^{1*}

Laisse 99

Le bon roy Dagobert qui estoit bien viel d'ans^{2*}

3810 Tant que son corps vesqui adés fut conquerans.^{3*}

Esglises essauga et estoit estorans.^{4*}

A ung conseil estoit le riche roy ~~roy~~ vaillans

Pour lui aconsellier encontre les Normans,

Car ung duc y avoit qui moult lui fut nuyans.

3815 En ce parlement ot chevaliers souffisans

Dont il ot bon conseil, et il le fut creans

Car par eulx vint a chief de trestous sez nuyans.^{5*}

The episode in which Dagobert sends his son Ludovis accompanied by a hundred men and Assailant count of Dammartin to help Floridas is fictitious. Ludovis is Dagobert's only son in the verse, the eldest in the later prose abbreviations; in reality he was Clovis II who married Saint Bathilde, Baudour in the poem.

1* Lines 3806-8 contain another anti-clerical remark. The Dagobert of history gave important privileges to the abbey of Saint Denis.

2* 3809 L. viellart d'ans

3* 3810 L. tousjours.

4* 3811 L. E. e. et les moynes lysans.

5* L. adds lines 3817a-d:

Car qui veult guerroyer et estre conquerans,
Il doit prendre conseil a chevaliers poissans
Qui scevent de la guerre les costumes vaillans.
Pour ce fut Dagobert essaucé en son temps.

Dagobert remains the effective king of history who reorganised the Merovingian kingdom and established his power over various provinces, but in Theséus de Cologne all the subsequent episodes too are unhistorical:

Dagobert hears of Ludovis' supposed death, sends an expedition under Lambert count of Anjou (L. f.63^a; P. f.29^b, Laisse 125), and gives permission for the wedding of Flore and Ludovis (L. f.68a, P. f.36a, Laisse 135).

His death leaves the country without a ruler owing to Ludovis' absence abroad with Theséus.

Robert Bossuat points out:^{1*} "Ainsi s'élabore une série de chansons où le noble roy Dagobert intervient directement dans une action de pure fantaisie. Charles le Chauve nous conte ses enfances, Florent et Octavien sa maturité, Theséus enfin ses dernières années jusqu'à sa mort. Ainsi le prince mérovingien, jusque là presque dédaigné^{2*} par les poètes, devient vers le milieu du XIV^e siècle, le héros d'un véritable cycle."

1* Le Moyen Age, p.312.

2* Dagobert however is an honoured king in the thirteenth century Octavian, ed. Vollmöller, lines 8-22:

Ot a Paris un roi cremu,
 Qui Dangobers fu apeles,
 10 Plus fiers hom(e) de lui ne fu nes,
 Ne miex seüst terre tenir,
 Ne se anemis estormir.
 Femme prist de [molt] grant renon,
 Gente de cors et de façon,
 15 Un pere avoit de fier corage,
 Car molt estoit de haut linnage,
 Molt durement estoit preudon,
 Lotçires fu nomes par non.
 Dangobers dont m'oies conter
 20 Fist Sain Denis faire fonder.
 Molt ama diex omnipotent
 Et crust en diex molt fermement.

Our author could have found such of his references to Dagobert as have a historical basis in any chronicle.

Baudour, died 680. Feast day, 30th January.

Historically there was a saint called Bathild(e), Baldhild, Bauthour, Baulteur, Baultor, Baudeur, Baudot, Baudour, Badour, Bacheut.^{0*} She was born in England of noble family, carried off by pirates in 641,^{1*} and sold to Erchinoald, Mayor of the palace of Neustria, the kingdom of Clovis II (638-56) son of Dagobert I, king of the Western Franks. She was appointed to a position of responsibility in the palace ("bottillere de son hostel") and later the king married her.^{2*} On his death in 657, Bathild became regent for their son Chlothar III. During her 8 years of regency she opposed and abolished the slave trade "of which she had been both a victim and a beneficiary."^{3*} She also encouraged religious communities by generous contributions, and founded hospitals as well as the abbey of Chelles.^{4*} Peace was established under her and

0* probably for Bacheut with c/f confusion.

- 1* Speculum Historiale of Vincent de Beauvais, translated by Jean de Vignay in the middle of the 14th century. 1495 edition, (Vita Bathildis) Vol. 4 bk. 24, ch. 116, f. XCIIIb: "De sainte Bacheut royne de France en ses faiz. Ceste royne ci fut ravie de ceulx d'oultre mer e si fut rachetee d'un noble homme... elle estoit du noble sang de Saxonie"
- 2* Ibid. f. XCVa col. 1. "Et apres ce par la grace de Dieu elle fut femme de Clovis roy, fils de Dagobert... Elle mesmes estoit de royale lignee."
- The French chronicle by the Anonyme de Béthune, ed. J.W. Jacques, Ph.D. Thesis, London University, 1955, p. 28 f. 4 recto: "Lois prist a fame Batteult (Bateut, Batelt) fille le duc de Soissoigne (Sessoigne, Soissons)"
- 3* D. Attwater, The Penguin Dictionary of Saints, Aylesbury, 1970.
- 4* Speculum Historiale, ibid. f. XCVa col. 1: "Elle fist le couvent de nonnains ou pays de Paris qui est appelle Chiele, et ou pais d'Amiens elle fist le moustier de Corbie."

she made reforms according to the account in Speculum Historiale:
(f.XCVa, col.1) "Et ceste royne osta en France l'herisie de
simonie e la pestilence e fist cesser les tresmauvaises
tailles."

An English contemporary, Eddi, asserts that queen
Bathild was reponsible for the political assassination of
Bishop Annemund (Dalfinus), but this is most probably based
on slander caused by jealousy and opposition to her
humanitarian reforms which would upset established interests.
In 665 ambitious nobles removed her from court and she
retired to the nunnery she had founded at Chelles, living as
a simple nun in humble obédience to the abbess. Her son
Clothaire III died before her (in 656), Childéric II (656-675)
and Thierry III (673 and 675-690/691) were kings in turn. At
the end of her life she suffered various infirmities with
courage, and the vision she experienced at her death in 680 was
seen by others too.

There is a 14th century miracle play about the saint,
'Le miracle de Nostre Dame et de S. Bautreuch [Bathilde]
femme du roy Clodoveus qui pour rebellion de ses deux enfants
leur fist cuire les jambes, dont depuis se revertirent et
devindrent religieux.' 1*

In this work Erchenoz tells Clodoveus about Bautreuch's
origin: (Lines 155-159)

1* Miracles de Nostre Dame par personnages, Gaston Paris and
Ulysse Robert, Paris 1881, Tome VI, No XXXIV, p.77-167.

Que selon ce que ceulx m'en dirent
 Qui jonne enfant la me vendirent
 Qu'en Soissongne, par dela Frise,
 Fu nee la pucelle et prise
 Et de royal lignee estraitte.

When the king questions her about her future, she proposes
 (lines 396-398):

D'aidier abatre l'indigence,
 La mesaise et la povreté
 Et la famine...

The punishment of her rebellious sons, suggested by Bautreuch and ordered by her husband king Clodoveus, offends modern taste although her motive was purely religious, to save their souls by making them suffer penance in this life rather than damnation in the next.

Baudour in Theséus de Cologne

L. f.48b, P. f.13b Lines 3708-3711.

The circumstances of Baudour's life are changed in this romance. She is introduced as Alidone's daughter:

L'histoire si nous dit que Baudour ot a nom
 Puissedi fut royne de France le roion^{1*}

3710 Et ot roy Ludovis espousé a baron

Qui fut filz Dagobert ung roy de grant renom.^{2*}

1* L. Qui depuis si fut.

2* L. Dangobert roy.

This is her first appearance when Alidone goes to meet Floridas who is bringing Ludovis to help him in his war (L. f.53a, P. f.18a, Laisse 104):

La royne de pris qui fut loyal et saine :
 Fist Baudour apprester, la noble chastellaine,
 3995 Et vestir vitement d'ung bon mantel de graine.^{1*}(P.f.18b)
 Bien la fist atourner, de grant beaulté fut plaine.
 En ce point ou je dis avec luy l'amaine
 Encontre les barons qu'elle benist et seigne.
 Le roys estoit montés dessus une mullaine
 4000 Et Ludovis delez o le marchis de Breine.
 Quant la pucelle vit qui fut douce et humaine,^{2*}
 La beaulté de son corps le ceur de luy sourmaine.^{3*}
 Tantost lui fut advis quant il la vit prochaine
 Qu'encor l'espouseroit en esglise haultaine.
 4005 Et on dit bien souvent une raison certaine
 Que le ceur dit moult bien ce qu'aventure amaine.

Baudour gave Ludovis a ring before the battle at Cologne (L. f.57a-b, P.f.23a, Laisses 113 and 114), but no mention is made of her reaction when he leaves her for Flore; perhaps she was unaware of it as she was in prison.

The only connections with the historic Baudour are references to the fact that she was to become a saint (L. f.103b, P. f.74b, Laisse 212, lines 7431-7435):

1* 3955 L. Et v. noblement d'un mantel de g.
 2* 4001 L. Q. la pucelle le vit q.
 3* 4002 L. luy formaine.

....Baudour que Dieu vout bien amer
 Qu'il la fist es sains cieulx saictirⁿ et couronner.
 Saincte Baudour fist on le sien corps appeller
 Pour le bien qu'elle fist et qu'elle vout pensser,
 Car la bonne euvre fait bonne vie conquerer.

The only historic member of her family is Ludovis (Clovis II) son of Dagobert.

In real life she suffered slavery, in the romance she is carried off to prison in Rome by Emeré with her parents (L. f. 60b-61b, P. f. 26b-27a, Laisse 120-121), and rescued by her brother Theséus and Ludovis her future husband. It is Baudour who is touched by the tears of the unknown monk, Theséus in disguise (L. f. 103b-105b, P. f. 74b-77b, Laisses 212-217).

The highlight of her career in Theséus de Cologne is her intelligence and courage in isolation when Lambert attacks her in court, and she resists his advances by verbal skill and later also by military defence. (L. ^{f 142a -} f. 145^a; P. f. 123b-127a, Laisses 294-300, and L. f. 158a, P. f. 142a, Laisses 327-328).

The theme of falling in love through hearsay.

Love stories are one of the most attractive aspects of Theséus de Cologne. Love through hearsay is an extremely common theme throughout the world in legends and literature. It is found in Old French epics^{1*} as well as in courtly literature.

There are several couples who fall in love through hearsay in Theséus de Cologne:

1) Theséus is moved by the beauty of the golden statue of Flore and falls in love with her when the goldsmith describes her (L. f.18, Laisse 33 lines 1251-1296). Several others fall in love with her on hearing of her beauty.^{2*}

- 1* Stith Thompson, Motif-Index of Folk Literature, Copenhagen 1957 Vol.5, T II.1. gives a bibliography of the subject. Floripas and Gui de Bourgogne in Fierabras, ed. A Kroeber and G. Servois, Paris 1860, Clasesme in Gaydon, ed. F. Guessard and S. Luce, Paris 1862. Other examples are described by W.W. Comfort, PMLA XXI. 423. Guillaume falls in love with Orable by hearsay and risks his life to see her in the Prise d'Orange, ed. Claude Régnier, Paris 1967, and so does Garin with the Christian Mabile in Garin de Monglane, L. Gautier, Epopées, 2nd ed. IV 126-171.
- O. H. Moore in "Jaufré Rudel and the Lady of Dreams", PMLA XXIX, 1914, p. 528, notes that in Aymeri de Narbonne ed. Louis Demaison, Paris 1887 vv 1353-80, Hugues de Barcelonne tells Aymeri of Hermengarde, daughter of Didier and sister of Boniface, king of the Lombards. Aymeri falls in love with her immediately upon hearing her described. In Le Roman de Marques de Rome, ed. J. Alton, Tübingen 1889, p.123 (XII) the daughter of Daires king of Persia, loves Zoroas whose exploits she has heard of, but whom she has never seen.
- 2* Love inspired by a portrait or statue of the unknown lady is a commonplace of legend and literature. Pygmalion fell in love with his own sculpture, and by the grace of Aphrodite she came to life. Stith Thompson, loc.cit., lists numerous examples.

2) Florinde loves the Christian champion Regnesson when she hears her brother Acerés describe him. (P. f.196b, Laisse 442, lines 14864-14875)

3) Ydierne loves Regnesson's brother Regnault as soon as she knows of his existence (P. f.294a Laisse 612, lines 21061-21066)
She probably loved Regnesson and transferred her love to the unmarried brother.

4) Gerart falls in love with Colombe after hearing her described. The desire to win the wife of the enemy of France is also involved (P. f.254a, Laisse 543, lines 18478-9)

La femme au roy Gauffroy ay ouy prisier tant
Que je la veil véoir, trop la vois desirant.

The unobtainable princess

This is a very common theme in legends and fairy tales.^{1*} The particular reason in Flore's case is a possessive father who loves his daughter too much, presumably because he lost his wife too early, and transfers all his love to his daughter. (This is stated in the introduction to the edition, folio 1, where the author connects the story of Esmeré and Flore with Esmeré in Florence de Rome.^{2*}) No man is good enough for the precious only daughter whom the father wishes to keep for himself. However, incest is not suggested in Theseus de Cologne, as in some earlier romances of this type. The reason for the father's opposition to his daughter's marriage is to be found in fear of the son-in-law who would supplant him.^{3*}

1* Stith Thompson, op.cit., lists numerous examples under 'The girl carefully guarded from suitors', T. 50.1, and 'King likes his daughter so much that he does not wish to marry her to anyone' T. 50.2.

M. Schlauch in Chaucer's Constance and Accused Queens, New York 1927, p. 57, lists legends which open with the possessive father and imprisoned daughter.

2* In Florence de Rome, Florence and Esmeré have a son, Oton. The author of Theseus de Cologne gives Esmeré an only child, a daughter.

3* M. Schlauch, op.cit., p. 117, lists romances containing fathers who oppose their daughter's marriage, kill suitors, and persecute the son-in-law, or exile the grandson. Esmoreit (a Flemish play), Richars li Biaus, the Middle Dutch play Gloriant, the Dutch folk-book Turias ende Florete, Hugdietrich, Torrent of Portyngale, Sir Eglamour, Sir Degarre, Amadis de Gaul, Theseus de Cologne, the Dutch folk-book Malegijs, Boeve de Hamptone, Le dit de l'Empereur Constant.

Esmeré's refusal of all suitors is very similar to his own father-in-law Otþon's refusal in Florence de Rome. However, Otþon is right, for Garsile is too old for the young princess. This romance seems to be one of the sources of Theséus de Cologne. In the remaniement of Florence de Rome^{1*} there are several echoes of Theséus de Cologne.

Lines 562-66:

L'empererez de Ronme ne se volt arriester,
 As messagiers grigois en est alez parler:
 "Baron," che dist li rois, "bien em poéz raler
 Et au fort roy Garssille polréz dire et compter
Que je n'ay nulle fille qui voeille marier,
 Ne li conssaus de Ronme ne s'i poet acorder.

This can be compared with Esmeré's answer to the messengers of Abillant (lines 2740-43):

"Amis," dit l'empereur, "bien entens ton parler.
 Dictes a vo seigneur qui Gresse doit garder,
 Que je n'ay nulle fille que ly doye donner,
 Ne ma fille si n'a talent de marier."

When Gharsilles is defeated in battle he laments (line 3175):

"Ay! las," dist li rois, con mallement me va!
 Li amours de Flourence a grant mal me tourna,
 Oncques amours de dame princes tant ne cousta."

^{1*} Ms. B.N. Fonds français 24384 ed. A. Wallensköld, Paris 1909, Tome I. ^ The manuscript was written in 1455-1456. There are versions composed in the 14th century as well as the 13th century poem, and possibly earlier forms of the 12th century. ^ p 104.

This recalls the frequent laments about the misery caused by Flore. The rejected Saracen suitors are sometimes so offended that they wage war on the father of the desired princess, as in Florence de Rome and Théséus de Cologne.^{1*}

Obstacles in the way of the lover.

The fact that so many men are refused makes the princess even more desirable. Calidas names all the rejected monarchs (lines 1278-1287). The difficulties will increase the lover's ardour. The main obstacle is of course the possessive father himself, and being an emperor he has great power. The porter cannot be bribed because he has been commanded to let no one enter on pain of death. Difficult porters are found in several chansons de geste.^{2*} The role is always a minor one, but not lacking in interest, for the door-keeper can help or hinder. His remarks often characterise the ordinary man, as in the episode where Théséus argues with the palace door-keeper (lines 1342-1357) and is later allowed to pass when dressed as a messenger (lines 1372-1380).

1* Other examples of this situation are listed by Boje in "Über den altfranzösischen Roman van Beuve de Hantone", Beihefte zur Zeitschrift für Romanische Philologie XIX, Halle 1909 p. 78: Elie, Ed. (362), Ajol et Mirabel = Elie de Saint Gilles, W. Foerster, 1876-82; Les Enfances Garin de Monglane, Gautier Ep. IV, 106, (118). Gaufrey, ed. F. Guessard and P. Chabaille, APF, Paris 1859, p. III (218).

Claris et Laris, ed J. Alton, Tübingen, 1884, (283).

Valentin et Orson, printed in Lyon by Jacques Maillet, 1489 and in Troyes by Garnier c.1726, (ch.15).

To these may be added The King of Tars ed. J. Ritson, Metrical Romances, Vol. II. The sultan of Damascus threatens in case of refusal (lines 31-32):

"And elles i swere, withouten fayle
I schul hire winnen in pleyn batayle."

He is refused and plunges into war.

2* C. Boje lists 19 examples including Charles le Chauve.

In Les Chétifs^{1*} Godefroy de Bouillon had heard of the beautiful Saracen princess Florie and, like Theseus, disguises himself as a messenger in order to see her in the palace.

Theseus, the prince dressed as messenger, causes great amusement to his companions, it was a daring scheme. When the golden eagle is carried into the palace, the porter's remarks about the emperor's attitude to his daughter and the probable outcome (lines 1816-1823) are realistic and lively.

1* Histoire Littéraire de la France. Tome XXV, Paris 1869, pp. 529-30.

The separated couple^{1*} and the battles at sea.

After the successful exploit of the golden eagle, Théséus and Fore elope by sea and are immediately attacked by the rejected suitor Abillant, who allows Acerés to take Théséus whilst he himself keeps Flore (L. f. 37^a-40^b, Laisses 73-79, lines 2815-3086)

In Florent et Octavien^{2*} two Saracen ships attack and capture Marsebille whilst her son is carried off elsewhere (f. 186-188).

In Charles le Chauve^{3*} Supplante is captured by king Josué and separated from her son Dagobert.

In Baudouin de Sebourc^{4*} Eliénor, sister of Rouge Lion, whilst sailing in search of her Christian beloved, is captured

1* Boje, p. 104, lists the following romances in which lovers or a married couple are separated:

Aye d'Avignon, ed. F. Guessard and P. Meyer, Paris 1861, APF VI (38)

Beuve de Hamtone. (The hero is captured and believed dead in Beuve de Hamtone and in La Vengeance Raguidel, Hist. Lit. XXX, 1888, 45.)

Karl Mainet, ed. A. Keller, Stuttgart, 1858 (135)

Hervis von Metz, Dresden 1903 (317)

Horn, ed. R. Brede and E. Stengel, Marburg, 1883.

Hystoria de la reyna Sebilla, F. Wolf, Über die neusten Leistungen der Franzosen ihrer National Heldengedichte, Vienna 1833.

Raoul de Cambrai, ed. P. Meyer and A. Longnon, Paris 1882 (233)
Sebille, F. Wolf op.cit. (146)

Ysaie le Triste, J. Zeidler, Z.R.Ph. XXV, 1901.

To these can be added Aucassin et Nicolette ed. Mario Roques, Paris 1925 and 1936, where the lovers are separated by pirates. It is a commonplace in late Classical and Byzantine love romances.

2* Histoire littéraire de la France, XXVI, 1873, p. 303 and R. Bossuat, Romania LXXIII, 1952.

3* Histoire littéraire de la France XXVI, 1873, p. 94.

4* Ed. L. N. Boca, Valenciennes 1841, Chant II, 529-552.

by pirates. However she uses her feminine wiles to reach her destination in the pirate ship.

The separation of couples and their children is an extremely common motif since the legend of saint Eustache which circulated in the tenth century,^{1*} for it gives the opportunity of multiplying the adventures of each separated member of the family and delays the happy ending in their reunion.

Besides Flore and Théséus (parted for seven years) the following suffer this fate: Ludovis and Baudour, Osane and Gadifer (for eighteen years), Florinde and Regnesson (for ten years). Flore and Théséus do not meet their son until he is an adult, nor Gadifer his triplets until they are adolescent. Osane has to wait even longer.

1* A. Dickson, op. cit., p. 100-101.

It^{also} occurs in the popular Apollonius of Tyre rewritten
as the Chanson de Gest Jourdain de Beaye

The theme of the unconsummated marriage

When a woman is forced to marry against her will, as happens to Flore, and she is in love with or married to another, she needs help to preserve her chastity. In mediaeval romances the solution takes various forms. The following contain an example of this popular theme.^{1*}

Beuve de Hamtone.^{2*}

Josiane finds herself in this difficult situation twice; once before her marriage, when she is forced to marry the Saracen Ivori de Monbrant she uses various forms of magic (a belt, a stone in a ring, a sheet of paper with writing, unspecified sorcery, in the different versions of the romance); the second time Duke Miles forces her and she throttles him in bed in order to keep faith with her husband Beuve.

Aye d'Avignon.^{3*}

Aye has a jewel:

Fame qui l'ait o soi n'iert ja desvirginee
Par nul honme qui soit, si bien ne li agree.

Raoul de Cambrai.^{4*}

When forced to marry again, Beatrix keeps in her mouth a herb

1* Boje in "Über den altfranzösischen Roman von Beuve de Hantone," Halle, 1909, Beihefte zur Z.R.P. XIX, lists these on p.107. A. Wallensköld in his introduction to Florence de Rome, p.37, gives several quotations.

2* Boeve de Hauttone, ed. A. Stimming, Halle, 1899, lines 999-1007 where a belt is used.

3* Aye d'Avignon ed. S.J. Borg, Genève, Droz, 1967, lines 2011-12.

4* Raoul de Cambrai, ed. P. Meyer and A. Longnon, Paris 1882, SATF, (lines 6850-6888, p.233).

sold by a travelling doctor, in order to preserve herself for her first husband, believed dead on crusade. The effect is to allow no more than kisses.

Orson de Beauvais.^{1*}

A herb bought from a merchant preserves Aceline for her husband. The effect of a touch on the second husband is described in line 605:

Que li cuers li faillit, si commance a trambler.

He is furious and hits her; she mocks him.

Charles le Chauve.^{2*}

Supplante possesses:

Un anel ou il ot pierre de tel renon

Que dame qui le porte desus li, ce seit on,

N'ara garde pour home, et fust de son baron.

The effect on the man here is, as in Cligés, Merlin and Theséus de Cologne, to give him dreams of physical pleasure.

Les Enfances Guillaume.^{3*}

Orable torments Thibaut (Tiebaut) with terrible illusions during the night. By magic she changes the unwelcome husband into a little gold ball, and when he returns to his natural

1* Orson de Beauvais, ed. G. Paris, Paris 1899, (lines 578-610 and p. LVIII).

2* Charles le Chauve in Histoire de la Littérature Française XXVI, 1873, p. 111.

Charles le Chauve, lines 10620-22. Quoted by A. Wallensköld ed. Florence de Rome, p. 37.

3* Les Enfances Guillaume, ed. Patrice Henry, Paris 1935, SATF, lines 1971-1993.

form in the morning, she mocks him, happy to be preserved for Guillaume.

Renier.^{1*}

A magic stone is used.

Thomas, Tristan^{2*}

A cushion under the man's head causes him to sleep.

Chrétien de Troyes, Cligés.^{3*}

A drink is used. (See text).

Valentin und Namelos.^{4*}

The sign of the cross preserves a couple from temptation, and a 'serpentelin' or 'anulet' serves the same purpose.

Florence de Rome.^{5*}

Florence keeps her virginity by means of a miraculous stone given to her by a bishop. Miles calls it enchantment and becomes violent, Florence tells him that it is the will of God. This throws an interesting light on the cause of the phenomenon, which may be either magical or religious.

1* Etudes sur la geste Rainouart, J. Runeberg, Helsingfors 1905, p. 72: "Le pauvre Renier est forcé de regarder faire son ennemi (Salabrun), qui tente en vain, par tous les moyens, de 'faire son bon' avec Ydoine; heureusement, celle-ci est munie d'une pierre magique qui la garantit de semblables attentats."

2* Le roman de Tristan par Thomas, ed. J. Bédier, Paris 1902-05, SATF, p. 340.

3* Cligés, ed. A. Micha, CFMA, Paris 1957, lines 3156-3174.

4* Valentin und Namelos, ed. W. Seelmann, Norden und Leipzig 1884, p. 49.

5* Florence de Rome, ed. A. Wallensköld, Paris 1907, lines 4078-4091, p. 168.

Marie de France, Guigemar.^{1*}

A knot in the shirt of the man and a girdle with buckle and clasp worn by the lady, keep the lovers from all others.

Dolopathos.^{2*}

Immediate sleep is induced by a cushion under the man's head as Thomas' Tristan, and in Merlin: "Viviane aimait Merlin, tout en ne voulant lui sacrifier sa virginité. Pour accorder ce double sentiment, elle avoit fait un charme sur l'oreiller où Merlin posait sa tête, et ce charme lui représentait en songe les plaisirs qu'il croyait devoir à la tendresse de son amie." ^{3*}

One of the earliest and best known examples is found in Chrétien de Troyes' Cligés.^{4*} Fenice is in love with another than her future husband. Her nurse Thessala, expert in magic, prepares a brew which the lover Cligés gives to the husband Alis during his wedding meal. The effect is to preserve the chastity of Fenice, whilst Alis has only the illusion of having possessed her. The nurse's description of the wedding night, which is to be unconsummated, is as follows (l. 3156-3172):

1* Les Lais de Marie de France, ed. J. Rychener, Paris 1966, p. 5-32, lines 557-575.

2* Li romans de Dolopathos, ed. C. Brunet and A. de Montaiglon, Paris 1856, pages 246-47.

3* Merlin, P. Paris Les Romans de la Table Ronde, I. Paris, 1868, p. 334.

4* Ed. A. Micha, CFMA, Paris 1957.

G. Paris in Journal des Savants, Paris, 1902, p. 446, notes that Chrétien de Troyes took the motif from Les Enfances Guillaume: "...le mari, comme Alis, ignore la fraude dont il est victime et croit réellement posséder la femme dont il ne jouit qu'en songe." However this is unlikely as Tiebaut is quite aware of the situation. The drink is thought to be an imitation of the love drink in Tristan.

- 3156 Lors li dit sa mestre et otroie
 Que tant fera conjuremanz
 Et poisons, et anchantemanz
 Que jà de cest empereur
- 3160 Mar avra garde ne peor
 Et si girront ansamble andui,
 Mes ja tant n'iert ansamble o lui
 Qu'ausi ne puisse estre a setr
- 3164 Con s'antre aus deus avoit un mur;
 Mes seul itant ne li enuit
 Qu'il a en dormant son deduit,
 Car quant il dormira formant
- 3168 De li avra joie a talant,
 Et cuidera tot antresait
 Que an veillant sa joie en ait,
 Et ja rien n'en tenra a songe
- 3172 A losange ne a mançonge.
 Ensi toz jorz de lui sera:
 An dormant joer cuidera.

The unconsummated wedding night in Theséus de Cologne.

(Lines 3120 onwards).

Drumas, the magician from Toledo, pities the distraught Flore who contemplates suicide when about to be forced into marrying the Saracen emperor Abillant. He advises her to go through with the wedding ceremony and promises his help (lines 3140-3144a):

3140 "Quant ce vendra annuit d'encoste vous seray.

Le riche empereur tel vous atourneray

3142 Par force de parolles qu'a Tholette apprins ay l*

De quoy ly empereur si endormir feray

Que de vous cuidera avoir trestout son glay.

3144a Mais y ne vous touchera, croyez le par ma foy."

This magic charm consists of hypnotism which will put the would-be husband into a deep sleep. Drumas, although genuinely moved to pity, intends to enjoy Flore himself (lines 3156-60). The wedding night is described in lines 3166-3173:

3170 Drumas estoit delez qui la belle apaisa.

Quant Drumas vit le roy qui illec se coucha

D'ung enchant qu'i luy fist tellement l'atourna

3173 Que si fort s'endormit, la nuit ne s'esveilla.

In Cligés the husband is described as experiencing love; in Theséus de Cologne Drumas informs Flore that Abillant will imagine it, but he is only described as being asleep.

Abillant is not one of the important characters in the story. There is no sympathy for the Saracen tyrant; the poet tells more of Flore's feelings - her mad distraction before, and revulsion afterwards (lines 3188-89):

Elle voit l'empereur qui dormi et ronfla

Volentiers l'occistist la royne droit la.

The author uses a common theme, but makes it characteristically his own. He possibly knew Cligés, but none of the other examples of the theme agree with his closely.

l* l.3142 L. Par la force d'un charme.

A royal child exposed and adopted.

(Summary L. f.43a-44b, P. f.8a-9b, Laisses 85-88)

Flore's child by Theseus is believed to be the Saracen emperor Abillant's son, a supposition which gives her some protection in Saracen Constantinople, but not enough, for the ambitious Griffon, Abillant's brother, decides to rid himself of his supposed nephew who stands in his way to the throne.

The theme is repeated with variations in the later episode of the exposed royal triplets

This is coupled with the theme of the usurping uncle or other ambitious villain, which is popular in fairy tales and romances. The child is exposed, sold or persecuted because he interferes with the villain's ambition.^{1*}

- 1* Margaret Schlauch lists several examples: in Chaucer's Constance and Accused Queens, p.117:
Esmoreit, a Flemish play (early 15th century), Hulthem Ms. of the Bibliothèque Royale, Brussels, printed in French translation, Messenger des Sciences et des Arts de la Belgique, Ghent, 1835, 6-40.
Theseus de Cologne.
Historia Meriadoci (ed. James D. Bruce, Hesperia, Ergänzungsreihe 2 Heft, 1913.)
Seghelijn van Jerusalem, ed. Verdam, Leiden 1878.
Guillaume de Palerne, ed H. Michelant, SATF, Paris 1876.
Doon de Maience, ed. M.A. Pey, Paris 1859.
Jourdains de Blaivies, ed. K. Hoffmann, Erlangen, 1882.
Aiol, ed. J. Normand and G. Renaud, Paris 1877, SATF.
Baudoin de Sebourg [Bocca] ed. Valenciennes 1841.
Herzog Herpin, ed. In Karl Simrock's series Die deutschen Volksbücher XI, 408ff. Based on Lion de Bourges, B.N. Fonds Fr. 22,555, folios 144b ff.
Floriant et Florete, ed. F. Michel, Edinburgh 1873
Malegijs, a Dutch folkbook (see M. Schlauch p.91)
Boeve de Hampton ed. Stimmung, Halle 1899.
Sir Generides, ed. A. Wright, London 1878. Early English Text Society Original series 55, 70.

The four squires who have been commanded to kill the infant cannot do so, as they are moved by humanity and fear at the sight of the child's birthmark in the form of a cross

They substitute an animal's heart for that of the child. This theme comes from fairy-tale tradition where the would-be murderer demands proof of the execution of his will and the servants deceive him in this way.

A passing Saracen knight, Gadifer d'Acon, pities the child, adopts it, and motivated by ambition, intends to marry the supposed heir to the throne to his own daughter Osanne.

The foster-father, Gadifer d'Acon, adopts Gadifer from mixed motives, first humanity, and secondly ambition for his daughter - an extension of paternal love. This ambition has disastrous consequences, for Osanne's sufferings are partly caused by her enemy Clodas' use of snobbery; and Gadifer d'Acon's deceit is not forgotten by Gadifer, as can be seen in the credulous husband's reply to Clodas' accusation (lines 11985-11986h).

The aristocratic foster-father is shown to be a good character, for he helps Gadifer regain the throne, but not as perfect as the idealised charcoalburner.

The birthmark of the cross is a useful literary device for identifying exposed infants in later years, especially as in the case of Gadifer, when they have Saracen foster-parents.^{1*}

1* In Florent et Octavien, dated by R. Bossuat as 'pas antérieur à la bataille de Poitiers' Othon, the son of Florent and Marsebille is separated from his parents and brought up by the emir of Palerne as a Saracen. In Charles le Chauve, (according to Bossuat, inspired by Florent et Octavien) dated between 1356 and 1374, Dagobert, the son of Dieudonné and Supplante, is brought up in the Saracen faith by Balan.

The cross was believed to be a sign of royal or noble birth, and possibly Christian descent, and replaces the magical attributes of royal foundings in fairy-tales and romances (for example the golden chain of the swan children in Le Chevalier au Cygne).

Note A. Dickson in Valentine and Orson, New York, 1929, p. 48-9, gives a collection of examples:

Arthur of Little Britain [E. V. Utterson ;] London 1814, Ch. 14.
Bovo d'Antona, P. Rajna, Bologna 1872, 2047.

Bueve I - III A. Stimmung Der festländische B. de Hantone, Fassung I - III, Dresden 1911-20, Gesellschaft für romanische Literatur, I, 7081, 7096, 7117, 7509.

Bueve II, 1309, 5597,

Bueve III, 1250.

Charles le Chauve Histoire littéraire de la France XXVI (1873), p. 101.

Crescentia. F. H. von der Hagen, Gesamtabendteuer. 3v. Stuttgart und Tübingen, 1850. 1004 ff. (Kaiserchronik 12770 ff. prose, Div. a),

Emare A. B. Gough, London 1901, p. 502.

Florent et Octavien Histoire littéraire de la France, XXVI (1873), pp. 304, 330, 332.

Havelock. The lay of Havelock the Dane. W. W. Skeat and K. Sisam, Oxford 1915, 604, 1262, 2139.

Brut,^{II} English prose. F. W. D. Brie, The Brut, or the Chronicles of England, London 1906-8. E. E. T. S. 131, 136, 587.

Lion de Bourges, German version by K. Simrock Der weisse Ritter, oder Geschichte vom Herzog Herpin von Bourges und seinem Sohne Löw. Basel n. d. Die deutschen Volksbücher XI (213 ff.) p. 223, 227, 271.

Macaire F. Guessard, Paris 1866. Anciens poètes de ^{la} France, IX, p.120.

Malegijs Verse J. Verdam: "M. - Fragmenten," 1875. Prose
E. T. Kuiper: De schoone Historie van M. Leiden 1903, p²⁹⁹, 303.

Parise la Duchesse, F. Guessard and L. Larchey, Paris 1860,
APF IV, p.25, 36.

I Reali di Francia. Venezia 1821, Bk. 2, ch. 1.

Renier, J. Runeberg, Etudes sur la geste de Rainouart,
Helsingfors 1905, p.64 and p.119.

Richars li Biaus, W. Foerster, Wien 1874, p⁶⁶⁷.

Seghelijn van Jerusalem in M. Schlauch, Chaucer's Constance and
Accused Queens, p.128. Ed. J. Verdam, Leiden 1878.

(H. Schneider, Die Gedichte und die Sage vom Wolfdietrich,
München 1913, p.369.)

Silence, Roman de S. H. Gelzer, Der Silenceroman von Heldris
de Cornualles, ZRP XLVII (1927) 88ff,^{p⁹⁶} Edition by Lewis Thorpe,
in Nottingham Medieval Studies, 1961, 1967.

Tristan de Nanteuil, Histoire Litt. XXVI p.239. New edition by
K.V. Sinclair, Assen, Van Gorcum. 1971.

Wolfdietrich, B.141; Ortneit, und Wolfdietrich, Tübingen, 1906.
Bibliothek des Literarischen Vereins in Stuttgart, 239.

"Some of these references are collected by M. Bloch in Les rois
thaumaturges, Strasbourg 1924 (Publ. de la Fac. des Lettres de
l'Univ. de Strasbourg, fasc. 19) p.246 ff. Bloch finds that
the idea grew up apparently in about the twelfth century."

Gadifer is told that he is a foundling and marries his foster sister.

Summary L. f.123a-125b, P. f.101a-103a, Laisses 359-263.

When a foundling discovers that he is not his foster-parents' real son, his reaction is often that of Gadifer - shock, humiliation, tears, and a determination to do well or die. Gadifer asks for arms to gain wealth to compensate his foster parents for his upbringing.

In fairy-tales the foundling often sets off on a quest to find his real parents. In Thesús de Cologne the meeting with Gadifer's real father is brought about when he fights to regain his heritage.

Gadifer d'Acon takes advantage of Gadifer's gratitude by making him promise to marry his foster -sister. This is a variant of the usual situation in romances where the foundling is in love with his foster-sister.^{1*}

The situation in Charles le Chauve is very similar to that in Thesús de Cologne. A traitor, Butor de Saternie, gives

1* M. Schlauch, op.cit., p.118, lists the following:
Jan uut den Vergier, Sammlung bibliothekwissenschaftlicher Arbeit, Leipzig 1895, VIII, 1-23. A folk book based on a Middle Dutch poem.
Malegijs
Boeve de Hamptone
Guillaume de Palerne
Theseus de Cologne
Renier
Charles le Chauve, and with slight modifications Baudoin de Sebourg
Richars li Biaus
Ogier the Dane,
 In Le Livre de Baudoyne, Comte de Flandres, Brussels 1836,
 Jehan Tristan marries his foster-cousin Helaine.

Dieudonné, the child of Doraine and prince Philippe, to a servant who cannot kill him, but leaves him under a tree instead. A Hungarian knight, Guillaume d'Esturgon, finds him and brings him up. Dieudonné however falls in love with his foster-sister, Supplante,

* (R. Bossuat, in "Charles le Chauve", Lettres Romanes, Tome VII, no. 2, 1953, p.108,) states:-

"... un groupe de poèmes plus ou moins apparentés, qui procédant d'une même inspiration, exploitant souvent les mêmes thèmes, échangeant leurs idées et leurs personnages nous semblent issus du même milieu et répondre à des intentions communes. C'est pour avoir observé ces coïncidences nullement fortuites que les critiques ont rapproché l'une de l'autre les chansons de Charles de Chauve, Florent et Octavien, Florence de Rome, Cipéris de Vigneaux, Théséus de Cologne, dont les héros sont tous, comme on l'a souvent noté, de pseudo-Mérovingiens."

In Baudouin de Sebourg^{1*} Queen Rose sends her two-year-old child Baudouin away to her sister Ida in Boulogne, because her second husband, Gaufróis de Frise, intends to kill him. The messenger with the infant becomes very ill on the way, and before his death in a forest entrusts Baudouin to a passing knight, 'le sire de Sebourg'. Instead of taking him to Boulogne the knight, attracted by the child's beauty and noble origin, takes him home to his wife telling her of his intention

*

1* Chant II, lines 67-214.

to marry him to their own daughter Marie (lines 194-97). She agrees willingly. Although the child was brought up as well as their own, they were to regret it.

The circumstances are reminiscent of the episode in Theséus de Cologne,^{0*}

Baudouin de Sebourg, Chant II lines 192-198

Bauduin emmena, deseure son poulain;
 A se moullir conta tout le fait permerain,
 Cheulx qui sont a l'enfant frere et cousin germain.
 Puis dist: "nourir le vœil, par Dieu souverain,
 Et puis si le donrons no fille Mariain."
 "Je l'otroi," dist la dame, au coraige mundain.

Theséus de Cologne, P. f. 9a, L. f. 44a, Laisse 88, lines 3411-3422:

Or va le chevalier qui fait porter l'enfant^f,
 Par devers le chastel ou il alloit manant,^{1*}
 Et fist tant qu'il y vint et va dedans entrant,
 Par devers sa moullier a fait porter l'enffant (P. f. 9b)
 3415 Et mot a mot luy va tout le fait recordant^{2*}
 L'aventure, et commant l'ala ou bois trouvant.
 Et luy dist doucement: "Allez le bien gardant.
 Filz fut de no seigneur, le fort roy Abillant,^{3*}
 Et se nourrir le puis tant qu'il ait le corps grant^{4*}
 3420 Ma fille luy donray, ainsi le vois penssant."
 Et la dame s'i va bonnement accordant.^{5*}
 Le chevalier donna son propre nom l'enffant.^{6*}

0* However it is extremely difficult to decide which author is indebted to the other, as scholars disagree about the date of Baudouin de Sebourg.

1* 3412 L. Par d. son hostel.

2* 3415 L. l'affaire contant.

3* 3418 L. Filz est de n. s. le bon roy A.

4* 3419 L. soit grant.

5* 3421 L. doucement a.

6* 3422 L. son droit nom a l'enfant.

The hero is attacked by robbers in a wood.

A knight attacked by several robbers is again a frequent episode in mediaeval literature.^{1*}

In Beuve de Hantone,^{2*} the hero is asleep when he is attacked by ten robbers in a wood. They try to steal his horse, but the horse kills one of them. Beuve kills six, three escape. In Lion de Bourges,^{3*} fourteen brigands attack and rob the hero and kill his companion. Lion only just escapes.

In Baudouin de Sebourc, (Chant VIII, lines 13-23), the hero, accompanied by Blanche, is attacked by more than fifteen murderers who rob him of his horse and florins. He chases them in vain (lines 22-23):

A piet keurt apr_és iaus, et l'espee empoigna.

Che ne li valut riens, jammais ne les verra.

In Theséus de Cologne (P. f.41a, L. f.72a, Laisse 142, lines 5411-5424); he is attacked by fifteen, his horse and property are stolen, he kills four but has to fly, and comments on the adventure in a characteristically ironic remark (lines 5421-5424):

Et n'enporta du sien vaillant ung seul bouclier,^{4*}

Sans plus que son habit dont moult lui pot peser.

"Ha Dieu," dist Theséus, "or ay mains a porter!

C'est droit qui n'a que pou, on luy doit tost oster."

1* C. Boje, p.103, lists 24 examples including the following, which involve an attack in a wood and the attempt to ~~take~~ his horse:

Girard de Viane, ed. P. Tarbé, Reims, 1850.

Aiol et Mirabel, ed. W. Foerster, Heilbronn 1876-82.

Auberon, ed. A. Graf, Halle, 1878.

Fergus, Roman von Guillaume le Clerc, Halle 1872. Ed. E. Martin.

2* C. Boje, op.cit.

3* R. Krickmeyer, Weitere Studien zur Chanson de L. de B., Teil I. diss. Greifswald, 1905, p.28, quoted by R. Bossuat in Le Moyen Age, Tome XIV, 1959 p.113.

4* 5421 L. vallissant ung denier.

The husband returns just in time to save his wife and regain his patrimony.^{1*}

This theme is treated twice in Theséus de Cologne:

Once Theséus returns from captivity by Acerés to save Flore from marrying Ludovis (Summary L. f.70a, P. f.38b, Laisse 139 - L. f.85a, P. f.55b, Laisse 171).

The second time Ludovis and his companions return from wars in the orient to save Baudour from being forcibly married by Lambert d'Anjou. (Summary L. f.158b, P. f.142a, Laisse 329 - L. f.160b, P. f.145a, Laisse 334)

In Gui de Nanteuil,^{2*} Aiglentine, Gui's fiancée, is to be forced to marry Hervieu, when Gui arrives with his knights, puts Hervieu to flight and carries off Aiglentine.

In Jehan de Lanson,^{3*} the same thing happens; when the hero's wife is abducted, he kills his rival on the way to church.

In Hugues Capet,^{4*} Hugues is disguised as a hermit and returns to save his wife from marrying the traitor Fedry.

1* C. Boje, p.104, lists examples of returning lovers or husbands:

Aye (38) and (71).

Beuve de Hantone, the hero enquires and she tells him about the magical protection of her chastity.

Raoul de Cambrai (233) as in Beuve.

Karl Meinet, ed. A. Keller, Stuttgart, 1858 (135).

Generydes, ed. A. Wright, London 1878 (134) and (168).

Sir Ysumbras, ed. J. Zupitza and G. Schleich, Berlin 1901, Palaestra XV. (32).

Horn. The hero enquires about her chastity.

Hervis von Metz, ed. E. Stengel, Dresden, 1903 (317)

Sebille Analogue. F. Wolf. (146) The hero enquires.

Editions used by C. Boje are as mentioned previously.

2* Gui de Nanteuil, ed. J.R. McCormack, Genève, Droz, 1970.

3* Jehan de Lanson, ed. J.V. Meyers, University of North Carolina Press, printed in Valencia, 1965.

4* Ed. de la Grange, Paris, 1864.

The bourgeoisie help the rightful lord to regain his former position against a tyrant. (Summary ^{L. f. 72b, p. f. 44b,} Laisse 143 onwards)

Flohart the tyrant.

Flohart left by Esmeré in charge of Cologne is a typical tyrant, hated by the bourgeoisie because of his burdensome taxation^{1*} as well as other unpleasant traits such as his insistence on the right of the first night.

A very similar situation to that in Theséus de Cologne occurs in Baudouin de Sebourg (VIII, 741-852): Garsile, at the traitor Gaufrois' orders, not only exacts extortionate taxes, but demands that hated 'droit du seigneur' for his friends as well as for himself! Alternatively, the bride has to pay half her dowry. The hotel-keeper's wife in Lusarches informs Baudouin of all this, just as Hermant, the hotel-keeper in Liège, informs Theséus. (L. f. 70b, P. f. 39a, Laisse 139).

Theséus returns to Cologne unknown and in poor clothes, and stays at Gautier's inn where he behaves strangely and is told to leave by his host, but the hostess recognises him. Gautier then organises the burghers of Cologne, summoned by the sound of the church bell, to give aid to their legitimate lord. Theséus sends the hostess to find out Flore's attitude to her husband.

1* A. Dickson, p. 175, lists other traitors who impose burdensome taxes: Macaire in Tristan de Nanteuil, see Macaire, ed. F. Guessard, Paris 1866, p. XVIII. Usurpers in Lion de Bourges, translated by K. Simrock, Basel n. d. (p. 377), in Baudouin de Sebourg (VII, 314 ff., and Enfances Garin, (Rudolf p. 64 no. 3)

The rise in importance of the middle class as an aid or ^Ahidrance to the throne is reflected in literature during the fourteenth century, however a similar episode to this occurs already in the early 13th century Chanson de geste Doon de la Roche.^{1*}

Doon and his cousin Jofroi disguised as pilgrims ask for hospitality with the mayor Bernard who mourns his lord's absence. The unknown Doon tests his loyalty by speaking ill of Doon, and behaves atrociously. Bernard loses his temper and turns him out into the cold and rain, but Bernard's wife, full of pity, takes in the supposed pilgrims and then recognises Doon by a birthmark. Bernard and his sons accompany Doon, still disguised, to his home town, where Doon wishes to test his wife's attitude. He speaks unfavourably of himself and is indignantly rebuked by Olive.

The events which follow differ from those in Théséus de Cologne, but contain such elements as:

Doon addresses his subjects from the windows of the castle.

Burghers and loyal barons support their rightful lord.

Burghers ring the church bells joyfully, and events take place in the vicinity of Cologne.

Another example of loyal burghers helping their lord against a usurper is found in Parise la Duchesse,^{2*} where the

1* Ed. P. Meyer and G. Huet, Paris 1921, SATF, lines 3153-3593.

2* Parise la Duchesse, F. Guessard and L. Larchey, Paris 1860, p. 61-62.

burghers of Vauvenisse support their lady against Raymond, and capture the castle tower.

In Hugues Capet,^{1*} seemingly written to please the rising middle class, the hero Hugues, nephew of a rich butcher, and the burghers help to protect Blanche fleur, queen of France, and her daughter Marie, from the traitor Savary who had poisoned the king of France. The burghers, secretly armed, enter the palace, and Hugues marries Marie the heiress of France. He is proclaimed king and claims to owe his crown to election.

In Baudouin de Sebourg too, the bourgeoisie of Flanders supports the rightful heir.^{2*}

The author of Theséus de Cologne probably knew all these works and used the same elements, which are typical of the changing status of the bourgeoisie in the fourteenth century.

1* Hugues Capet, ed. de la Grange, Paris 1864, Vol.VIII, dated 1317-1358. See introduction on pages XXIX-XXXVIII, and R. Bossuat in Dictionnaire des Lettres Françaises, Paris 1964 p.382-3, dates Hugues Capet 1356-58, reflecting the contemporary political crisis; "la victoire du Dauphin, la défaite des bandes anglo-navarraises sont dues à l'initiative des bourgeois parisiens..."

2* S. Duparc in Le Cycle de la Croisade, Paris 1955, p.155-159, demonstrates that B. de S. is based on Hugues Capet and not the opposite.

Disguise as a monk, a pilgrim, or a merchant

This is another commonplace.^{1*}

In Theséus de Cologne the goldsmith is disguised as a pilgrim in order to travel safely from Antioch to Cologne (L. f.94a, P. f.65a, Laisse 192)

Theséus meets a pilgrim who tells him about events^{2*} in Cologne.

Gadifer is disguised as a merchant when travelling to find his mother Flore in Rome. (L. f.134a, P. f.113b, Laisse 278)

Regnenchon is disguised as a pilgrim when he enters Jerusalem and stays with his mother, who is unknown to him, (L. f.200b, P. f.188a, Laisse 427.)

1* Boje p. 70 collected thirty-one examples of disguise as a pilgrim.

2* Boje p.86 lists examples of pilgrims whom the hero meets on his journey sitting and eating when he receives news. In other stories the pilgrim is a person in disguise searching for the hero, as Calidas who looks for Theséus. Li Chevaliers as deus espees, ed. W. Foerster, Halle, 1877, p.112.

Cartage, Anseis v. Karthago, Tüb. 1892, p.327.

Valentin und Namelos, ed. W. Seelmann, Lpz. 1884 p.(14)

Aiol et Mirabel, ed. W. Foerster. p.(45),(162)

Guy of Warwick, ed. J. Zupitza, London 1883, etc. (French version in Naumann's Serapeum, 1842, p.372) (417) (503)

French edition by A. Ewert, Gui de Warewic, Paris, 1932-33.

The interrupted feast

This theme is used twice in Théséus de Cologne.

Théséus interrupts Flohart's feast (Summary ^{f. 53b} L. f. 8^a, Laisse 165),
 Ludovis and friends interrupt Lambert's feast (Summary L. f. 159b-
 160b, ^{f. 144a - 145a,} Laisses 331-333)

The episode resembles a similar one in Baudouin de Sebourg.^{1*} Baudouin enters the castle of Luzarches by a stratagem, kills the porter and comes into the hall where Garsile, the traitor and Gaufrois' aid, is ⁱⁿ dining with his companions. Baudouin eventually kills them all. (The description is full of rough humour when he finds Garsile hiding in a bear's skin.) The burghers of Luzarches are assembled outside the castle. From a window above, Baudouin tells them of the traitor's misdeeds and what he has done, and announces that he will compensate them for all they have suffered at their hands. He repays the burghers what had been taken from them, and distributes the wealth which had been so unjustly exacted to the poor, and becomes ruler of Luzarches.^{2*}

Hugues Capet^{3*} contains an episode in which the traitor Fedry (Savary's brother), and several barons, jealous of the successful bourgeoisie, besiege Hugues Capet's wife in her

1* Ed. Bocca, 1841, Chant VIII, lines 853-1162.

2* E. R. Labande, Etude sur Baudouin de Sebourg, Paris 1940, p. 32

3* p. 233-235.

castle during the husband's absence. They force her to marry Fedry as Hugues is believed dead. The altar is prepared, but Hugues returns in time, enters the church with his loyal followers, nobles and bourgeois, massacres many, takes Fedry prisoner and sits down to the wedding feast prepared by the traitors, who then have to watch and be mocked until after the banquet is over. Later, on the council's advice, the traitors are beheaded.

The author of Theséus de Cologne seems to have known Hugues Capet, but the interrupted wedding feast associated with the harangue to burghers of the town below the castle window is found both in Theséus de Cologne and Baudouin de Sebourc,^{1*} and we would probably be right in assuming a relationship between these works.

^{1*} Line 1093 onwards.

The theme of a father fighting his son, or of members of the same family fighting each other in ignorance of their identity.

This theme is extremely frequent in fiction.^{1*} In Theséus de Cologne it occurs several times, in each case following a similar pattern. Chance causes members of the family to be on opposite sides, Each finds his opponent extraordinary, they curse each other, one is taken captive, and his identity is discovered.

The first incident (see summary L. f.129-131, P. f.108-109, Laisses 270-272) occurs when Gadifer fights his father Theséus (lines 9523-26):

Quant Gadifer le voit, en lui n'ot qu'aïrer.

"Mahon," dist Gadiffer, "que cil fait a doubter.

9525 Se ne fut pour 'Romme' que j'ay oy nommer

Je lui fesisse ja tous les membres copper.

The tragic outcome is thus avoided, and Theséus is taken prisoner by his son.^{2*}

- 1* R. Bossuat p.120 notes in Baudouin de Sebours XXV, lines 759 onwards, the duel between Baudouin and the bastard of Sebours, and in Florent et Octavien between Florent and his son Othon. K. Warnke lists numerous examples (including Parise!)
 1. Die Lais der Marie de France, Halle 1925, pp. CLX ff., with the 'Sohrab and Rustem' theme.
 To these can be added Doon de la Roche, ed. Paul Meyer and G. Huet, Paris 1921, lines 2527-2550, in which Doon fights against his son Landr[?] in Constantinople.
- 2* A. Dickson notes on p.250 that fathers are killed by sons in Le Roman de Thèbes, ed. L. Constans, Paris 1890, and in various imitations of the Oedipus story, in Tristan de Nanteuil (Analysis P. Meyer, Jahrbuch für romanische u. Englische Literatur IX, 1868, p.130) and in Segheliijn van Jerusalem (Analysis in M. Schlauch, Chaucer's Constance and Accused Queens, N.Y. 1927, p.130.)

In the second part of Theséus de Cologne the charcoal-burner fights his foster-son Renechon and captures him (See summary P. f.214 and f.218, Laisses 474, 479-480). The author regrets the incident (lines 16251-252):

 Melas! il ne congnoist Renechon le guerrier!
 Se bien il le congnut, il le alast aidier.

Later the family finds itself fighting on opposite sides (See summary P. f.384-388, Laisses 754-760).

Gadifer, Regnault and Renier fight against the charcoalburner, Theséus and Renechon together with Ludovis, Assaillant and Gerart. The author of the edition comments (Bk. II, ^{f. CXXII} col. 2):

 Or y avra maintenant une povre bataille, car le pere se
 combatra contre le filz, le frere contre le frere, parens
 contre parens dont ce fut grant pitié qu'ilz ne congnoyssoient
 l'ung l'autre.

There is no psychological overtone in any of the episodes. The family are most affectionate towards each other, and are divided by pure chance.

The theme of the man believed dead.

Communications were bad, and death in the wars extremely likely. Often survivors were prisoners and could not inform their family. There are several instances of this in the poem. Twice the last rites are paid:

Dagobert celebrates Ludovis' funeral (L. f.63b, P. f.29b, Laisse 125). The young man was too ashamed at losing his first battle to inform his father.

Floridas and Alidone celebrate Theséus funeral, believing him dead. It is their grandson Gadifer who brings the news of his survival. (P. f.122b, L. f.141a and b, Laisse 292).

Natural sympathy between unknown members of the family.^{1*}

This is a commonly accepted phenomenon in tales of separated families. The author of Theséus de Cologne refers to it several times, in fact whenever members of the family meet, ignorant of each other's identity.^{2*}

Gadifer and Theséus (L. f.132a, P. f.111a, Laisse 274) when the father is his son's prisoner of war (line 9623):

P. Nature luy semont qui poy s'en assoupli.

Gadifer and his sons (lines 12960-965)^{3*} when they are brought to the palace after their exploits.

- 1* A. Dickson in Valentine and Orson, N.Y. 1929, p.69, notes the following examples of this theme:
Eustachius-Placidus legend, Acta Sanctorum, Sept., VI, 132.
Pseudo-Clementine Recognitions, VIII, 2 (ed. P. Lagarde, Leipzig, 1865.
Guillaume d'Angleterre, ed. W. Foerster, Christian von Troyes. Karrenritter und Wilhelmsleben, Halle, 1899, p.1481.
Huth Merlin, G. Paris and J. Ulrich, Paris 1886, SATF, II, 48.
Tristan, J. Bédier, Paris 1908-05, SATF, p.10.
Dolopathos, -Latin, A. Hilka, Heidelberg, 1913, p.85
Dolopathos, French, C. Brunet and A. de Montaiglon, Paris 1856, p.338.
Beatrice, La chanson du Chevalier au Cygne de Godefroid de Buillon, C. Hippeau, Paris, 1874-77, p.21,22.
Octavian, 2996, 3155.
Florent et Octavien, Anal. HLF XXVI, 1873, p.304.
Geschichte von der geduldigen Helena, O. L. B. Wolff, Leipzig, n.d. Volksbücher, 37.
Tristan de Nanteuil, P. Meyer, Jahrbuch für romanische und Englische Literatur, IX (1868) p.363.
Berte, Li romans de Berte aus grans pies. A. Scheler, Bruxelles 1874, 1930.
Guy of Warwick, MS. Auch. st. 114, MS. Camb., 11803.
Guillaume de Palerne, H. Michelant. Paris, 1876, SATF, 6367.
 (William of Palerne, W.W. Skeat, London 1867, 3079)
Mabinogion, tr. J. Loth, Paris 1889, I, 201. ---
Arnold, Sohrab and Rustum (Poems, Everyman, p.142, 155, 158, 161).

2* Except for Flore, who believing her son dead, admires the unknown Gadifer without feeling any family ties (L. f.136a-139a, P. f.115a-119b, Laises 281-287).

3* See text.

Osanne and Regnesson (L. f. 201b, P. f. 188b, Laises 428-430)
 when Regnesson calls on his mother in the pilgrims' hotel
 (lines 14389-391):

Quant la dame le voit le sang lui est fremis,
 Au regarder cuida que ce fust sez maris,
 Car bien le ressembloit et de bouche et de vis.

(lines 14453-456):

De vray ceur et de fin va son filz regardant:
 Nature lui apprend qu'elle aime son enfant,
 Et amour luy alloit son ceur sy destraingnant
 Si qu'elle est en tel point que mot ne va sonnans.

(Also P. f. 220a, Laisse 483, line 16335⁻⁶.)

Osanne, Regnier and Regnault (L. f. 210a, Laisse 438F, line 197).
 at the final reunion.

Religion.

Theséus de Cologne was contemporary with the second cycle of the crusading epics, and contains typical episodes of battles of Christians against Saracens. The heroes intend to reconquer the Holy Land from the infidel, and the capture of Jerusalem is one of the later centres of interest.

Real discussion of religion appears in the clash between Christians and Saracens on certain specific occasions, that is to say Christianity is explained to those about to be converted: Gadifer (L. f.139b, P. f.120b), Acerés (.f f.269, f 270) and the people of Antioch and Rohais (P. f.290-291b). As Gadifer^{1*} discovers his Christian origins he is ready to accept conversion (P. f.120b, L. f.140a, Laisse 290, lines 10211-219):

L'apostole y vint qui sceut la verité.
 Quant Gadifer le vit, assés l'a regardé
 Et oït que chascun l'a par nom pere appellé.
 Donc a roy Gadiffer vistement demandé
 10215 Que ce signifioit, et on lui a compté.
 Donc vint li apostole qu'a le ber appellé
 Et tant a Gadiffer de no loy doctriné
 Que le baptesme prist de bonne volonté.
 Gadiffer Theséus l'ont par nom appellé.

He consequently marries Osanne a second time according to Christian rites.

^{1*} Other adopted children brought up by Saracens are to be found in Esmereit, Tristan de Nanteuil and Florent et Octavien.

Acerés defends Mohamedanism because Lambert the traitor is a bad example of a Christian (L. f.119^b, P. f.97a, Laisse 250, lines 8781-83):

...Et puis que Crestiens trahissent si leur gent,

Donc n'a il point de foy en eulx certainement.

Un payen nel feroit pour or ne pour argent.

Griffon holds a poor opinion of Christianity for the same reason (L. f.120^b, P. f.98a, Laisse 252).

Florinde's lady-in-waiting defends her former religion (P. f.219b) whereas Florinde clings to Christianity for love of her husband.

The author held the misconception of his contemporaries that the monotheistic Mohammedans believed in Mahom, Tervagant, Jupin, Apollin and Baraton to whom frequent reference is made. However he does not mention their supposed drunkenness or polygamy.

In the story the Mohammedan characters are mostly inferior to the Christians (except for the villains Fernagus, Melsior and Lambert). Clodas was originally Mohammedan and converted for political convenience. Gadifer d'Acon and his Wife were humane but were not above using deception for the advancement of their social and political ambitions through their daughter's marriage.

The author shows a general ignorance of Mohammedan customs, but vaguely describes a Saracen wedding when Flore is forced to marry Abillant (lines 3163-65). The inviolable oath of striking thumb on tooth appears several times (See summary L. f.200a, P. f.187b, ^{L f 209a-b, p. 144a, and} P. f.391b). Yet it is broken

by Nivellon (P. f. 211a, Laisse 470) and Buciffault (Laisse 504, 505). In the earlier part of Theséus the author seems to allow some better qualities to Saracens than appear in the second part. For example the Saracen messenger who comes to Emeré utters the following prayer^{1*} (lines 4613-4616):

Cil Mahon qui nous va gouvernant
 Garde le roy Griffon qui nous va gouvernant;
 Et cil dieu qui Juifz allerent travaillant
 Vous garde, treschier Sire, s'il a de pouvoir tant.

Saracen dress is rarely mentioned but we have a reference to the turban (P. f. 202b, l. 15253) when Acerés is described:

A loy de sarrasin la teste enveloppee.

The Christian religion is constantly present in the frequent references to God, Jesus, the Virgin and numerous saints, the latter often chosen for the sake of the rhyme. The author also shows some anticlericalism, yet Boniface appears as a saintly pope ready to suffer martyrdom for his companions.

The most truly Christian persons in the story are Osanne and the charcoalburner. Osanne accepts suffering with humility and serves pilgrims so well that she is admired by Saracens and Christians alike, and is even thought worthy to be a saint.

The charcoalburner adopts three founlings for the love

1* Arthur Dickson, p. 177, mentions a similar prayer in Valentin et Orson and parallels in Maugis d'Aigremont, ed. F. Castets, Montpellier 1893,^{7524 ff.} and Le Roman d'Aquin, ed. F. Jotou des Longrais, Nantes 1880, 280 ff.

of Jesus to whom he feels personally responsible. When he speaks of Jesus saving him, it rings true. The triplets are brought up in the same spirit. Regnault expresses Christian sentiments to his brother on several occasions.

Two miracles take place before the reader's eyes: the transformation of Theséus and the appearance of St. Denis. There are also the minor miracles of traitors struck temporarily blind when foresworn.

The blessing of arms by the Breton before Melsior's duel verges on magic, (Omitted in P., L. f.102a, Laisse 208).

The devil is invoked by Lambert, and there are instances of superstition when Flore thinks Hermant's wife a sorceress (P. f.48b, L. f.77b, Laisse 155) and in Theséus' prophetic dreams during the wedding night (lines 2670-2681), and after his seven years' imprisonment in Antioch, when he fears for Flore (P. f.38a, L. f.69b, Laisses 137, 138).

Religion was an integral part of the life of the epoch, and appears constantly in the work, yet the spirit of Theséus de Cologne is more that of a secular adventure romance than of a religious epic.

Prisons.

Theséus de Cologne abounds in episodes of imprisonment; most of the main characters, good and bad, are in prison or a prisoner of war at some time during the romance.

(L. f.64-68, P. f.32-36)

Esmeré and Ludovis are taken prisoner in battle amongst Christians, and are eventually exchanged through Assailant's diplomacy. This leads to further complications of the story.

(L. f.60, P. f.27)

The royal family of Cologne, Floridas, Alyd_one and Baudour, are taken prisoner when Esmeré conquers the city. Their release is one of the most memorable adventures in the romance.

The delivery of prisoners

(Summary: L. f.103-105, P. f. 74-76)

Theséus and Ludovis rescue Florent, Alyd_one and Baudour from Esmeré's prison in Rome. Ludovis uses his position as Esmeré's ally, and Theséus is disguised as a monk. The strategy is based on deception backed up by threats of force when the governor is suspicious.

The theme of delivering prisoners is frequent in mediaeval tales. Orson is delivered by his son Milon in Orson de Beauvais.^{1*} In the fourteenth century Florent et Octavien^{2*} Octavien the son delivers his father the emperor Octavien.

1* Ed. G. Paris, Paris 1899, line 1818. Noted by R. Bossuat p.116.

2* B.N. Ms. Fr.1452, fol.142, noted by R. Bossuat p.116.

The author of Theséus de Cologne probably knew this poem (which includes episodes of foster-father and a royal foundling). However the circumstances in Thes'us de Cologne are different.^{1*} The supposed monk weeps, deeply affected at seeing his family in prison because of his love-affair more than seven years earlier. The governor and his household are locked in the dungeon while the rescuers escape with the royal prisoners.

Conditions in prison vary. Floridas, Alido ne and Baudour are kept in comparative comfort. Esmeré makes the following arrangements (L. f.60, P. f.27, lines 4558-4564):

Et quant il fut a Rome, tantost commandé a
 Que le roy Floridas et ceulx qu'il emmens
 Fussent en ung chastel ou on les enserra.
 Moult bien les fist servir, assés on leur donna.
 Bien dist ly empereur e assés en jura
 Qu'ilz seront au chastel tant comme il vivra,
 Et que tout son vivant en prison les tenra.

Ludovis locks the chatelain and his retinue in a dungeon (L. f.105a, P. f.76b, lines 7539-41):

A une fosse vint si les y a boutés,
 Meschines et varlez, estranges e privés,
 Et puis ferma les huis tresbien les a serrés.

Consequently they cannot interfere with the escape of the royal prisoners; however they are freed at dawn.

1* R. Bossuat, p.116: "Les péripéties qu'il" (le poète)
 "imagine... peuvent être, jusqu'à preuve du contraire,
 laissées à son actif."

(L. f. 97, P. f. 68, L. f. 101, P. f. 72):

A minor character, the boy carrying Flohart's forged letter accusing Flore of treason, is imprisoned until he is called to bring false evidence against her. His conditions in prison show a grim aspect of contemporary life. ^{L f 97a, P f 68b (L. f. 101)} (lines 7067-73)

Et les sergens l'ont pris quant oïrent les raisons.

Garde ne se donna le varlet dont parlons,

Quant dedens une fosse se trouva ens ou fons

Ou il avoit assés vermine e limeçons

Lezardes et coulevres, poingnons, escorpions.

"Helas," dist le varlet, "esse cy ma maisons?

Melsior m'a donné a ce matin [mau dons]."

Even Flore has to wait in prison at Theséus' command until she is proved innocent by Calidas (L. f. 108, P. f. 80). Alidoune objects in vain (lines 7817-7821):

"Beaux filz, c'est ta moullier qui moult chier te cousta

Quant fus en l'aigle d'or de quoy elle t'ama.

C'est la plus belle nee c'onques Dieu estora.

A nostre bien venue ja prison ne tenra."

"Dame," dist Theséus, "Par ma foy, si fera,

De cy jusques a tant que le champ fait sera." 1*

L 7071 L Coulevres et des e.

† 7073 des jons L. mau dons. Ph mal don

1* When a criminal is accused he or she has to wait in prison till the day of combat. (This survives naturally in the practice of remand in custody). Lambert before Gadifer proves him a traitor, the four brothers of Clodas before the charcoalburner fights them, and Clodas herself are treated in this way.

Flore receives Alidaine and Baudour as visitors in prison
(lines 7828-31):

Et la gentilz roïne qui son filz ot moult chier,
En alla doucement conforter la moullier
7830 De son filz Theséus qu'elle ama et tint chier,
Et aussi fit Baudour, ou il n'ot qu'enseignier.

(L. f.127, P. f.106)

Clodas, Griffon's widow is imprisoned when Gadifer takes Constantinople. She is released (L. f.153, P. f.136) and brought to court with disastrous consequences. She is also imprisoned before the charcoalburner's single combat (l.13616).

(L. f.164^b, P. f.150[~])

Osanne suffers in a filthy prison for four years until Gadifer releases her (lines 11982-4):

On la mecte en prison outrageuse et umbrage,
Et si n'ait a mengier fors que pain et potage;
La endroit vivera si con beste sauvaige.

(lines 12008-10):

En une fosse estoit ou li escorpion
Faisoient la roïne de la peine foison
12009a Et toute l'ordure couloit sur sa façon.
Onques dame ne fut en si orde prison.

(L. f.171, P. f.158)

Theséus, Ludovis and Assailant are prisoners of war on the battlefield until rescued by the triplets (L. f.176, P. f.163).

(L. f.184, L. f.189, P. f.171, P. f.176)

The triplets are kept in prison accused of poisoning Gadifer until released because the charcoalburner proves them innocent (lines 13286-8):

Lors furent pris tous trois de la sergenterie
Et mis en une tour de vielle anchiserie
Et furent enfermés toute nuit a nuitte.

(line 13445)

Ainsi comme murdrux les mains on leur lia.

(P. f.199)

Acerés is taken prisoner by Gadifer coming to rescue Regnenchon.

The theme of the Christian prisoner serving under a Saracen king in wars against Saracen enemies is well-known.^{1*}

The situation is used repeatedly in Theséus de Cologne.

(L. f.40, P. f.6):

Theséus is captured by Acerés during the sea-battle, and remains his prisoner for seven years, fighting battles for him, and is finally only released on parole,^{2*} (L. f.69, P.f.37).

1* A. Dickson, p.229, lists the general parallels:

Mainet

Huon de Bordeaux

Aye d'Avignon

Spagna when discussing Valentine and Orson.

2* R. Bossuat p.117. Theseus r turns, keeping his word, just as Baudouin de Sebourg returned to Jerusalem when he had defeated Gaufray. (XXIV, lines 1129-1152).

He gains his freedom when his son Gadifer recognises him, (L f 129-132, P. f 107-111).

(L. f.198, P. f.185, L. f.200, P. f.187)

Regnechon, prisoner of Acerés, is chosen as champion to fight in single combat against the emir for the kingship of Jerusalem, by which means he may win his freedom, (L. f 208-9, P f 20

(P. f.218)

Regnechon is again captured in battle, this time by his foster-father in error. He is kept prisoner by Bandelus the sultan of Damascus, first in the camp, then in the city of Damascus. Renechon's prison is made more comfortable by the friendly treatment of the Sultan's wife Ydierne^{1*} who is secretly a Christian (lines 21043-44)

Par sa priere fist l'enffant avoir garant

Et lui alloit souvent sa viande envoiant.

The Sultan becomes jealous of the wrong man, Cormorant, a convert, stabs him and throws Ydierne into prison to await death by burning together with Renechon and the Christian prisoners. ^{FX}The charcoalburner rescues them all from the stake. Renechon is unrecognisable even by his own foster-father, from the privations he has suffered (lines 21413-14):

Foibles fut Renechon pour ce qu'il demoura

Longaement en prison ou peu but et menga.

* With grim humour Bandelus commands (P.f.295b, lines 21159-60):

Mectés trestout a fin et execucion,

Car je veill emploier mon feu et mon charbon.

1* See chapter on Saracen Ladies, p. 462.

Rescue from the stake.

Rescue from the stake at the last minute is one of the commonest of commonplaces in mediaeval literature. Most usually a lady in distress is saved by the hero, sometimes by her son.

In Theséus de Cologne Ydierne is only one of the victims, Regnenchon and all his Christian companions are to be burnt. The rescue motif is combined with the stratagem of the fifty men disguised as merchants. As the event takes place in the Saracen city of Damascus, there is the usual forcible conversion typical of crusading literature. The mingling of all these well-worn themes is typical of late mediaeval romance.

(P. f. 354-59)

Regnenchon is captured in battle for a third time, by Acerés and the sultan of Damascus. He is exchanged for Ydierne who is returned to her jealous husband.

(P. f. 366-72, f. 384-87)

Gadifer, Regnier and Regnault, prisoners of Bandelus, the sultan of Damascus, are given the opportunity of fighting for their freedom by serving in his wars. This leads to their being involed in battle against members of their own family.

(P. f. 238)

Florinde and the charcoalburner are imprisoned because of Buciffault's false accusation of treason.^{1*} The charcoal-

^{1*} R. Bossuat, p. 296, notes that a similar false accusation is made by the Greek Labigant who loves Florie, Godefroy's widow. Cf. S. Duparc-Quoic p. 105-106.

burner frees them both by proving Buciffault's treason (P.f.280).

Osanne persuades the lords of Jerusalem to preserve the charcoalburner's life and visits Florinde (lines 17499-17502):
P f 239a Laisse 517

Tant fist qu'elle parla a la dame loee

17500 Par dedens une tour ou elle fut muree,

Mais par une fenestre qui estoit a l'entree

Ala parler a lui Osane la senee.

Osanne, having suffered imprisonment herself, knows well what it can be like, and warmly expresses her relief when the charcoalburner is free, while Florinde remains in prison as a surety for him before his combat with Buciffault (P.f.277b).

(P. f.271, f.289)

The Pope and the cardinals suffer prison and torture in Antioch, betrayed by Acerés' feigned conversion. The charcoalburner rescues them by the stratagem of a forged letter supported by threats and his axe. The pope was imprisoned by Acerés, who takes vengeance for his forced baptism (lines 19620-22):
P f 271a Laisse 575

Or sçaray je comment vo Dieu vous aidera!

Guidiez pour un peu d'eaue ou mon corps se lava

Que je croie Cellui qui la mort endura?

The Christians are condemned to forced labour on the land (see Summary, P. f.272a, Laisse 577)

Imprisonment or capture of the Pope by Saracens and subsequent rescue occurs in other chansons de geste.^{1*}

^{1*} Listed by A. Dickson, p.177.

(P. f. 306-7)

Gadifer and his two sons Regnier and Regnault are captured by Acerés and Sultan Bandelus during a night attack and kept in the prison in which Regnenchon had been held (P. f. 307a lines 21846-8)

(P. f. 365-70)

Gadifer d'Acon is thrown into the pit 'en la chartre pourrie' (line 25624) where his adopted son Gadifer and his sons are starving. He dies of joy and sorrow. Gadifer and the two sons are released on parole to fight for the Sultan.

Parallels of prisoners already in prison when they are joined by others are to be found in Gaufrey^{1*} and in Fierabras.^{2*}

(P. f. 328)

A minor character, Othon, Duke of Orleans, is captured by the charcoalburner and kept a prisoner of war in the camp of Nabugor de Hautefeuille. He is released on pretending to hand over Orleans to the traitor Nabugor.

(P. f. 379)

Acerés is again captured, this time by the charcoalburner. He hopes to gain his freedom by betraying Jerusalem to the Christians.

^{p 236 and}
 1* A. Dickson p. 241 notes Gaufrey, ed. F. Guessard and P. Chabaille Paris, 1859, APF, and
 2* Fierabras, ed. A. Krüger and G. Servois, Paris 1860, APF IV.

(P. f. 387)

Gadifer, Renier and Regnault, while trying to gain their freedom by fighting for the sultan of Damascus, are taken prisoner by the charcoalburner and stolen away by four Roman knights. They are freed when recognised.

Rescue of Christian prisoners from the Saracens by other Christians is another commonplace necessary in crusading romances. (L. f. 153-155, P. f. 136-8). The incident of the scaling of the tower of Antioch during the night by Theséus and Gadifer to rescue Ludovis, Calidas and the faithful squires (who had endured imprisonment since Theséus' capture by Acerés during the sea journey with Flore) is probably not a reminiscence of ^{the} Chanson d'Antioche.^{1*}

C. Boje^{2*} discusses analogues of prisons in twenty mediaeval works and notes that usually a Saracen king is responsible for the worst prison conditions. In Theséus de Cologne Christian prisons are as uncomfortable as pagan prisons.

Vermin inhabit the dungeon in the Old French Beuve de Hamtone.^{3*} ~~The prisoner~~ ^{The prisoner suffers from famine} becomes thin and weak in Beuve de Hamtone, Orson de Beauvais, Le Moniage Guillaume and La belle Helaine. Often there is water at the bottom of the dungeon

1* Ed. P. Paris, Paris 1848, Chant VI. Here too the Christians scale the walls of Antioch (though, unlike our poem, introduced by a traitor) during the night, break into a tower and continue to fight in the streets of the town until they capture it.

2* Über Beuve de Hamtone, Halle 1909, p. 91-93.
 3* Also in Doon de la Roche ed. P. Meyer & G. Huet, Paris 1921, line 3985
 4* C. Boje, p. 93

and it is dark. Sometimes a heathen king commands a keeper to throw a prisoner into the dungeon,^{1*} just as the cruel Marbrus throws Gadifer d'Acon down.

A mediaeval serial story requires adventures involving suffering through injustice, loss of freedom and pain. According to the tradition of the story with a happy ending, justice is seen to be done, the bad characters are punished and the good are freed and reunited with their family. The author may have remembered similar incidents in other works, but the theme is too commonly found for a definite source to be necessary.

1* Boje p.92 lists:

Doon de Maience, ed. A. Pey, Paris 1859, 161.

Les deux redactions en vers du Moniage Guillaume, ed. W. Cloetta, Paris 1906, II, 198.

La Prise de Cordres et de Sebille, ed. O. Densusiana, Paris, 1879, 24.

Le Chevalier au Cygne, ed. Hippeau, Paris, 1874, 99.

Beuve de Hamtone

Orson de Beauvais, Paris 1899, II, 51.

Fierabras, ed. A. Kröber and G. Servois, Paris 1860, 60.

Floovent, ed. F. Guessard and M. Michelant, Paris, 1859, 26, 41.

Gaufrey, ed. F. Guessard and P. Chabaille, Paris, 1859, 49.

The theme of the Saracen lady in love with the Christian knight.¹

This favourite motif appears twice in the second part of Theseus de Colpgne. The first example is the charming episode of the young girl Florinde^{2*} who falls in love with the Christian champion Renechon by hearsay; the second case is the episode of Ydierne the Sultan's wife who wishes to marry a Christian and accepts Renechon's brother Regnault, although she does not know him. These stories contain the elements of love and conversion, war and politics, and the opposition between a Saracen lady and her own kinsfolk.

Florinde, queen of Rohais, comes bringing military aid to her brother Acerés to help him reconquer his kingdom of Jerusalem.^{3*} He tells her of his much praised champion.

*W.W. Comfort in Types in the Chanson de Geste PMLA 1906 XXI p 442 studies
Saracen-Christian love stories.*

1* Boje p. 76 and p. 78, mentions Saracen princesses who offer to be converted for the love of a Christian. A. Dixon p. 122.

2* In Godefroid de Bouillon, (dated after 1335 by R.F. Cook, Le Batard de Bouillon, Geneve 1972 p. LVII) Florie is a Saracen who is baptised and marries Godefroid. Morinde is the sister of Abilant, nephew of the sultan of Persia. In Tristan de Nanteuil (dated mid-14th century by the editor, K.V. Sinclair, Assen, 1971), Florine, a converted Saracen, writes to Tristan inviting him:

"Et vous feray seigneur de mon riche royon

Et de mon corps aussy sans nulle trahison."

(Quoted by F. Guessard and L. Larchey in Parise la Duchesse, Paris 1860 p. X).

The late crusading epics contain numerous echoes of place and proper names as well as situations. The name is a possible source for the name Florinde if these two poems are of earlier date than Theseus de Cologne.

3* The theme of a pagan queen in a military camp is quoted by Voretzsch, p. 193-4. Epische Studien I, Halle, 1900.

In Saisnes the Saxon queen Sebile loves the Christian Baudouin, invites him to a dangerous rendez-vous, and marries him after the victory of the Christians.

In Anseïs Brandimonde and Raimon play the same role. After the death of the pagan Marsilie, his widow is baptised and marries the Christian. The abduction of Gaudisse, daughter of the Saracen king, by her former fiancé Anseïs is a variant of the theme.

Rohais is Edessa, one of the Christian principalities of Outremer emerging from the first Crusade.

(P. f.196b, Laisse 442, lines 14864-14877)

- Et la belle Florinde luy avoit demandé
 14865 Quel champion c'estoit, et de quelle amictié.
 "Belle," ce dit le roys, "j'en diray verité.
 Certes, c'est ung des [plus] beaulx de la crestienneté,
 Et ung des plus hardis et qu'on a plus doubté,
 Et le plus gentil homme de France le regné.^{1*}
 14870 Filz est d'ung empereur de haulte poesté
 Qui tient Constantinoble, le noble royaulté."
 Quant la belle l'ogy, forment l'a désiré,
 Qu'elle le puist véoir pour sa nobilité,
 Car en l'eure c'on l'ot tant prisié et amé
 14875 L'en ama la royne de bonne volunté.

Renechon was already interested in Saracen ladies when he saw them in Jerusalem (P. f.188b, L. f.201a, Laisse 428, lines 14360-14367):

- 14360 Or s'en va Renechon par la cité de pris,
 Regarde Sarrasines et Payennes gentils
 Aournés noblement et de vair et de gris,
 De riches camouscas^{1*} et de cendaux jolis,
 Ces belles Sarrazines blanches com fleur de lis.
 14365 "Ha Dieux," dist Renechon, "Pere de paradis,
 Que c'est grande pitié c'on ne croist Jhesucris
 Dedens celle cité ou il fut a mort mis!"

1* 1.14869. France here refers to the occident.

2* silk material

When they meet, Renechon falls in love at first sight (P. f.197a, Laisse 443, lines 14894-14899). Florinde thinks of him constantly. Encouraged by her brother she gives him a ring (lines 14909-952).

Ironically Gadifer, not knowing how well his son Renechon is treated in the enemy camp, attacks during the night, killing and burning. Renechon escapes and meets Flörinde who is also in flight (P. f.199b, Laisse 449, lines 15056-15077)

The poet refers to Gadifer, and then returns to the young couple (P. f.202b, Laisse 453, lines 15239-15246, P. f.203a, Laisse 454, line 15270 onwards.) Florinde offers her country, and herself in marriage. According to the tradition of this genre, Saracen girls take the initiative, whereas Christian ladies had to wait to be asked.^{1*} Renechon, although he loves her, will not give up his religion nor accept her unless she is converted. Christian knights in similar circumstances accept the love of Saracen ladies but will only marry a

1* There are of course numerous exceptions, notably Nicolette in Aucassin et Nicolette. However Nicolette was a Saracen's daughter, although as far as we know she was brought up as a Christian. Neither Aucassin nor she suspects her origin.

Carl Voretzsch Epische Studien I, Die Composition des Huon von Bordeaux, Halle, 1900, p.194-195, mentions:

a) Bellissent who takes the initiative with Amile in Amis et Amiles (ed. K. Hofmann, Erlangen 1882) although in the earliest version, in the Latin Vita, it is the hero who seduces the lady. 'Comes vero super regis filiam oculos iniecit et eam quam cito potius oppressit.' See Amis and Amiloun, ed. Kölbinger (Altengl. Bibl. II) Heilbronn, 1884.

b) Letisse in Anseïs de Cartage et la Seconda Spagna, Gaston Paris. (Estratto dalla Rassegna Bibliografica della Letteratura Italiana I, no.6.)

c) The chatelain of Saint Omer's daughter who loves Ogier. Voretzsch supposes that in the later versions Christian ladies in similar situations to their Saracen counterparts are influenced by these characterisations.

'Oriental'

baptised Saracen.^{1*} When Renechon protests the strength of his Christian faith, Florinde argues gently, making conditions, and offers to put Renechon's love and valour to the test, as well as the strength of his God, so that he may fight to gain her, her conversion and her country in spite of probable opposition. Once the lovers have agreed on these fundamental conditions, they can relax. Florinde prays for Renechon (lines 15337-341); the poet does not explain to which deity - presumably the Christian God.^{2*}

1* W.W. Comfort, 'Types in the Chanson de Geste', PMLA XXI p.428: "However fiery and uncontrolable may be the passion of a Christian knight for a Saracen woman, or vice versa, one rule was generally observed: there was no intercourse between them until the woman had been baptized... No great inconvenience resulted, however, as the Saracen woman was more than ready to make the slight sacrifice required. It was only necessary to perform the prescribed rites of the Church... Rarely was it that poets dared to go against this popular demand for continence between persons of different creeds."

In Theseus de Cologne all the lovers wait until after marriage in any case.

In Huon de Bordeaux the lovers do not wait and are punished by Auberon's magic storm, for they have transgressed his command.

In Mainet (Fragments d'une chanson de geste du XII^e siècle, Romania IV, 1875) the hero resists Galiene: (p.332)

Beau pechié peust faire se sa loi vausist fraindre
Mais il nel vausist por a tolir un membre.

In Li Bastars de Bouillon, Baudouin resists Synamonde's advances firstly because he is already married, secondly because she is a Saracen. Synamonde persuades him, saying that she is already a Christian at heart.

In Fierabras, when Gui tries to refuse Floripas' proposal, saying that he will only accept a wife chosen by Charlemagne, she threatens (p.85):

"... Se vous ne me prenés

Je vous ferai tous pendre et au vent encruer."

The Saracen ladies in Theseus de Cologne are of gentler disposition.

2* Earlier (lines 14925-6) she has prayed to the sun:

"Je prie au doulx souleil qui ou ciel va luisant
Qu'au jour de la bataille lui soit a son commant."

Renechon stays in Osanne's pilgrim hostel, and Florinde arrives later with her retinue and stays (line 15508):

En ung moult riche hostel de la gent payennour.

Osanne prays for him during the combat, and Florinde utters these extraordinary and poetic prayers^{1*} (P. f. 207a, Laisse 463, lines 15529-15536):

"Sire du ciel qui ordonnas le vent,
15530 La lune, les estoilles et le saint firmament,
L'eau et le bel poisson qui noe doucement,
Et le monde environ et le compassement,
Monstrés moy au jourd'ui le povoir diligent
Et la grande vertu qu'on dit du sacrement;
15535 Car se li admiral est vaincus vraiment

Je me baptiseray du ceur parfaictement." ^{2*}(insert)

Renechon assures Florinde of her rights to Jerusalem, and that they will eventually rule there together (lines 15675-8);

15675 Et la dame remest, ainsi que ouy avés.

Et la fut le sien corps liement couronnés,
Roïne de Surie fus ces corps appellés,
Et de Jherusalem lui bailla on les clefs.

(P. f. 210-211; Laisses 468-469)

Florinde agrees to become converted, but like the Saracen

1* Opposition between Christian and Saracen faith occurs throughout Floovant.

The Saracen point of view is also stated by Uriffon and Acerés in Theséus de Cologne.

2* She continues with perhaps slight doubts (lines 15605-617):
"Se sa jus ordonnas par inspiration
Une Vierge

Et qu'il soit verités qu'on lui donna ledon de l'angle qui lu fist
anonciation, Qu'elle porterot Dieu en guise d'enfançon . . ." followed
by the main articles of the Christian faith . . . "Ainsi que j'ay euy
recorder Renechon; Vray Dieu, s'il est ains . . ."

ladies of the genre,^{1*} keeps her political good sense, and accepts Christianity secretly, with the consequence that her subjects are led to believe that her husband has become a Mohammedan.^{2*}

The sultan attacks Jerusalem, and Renechon defends his new Saracen subjects with reinforcements from Rohais.

(P. 217b, Laisse 478, lines 16160-62) (Florinde):

Quant elle vit monter Renechon qui fut frans
A Dieu le commanda qui sur tous est poissans.
Ne le verra jamais en terme de dix ans.

The separation of couples is a favourite theme in Theséus de Cologne. Almost every couple experiences this.

When Renechon is captured by the charcoalburner, Florinde remembers the sacrifice of her own religion. An unconverted

1* Voretzsch, p.196, quotes examples of Saracen ladies' prudence even though in love:

a) Floripas lets Oliver promise his help before she frees the Christians (in Fierabras, ed. A. Kröber and G. Servois, Paris 1860, APF IV.)

b) Maugalie makes Floovant promise marriage first (in Floovant, ed. F. Guessard and H. Michelant, Paris 1859, APF I)

c) Esclarmonde acts in a similar way with Huon; moreover she first tames him through starvation! (in Huon de Bordeaux, ed. F. Guessard and C. Grandmaison, Paris, 1860, APF V.)

2* It is interesting to note that recently some Moslems suspected the converted English ex-wife of the Arab King Hussein of being "a secret Christian", not thinking a true change of faith with a view to marriage possible.

Jamais bon Cresten bon flyeneseu' (l. 17276)

1 Lires 15772 - 15774

*Car pourtant que Florinde en eust plus de portee,
Aloit o Renechon toute jour a journee
En la mahonnenie de la gent defface*

Saracen lady suggests another point of view^{1*} (lines 16312-17):

"Aide, dame," dit elle, "Aïés de vous pitié.

Espoir que Mahommet vous en a delivré

Pourtant que vous aviez son povoir oublié,

16315 Si pert que la loy Dieu ne vault ung ail pellé

Car s'il eusist en lui nesune dignité (P. f.220a)

Pas il n'eust consenti si faicte faulseté..."

When Buciffaus, Florinde's commander-in-chief, fails to rescue Renechon from the Sultan, she asks the charcoalburner for news. She immediately decides on action, and though deeply grieved she clings to her new religion (P. f.230a, Laisse 501, lines 16970-77):

16970"Je vous conjure de Dieu qui tout fait gouverner,

Qui fit les elemens pour le monde garder,

La terre et le souleil et l'eaue de la mer,

Et la lune du ciel qui par nuit reluist cler,

Et par toute la foy que preudon doit amer

16975 Et croire fermement pour son ame sauver

Que vous me veilliez cy verité recorder

Se mes sires est mors que je dois bien amer."

1* In Theséus de Cologne it is a lady-in-waiting, not the principal character herself, who does this, whereas in Fierabras in difficult circumstances Floripas blames the failure of the Christian God (p.95):

"Moult est petit poissans li Diex à vous créés;

S'eüssiés ore tant les nos diex aourés

A menger euissiés et a boire a plenté."

Roland agrees that the Christians would worship her gods if they could help them. The Saracen images prove useless, and Floripas, convinced, prays to the Virgin.

Buciffaut, rejected vigorously by Florinde, is yet another lover who turns traitor. Florinde is arrested, unjustly accused of treason, supposedly committed to regain her husband from the Sultan. She complains to Osanne, who comforts her according to the Christian religion. Florinde, ever practical, plans to solve the problem by appealing to Gadifer, who is after all Renechon's father (P. f. 239a and b, Laisse 517, lines 17516-17530).

In contrast to Florinde, Osanne, who was accused of bestiality 18 years earlier, is still afraid and ashamed to reveal her identity. After confessing to the Templars she says (P. f. 241a, Laisse 519, lines 17636-7):

Car je sçay tout de vray, l'escripture l'affie
Que Dieu essauce ou ciel celui qui s'umilie.

All the women in Theséus de Cologne are virtuous except the criminal Clodas. However, the converted Florinde is capable of deceiving her subjects and her brother Acerés. Acerés believes that she has committed treason and intends to execute her, although she helped him in the past (P. f. 271b, Laisse 576, lines 19648-19666). Florinde fears her brother, but defends herself ably in court, calling the charcoalburner as witness (P. f. 274, Laisse 581), and still keeps up the pretence of being Mohammedan (lines 19793-95):

Pleusist a Mahomet nostre Dieu excellent
Que vous sceussiés bien tout le demainement
Comment le corps de moy est trahy faulusement.

Acerés declares (P. f. 275a Laisse 582, lines 19861-3):

"Je ne sçay advocas qui sache advocassie
Qui si tresbien eusist sa raison prononcie."

After the charcoalburner's independent corroboration of Florinde's story, Acerés agrees to Buciffault's trial by combat, yet he lets his sister await the outcome standing by a fire lit to burn her alive if her champion fails her (P. f. 280a, Laisse 590, lines 20171-20176):

Dessus la Tour David roy Acerés monta;
 Amèner fist Florinde lez le champ par deça.
 La fut le feu espris qu'un payen aluma.
 Quant la dame le vit, Jhesucrist reclama.
 "Ha Dieux," dist la roïne, "Or ne consentés ja
 Que je muire a tel tort en ce feu par dela."

Her conversion is sincere, since she prays to the Christian God in fear of death.

The author does not condemn Florinde for stealing the royal seal from Acerés and for forging a letter;^{1*} the end justifies the means, as her action leads to the rescue of Renechon and Pope Boniface. The author of this part of the story also presents the charcoalburner feigning anticlerical feelings (P. f. 283, Laisse 595) and conversion to Mohammedanism (P. f. 286a Laisse 600) with the same purpose in view. The author lets him explain (lines 20414-20415):

"Car ce n'est pas de ceur, ainçois est pour trouver
 Comment puisse briefment nos Crestiens sauver."

The lasting impression of Florinde is that of a most loving wife, an intelligent and active queen blessed with

1* R. Bossuat, p. 300, mistakenly names Osanne as the author of the false letter.

common sense, in difficult circumstances a good friend to Osanne and the charcoalburner, and a charming young granddaughter-in-law for Theséus. She has accepted Christianity for love of Renechon and has become a real member of this Christian family. They live in the land where Christians and Mohammedans are constantly engaged in religious war. Florinde bridges the gap by persuading her subjects to accept baptism, which she believes to be the best course for them as well as the best religion. The usual method is that of slaughter or conversion. Florinde's subjects are offered a free safe-conduct to Rohais if they choose to remain Mohammedan (P. f. 291a, Laisse 608, lines 20865-20882):

"Seigneurs," dist la roïne, "entendés mon penssé:
 Se croire voulés Dieu de bonne volonté,
 Baptizer vous feray et donner a planté
 Rouge or et blanc argent tant que m'en sçarés gré.
 20870 Et s'il vous plaist aussi que soyés retourné
 En la cit de Rohaix ma nobile cité,
 Raler vous en feray tout a vo sauvetté,
 Que vous n'y perderés ung denier monnoié.
 Mais de tant vous en di: Mahon ne vault ung dé,
 20875 Et la loy crestienne est de grant dignité."
 Et cilz ont respondu comme bien advisé:
 "Dame, ne voulons pas de vous estre sevré.
 Puis que Dieux est si grans et de si grant bonté,
 Et que vous le sçavez et avés esprouvé
 20880 Nous ferons vo voulêir et du tout vostre gré.
 Faictes nous baptizier, nous sommes appresté."
 Et Florinde leur dist: "Vous avez bien parlé."

The theme of the Christian-Saracen love story and religious conversion for love can perhaps be most clearly seen in Florinde's mingling love for Renechon with the idea of heaven (P. f.301, Laisse 625, lines 21483-485):

Et Florinde la belle a Renechon s'apporte
 Et lui dist: "Doulx amis, se Jhesus bien m'avoie
 21485 Avis m'est quant vous voy qu'avec Dieu je soye."

Ydierne

This episode is based on the type of story in which a Christian prisoner of war is befriended and saved by a Saracen lady whom he finally marries himself, or to whom he promises the hand of another Christian.^{1*} The following are examples discussed by F.W. Warren in The enamoured Moslem Princess:^{2*}

1* Examples quoted by Voretzsch p.193:
 Floovent and Maugalie in Floovent,
 Floripas and Gui de Bourgogne in Fierabras,
 Huon and Esclarmonde in Huon de Bordeaux
La Prise d'Orange which also contains an episode of imprisonmer
 Charles A. Knudson in "Le thème de la princesse sarrasine
 dans La Prise d'Orange", Romance Philology Vol.XXII, No.4,
 May 1969, p.449-462, lists examples from Bédier's 'païenne
 amoureuse et compatissante':
Les Enfances Ogier,
La Mort Aimeri,
Asprement,
Renier de Genes,
La Prise de Barbastre,
 and adds Les Saisnes, Huon de Bordeaux, Anseïs de Carthage,
La Chevalerie Ogier, Foucon de Candie, Beuve de Hantone,
Elie de Saint Gilles.

2* "In Oderic Vital and the French Epic", PMLA vol.29, p.341.

a) Oderic Vital, Historia Ecclesiastica (c.1135)^{1*} a romantic history of the Crusades, Bohémond is captured by the Turkish emir Daliman. The emir's daughter Melaz visits the Christian prisoners and advises her father to let them aid him in his war against his brother Soliman. Bohémond is successful. Melaz advises the French to overpower their former jailors and seize the citadel. Daliman threatens his daughter with death at the stake, Bohémond rescues her and captures Daliman. Melaz advises her father to make peace and exchange prisoners; however, ready to abandon her father and his creed, she seizes power. The emir curses Mohammed and eventually gives in. Bohémond, having made a vow to Saint Leonard, does not marry Melaz himself, but gives her to a handsome younger cousin. Roger was according to historical fact married, so that Melaz may be legendary.

b) In the Prise d'Orange Guillaume comes to Orange attracted by the fame of Orable's beauty. When he is imprisoned, Orable promises to free the French if Guillaume will marry her. She will adopt his religion. Her advice to seize the tower and send for aid is followed. Orable (called Guibourc after baptism) is a pagan's wife (not the daughter, as in Oderic Vital's version), and she did not follow her lover home, but they ruled the captured city of Orange together.

c) In Fierabras, the emir's daughter Floripas relieves the captives of the emir of Spain. She invites the knights into her room, asks for obedience and offers to renounce her faith

^{1*} Translation by Guizot, Histoire de Normandie, Caën, 1826, IV 119-140.

for the love of Guy de Bourgogne. The French seize the palace, in which the emir then besieges them. Charlemagne sends help, the emir rejects baptism and is killed with his daughter's approval. Guy marries the newly baptised queen Floripas.

d) In Elie de Saint Gilles the emir offers the captive Elie his daughter Rosamond, provided he will turn pagan. Elie refuses and escapes. Rosamond heals his wounds and he becomes her champion against an unwelcome suitor, kills her brother who has abused her for favouring a Christian, and is besieged by her father. King Louis rescues Elie, the emir is put to death, Rosamond is baptised and marries Elie, bringing him her land in dowry.

All the resourceful ladies mentioned guide the action; the men respect their advice and often marriage is the price of their freedom from prison.

In La Geste de Monglane the Christian hero Hernaut is told of the Saracen beauty Frigonde by the treacherous Hunault. Hernaut travels to see her, they fall in love. Hunault plots with Frigonde's father so that Hernaut is imprisoned. Frigonde visits Hernaut pretending to her father that she is converting him to Mohammedanism. She admits a helpful giant, Robastre, to the prison. Hernaut frees other Christian prisoners and escapes whilst they are besieged by Saracens. Frigonde leaves her father and eventually she follows Hernaut, is baptised and marries him. The Saracen father expresses his amazement (lines 1523-1526):

"Or ay si doucement ma fille bien nourrie,
Et pour un chevalier que no loy ne croit mie,

Que oncques n'avoit veü en nul jour de sa vie
M'a ensement traÿ et ma terre essilie."

Frigonde reminds her lover: (line 1551)

"Or ay pour vous laissé mon pere que j'aymoye."

The modern reader has sympathy for the father who, during the truce with the Christians, expressed these unusually tolerant opinions (lines 695-703):

695 Que pletüst a cellui par qui sommes sauvé
Et par qui nous avons et le pain et le blé,
Que trestous crestiens qui aujourd'ui sont né,
Et tous les Sarrazins qui seroient trouvé,
Et les juifs aussi feussent si bien advié,
Que on sceüst des trois lois toute la verité,
700 Et les quieulx en ce fait se sont les mieulx fondé,
Si que jamais n'estüst entre nous cruaulté,
Et qu'en la fin feussions trestous sauvé." *

In Godefroid de Bouillon,^{1*} Margalie, daughter of the sultan of Persia, left in the care of her fiancé the emir of Ascalon, is in love with Bauduin. She feigns anger against the emir's Christian prisoners and asks for them. The emir consents and she shuts them in the towers of Ascalon, secretly letting them know of her intentions. Later Margalie is given as a hostage for the emir. Before she leaves the Christian camp she warns Bauduin of her father the Sultan's arrival.

Eventually after a single combat Bauduin wins Margalie who is

* This is the theme of the conte Les trois anneaux used also by Lessing in Nathan der Weise.

^{1*} Published by the Baron of Reiffenberg and M. A. Borgnet, Bruxelles 1854.

baptised and marries him. The Sultan tries to kill his daughter and son-in-law. Bauduin has therefore a motive for putting his father-in-law to death.

The complications of Margalie's adventures are reminiscent of those of Ydierne. Another Saracen lady in the same poem, Morinde, loves Bohémond in captivity and marries him.

In Theséus de Cologne there is a reference to Godeffroy de Buillon (on P. f. 303, Laisse 628, lines 21628-21633).

... The Holy Land was lost

Jusqu'au temps Godeffroy de Buillon le guerrier
Qui conquerre l'ala a l'espee d'acier. (P. f. 303b)

21630 Cil fist les Sarrasins souffrir maint encombrier.

Le fort roy Cormorant occire et detrenchier
Ainsi que le rommant le nous fait tesmoignier.

De ceste hystoire cy ne veil plus prononcier.

This is probably a reference to this late crusading poem.

In Baudouin de Sebourg, Rouge Lion returns to his country of Abillant with his Christian prisoner Ernoul. The Saracen's sister Eliénor, aged 12, advises Rouge Lion not to execute Ernoul in case he is ever himself taken by the Christians, when he could be exchanged. Rouge Lion lets Eliénor look after the prisoner. As Ernoul is already married he promises her his eldest son. Eliénor secretly believes in Christ. She says to Ernoul:

"Or me donnés vo fil, vous serez delivrez."

Yet another version of this popular theme is the legend of Thomas Becket's parenté, found in a manuscript written a century after the saint's death. It is retold by a German

romantic poet, Conrad Ferdinand Meyer.^{1*}

The emir's daughter who fell in love with Gilbert and secretly freed him from imprisonment in her country, followed him to London only knowing the two words "London" and "Gilbert". "Liebe wandert mit zwei Worten gläubig über Meer und Land." Sir Stephen Runciman^{2*} pointed out that Becket's mother was actually from Caen, called Mathilda or Rohasia, and that the saint was too well known in the West for such a legend to originate here. The name Rohasia is reminiscent of Rohais (Arabic Araha); the town of Rohais (Edessa) often appears in crusading literature. The crusading legends of mixed marriage probably came from the East and were written down in the West. Christian opinion accepted the mixed marriage if the Mohammedan lady was converted to Christianity; Mohammedans were generally opposed to it unless the Christian woman came to the Mohammedan man.^{3*} However crusading men and women "delighted to hear of

1* C.F. Meyer (1825-98) found the legend in Thierry's Histoire de la Conquête de l'Angleterre, Paris 1843.

2* In a lecture on Christian-Moslem Love Stories in Crusader Legend at the Colloque of the Mediaeval Society of the University of London on November 4th, 1972.

3* In the King of Tars (lines 385-89):

Ful loth were a Cristene mon
To ligge bi a hethene wommon
That leevede on false lawe,
And as loth was thulke Soudan
Thulke maiden for to tan.

In Hernaut de Beaulande in La Geste de Monglane, the Saracens say (lines 680-82):

"Il aura Frigonde a la clere façon
Car il vient aorer Tervagant et Mahom
Et dire que leur foy ne vault plus ung bouton."

In Baudouin de Sebourg, III, 273 onwards, Saladin, Sultan of Babylon, loves a Christian, the lady of Ponthieu, who becomes converted to the Saracen religion in order to marry him. Numerous legends flourished, several are woven into literature, and continued to be used up to recent times in popular ballad and opera: Mozart's Il Seraglio, Rossini's Italian Girl in Algiers, Weber's Oberon (a version of Huon de Bordeaux).

love affairs bridging the dark gap." 1*

In Théséus de Cologne (P. f. 293b-294a, Laisse 612) .

Renechon laments aloud in prison: (lines 21039-40)

Et le soudant alloit illecques sourriant

Avec sa moullier Ydierne d'Abillant (P. f. 294a)

According to the tradition of this theme, the Saracen lady hears the Christian prisoner complain, pities him and subsequently helps him. 2* The author of this episode in Théséus de Cologne does not mention the lament as the direct cause, but the result is the same.

Whereas Florinde and other Saracen ladies in these stories usually fall in love first, and then adopt the religion of the beloved as a consequence, Ydierne already believes in Christianity, 3* which is unusual (P. f. 294a, lines 21041-42):

N'ot plus belle personne ou regne Tervagant,

Et estoit en son ceur en la foy Dieu creant.

Perhaps line 21042 is an anticipation, since lines 21051-3 imply that Ydierne is converted by Renechon's conversation with her. During her husband's absence Ydierne allows the jailer to bring Renechon to her room, as Floripas did in Fierabras (P. f. 294a, Laisse 612, lines 21051-53):

1* Sir Steven Runciman.

2* Esclarmonde overhears Huon in Huon de Bordeaux, and Floripas hears Oliver complain in Fierabras.

3* Perhaps she was ore than half disposed to become a Christian like Rosamonde in Elie de Saint Gilles. Ivorine, daughter of le Vieux de la Montagne in Baudouin de Sebourc was already secretly a Christian when she met Baudouin. (XIII 113-232).

Et la s'aloit Ydierne bien souvent devisant
 Et de la loy de Dieu demandoit si avant
 Qu'elle avoit enhaï Mahon et Tervagant.

The climate was right for conversion in any case; Ydierne's
 chamberlain was a convert too. (lines 21054-21060)

Ydierne de Damas ot moult le ceur plaisant.
 21055 Un sien chambellain eust c'on nommoit Cormorant;
 N'avoit si gentil homme ou royaulme persant.
 Entre lui et la dame dont je vous dis devant
 Creoient Jhesucrist le Pere tout puissant,
 Et amoient l'ung l'autre de monstrier bel semblant
 21060 Sans nulle villonie et sans nul mal pensant.

Complications follow; instead of marrying the Christian
 prisoner (who is married already) Ydierne is to marry his
 brother; the sultan is not jealous of Renechon, but of Cormorant.
 Bandelus has of course reason to mistrust his wife who is
 scheming to leave him, yet he deserves no sympathy as he is
 a notorious tyrant; the people of Jerusalem prefer Renechon to
 him. After the sultan has stabbed Cormorant to death, Ydierne
 swears by Mahomet that she is innocent of adultery. It is
 interesting to note that the Mohammedan barons are allowed a
 sense of justice and common sense (lines 21100-21104):

"Sire," font les barons, "Vous n'en sçavez riens nee,
 Mais se vous le sçavez, par raison estoree (P. f. 295a)
 S'en faictes vostre gré, car c'est vostre espousee. A
 Si ne vous hastés pas que l'aiés condempnee,
 Car en jug(1)e courcié n'ail de sens denree."

The ordinary Saracens too are credited with humane feelings;
 pity for the innocent queen wrongfully accused by her jealous

1* p f 212^a laisse 470

husband is of course a regular ingredient of the theme.

When the charcoalburner with his fifty warriors disguised as merchants arrives in Damascus, he is told of the queen's predicament. (P. f. 295b, Laisse 615)

The Saracen lords pray to Mahomet for their generous queen (P. f. 296a, Laisse 616, lines 21169-75). Ydierne knows the political situation (lines 21176-21180):

La roïne les voit, si les a confortés,
 Et disoit: "Bonnes gens, pour moy pas ne pleurés;
 Pleurer devés pour vous, car vous l'achetterés,
 Car le roy fait mourir ces crestiens loez
 21180 De quoy il avenra encor du mal assés."

Then follows the scene of self-baptism at the stake (See summary, P. f. 296, Laisses 616-617)

(lines 21201-21218):

Oyés de quoy Ydierne c'est adonc avisee:
 De l'eaue demanda a la gent deffae,
 Et ung payen y va sans nulle demouree
 De l'eaue lui donna en une coupe lee.
 21205 Quant la dame la tint, adonc c'est escriee:
 "Renechon, doulx ami, cest eaue m'est donnee,
 Or te diray pour quoy je l'ay cy demandee:
 Ce est au nom de Dieu et de l'eaue sacree.
 Amis, je pri a Dieu qui fist ciel et rousee,
 21210 Et a la mere Dieu qui de lui fist portee,
 Que la moie volunté soit devant eulx portee
 Con vraye Crestienne catholique prouee."
 Lors se seigna trois fois a une randonnee,

L'eaue seigna aussi comme bien advisee,
 21215 Sur son chief la gecta la roïne senee
 Ou nom de Dieu le Pere qui fist ciel et rousee,
 Et du filz enssement ou elle fut vouee
 Et du saint esperit unité nombree.^{1*}

Later in Antioch she is again officially baptised by the Pope himself.

When the Sultan misses his wife he has second thoughts (P.f.353b, Laisse 709). He sends a message through Thaurus (P. f.356a, Laisse 713, lines 24832-24837):

"S'elle veult revenir dedens ma compaignie,
 Que jurer lui voul_lray en ma mahonnerie
 Sur tous les quatre dieux ou mes corps plus se fie
 24835 Jamés ne lui feray annoy ne villonie
 Ainçois lui monstreray amour et courtoisie
 Plus c'onques mais ne fis en nul jour de ma vie."

Her hatred is fully justified (P. f.356b, Laisse 714, lines 24879-881):

Et comment aymerois cellui qui me cuida
 24880 Faire ardoir en ung feu ou si m'espoventa
 Qu'a tous les jours du monde de ce me souendra."

Ydierne's career continues between Christians and Mohammedans, complicated by the appeal of a new religion, devoted friendship, passionate loves and jealousies, causing treason intermingled with politics and wars. The characters remain credi_lble even

1* This theme of self-baptism is interesting. I have not found it elsewhere.

in the most involved circumstances. (See summary P. f. 357-360, Laisses 715-721)

When Ydierne sacrifices her freedom and happiness and returns to her hated husband in exchange for Renechon, she reminds her friend (P. f. 359b, Laisse 719, lines 25049-25055):

"Que vous me deviés a Regnault marie[r],
 25050 Vostre frere germain me deviés donner.
 Mais ad ce que je puis veoir et esperer,
 Jamés ne le pourray veoir ne regarder.
 Vous disiez^{!*} qu'il estoit si tresbel bacheller,
 Trop plus le me faisoit bonne amour desirer.
 25055 Que le riche soudant ou on me fait aller."

For once a Saracen lady lacks prudence: Ydierne makes this remark in the hearing of Thaurus, who eagerly watches for an opportunity to become her lover, and becomes dangerous when refused (P. f. 359b lines 25056-25063). Later she acts carefully again and plans to leave her husband (P. f. 368b, Laisse 731, line 25615):

Mais fier ne s'osoit la dame a sa mesgnie.
 Considering the circumstances, her deception is excusable. The reader can condone her falling in love with the long-awaited Regnault, especially as he is the image of Renechon. (See summary P. f. 369-371, Laisses 731-734).

The converted Saracen lady who looks after Christian prisoners and plans to join them is the most typical item of this story. Dramatic irony makes the situation even more piquant, for the formerly jealous Sultan now trust his wife completely (P. f. 370b, Laisse 732, lines 25725-30):

Lors hucha le soudant sa moullier doucement,

* l. 25053 disiez ?

"Dame, ces Crestiens vous octroy en present,
 Et que vous pensés d'eulx, et s'il leur fault argent
 Si leur en delivrés assés et largement,
 Car j'auray une guerre assés prouchainement

25730 Ou ilz m'aront mestier, car se sont bonne gent."

A lyrical interlude follows; Ydierne claims Regnault from his father Gadifer, ^{Regnault after hesitating, accepts her.} and the young couple fall in love. The idyll is disturbed by Thaurus (See Summary P. f.372-373, Laises 735-736).

Thaurus nearly succeeds in destroying Ydierne; she is again saved by the charcoalburner who accuses Thaurus of treason against the Sultan. Bandelus is the only husband in the long tale who believes his wife when she reveals a lover's attempts. Ironically she is the only woman who is not innocent, although innocent of adultery, and not guilty in that particular case. Moreover, although she often wishes Bandelus dead, she does nothing to cause his death as other Saracen ladies do, even to their fathers.^{1*}

(P. f.395a, Laisse 771, lines 27232-27236):

"Sire soudant," dist elle, "plus ne vous veil celler,
 Car veez cy Thaurus, il a ung mois entier
 Qu'il ne me fina oncques nuit et jour de prier

1* Orable, in La Prise d'Orange, one of the first Saracen ladies in O.F. literature, betrays her country, her husband and her faith for the love of an enemy. However in early crusa ing romances the audience was expected not to consider this treason, as the lady was giving up a false belief for the only true faith.

* 295770 "Il a cinque mois ou plus que j'ay usé ma vie
 En grande povreté et en prison pourrie.
 l. 295772. Par ceste douleur m'est bonne amour refroidie."

27235 Que le voulsisse amer et du tout vous laisser."

Quant le soudant l'ouy n'i ot que courroucier.

The author does not wish to end the story simply; he interweaves other episodes before eventually allowing Ydierne to escape and ride away from her pursuing husband. She is helped not by Renechon nor Regnault, but by the family guardian angel, the charcoalburner.^{1*} (See summary P. f.376-377, P. f.387-388, P. f.391 to the end).

The end is not extant in the verse romance. Gérard de Dammartin, who has nothing to do with this episode, kills the Sultan Bandelus in battle. A primitive version can be postulated in which the principal characters were the Sultan, his wife and a Christian lover, or at most a brother as well.

The episode of Ydierne is another illustration of the complication and toning down of a simple, popular story concerning the opposition between Saracen and Christian in the Holy Land when retold in a late mediaeval version.

1* The charcoalburner helps by means of his superhuman, though never magical strength. Ydierne uses her intelligence but has no magical powers as have Floripas in Fierabras and other Saracen ladies.

The theme of the Usurper.

When a king leaves on a crusade, his country remains unprotected from the danger of a usurper or a foreign invader. This happens often enough in history, and literature abounds in examples. There are several such episodes in Theseus de Cologne:

1. Lambert.
2. Griffon.
3. Estandart.
4. Lambert again.
5. Gaufroy, king of Frisia.*
6. The four brothers of Clodas.*
7. Eracles and the false pope.*
8. Nabugor de Autefeuille.*

1. Lambert's treason in the orient.

Sometimes a traitor betrays his lord in order to marry his wife. An analogue, and possibly a source of Lambert's treason may be found in Baudouin de Sebourg.^{1*} Gaufroi betrays Ernoul during a crusade. Whilst sailing to Syria, the Christian ships meet a Saracen fleet under the king of Orcanie. Gaufroi offers to treat with Rouge Lion,^{2*} king of Abilant, and as a diplomat treacherously proposes to hand over Ernoul for a ship full of gold (l. 362-571). The Saracen agrees and offers Gaufrôl

* f only.

1* Baudouin de Sebourg, ed. L. N. Boca, Valenciennes 1841.

2* This name appears in Theseus de Cologne, L. f. 171, as a Saracen king, also in La Chanson d'Anthioche, ed. P. Paris, Paris 1848, and in Godefroy de Bouillon, ed. Baron de Reiffenberg and A. Borgnet, Bruxelles, 1846-1859.

his sister Elienor. Gaufroi refuses her because he loves Ernoul's wife Rose. He returns to Frisia with the gold (1.572-688). Gaufroi pretends to mourn and announces the king's death in Nimègue. The barons are bribed to accept him as king, and Ernoul's wife Rose is persuaded to marry the traitor. (1.800-951).^{1*}

In Orson de Beauvais, a twelfth century poem still popular in the fifteenth century, the traitor who desires his lord's wife sells his lord to the Saracens at sea during the crusades. On his return he bribes the emperor with gold to obtain permission to marry the supposed widow.

In La Geste de Monglane^{2*} one episode of Hernaut de Beaulande contains a traitor who entices Ernault to the Saracen land of Beaulande by describing the lovely Frigonde. He then betrays him and plans to tell the people of Aquitaine that Ernault was captured by treason, and to take the power for himself. He is however killed on the way before he reaches Aquitaine.

The episode of Lambert^{3*} (See summary L. f.116^a-L. f.123^a, P. f.93^a-100, L. f.142^a-152^b, P. f.123^b-f.135^b)

1* E.R. Labande, Etude sur Baudouin de Sebourg, Paris 1940 p.110, notes that this episode is inspired by Orson de Beauvais, ed. G. Paris, Paris 1899, SATF.

2* La Geste de Monglane, ed. D. Dougherty and E.B. Barnes, Univ. of Oregon, 1966.

3* R. Bossuat, Le Moyen Age p.118, refers to the episode as "un des plus brillants épisodes de la chanson." "On peut se demander pourquoi un comte d'Anjou est présenté comme un traître aux sinistres ambitions. Si le poète écrit comme nous le pensons, vers 1364, il n'a peut-être pas oublié la félonie de Louis, duc d'Anjou, second fils de Jean le Bon, qui retenu comme otage en exécution du traité de Brétigny et autorisé à s'installer à Calais, s'en éloigna et s'abstint d'y revenir, en 1361."

Lambert behaves in the same way as the traitor Gaufroi in Baudouin de Sebourg, but in Theséus de Cologne, although he holds Paris, he fails to obtain the kingship and he cannot persuade Baudour to accept him.

The champion who saves the kingdom of France from this tyrant, and queen Baudour from an unwelcome husband is Gadifer, nephew of king Ludovis and Baudour. The burghers were loyal to the royal cause (lines 10811-818 and 10981-983) whereas the nobles were bribed to rebel. When Lambert is near defeat (P. f.133b, L. f.150b, Laisse 312, lines 10981-983):

Au commun de la ville durement ennoia,
Et la chevalerie petit y acompta,
De la part Lambert sont, et chascun lui aida.

Lambert is clearly conscious of his aim; as he explains to Griffon concerning Ludovis and Theséus (P. f.94b, L. f.117b, Laisse 246, lines 8635-7):

"Car s'ilz estoient mort ainsi que nous disons
Je suis dela la mer de telz estractions
Que je seroie roy des nobles regions."

He betrays without conscience, uses bribery without shame and adds hypocrisy to his lies. When revealing the false news of Theséus' and Ludovis' death to Flore and Baudour (P. f.98b, L. f.121b, Laisse 254, lines 8874-5):

"Dame," ce dist Lambert, "par la Vierge louee,
Par aultre vous sera la verité comptee."

There is mourning in France for Dagobert, and for Ludovis who is believed dead; but Lambert suggests the partition of the country and claims Paris for himself. (Laises 256-7)

He is most persuasive (lines 8970-8972):

Et chascun respondi Lambert a bon advis
 "Nous ferons bien sans roy, se nous sommes soubtilz.
 Si avrons tousjours paix contre nos ennemis.

2. Griffon de Saternie.

Abillant's brother, Griffon, usurped the throne of the empire of Constantinople, having disposed of the infant Gadifer (whom he believed to be his nephew).^{1*} Gadifer d'Acon informs the eighteen-year-old Gadifer that he is the son of Flore and the late emperor Abillant, Griffon having no claim to the throne. The foster-father helps him gain his rightful position, first by presenting him to the nobles in Constantinople who accept him, horrified by Griffon's crime, then by fighting at his side against Griffon and his ally Acerés,^{who is} aided by Theséus, Ludovis and Assaillant. Griffon is killed in battle. Gadifer's adult adventures begin with his own establishment.

(Summary L. f.126b-131b, P. f.104b-110b, Laisses 265-272)

This is one of the few episodes in Theséus de Cologne in which women do not play a part.

3. Estandart

When Theséus is absent and is believed dead, l'Estandart of Hungary tries to usurp Rome. (See summary L. f.121b, P.f.99a,

1* See the theme of exposed infants, p. 427

and L. f.134a-140a, P. f.113b-121a, Laisses 278-290)

The author condemns the usurper (P. f.114a, L. f.134a & b, Laisse 279, lines 9795-9801^{1*}):

9795 Moult fut fors et doubtés et plains de felonnie

Li oncles la roïne le roy de Honguerie,

Qui vouloit pour sa part toute avoir Rommenie.

A sa niepce en vouloit tollir la seignourie.

Or faisoit il pechié en plus d'une partie;

9800 Il la desheritoit et faisoit villonnie

Et pechié pour itant qu'estoit de sa lignie.

This Estandart once fought with Esmeré against Theséus, but advised peace when victory was out of the question.

Gadifer is the daring champion who saves the empire of Rome for his mother Flore single-handed, riding right into Estandart's camp. This deed precedes the saving of France and his aunt Baudour from Lambert, as Gadifer is on the way from Constantinople through Rome to Paris. The episodes of usurpation are thus linked by family ties and interwoven chronologically. Flore and Baudour are two queens in a series of persecuted ladies, but the circumstances here are of political as well as romantic interest.

When Gadifer arrives, he is informed of the war by a Roman (Summary P. f.114a and b, L. f.134b, Laisse 279). He finds Flore in the senate trying to defend her legal ^{and personal} rights in vain (just as later he finds Baudour in court defending

1* L. omits line 9801

herself against her own nobles), for a woman's rights are despised.^{1*} (P. f.114b, L. f.135a, Laisse 280). He arrives at the moment when Flore kneels to the senators; he promises her his help (P. f.115a, L. f.136a, Laisses 281 and 282).

Gadifer enters the Hungarian camp outside Rome as an ambassador,^{2*} offers Estandart the opportunity of begging Flore for mercy, but kills his usurper great-uncle when he insults him. Gadifer returns unpursued because he blows his horn to summon imaginary reinforcements. (P. f.117a, L. f.137a, Laisse 283, lines 9996-9999). He beheads the dead usurper and brings his head on the tip of his lance to Flore.^{3*} The Hungarians withdraw as they have no king (the importance of

1* In Hugues Capet (ed. Guessard, Paris 1864, p.175-6) there is a reference to the Salic law:

Fu adont acordé par euvre fianchie
Que, s'en Franche avoit roy qui ne laissast en vie
Hoir malle après se mort, la cose fu jugie,
La fille n'y aroit une pomme pourie
For ceulle le douaire où seroit adrechie,
Ainchois prenderoit on en la quinte lignie
Ung prinche de ce sanc de la royal partie.

The author of Thes us de Cologne still supports women's legal right to the succession, and although he mentions the opposite point of view, it is shown as illegal and immoral.

2* Gadifer's surprise visit to the enemy camp is slightly reminiscent of an episode in Octavian in which young Florent, after killing the Saracen giant, rides alone to seize the sultan's daughter from just outside the enemy camp. However Florent releases her and returns to his own side surrounded by Saracens, while the Christians fight to aid Florent (line-2746) 261

3* R. Bossuat p. 300 mistakenly mentions Griffon instead of Estandart king of Hungary.

kingship is underlined throughout the poem).

After this triumphant return, Gadifer plays with the Oedipus situation - the man who saved the empire has the right to marry the empress, and the Romans insist that he should do so (P. f.118a, L. f.137b, Laisse 285). It seems that Flore has no right to remain a widow,⁽¹⁾ even if she offers half her kingdom to Gadifer. Fortunately he knows his identity and only proposes to his mother in order to test her fidelity to his father, and be confirmed in the knowledge of his origin. The episode ends in joy for Flore.

4. Lambert against Baudour and Gadifer (See summary L.f.142-152
P.f.123-135b, Laises 294-314)

The episode begins with a lawsuit (L.10387-91):

A Paris fut allee la dame pour plaidier
Pour avoir son douaire qui valoit maint denier,
Mais Lambert lui vouloit sa terre forjuger.

10390 Dix contes assembla et maint aultre princier (P f 124a)
O Pal^lais a Paris volt le plet commencer. ↓

Dagobert had died during Ludovis' absence in the orient, and as Ludovis was presumed dead, Lambert had profited from the interregnum to establish his power (P. f.124a, L. f.142b, Laisse 295). Baudour has no claim to the throne of France as Ludovis' widow. (Flore was the only child of the Emperor of Rome, and had the right to the empire). Lambert proceeds against Baudour with the most cunning and impudent machinations, suggesting that since Ludovis was not king when he married her,

(1*) There was naturally pressure on heiresses to remarry if there was no son of age to take over, as there was also on childless men to marry to provide an heir. Heiress widows or orphans were usually regarded as in the royal power and married at the royal will.

she has no right to the kingdom, and must even lose her inheritance from her father as a result of her supposed promise to Lambert to become his wife. Baudour is utterly amazed but not at a loss for words. She takes up her own case, guessing that Lambert has been guilty of treason (Laisse 296, l.10450-53):

"Seigneurs," dist la royne, "je diray ma penssee.
Ceste raison icy n'est de bon ceur trouvee. (P.f.125a)
Cil qui l'a mis avant et [qui] l'a contournee 1*
Il a fait trayson en estrange contree."

Lambert's "procureur" ended his accusation in a climax; Baudour's defence ends in an accusation.

When Lambert hears the truth he takes up his own defence and demands Baudour's imprisonment, and the nobles agree six to Baudour though shocked, continues. (Line 10500) "Encore n'a Lambert dessus may riens prouvé," but ^{va} one. However, Gadifer arrives, defies Lambert and reveals his treachery.^{2*} (Laises 296-300). Though Lambert can still find excuses (Laisse 301), Gadifer demands a trial by combat, even against six if need be, confident as he is in his cause. The Duke of Normandy^{3*} was of the minority against Lambert; this time his advice is followed and Gadifer's just demands are granted. Feudal rebellion deserved confiscation of property. It was in the barons' best interests to let justice be seen to be done^{4*}. Finally they decide (P. f.129b, L.f.146b, Laisse303)

1* 10452 L. qui l'a controuvee. P. qu'il l'a contournee.

2* Baudouin defies Gaufrois in the assembly and accuses him likewise. Baudouin de Sebourg XXIV, 98 onwards.

3* The Duke of Anjou supports Baudouin, XXIV, 201-239. His advice is followed.

4* The nobles tell Gaufrois in B. de S. XXIV, lines 167-168:

Car se Lois, no sires, en savoit ja parler
Sachiés qu'il nous feroit trestous desheriter.

↑
P f 128b, L. f 146a Laisse 302.

(lines 10722-724):

"Lambert tenés prison, en droit de vo partie,

Et cil chevalier cy ne la tenra mie

Car il est appellant et du fait vous deffie."

Gadifer promises Baudour to free Ludovis from prison in Antioch and bring him home.

Lambert, although imprisoned in the Châtelet,^{1*} can hold a family council. He confesses his treason for ambition's sake, and bribes them to continue to support him. He avows his intention of continuing his treachery (Laisse 306)

l 10774 Enssement dit Lambert qui a nul bien ne tent (P. f.130a)

Fors a traïson faire, son ceur a ce s'estent.^{2*}

Opinion about Lambert is divided (P. f.130b, f.131a, L. f.14 a, Laisses 306-307, lines 10811-10818):

Li bourgeois du pais trestous communement

Amaint Gadiffer avec eulx noblement.

Cilz furent de sa part trestous entierement (P. f.131a)

Pour ce que leur seigneur aimoient loyaulment

10815 Si prient a Jhesus le Roy omnipotent

Que le droit viengne au droit assés prochainement.

1* Baudouin is taken to the Châtelet, XXIV 251, and Bd XXV 259-270

2* These lines recall those of the traitor Gaufrois in Baudouin de Sebourg (Ch. I, 699) who tells his followers:

"Jammais ne vaurai faire nul jour fors traïson."
and vows himself to the devil (XXIV 317-320):

"Or me rens au déable Lucifer et Kayn
Ebron et Belgébus et au fel Noradin,
Tout adés m'ont aidiet a faire mon couvin,
Encor m'aideront il, car che sont mi cousin."

→ L. l. 0773 s Et jam s en ma ve ben ne p seray
0773 t M s de tout mon pov r tr on feray

Laisse 307.

Li conte et li baron et li grant chevalier
Amenoient Lambert pour le champ commencier.

The traitor who is adversely affected by holy relics or a
holy sign.

Lambert crosses himself before the combat, his horse shies, the traitor falls (P. f.131a, L. f.148b, Laisse 307, lines 10838-48). Lambert calls upon the aid of the devil rather than God:

110845

"Li deable d'inffer

Me puissent au jourduy secourir et aidier!

Et je leur ay couvent et m'i veil obliger

Que g'iray oultremer Jhesucrist renoier." 1*

In Baudouin de Sebourg, when Gaufrois wishes to kiss holy relics, he is affected by a mysterious force and stumbles. This is a bad omen just before the judicial combat (XXIV 390-404). The same thing happens in Orson de Beauvais,^{2*} Huon de Bordeaux,^{3*} and Parise la Duchesse^{4*}.

The traitor Gaufrois in Baudouin de Sebourg is not a Christian either; he does not believe in life after death, nor in the crusader's reward of heaven, but in the pleasures of this life. He bribes his supporters with gold:

581 "Que paradis arés, en vostre plaine vie!...

585 Car qui est povrez homs, vous vez que Diex l'oblíe."

During the combat Lambert is severely wounded, and the author remarks (line 10871):

1* Baudouin de Sebourg (XXIV 974-977):

M'en iroie outre mer Jhesu-Crist renoier,
Et si amenroie chi le poeple logengier
Pour venir decha mer crestiens essilier,
N'i lairoie estant crucefis ne moustier.

2* G. Paris 1899, SATF.

3* Guessard et Grandmaison, Paris 1860. Pointed out by E.R. Labande, Etude sur Baudouin de Sebourg, Paris 1940, p.107.

4* G.F. De Martone, Paris 1832-48, reprint Geneva 1969, p.45.

Deables l'ont bien gardé quant il ne le tua.

When Gadifer refuses Lambert's bribe (his sister Biatrix and 40 castles)^{1*} and continues his attack, Lambert prays to Christ (Laisse 309)² and confesses to Gadifer (P. f.133a, L. f.150a, Laisse 310, lines 10944-45):

"Gadiffer," dist Lambert, "certes vous avés droit.

Faulsement les trahi, le diable m'enchantoit."

He hypocritically feigns repentance and offers to confess in public, then strikes the unsuspecting Gadifer from behind.

False confession during combat before treacherously continuing is a repeated incident in Théséus de Cologne.^{2*}

During the fight Lambert loses his nose (P. f.134a, L. f.150b, Laisse 312, lines 10986-88):

Gadiffer reprist ceur, le visaige dreça,

Lambert ahert aux dens, que point ne s'arresta^{3*} (L. f.151a)

Une piece du nes a ses dens emporta.

The most famous example of a lost nose is found in Le couronnement de Louis^{4*} in which the tip of Guillaume's nose is cut off whilst fighting in single combat with Corsolt, a Saracen, in defence of the Pope and Rome. He is mocked about it later. There it is the hero who suffers from mutilation, not his enemy.

1* In B. de S. XXIV, lines 448-450, Gaufroï offers Baudouin his sister, queen of Frisia, as well as Nymaie after Gaufroï's death.

2* Fernagus with the dwarf^{ll f 4a}, and Melsior with the goldsmith. A. Dickson, p.175, notes that it is also found in Le Roman de Thèbes (9613 ff.), Orson de Beauvais (3650 ff.), Valentin et Orson, and Le Roman de la Violette (6500 ff.)

3* 10987 L. Lambert hapa aux dens sy fort n'en doubtez ja.

4* ed. E. Langlois, Paris 1888. SATF.

In the late fourteenth century Valentin und Namelos^{1*} we find a parallel: in the following situation: At the stake a false bishop, Frankhart, announces that the innocent queen Phila has confessed to murdering her twins. Enraged, she bites off his nose. Here the traitor suffers humiliating mutilation, and by means of a bite.

In Parise la Duchesse^{2*} the burghers who support the right side punish the duke's 'maitre sergent' by mutilation:

Se li ont le baulevre et le nés raonié.

The theme of the judicial combat interrupted by a treacherous intervention^{3*} is a commonplace. Lambert is rescued by his knights and escapes when he is about to be defeated by Gadifer (see Summary P. f.134a, L. f.151a, Laisse 312).

This incident is probably based on the episode in Baudouin de Sebourc^{4*} where the traitor Gaufrois had asked his supporters to rescue him in case of danger (XXIV 259-270). This is done, although he is caught and finally executed.^{5*}

L. adds a commentⁿ by the author or scribe on this event (lines 11013a-c):

Et qui pert son honneur, plus n'y recouvra.

On receuvre avoir, mais quant honneur s'en va

1* See Arthur Dickson, Valentine and Orson, A Study in late Mediaeval Romance, N.Y. 1929, p.46

2* Ed. Guessard and L. Larchey, Paris, 1860. p.62.

3* A. Dickson p.79 gives a list of examples (including combats where interruption is prepared but not carried out.) In Bueve de Hantone, the hero is fighting the traitor Doon, the latter's followers come to his rescue from an ambush, but friends of Bueve come to join the combat, and the traitors are defeated (Bueve I, 5645-68, 5858 ff. III, 6809 ff.) The theme is such a commonplace that no definite source can be established. 4* or vice versa.

5* R. Bossuat p. 130 notes the resemblance between Lambert's fight and that in Bide S. I 800-951, X 823-975.

Jamais d'eaue qui soit laver ne le porra.^{1*}
refuses all rewards and

Gadifer, organises affairs in France with good political sense. Instead of the anarchy of a divided country a regent is appointed (lines 11068-11069):

Donc ont pris les François par droicte election

Le conte de Bretaigne c'on appelloit Sanson.

Baudour returns to Soissons.
 During Gadifer's absence, Lambert re-establishes his position by bribery and impudent lies. (see Summary L. f.157-160, P. f.141-145, Laisses 325-334). -The barons again support Lambert against Baudour and she resists in Soissons. Her military defence is useless (P. f.142a, L. f.158a, Laisse 328, lines 11502-06):

Mais Lambert fut subtilz et traïstres prouvés.

Il fist tant par avoir dont il avoit assés,

Que de quatre bourgeois de Soissons fut amés,

11505 Et marchanda a eulx, ce dist l'auctorités,

Que il aroit la ville et y seroit entrés.^{2*}

The corrupted barons argue with the captured queen (lines 11519-23)

"Or vous acroistera honneur et richettés;

11520 Lambert est riches homs, grans est ces parentés."

"Taisiés vous," dist la dame, "C'est ung lerre prouvés."^{3*}

Vendu a monseigneur qui est vos advoés.

Vous ouvrés faulsement qui ainsi me vendés."

1* In Baudouin de Sebourg, XXIV, 640, Baudouin speaks of Gaufroï's crime: "Laver ne l'en pourroit toute l'iauwe du Rin."

2* There are two instances of similar corruption in Baudouin de Sebourg: I, 800-951 Gaufroï obtains Rose.
 X, 823-925 Blanche de Flandre is captured in Luzarches. However Baudouin cannot free her, whereas Baudour is saved.

See 'The husband returns just in time, p. 435.

3* 11521..L. traïstre p.

Baudour's reply to Lambert's amorous advances is (Lines 11529-30):

"Traïstre," dist la dame, "allés querir vo nez

11530 Que par vo traïson vous fut l'auttrier coppés."

*A boy informs Ludovis of his wife's distress (p. f 143a L. f 159a Laisse 329) O**
Ludovis has now returned, and Theseus plans with him the

campaign to rescue Baudour, adding (Laisse 330, lines 11590-92):

Et quant vos gens verront vostre corps repairier

N'i avra si hardi qui vous ose boisier

Et ne soit desirant de Lambert essillier."

(See summary, L. f.159b-160b, Laisses 331-333). Baudour is now defenceless. But Ludovis and Gadifer come upon Lambert in the middle of a feast,^{1*} and Gadifer kills the traitor.

After Lambert's defeat, Ludovis is established on the throne ^{p. f 144b, L. f 160a} (Laisse 333, lines 11666-678):

Firent le damoiseil tout droit a Rains aller.

En la cité de Rains le firent couronner.

Baudour thanks Theseus and Gadifer (Laisse 334, lines 11712-13):

"Seigneurs," dist la roïne, "a honneur m'avés mis.

De France suis roïne, le roy est mes maris."

That is the end of Lambert, but not of his spirit. When Ludovis leaves his country again, another usurper appears.

5. Gauffroy, king of Frisia

This would-be usurper and his ally Nabugor d'Autefeuille^{2*} are relatives of Lambert, and make vengeance their excuse.^{3*}

O* Insert and wonders 'Et s ne scay pourquoy le onke pr s la. l i
Car fol est duement u femme prendra se ne d san a cont
See Pr verbs p 1113 - 1114, lines 567-72

1* See The interrupted feast, p. 440.

2* The name Autefeulle, Hautefeuille is found associated with a traitor in Doon de la Roche, Grifon d'Autefueille. Grifon d'Autefoelle appears in Fierabras between Guenelon and Macaire.

3* (line 18832) Oncles estoit a lui...

(See Summary P. f.201-202, f.241-269)^{1*}

Flore, who was once helpless against Estendart, now is in perfect control. She leads her men into battle to relieve her sister-in-law, ^{Baudour}^{2*} (P. f.243, Laisse 522, lines 1 761-177 2):

Flore fut t ute armee, et l'espee tenoit

Et fut entre ses gens et si les semounoit.^{3*}

However Melun and the two besieged queens are captured by Gauffroy (P. f.244a, Laisse 524, lines 17829- 3):

Le roy Gauffroy de Frise ne se va arrestant
17830 Aux dames est venus, et leur dist en oiant:

"Ains que vous m'eschappés, aray d'or vo pesant.

Et se josnes fussiez, je vous jure et creant

Que je vous mariasse toute deux maintenant."

This from the husband of the beautiful Queen Colombe.

The name Gauffroy de Frise probably comes from Baudouin de Sebourg, from which the situation has already been used for the episode of Lambert d'Anjou. Moreover there are also two princesses captured in Baudouin de Sebourg.^{4*} It is possible that recent events of the epoch influenced the poet. This is not absolutely essential, for there are enough literary reminiscences.

1* This long and involved episode is not found in L., but appears in P. and in the editions and all the short prose versions.

2* The tone indicates that this episode is written by another poet.

3* These amazon types are uncommon in O.F. literature but cf. Le Roman de Silence ed. L. Thorpe in Nottingham Medieval Studies, 1961-67.

4* XVIII, 403-573 Rose and Eliénor are captured by Gaufroi.

R. Bossuat explains:

"Contemporain de Charles V parvenu au faite de sa puissance, le poète n'a pas oublié quels obstacles il a surmontés pour la rétablir. Quand il n'était encore que régent, les Anglais, alliés à Charles de Navarre, comme les Frisons à Lambert d'Anjou, menaçaient Paris. En août 1358 Charles le Mauvais avait occupé Melun que Du Guesclin reconquit par la suite. Le loyalisme du duc d'Orléans s'était manifesté à plusieurs reprises et notamment lors du complot de Rouen dirigé contre Jean le Bon. En 1357, comme les Anglo-Navarrais multipliaient leurs garnisons hors de Paris, le dauphin occupait Montereau et Meaux et se réfugiait dans cette dernière ville avec sa soeur et sa fille. Une tentative d'Etienne Marcel contre la place se solda par un échec. La localisation du récit à Dammartin, Luzarches, Bondy, Le Bourget, l'installation des assiégeants à la Chapelle et à Saint Denis, tout était propre à rappeler le souvenir des faits récents qui avaient marqué le début du redressement national." 1*

The champion who saves the situation for the two queens, 2*

1* R. Bossuat p. 297.

2* R. Bossuat p. 315: "Il est bien connu que la Dauphine, sa fille et sa belle-soeur faillirent être capturées à Meaux comme le sont à Melun Flore et Baudour. On comprend que Gaufroy tienne à prendre Melun quand on sait que Charles le Mauvais avait occupé cette ville et Meulan, pour tenir le cours de la Seine, en amont comme en aval de Paris, et interdire le revitaillement." Note on p. 315: "Décidé à garder Melun, Charles y avait installé les deux reines de Navarre, sa tante et sa femme et sa soeur Blanche, veuve de Philippe IV. Cf. Chroniques des rois Jean II et Charles V, I. p. 238: 'Oudit mois de juin (1359), ledit regent ala a Melun... et y établi une bastide contre ses ennemiz qui tenoient le chastel et l'isle de Melun... Et y estoient tousjours la royne Blanche et Jehanne sa seur, seurs dudit roy de Navarre.' Renversant les rôles, l'auteur de Théséus, en souvenir de ces événements, imagine d'enfermer à Melun la femme du roi de France, Baudour et sa belle-soeur Flore."

for the honour of France and the rightful king is Gérard, son of Assaillant, Count of Dammartin. Gérard is a new figure in Théséus de Cologne. R. Bossuat believes it possible that there was a whole team of authors for this collection of tales.^{1*}

In any case we can be sure of more than one author because of the explicit statement (P. f.269^b, Laisse 572, lines 19487-89):

Cilz jongleurs vous ont de Theséus conté
 Le droit commencement comment il ot regné,
 Mais ilz en ont la fin de ses oirs oublié...^{2*}

The whole episode is retold quite faithfully in Le Roman de l'Assaillant.^{3*}

There are some amusing details in the tale; although Flore was described as leading her forces, when the countess of Dammartin and her four daughters weep at Gerart's preparations for the single combat against Gieffroy de Vermendois (a supporter of the invader), Gerart exclaims (P. f.247b, Laisse 531, lines 18074-18077):

A haulte voix leur dist: "Dames, allez vous ent.
 18075 Car par vostre pleurer je n'en feray nient.
 Les dames ne se doibvent mesler de nul content
 Ne de chevalerie ne de ce qu'il y appent."

1* R. Bossuat, p.299: "L'équipe de jongleurs qui paraissent collaborer à l'ouvrage..."

2* A typical phrase for an announcement. It is found in Baudouin de Sebourg (quoted by S. Duparc-Quioc p.123) Tome I, ch.XI, v.11:

Car chou est en la geste Godefroi de Buillon
 Chius qui l'istotre fist Godefroi le baron,
 I oubliä a metre tout le mellieur coron.

Another example from the same poem, ch.II, v.286-9:

Car chius qui fist l'istotre Godefroy le vaillant
 Qui prist Jherusalem et Acre le poissant
 Oubliä ceste branke qui bien valoit otant.

3* f.20b-f.73. See chapter 10 3.

Later (P. f.258b, Laisse 551, lines 18769-18775) the ladies besieged in Dammartin help actively in the defence.

Against a background of battles, sieges, the imminent death of sixty hostages and the discovery of treasons, the invader of France is finally defeated in single combat by Gerart de Dammartin. The combat is a romantic duel between two men for the wife of one of them. Gerart acts on patriotic grounds until he falls in love with Colombe by hearsay. After that he acts as a heroic lover, although the winning of the wife of the enemy is part of his ambition (P. f.254b, Laisse 544, lines 18519-20):

"La roïne de Frize cy endroit me lairés!

Elle gerra ennuit par delez mes costelz. "

The king of Frisia cannot continue to fight when he hears the news (P. f.255b, Laisse 546, lines 18581-5):

Les membres lui faillirent, il ne se pot aidier.

La le couvint pasmer, chier et tresbuchier.

Ses hommes fist le roy tellement esmai r

Qu'ilz se sont ressorti ung arpent tout entier,

18585 Et adonc les François les prinrent a chassier.

This is the turning point for the fortunes of France.

Gauffroy only thinks of saving his wife. He will give up all his claims to the land of France for her sake. The fate of the kingdom is to be decided by the single combat.

Colombe loves both her husband and her lover, although she realises that Gauffroy is in the wrong (P. f.258a, Laisse 550, line 18751):

"Et qu'a tort les François et la terre guerroie."

Ludovis agrees for the sake of peace provided the heirs of France suffer no loss.

The Frisians encourage their king (P. f. 264a, Laisse 561, lines 19136-19142):

"Et d'autre part la dame si est vostre espousee,
Si avés plus grant droit que creature nee.
Gerart n'y a nulle droit c'est verité prouee,
Et de quanqu'il en fait c'est euvre condampnee.
19140 Excommuniés est par parole sacree 1*
Qui de la femme et l'omme despicee l'assemblee,
Et qui meet son amour en femme mariee."

Gerart however does not even kiss Colombe (P. f. 265b, Laisse 565, lines 19220-2):

Gerart lui a dit: "Dame, j'ay bien devocion
De baisier une fois vo bouche et co menton.
Mais je m'en targeray, car il y a raison."
Colombe (line 19242)

Bien vouldist qu'en honneur devenist son baron.
→ (P. f. 266a Laisse 566) P. f. 266b
Colombe is suffering (Laisse 567, lines 19295-98):

19295 Quant Colombe ot veu Gauffroy le sien mari,
Du riche palefroy errament descendi
Et se met a genoulx enmi ung pre flouri. 2*
Deux de ces chamberieres avoit d'encoste luy.

1* The Frisians are not Saracens as R. Bossuat supposed on p. 296. Gauffroy swears by Christ on P. f. 247b, Laisse 530, lines 18050-18056.

2* The following scene is illustrated in Le Roman de l'Assailant f. 1. See photograph, facing page 130.

Her father is troubled (l. 19277-78)
Et le duc de Buillon qui moult se courrouca,
Que sa fille Colombe fu avec ceulx deca

When Gauffroy is defeated by Gerart, Colombe is in a cruel dilemma ^{O*} (P. f. 267a, Laisse 568, lines 19330-19334):

Grande fu la bataille par deleiz une espine.
 Coulombe fut deça qui a terre s'encline.
 Ja mourust de douleur, c'est la verité fine;
 Mais la beaulté Gerart ung peu la renlumine,
 Car il n'avoit si bel jusques en Belmarine.

But when Gauffroy actually offers Colombe to Gerart in return for his life, Gerart refuses to marry her as long as Gauffroy is alive (Laises 569-570). There seems to have been no question of divorce. ^{1*} Gerart had agreed that Gauffroy should go away (P. f. 263b, Laisse 560, lines 19093-95):

"Et se mater le puis a force et a bandon,
 Elle me demoura a faire le mien bon,
 Et si s'en partira sans nulle arrestion."

Gerart changes the conditions he had suggested to Ludovis to be offered to the king of Frisia. The author does not blame him for this. Gauffroy too had failed to keep his word, when he prepared to hang sixty hostages.

The theme of the usurper and the love story are inextricable. (P. f. 268a, ^{Laise 570} lines 19410-11):

Coulombe en vont menant qui de douleur marnois.
 Mais il n'est si grant dueil, ce dit on, c'on n'oublie.

Before forgetting her sorrow, she sees that her husband

^{O*} lines 19328-29 Dist une chamberiere: "Taisiez vous, je vous prie, Se vo baron perdés, Vous raris ung ami!"

^{1*} The Church only recognised divorce in cases of marriage within the prohibited degrees or of non-consummation. But note line 19095: se partir de = separate from.

receives a decent burial, and tries to secure salvation for his soul.

The epilogue of this episode contains the usual punishment of traitors, rewards for loyal followers and the establishment of peace, after which the king leaves on yet another crusade.

6. The four brothers of Clodas - Grimaut, Sanarie, Henri, Fernagus or Almauri. (see Summary P. f.307-P. f.316).

The question of the succession is not as straightforward here as in the episodes examined hitherto. There is no real treason here. Neither Clodas' brothers nor Gadifer d'Acon have a very good claim, but the claim of each is admitted by a considerable party in the state, and neither is treacherous to anybody in claiming what is believed to be a vacant throne. However, the author obviously favours Gadifer d'Acon. *The episode serves to provide another heroic adventure for the charcoalburner.*

7. The false pope and Eracle (See Summary P. f.318-324)

The idea of two popes could have been a reflection of the Great Schism of 1378 when Urban VI was elected and the cardinal Robert of Geneva opposed him under the name of Urban VII; however there were troublesome papal elections as early as 1059 and 1179. Saint Boniface IV (608-615) was not contested in his office, but Saint Boniface I (418-423) lived at the same time as the anti-Pope Eulalius. Antipopes occur sporadically throughout the Middle Ages; Theséus de Cologne cannot be dated by the Great Schism.

The false pope wants to advance his own family (P. f.319a, Laisse 654, lines 22550-22562):

22550 Seigneurs, a icel temps et a icelle saison
 Ot deux papes a Romme c'on dit Pre Noiron.
 Cil derrenier regnoit en fiere audicion
 Car a monter vouloit la sienne estraction:
 Il avoit un nepveu qui Eracle ot a nom.
 22555 Filz fut a l'Estandart dont j'ai fait mencion
 Que Gadiffer occist dedens son pavillon
 Pour ce qu'il calengoit de Romme le royon.
 Et cil Eracle fut de moult tresgrant renom,
 Si vouloit de son pere prendre la vengison,
 22560 Et demandoit a estre en dominacion
 Emperiere de Romme, par droit et par raison.
 Et li papes nouveaulx lui en donna le don.

New usurpers often appear to avenge would-be usurpers who have been eliminated by the rightful claimant. During Theséus' absence with Ludovis in France, Flore is again exposed to the danger of losing the empire, although she is offered the right to retain her dowry.

The clergy and a large proportion of the senators support the false pope and Eracle (P. f.319a-b, Laisse 654, lines 22581-22582):

Car Eracle monstroit une fausse raison
 Pour quoy devoit tenir l'onneur et le roion.

The charcoalburner with his axe arrives again just in time. His two companions, the Templars, are terrified (P. f.319b, Laisse 655, line 22596):

"Voulez vous tout le monde par force rapaisier?"

He explains to the Romans (lines 22609-22610):

"Les diables l'ont fait pappe glorifier.

Encore vit le pape qui se parti l'autrier."

A citizen describes the difference between the two popes (lines 22616-22624):

"Le pape Boniface nous ostoit de dangier,

Car les povres faisoit revestir et chausser,

Les povres clers faisoit prebendes octroier.

Quant ung bon cler veoit Dien lire et appointier,

22620 Selon ce qu'il savoit le faisoit avoier.

Mais cil papes nouveaulx ne veult les clers aidier

S'ilz n'apportent argent pour joyaulx envoyer.

Car qui apporte argent ou joyaulx ou ormier

Il est si tresbon clers qu'il n'y a qu'ensegnier." O*

The charcoalburner kills Eracle^{1*} when he insults him, and dismisses the pope who has accused him of lying (P. f. 323a, Laisse 659, lines 22804-22810):

Au pape est acourus le charbonnier vaillant

22805 Et lui dist: "Faulx prelas, allez vous devestant.

Se prestre ne fussiez j'en allasse ordonnant."

Adont lui va les draps et la mictte rostant.

Et lui dist: "ralez en, au diable vous commant.

Vous ne serés que clerc mais doresnavant.

Les cloches sonnerés du moustier Saint Vincent."

The charcoalburner thus deals with a double usurpation and re-establishes the legal papacy and hereditary monarchy.

O* The simony and corruption of the Papal court was a standing grievance.

1* R. Bossuat mistakenly writes "il chasse le Hongrois."

8. Nabugor d'Hautefeuille (see summary P. f. 326-352)

Another kinsman of a previous usurper, Gaufroy of Frisia, raises his head. Ludovis has conquered large sections of France, but Nabugor is confident because he has the aid of traitors in the king's camp (P. f. 326b, Laisse 665, lines 23022-23025):

Car le roy Ludovis qui fut preux et courtois
 Avoit avec lui chevaliers jusqu'a trois
 Ou il se fioit plus qu'en trestous les François,
 23025 Et ilz le traÿssoient com larron malëois.^{1*}

The action takes place around Orléans, Chartres, the abbey of Jargeau and ^{finally in Paris in the Chatelet and} the Halles where the traitors are executed. The author obviously knows the region, as in the episode concerning Gerart, where he mentions all the place-names around Dammartin and Paris.

The author summarises (P. f. 317b, Laisse 651, lines 22466-71):

Le roy ot moult de peine, Seigneurs, entendez la,
 A destruire le peuple qui tout le renoia;
 mais en conclusion se mal les atourna
 Qu'il tint en sa prison a Paris par deça
 Trestous ces ennemis, et si bien s'en vengra
 C'oncques prince vers lui depuis ne se dreça.

1* R. Bossuat, p. 315, notes that contemporary events are reflected in these episodes: "...à diverses reprises, et précisément en 1378, le Navarrois avait tenté de faire emprisonner le roi. Il était permis de percevoir un écho de ces manœuvres dans le projet d'enlèvement de Ludovis à Jargeau par les partisans de Lambert d'Anjou."

He comments on the situation in France (P. f.318a, Laisse 652, lines 22491-22494):

Et trestout adés a esté France grevee,
 Plaine de traïson sceue et approuvee,
 S'en ot maint esté mort de mort bien forcenee,
 Et tousjours en revient une grande maree.

This seems to reflect the time when Navarre and the English devastated France and the French kings had to struggle constantly for power (especially Charles V, first as dauphin, and after 1364 as king).

The episode gives opportunities for the charcoalburner to continue his humorous and heroic adventures, finally executing Nabugor and establishing the king of France.

Each episode has certain basic characteristics dictated by the situation, yet each is^a different variation on a theme. Baudouin de Sehourc^{O*} served as a model for Lambert and Gaufruy king of Frisia. Contemporary political and military events seem to be reflected too, and the authors invariably support the legitimate claims of the monarchy, showing nobility, burghers and commoners giving loyal service to the king against traitors and usurpers.^{1*}

O* Or vice versa

1* See R. Bossuat, *Le Moyen Age*, p.308: "Le poète insiste sur les dangers que le roi de France a dû vaincre, pour conquérir la plénitude de ses droits; il écrit au moment où le redressement national paraît acquis, sans doute aux environs de 1378."

See also p.311-312 on the need for literary propaganda to aid national unity.

Conclusion

The sources of Theséus de Cologne are literary, legendary and historical.

Literary sources or analogues are numerous, for late mediaeval works are often a rich amalgamation, and authors did not aim at originality.

The episodes which distinguish Theséus de Cologne and seem to be original -until further information comes to light - are: the transformation of the deformed child and the romance of the golden eagle.

The theme of the innocent woman wrongfully accused was extremely popular, but there are close similarities between Alidone's experiences and those of the queen in Macaire, where the supposed adultery was also with a dwarf. The dwarf as defender is found in chronicles (Matthew of Westminster, Matthew Paris).

The story of Flore and Esmeré, the possessive father of an unobtainable princess is a fairy tale theme; however Theséus de Cologne is linked with florence de Rome which also describes the abduction of the Christian daughter of the emperor of Rome by the king of Constantinople. Saracens attack a ship in Florent et Octavien and Charles le Chauve, thus causing the separation of a family.

The safeguarding of chastity by magical means is commonly found in mediaeval literature.

The episode of the infant Gadifer exposed by an ambitious rival for the throne and found by a Saracen knight who later gives him in marriage to his foster-sister Osanne may be a

reminiscence of Charles le Chauve where Dieudonné loves Supplante.^{1*} Robbers attacking the hero in a wood is a commonplace, but such an episode occurs in Baudouin de Sebourg and Lion de Bourges.

The returning husband and an interrupted wedding feast found twice in Theséus de Cologne (Theséus, Flore, Flohart, and Ludovis, Baudour, Lambert) is again common, but there are echoes of the situation especially as told in Baudouin de Sebourg and less so as told in Hugues Capet. Burghers help the rightful lord to regain his patronage, ^{and his wife} at the same time in Parise la Duchesse, Hugues Capet, Don de la Roche and Baudouin de Sebourg. Theséus' harangue to the crowd of Cologne from the castle window is very similar to the incident in Baudouin de Sebourg.

The intervention of Saint Denis in the fight between Theséus and Ludovis is a reminiscence of Girard de Vienne and Garin de Monglane.

The rescue of Theséus' father, mother and sister is probably original, but a son rescues his father in Florent et Octavien.

Theséus as a prisoner on parole from king Acerés finds himself in the same situation as Baudouin de Sebourg who returns to the king of Jerusalem after dealing with the traitor Gaufrroy.

Lambert d'Anjou betrays his overlord to the Saracens in a way resembling the treason in Baudouin de Sebourg, and Lambert's rescue from the field recalls Gauffroy de Frise's escape in

1* R. Bossuat, p. 70.

that poem.

The episode of Osanne accused of giving birth to animals^{1*} belongs to the type of legend and romance in which innocent women are accused of having monstrous progeny by a jealous woman, mother-in-law, sister or rival.^{2*} The ramifications of this theme are extensive and found in oriental tales such as A Thousand and One Nights, The Three Sisters, and Grimm, but the direct literary sources are the story of Elixie in Dolopathos and Beatrix in Le Chevalier au Cygne where there are close textual similarities to Osanne's reaction to the shocking revelation, similarly in La Manekine.^{3*} Persecution and prison and/or exile in poor circumstances follow in most versions. In La Manekine the lady keeps an inn as does Osanne. Reunion and reconciliation take place in Jerusalem as in Florent et Octavien.

The triplets discovered by a charcoalburner are related to those fairy tales where simple folk find royal infants, and the literary source is most likely Clement the villein who becomes king of Jerusalem in Florent et Octavien. Noble adopted children reveal their origins by their noble nature in all romances, but the author's sympathy for the lower classes appears in Octavien to a certain extent, and even more in the fourteenth century version Florent et Octavien and in Théséus

1* See M. Schlauch, Chaucer's Constance and Accused Queens, N.Y. 1927, p.21-35, 47, 77-85.

2* R. Bossuat p.128 notes that in Jehan Maillart's Le Roman du Comte d'Anjou, ed. Mario Roques, Paris, 1939, the jealous persecutor is the husband's aunt, and concludes 'il est très vraisemblable que le poète de Théséus de Cologne ait connu. Le Comte d'Anjou.'

3* See Chapter 10.1. page 127

de Cologne. The helpful woodcutter, as well as having a folk-tale origin, is possibly also a literary reminiscence of Varocher in Macaire.

The boy giant-killers are in the tradition of David and Goliath, and perhaps also the popular belief in the strength of twins may have played a part. Florent too killed a Saracen giant outside the walls of his town.

Accusations of poisoning to incriminate the innocent are popular in fourteenth century literature. The theme is found also in Gaydon, Parise la Duchesse and Charles le Chauve.^{1*}
historical and legendary basis.

The thirty burghers of Cologne may possibly be a reminiscence of the six burghers of Calais.

Dagobert and Baudour are based on historical figures which became legendary. Dagobert is found in a cycle of late epics: his childhood in Charles le Chauve, his maturity in Florent et Octavien, his old age in Theséus de Cologne, and the fictitious characters in these stories are related to Dagobert.

The numerous crusading expeditions, battles and sieges in the Holy Land are vaguely based on the legendary history of the crusades as found in the cycles of the crusades.

Contemporary political and military events may be reflected in certain episodes, as indicated by R. Bossuat.^{2*}

1* R. Bossuat, Le Moyen Age p.131-132.

2* Le moyen Age, p.297, 298.

Theséus de Cologne is like a rich tapestry woven of many colours; the author uses a wealth of elements, just as epic formulae were repeatedly used in creating a new work.

7 - VISUAL REPRESENTATIONS

There are four references to a painting of Theseus in the text:

1. L. f.7a, lines 417-435.
2. Ph. f.32b (lines 21-26) = lines 2446-51.
3. L. f.131b (lines 10-27) = lines 9587a-9587r, being an addition between lines 9587 and 88 at the end of Laisse 272.
4. L. f.152b, Laisse 315, (lines 9-25)=lines 11110a-11110q, being an addition between lines 11110 and 11111, where Gadifer tells his father Theseus that during his visit to Rome, Flore had shown him the paintings of his parents' love story. (This is a reference to the actual painting which existed in the queen's apartment in the Hôtel Saint Pol in Paris.)

1. L. f.7a, Laisse XII, lines 414-435.

Seigneurs, oyez ystoire dont ly vers sont plaisans! 1*
 415 Se n'est mie mensonge, on le treuve lisant; 2*
 Si en est mieulx prisee et bien est aserrant, 3*
 Et mesmes le roy de France l'avenant 4*
 Pour le bien et l'onneur qui lui va concevant, 5*
 L'a fait mectre en peinture, si scevent moult de gent,
 420 En la sale a Saint Pol ou il va repairant, 6*
 Ou ly duc et ly conte, chevalier et sergent,
 Arcevesques et evesques, abbez noir et blanc, 7*

- 1* Lines 414-427 transcribed in Ward's Catalogue of Romances
 Vol. I, page 771-2. 2* 415 Ph. Qu'est mye.
 3* 416 Ph. apparant. L. could read 'aferrant'.
 4 417 Ph. qui a grant tenement.
 5* 418 Ph. que.
 6* 420 Ph. il est.
 7* 422 Ph. evesques et a.

- Roynes, duchesses, pucellectes sachant,^{1*}
 Esquiers et bourgeois et les gens mendiant
 425 Le peuvent bien veoir la endroit aparant.
 C'est du ber Theséus de Coulogne la grant ^{2*}
 Qui devint en beauté de corps et de semblant.
 Ce miracle y fit Dieu ~~lors~~ pour l'enfant, ^{*}
 Car pieux fut et hardy et ot le cuer vaillant.
 430 Moulte essauca la loy Jhesus le Royamant, ^{3*}
 Et admenry la ^oly Mahon et Tervagant.
 Puis fit maint hardement et autre fait vaillant. (L. f.7b)
 Et pour Flore de Romme fille Esmeré le grant
 Enprint grant hardement s'en ot afaire grant (Ph. f.7b)
 435 Et en terre et en mer maint dommaige pesant.

Edition, f.VIa col.1.

Beaulx seigneurs sachez que ceste histoire que je vous racompte n'est point mensonge, ainsi comme l'a trouvé par escript le clerc lequel la mist premierement en rime, et mesmes le Roy de France pour le bien et honneur qu'il y a congneu, la fist metre en peinture dedans la salle de saint Pol a Paris ou il souloit^{4*} repairer, C'est hystoire du preux et [] vaillant Theséus de Coulongne dessus lequel nostre seigneur voulut demonstrier grant miracle: et sachez qu'il fait depuis maintes proesses et moult exaulca la foy de nostre saulveur et redempteur Jhesucrist.

1* 423 Ph. Roynes et d.

2* 426 Ph. beau. * 428 Ph. D. lors p.

3* 430 L. two words: Roy amant.

4* Note the verb "souloit" in the past - an indication of the date of this "mise en prose" - after the reign of Charles V.

2. Ph. f. 32b, lines 2446-51.

Mains roys et mains seigneurs et [de] haulte seigneurie^{1*}
 Ont ceste histoire cy tous fort prisee^{2*}
 Que pourtraire la firent en peinture jolye,
 Mesmes le roy de France la garnie
 2450 Droictem nt a Paris en la sale polye
 Que on dit a Saint Pol ou le lieu refflambye.

3. L. f. 131b, the end of Laisse 272, lines 8587a- r.

Huy mais orrés histoire que n'oystes pieça.
 Je croy oncques nulz homs telle ne vous conta,
 Faicte de verité; le clerc qui la rima
 A Paris la cité la cronique trouva.
 Ung gentil clerc subtil lui dit et recorda.
 Et le roy des François, ne le mescreez ja,
 L'a fait paindre a Paris en son hostel qu'il a,
 C'om appelle Saint Pol, où moult demouré a.
 D'or, d'argent et d'azur,^{3*} maint denier cousté a.
 Ainsi que Theséus par dedens Romme ala
 Et de la belle [image] qu'a l'orfevre trouva.^{4*}
 De l'aigle d'or aussi qui fit et estora,

1* 2446 Ph. s. et haulte.

2* Presumably for prisie (for francien prisiee)

3* Gold and silver leaf and ultramarine (azure < Persian lazward, lapis lazuli, which ground up supplies ultramarine) were the most expensive colours used by the mediaeval painter.

4* A noun is clearly missing.

Et comment Theséus en l'aigle d'or entra.
 Aussi comment l'orfevre au roy la presenta,
 Et trestoute l'istoire qui cy après venra
 Y est noblement painte, sachés, n'en doubtez ja.
 Or escoutés ung pou et on le vous dira.
 Benoist soit il de Dieu qui bien l'escouterà.

Pencil note: l'auteur dit ici que le Roy de France^a fait peindre dans son hôtel de St. Pol à Paris les principaux faits de ce Roman.

4. L. f.152b. Part of Laisse 315. Lines 11,110a-q.

- a "Pere," dit Gadifer, "par Dieu le Royamant,
- b La royne ma mere me mena, ne sçay quant,
- c En une riche chambre et la vy aparant
- d L'istoire qui fut painte d'un maistre bien sachant.
- e De l'aigle y vi(t) l'istoire reluisant 1*
- f Et comment cel orfevre dont vous m'alez parlant
- g Vous mis[t] dedans l'aigle jolis et avenant 2*
- h Et vous fit presenter a l'empereur vaillant,
- i Et puis dedens sa chambre vous porterent servant.
- j La yssistes dehors ainsi qu'a coq chantant.
- k Puis y rentra_{tes} pour vous avoir garand,
- l Car ma mere ot paour; et le roy vint avant
- m Qui couru en la chambre, s'ot l'espee trenchant.
- n Mais n'y pouoit trouver nesun homme vivant.
- o Ceste matiere y vy jolie et deduisant
- p Painte d'or fin, d'azur et d'argent."
- q Quant Theséus l'ouy, si en va souriant.

Pencil note: "Gadifer va rejoindre son père il lui raconte qu'il a vu l'histoire de l'aigle d'or peinte en tapisserie."

- 1* e Manuscript reads vit. Vi makes better sense.
- 2* g Manuscript reads mis. Mist would be more correct

There is a description of 'l'hostel de S. Paul' by Michel Felibien:^{1*}

'Les appartements de Charles V.

Il y avoit encore la salle de Sens, la salle de S. Maur, la sale vert, la sale aux bourdons, la sale Theseus, parce que les gestes de ce heros y estoient peints sur les murailles.'

F. Bournon^{2*} quotes Henri Sauval, Description de l'hotel de S. Paul,^{*} (1724, Tome II p.277, Pièces justificatives XIX:)

'Une salle appelée la salle de Theseus a cause des faits de Thésée qu'un peintre du te s y avoit représentées.'

'La Salle Theseus, parce que les gestes de ce héros y estoient représentés sur les murailles.'

In Les grandes Chroniques^{3*} we read an account of a visit by the emperor Charles IV, invited by Charles V to see the queen in 'l'hôtel Saint Pol' in 1378:

'Toutes voies vindrent ens jusques a la vieille chambre de la royne, laquelle est pres et encoste de la salle ou est l'ystoire de Theseus'.

There existed also a tapestry of the subject. Achille Jubinal^{4*} refers to an inventory of Charles V dated 21 January 1379:

'Quelquesfois, ces tentures traduisaient en laine les grands poèmes chevaleresques. J'en donnerai pour preuve quelques

1* Histoire de la ville de Paris 1725, p.654.

2* L'Hôtel Royal de Saint Pol, Paris 1881. *

3* Published by Godefroy, Paris 1613, Tome IV, p.399.

4* Les anciens Tapisseries historiées ou c llections 11-16ieme siecle. Paris 1838 f.IIIb.

extraits d'un manuscrit de la Bibliothèque Nationale, no. 356 intitulé: "C'est l'inventaire generale da roy Charles le Quint, de tous les joyaulx qu'il avoit, au jour qu'il fut commencé le 21 janvier 1379 tant d'or comme d'argent... et aveque ce, de toutes les chapelles, chambres de broderie et tapisserie dudit seigneur etc." comme tapis a ymaiges, entré autres monuments qui ne sont point parvenus jusqu'a nous: "Le grant tappiz de la Passion Nostre Seigneur; item, le grant tappiz de la vie Saint Denis; item, le grant tappiz d la vie saint Theseus.^{1*} item, le grant tappiz que Phillippe Gillier donna; item, le grant tappiz du saint Grael (sic) item, le tappiz de Fleurgnze de Romme; etc."

f.IVa, 'Les hôtels et châteaux des princes n'étaient pas moins riches en Tapisseries que le palais du roi. On trouve dans le "Catalogue analytique des Archives de Joursanvault^{2*}" une foule de pieces relatives aux tapis appartenant au duc d'Orléans, frère de Charles VI. Parmi ces tapis nous citerons seulement celui de "L'ystoire de Theseus et de l'Aigle d'or" (1391) acheté de Colin Bataille^{3*} au prix de 1200 livres.' Achille Jubinal states^{4*} that the subject of the life of Saint Theseus is taken from a poem of the 13th century.

In an inventory of tapestry belonging to this Duke of

1* Saint Denis, the subject of the previous item in the inventory may have influenced the next item.

2* Catalogue analytique des Archives de M. le baron de Joursanvault. Paris, 1838, Tome I, p.132, No.790.

3* Nicolas Bataille, famous for his tapestry of the Apocalypse in Angers, woven between 1375 and 1380

4* In Recherches sur l'usage et l'origine des tapisseries à personnages dites historiées, depuis l'antiquité jusqu'au 16^e siècle. Paris, 1840.

Orléans (British Museum add. no. 11542) we find:

"Deux grans vieux tappis de l'istoire de Theseus qui sont aux armes de feu mons. davon."

In the B.M. charter add. 2702, dated 1391, concerning the payment of 1200 francs in instalments by the financier of the Duke of Tourenne, the Duke of Orléans orders from Colin Bataille "un drap de haultelice de l'ystoire de Thezeus et de l'aigle d'or."

Hôtel Saint Pol.

'Charles de France, Dauphin, fils du roi Jean, Regent du royaume, acheta l'Hôtel d'Estampes qui estoit pres de l'Eglise de S. Paul. Le dauphin fit aussi-tôt commencer le bâtiment de l'Hôtel S. Pol sur cet emplacement et le destina pour être "L'Hôtel solemnel des grands ebattements" ainsi qu'il le dit... dans l'Edit Juillet 1364 pour l'union de cet hôtel au domaine de la couronne.' 1*

When the Dauphin became King Charles V, he declared the Hôtel de S. Paul to be forever part of the domain of the crown:

1364 ^hCarte: "Défense d'aliéner l'Hôtel S. Paul."

Archives Nationales J154 1353-1418 SAINT PAUL, six documents concerning gifts or sales of houses and gardens to the king dated 1361 and 1364.

A Papal bull from Urban V permitting the Archbishop of Sens to give up to Charles V a house belonging to the church of

1* Piganiol de la Force, histoire de la ville de Paris, 1765, Tome IV p.172.

Saint Paul in 1368;

A document concerning the exchange of property with the monks of Saint Maur;

A document concerning the sale of property near the porte Saint Antoine belonging to a burgher from Meudon;

A document concerning the sale of a house in Petit Musse by a burgher Malaquin to the king in 1360.

The palace was protected by high walls and the proximity of the Bastille and the Seine - also an escape route to the country should the need arise. This city within a city contained gardens, meadows, a trellis covered with vines which produced a large quantity of wine - 'vin de l'hôtel' - galleries and a menagerie with lions. The king's dwelling was the 'hôtel des archevêques de Sens',^{1*} the 'hôtel de la Reine' was the former 'hôtel d'Estampes', the site of the present Rue Charles V. The alley separating the two palaces is now the Rue des Lions Saint Paul. The present Rue du Petit Musc was the limit of 'L'hôtel de la Reine'. There were three gates to the palace enclosure: one on to the quai, one on to the Rue Saint Paul, one on to the Rue Saint Antoine.

A charter dated 2nd February 1365 (written before the birth of Charles V's children) ruled that Saint Pol was not to be subdivided, for the king intended to increase it. Charles V and Charles VI lived constantly in this palace, but Charles VII (1422-1461) was the last king to live there

^{1*} This hôtel still exists and was recently restored as a public library.

because of the smells from the moat outside the walls and the drain running along the Rue Saint Antoine.

The agglomeration of buildings never had functional unity and were given or sold by later kings in spite of the royal edict.

Archives S 1066a shows a plan of Saint Pol.

In 1418 part of the building was sold in order to lodge his officers near king Charles VI.

In 1440 Charles XI gave away the church of Saint Paul;

In 1463 Louis XI gave part of the palace to his chamberlain;

In 1490 Charles VIII gave the Hôtel Beautrellis, also called Hôtel de la Pissote, former property of the monks of Saint Maur, to Antoine de Chabannes, Grand Maître de France. When the latter was in disgrace, the property went to Charles de Melun on 16th August 1463. The fortunes of the family were re-established under Charles VIII who gave back the palace to Jean de Chabannes,^{1*} In 1491. (However the procuror opposed the gift, as Jean paid 100 sol tournois in rent to this king and the next.) Louis XII confirmed the possession in 1501.

In time the buildings became dilapidated and when Francis I was looking for sites in Paris he ordered its sale in 1543.

The present streets of Charles V, Beautrellis and des Lions were constructed across the former hôtel Saint Pol between 1543 and 1556.

1* Jean de Chabannes, Comte de Dammartin was the patron of Nicolle Houssemaine, the author of the fictitious history of the Dammartins, the short version of Théséus, called "Gestes de Courtenay", Phillipps 8161, see Ch 10.5. p 1404.

8 - DESCRIPTION OF THE THREE MANUSCRIPTS IN VERSE

followed by the relation between the three manuscripts and the stemma of all versions of Theséus de Cologne.

1. Paris, B.N. Nouv. Acq. françaises 10060, f.395 P.
Theséus de Cologne.
2. British Museum, Additional 16955, f.211 L.
Le Roman de Theséus.
3. Phillipps 3636, f.169 Ph.
Theséus de Cologne.

Description of Manuscript B.N. Nouvelles acquisitions
françaises 10060 P.

There is a brief description of this manuscript by H. Omont in Catalogue général des manuscrits Ashburnham^{1*}- Barrois.

Le Roman de Thesee de Cologne

Incomplet des premiers et derniers feuillets.

Les feuillets 1-3 et 396-397 qui forment gardes du volume, sont en parchemin et contiennent les fragments d'un obituaire des XV^e - XVIII^e siècles, d'un couvent de Cordeliers de Limoges.^{2*} XV^e siècle.^{3*} Papier, 397 feuillets. 292 sur 210 millim.

1* Lord Ashburnham's library, the Barrois collection, was bought by the B.N. in 1849. R. Bossuat states that the B.N. acquired the ms. in 1901.

2* Dates mentioned: 1563, 1549, 1559.

3* R. Bossuat dates the manuscript paleographically as ^{m.d.}15th century.

Reliure velours rouge. (No. 354* de la collection Barrois)."

On the spine there is a cloth label: 'Theseus de Coulo[gne]'.
 Inside on the paste down 'Bradel Relieur

Rue de la Harpe 58

Cidert R. S. Jean Delatran.

In pencil 354*, in blue 568 (the number in the sale catalogue).

On the first fly-leaf: 'Theseus de Coulogne' in a modern hand.

Modern foliation.

Watermarks: These correspond approximately to Briguet's types 14237.

'Tête de boeuf' caractérisé par un long nez relié aux yeux par le trait étoilé et les traits formant le nez dessinent une sorte de sourcil au-dessus', and

'Armoirie une fleur de lys sommé d'un lambel (avec trois pendants) ^{dans un écu surmonté} de la croix de la passion. Les clous ont la tête formée par un trait en circonflexe.'

The Text covers approximately 200 x 100 mm. (Page dimensions 292 x 210 mm). A full page has 29-36 lines. The top, bottom and side margins are ruled in pencil.

Capital letters at the beginning of laisses are in red.

Capital letters beginning the line have a vertical red stroke.

A wavy red line occasionally continues under the first line of the laisse. Very occasionally the tail continues downwards beside the next few lines, or else there is a decoration of a fish running vertically down the margin. The handwriting is more careful than that of the L. manuscript. *There are no miniatures*

The condition of the manuscript:

f.4 is in the worst state being the first leaf. The lower

edge is repaired. A few worm holes are also found in the next few leaves. There are brown spots of foxing throughout the book, but the writing is clear.

The bottom corner of f.217 is torn off without damaging the text.

Folio 60a written slightly slanting, and upside down: 'Pasquin Godart'.

Collation:

a b c d, that is four quires of 12 = 36 folios, are lacking.

Red 'e' at the foot of f.4a.

Red 'f' at the foot of f.16a.

Red 'g' " " " " 28a etc.

Original catchwords; the foliation must be later than the catchwords.

z¹², AA - HH¹², JJ¹⁰, KK¹⁰ incomplete and no catchword; the text ends on f.395b.

33 gatherings, 31 of 12, 2 of 10 = 392 folios.

The 1534 edition f.CXXVIIb 2nd col. continues to complete the story in six folios.

Description of the manuscript B.M. Additional 16955.

L.

In the short title catalogue of the British Museum the manuscript is described as 'La vie de Theseus'.

There is a description of this manuscript by H.L.D. Ward.^{1*}

^{1*} Catalogue of Roances, London 1883, reprinted 1961. Vol.I, p.769-775.

Paper. XVth century. Folio; ff.211 having 30 to 40 lines to a page, with initials in red. Two or three leaves at the beginning are lost, and the first four that remain are mere fragments. A former French owner has written marginal notes in pencil through the greater part of the volume (ff. 42b-210b) which form an abstract of the contents. Two of the leaves (f.10, 11) are stamped with a shield (or a cross engrailed azure) bearing the legend "Ex. Bibl. C.C. de Boulamaque".

H. L. D. Ward considers that this manuscript is based on an earlier version composed not late in the 14th century. He gives a summary of the story and numerous references to other works:

Mathew of Westminster's version of the fight with a dwarf Mimecan.

Svend Grundtvig's Danmarks gamle Folkeviser for a study of romances concerning the trials of chaste queens falsely accused. The miracle play Le Miracle du roy Thierry.^{1*}

H. L. D. Ward refers to the allusions to Theséus in Ciperis de Vigneaux (quoted by P. Paris in Histoire Littéraire, tome XXVI, 1873, p.27); he mentions the tapestry which belonged to Charles V and quotes the text which describes the tapestry: f.7 lines 414-427 and f.131b lines 9581-957. He compares this verse with the prose of the 1534 edition and

^{1*} Ms. 820 published by L. J. N. Monmerqué and F. Michel in Théâtre français au Moyen Age, Paris 1842, and the reprint as No. 32 of the Miracles de Notre Dame par personnages ed. for the SATF by G. Paris and U. Robert. Tome V, 1880.

the Bonfons edition and notes that the editions omit f. 131b, lines 9587a-r. He notices that the prose edition has long developments which do not exist in L., but he did not know the Paris manuscript, and concludes^{1*} "We might naturally suppose the present version to belong to an earlier type, if it were not that in some places it has the look of an abridgement." Other lines quoted by Ward are the incipit on f. 1, lines 1-4, the first complete lines on f. 5, lines 268-275, the end of Part I on f. 161b, lines 11761-11764b, the beginning of Part II, f. 161b, lines 11765-11771, and the explicit on f. 211.

P. Meyer^{2*} transcribes fifteen lines from the first complete folio, f. 5 line 268⁻²⁸² and /thirty lines from f. 7a and b, lines 414-443. He notes "dans son état actuel le manuscrit contient près de 15000 vers."

Nineteenth century binding, strawboard boards and half brown calf (spine and corners) gilt tooled.

On the spine: Le Roman de Theseus.

MUS. BRIT. JURE EMPTIONIS.

16 955

PLUT. CXCI. B.

On the first page verso modern, 193B in pencil.

4 pages modern paper.

The fifth page, nineteenth century, has 16,955

'Purchased of Th. Rodd. 22 May 1847,'

on the fifth page verso: 411 pages.

1* p. 73

2* Documens Manuscrits de l'Ancienne Littérature de la France conservés dans les Bibliothèques de la Grande Bretagne.
Paris 1871, p. 80.

The next page is folio 1.

Modern foliation in pencil on the top right hand corner recto and bottom left hand corner verso of each folio.

Condition of the manuscript:

There are worm holes in folios 1-3 and 182-212, and mended tears in folios 5-10, 13, 14, 15, 20, 21, 22, 87, 93, 138. Folio 5 lacks some of the end of lines at the bottom corners, the rest have no damage to the text.

One folio is misplaced: f. 206 should follow f. 10a.

Collation:

There are no catchwords. The binding is rather tight.

- a 10 + 1 (The first folio is missing,^{1*} folio 11 does not follow the text after 10b, but after f. 206 which should be between 10 and 11)
- b 11 (folios 12-22, lacuna between f. 22 and 23, 1 folio missing)
- c 10 (folios 23-32, lacuna between folios 32 and 33, 2 folios missing)
- d 11 (folios 33-43, lacuna between folios 42 and 43, 1 folio missing)
- e 11 (folios 44-54, lacuna between folios 54 and 55, 1 folio missing)
- f 10 (folios 55-64, lacuna between 64 and 65. Two minute corners remain between f. 63 and 64. Lacuna here)
- g 11 (folios 65-75)

^{1*} Manuscripts frequently lost or received damage to the first folio, especially when they remained unbound.

- h 1 + 11 (folios 76-87, lacuna between f.76 and 77, 1 folio missing)
- i 12 (folios 88-99)
- j 11 (folios 100-110, lacuna between f.110 and 111, 2 folios missing)
- ^r
k 12 (folio 206 is misplaced; it is the text which should follow after f.10)
- s 6 (folios 207-212)

The manuscript must have been bound in twelves originally.

Lacunae in B.M. Add. 16955 = L.

f. 1-4 torn in half so that only the first half of the line can be read (recto) and the second half (verso). *Lacunae* are completed by ms. Phillipps 3636 = Ph. and ms. B.N. Paris 10,060 = P.

- L. f. 22b-23a completed by Ph. f. 21b 1.16 - 22b 1.7
69 lines
- L. f. 32b-33a completed by Ph. f. 31b 1.13 - 33a 1.36
149 lines
- L. f. 42b-43a completed by Ph. f. 43a 1.5 - 43b 1.35
and P. f. 6b 1.35 - 8a 1.5.
71 lines
- L. f. 54b-55a completed by Ph. f. 54b 1.17 - 55b 1.12
and P. f. 20a 1.9 - f. 21a 1.14.
70 lines
- L. f. 64b-6 a completed by Ph. f. 64a 1.39 - f. 65a 1.27
and P. f. 31a 1.27 - f. 32b 1.1
70 lines.

- L. f.76b-77a completed by Ph. 76a l.34 - f.77a l.33
and P. f.46b l.30 - f.47b l.31
62 lines.
- L. f.110b-111a completed by Ph. f.112b l.27 - f.114b l.29
and P. f.84b l.12 - f.87a l.13
144 lines.

Blotted pages in L.

- L. f.77a = Ph.77b = P. f.48a.
- L. f.86a-b very badly blotted = parts of Ph.f.86a-b = P. f.56 a-b.
- L. f.138a slightly blotted = Ph. lacuna, P. f.118b.
- L. f.139a-b slightly blotted = Ph. lacuna, P. f.119b and 120a-b.
- L. f.153a badly blotted = Ph. lacuna, P. f.136b
- L. f.154a badly blotted, difficult to read = P. f.136a
- L. f.162a-b very badly blotted, illegible, = P. ^{f.146b} f.147a-b, 14 a.

The watermark found in the manuscript is the type called by Briquet^{1*}: 'armoiries, trois fleurs de lys posées deux et une'. The shield is placed over a letter 'i'. No example in Briquet corresponds exactly with the watermark in this manuscript. The nearest in Briquet is number 1723 found between the years 1458 and 1482.

The history of the manuscript.

Nothing is known about the ownership of the manuscript before it came into the possession of Claude Charles Bourlamaque whose oval stamp is found on folios 10a and 11a, containing the words 'Ex Bibl. dom. C.C. de Bourlamaque'. Charles Claude

1* Les Filigranes, Paris 1907, Vol.I p.127

de Bourlamaque, seigneur de Vivier et de Coutevroult^{1*} (Seine-et-Marne, canton de Crecy en Brie), died in 1764 leaving a library and collection of paintings; the sales catalogue was printed in 1770.

Another stamp in a small oval containing the letters E.H.L. is found on folios 1a, 10a, 11a, 211a.^{2*}

An owner of the late eighteenth or early nineteenth century has written pencil notes and summaries as well as transcriptions of words or lines difficult to read from folio 42b onwards. There are also ink remarks relating to historical facts on f.48b and 64b, and an ink mark pointing to the line (28) on f.40a which corresponds to the incipit of P.

Size of page: 16 x 22½ cm.

Text area: 100 mm x 200 mm (or 195 or 190 mm.) Quarto size.

The hand is a ^{mid} fifteenth century cursive bookhand. Professor Woledge dates it before 1460 (a little earlier than Phillipps 3636). R. Bossuat too dates it as mi-15th century. There are no miniatures or decorations except red ornate capitals at the beginning of laisses.

Incipit

'Quant le roy Floridas lapr...

Au palais a Paris la y ot...

Par devant Dangobert...

Qui fonda Saint Denis...

4^e série, Tome XIV, 1959
1* According to R. Bossuat, Le Moyen Age, p.99, this information came from Mme Cavailler, conservateur, Archives de Seine-et-Marne, and H.L.D. Ward reproduced an error from the Dictionnaire de la noblesse, t.XIII col.816, 'seigneur de Courtevron'.

2* Not identifiable yet. There is no reference to it in F. Lugt, Les Marques de Collections, The Hague, 1956.

The first complete line is on f.5:

'Entendez envers moy noble dame de pris.'

Explicit (f.211a)

'Et si doint paix joye et consolacion

Tous ceulx et toutes celles qui sans mal achoison

Ont ouy ceste ystoire par bonne entencion.

Amen

Explicit la vie de Theséus.'

On folio 212b, in gothic lettering of the 15th century:

'Post quam completi dies octo.'

In cursive script:

'A celle je vous commande

Ou gist mon cuer en habondance.'

Ph.

Description of the manuscript Phillipps 3636^{1*} and its
relation to L. and P.

This manuscript is written in a fifteenth century cursive hand on paper, c.1460^{2*}. 169 folios, 20 x 180 mm. 37-43 alexandrines per page. Original catchwords and signatures on the folios in the first half of every gathering. The foliation is contemporary, in black ink, the script in brown ink. After folio CXXXIIII the foliation is faulty, f.CXXXV is

1* Now catalogued as Ms. UCB 110, University of California, Berkeley.

2* According to Prof. Wormald, a little later than L. (B.M. Add. 16955).

missing but there is no gap in the text here. Modern pencil numeration is added from f.CXXXVI to the end to rectify the scribal error.

Collation:

a 12 (lacks a 1), b 18, c 14, d 8, e 16, f 8, g 18, h 14, i, k, l 16, m 13, = 169 folios.

Initials of the laisses are in red and blue, sometimes omitted, occasionally misplaced. There are no miniatures.

The manuscript is in good condition. F.CVIII has a rust hole. The top right hand corners are repaired up to f.XV.

The modern first leaf bears the title Le Romant du Noble Roy thezeus.

The watermarks.

The watermark found up to f.CXLIII (=140) is Briquet's type "filigrans de l'ancre". F.CXLIII (=141) onwards bears the watermark corresponding to Briquet's type 9186, "lettre'y' en queue treflée" found from 1464 onwards. Between these two folios exists a lacuna.

Binding

Early C19 straight grain maroon morocco, gilt.

On the first end paper, '3636 M5 Phillipps'.

'Lacy

Phillipps 1828'

Incipit imperfect on f.2a.

'Alidone ot a nom la Royne au corps gent'.

The missing f.1 corresponds to Ch.I of the editions.

Explicit

'Ont ouy cest Romant par bonne entencion. Amen.

Cy fine le Romman du Noble Roy Thezeus.'

Devise (16th century):

Sobrieté Nourrise de Vertu
De Fortune Dieu m'a comblé.

History of the manuscript.

This manuscript was bought by Sir Thomas Phillipps from the library of Robert Lang, a collector who specialised in romances of chivalry, in 1828. In the R. H. Evans sales catalogue of November 17th 1828 it is described on page 118: "2337. Theseus. Le Roman du noble Roy Theseus de Cologne. An extremely curious and probably unique M. S. on paper of this Romance en Vielle Rime Picardie. It is of the fifteenth century, the first leaf is wanting. In red morocco, gilt leaves". On the inter-leaf opposite in ink: "(233)7 Payne £45-3-1

John Thomas Payne (of Payne and Foss, booksellers) was commissioned by Sir Thomas Phillipps. The price was high owing to the underbidding of a rival.

In Sir Thomas Phillipps' catalogue the manuscript is mentioned as: "3636 Le Roman de Theseus de Cologne, 172 leaves, folio ch. saec. XIV."

Paul Meyer (in Archives des Missions (2nd série III), Rapport sur une Mission Littéraire en Angleterre, Paris, 1866) mentions it as part of Sir Thomas Phillipps' library.

Mr. Philip Robinson^{1*} possessed the manuscript, and very kindly let me work on it for several weeks.

On the 25th November 1969 it was bought by Mr. Bernard M. Rosenthal^{2*} at the Sotheby sale, lot number 468. There is a

1* 16, Pall Mall, London S.W.1.

2* 251 Post Street, San Francisco, California, CA94108, U.S.A.

description of the manuscript in the sales catalogue.

In June 1972 Mr. B.M. Rosenthal wrote that it is now owned by The Bancroft Library,

University of California,

Berkeley.

The library purchased it from Sotheby's in 1970^{1*} apparently through Mr. Rosenthal. The present number is Ms UCB 110.

The starting point of the three manuscripts of the verse versions.

Ph. 3636, f.5a l.23 = B.M. Add.16955, f.5 l.1 (that is the first complete line of the L. text):

Entendez envers moy noble dame de pris.

Ph. 3636 f.40a l.38 = B.M. Add.16955, f.40 l.28 = B.N. n.a.fr. 10060 f.4a l.1 (that is the first line of the P. text):

Et Flore va en Grece le noble tenement.

Passages unique in Phillipps 3636.

1. f.2a-f.5a l.22 = lines 1-267 (Laisnes I-VIII) Alidone and Floridas' marriage. The childhood of Theseus.^{2*} Fernagus' accusation. The knight's warning to the queen of imminent danger (line 22)

There are also several sporadic single lines additional to the L. text.

2. f.21b l.16 - f.22b l.7 = 69 lines representing a lacuna

1* According to Leslie Clarke, Assistant Head, Rare Books Collection.

2* Spelt Theseus in Ph.

between L. f. 22b and 23a, lines 1566-1634 (Laissez XLI-XLIII)

Theseús, disguised as a messenger, speaks to Flore in the presence of the Emperor's court. Guards force him to leave, protesting. He spends a sleepless night scheming to win his beloved. In the morning he returns to the goldsmith and pays him to execute his secret plan (of entering Flore's room concealed in a golden eagle).

3. f. 31b l. 13 - 33a l. 36 = 149 lines representing a lacuna between L. f. 32b and 33a. Lines 2354-2502 (Laissez LXIII-LXVI)

Flore informs a lady-in-waiting how Theseús came to her at night and arranges breakfast secretly in her bedroom. The lovers talk together. Flore gives Theseús a ring. He wonders how to inform his loyal followers of his success, and she lets him write a letter to be conveyed by her lady-in-waiting. The squire who receives it at first refuses to accept it for fear. This passage includes the lines concerning the painting in the palace of St. Pol and the source of the poem. (Ph. f. 32b lines 19-33, = lines 2444-2458). The same facts are restated in the L. text, f. 31b.

Where the P. text omits L's additions, Ph. usually includes them.

Where the P. text has an additional line, Ph. usually omits it as does the L. text. When the P. text changes the order of lines, Ph. and L. usually have their own sequence. Ph. and L. agree against P.

There is a lacuna between L. f. 42b and 43a which is completed both by Ph. (f. 43a l. 5 - f. 43b l. 35) and by P. (f. 6b l. 35 - f. 8a l. 5). The verbal variants between P. and Ph. are

wider than between Ph. and L. lines 3259-3329.

The lacuna between L. f.54b and 55a is completed both by Ph. (f.54b l.17 - f.55b l.12) and P. (f.20a l.9 - f.21a l.14) lines 4100-4169.

The lacuna between L. f.64b and 65a is completed both by Ph. (f.64a l.39 - 65a l.27) and P. (f.31a l.27 - 32b l.1), lines 4823-4893. The Ph. version has a few additional lines.

The lacuna between L. f.76b and f.77a is completed both by Ph. (f.76a l.34 - f.77a l.32) and by P. (f.47a l.1 - f.48a l.1), lines 5766-5829. Here the L. version hardly makes sense without 7 lines from Ph. (f.77a l.26-32). Several lines are found in Ph. and not in the P. version.

P. (f.64a l.22 - 65a l.18) treats the episode of the goldsmith meeting Theseus and Ludovis after the miracle of Saint Denis at greater length than L. (94a l.11-33) and Ph. (94a l.14-36).

Ph. agrees with the briefer version of the Flore and Melsior episode found in L. rather than P., and includes the addition of 39 lines (L. f.95b l.14 - 96a l.12).

Ph. f.109a l.22 - f.109b l.10 agrees with the L. version (of Theseus' return to find Melsior accusing Flore) f.107b l.23 - f.108a l.5, where P. f.79b l.6 - f.80b l.6 varies greatly.

The lacuna between L. f.110b and f.111a is completed both by Ph. (f.112b l.27 - f.114b l.29) and P. (f.84b l.12 - f.87a l.13), lines 8030-8173.

Ph. has several lines in addition to the P. text, but on the other hand omits a few lines because the same word ends ~~the~~ two lines.

Ph. f.114b l.1-2 repeat lines 39-40 of f.114a, a scribal error.

Ph. 119a l.35 - f.119b l.12 includes P. f.92a l.19-22, = lines 8479-8482, which are replaced by L. f.115a l.23-32, and then Ph. also includes these lines. This may mean that Ph. was copied from another ms. than L.

Omissions and faults.

Odd lines are omitted throughout.

Ph. f.65a omits 16 lines describing battle from the L. text (15 from P.) because the scribe's eye caught a repeated word lower on the page, (L. f.65a l.17-32, P. f.32b l.13-27), lines 4904-4918.

Ph. f.90a omits 6 lines (L. f.90a l.19-24, P. f.59 l.25-29) = 6555-6559a because lines 6555 and 6560 begin with the same phrase.

Ph. f.113a omits three lines between l.12 and 13 (P. f.85a, l.9-11), lines 8055-8057 (because of the repetition of the last word in lines 8054 and 8057) and in f.114a between line 29 and 30 omits (P. f.87a l.10-13) lines 8170-8173.

The largest lacuna of the Phillipps manuscript is between f.134a and 134b, i.e. 134a l.41 (last line) =(L. f.129b l.16, P. f.108 l.18), line 9447,

but 134b l.1 = L. f.155a l.39, P. 139a l.5, line 11302.

That is approximately 25 folios of the L. text, except for L. f.153b l.21 onwards, approximately 2 folios, which correspond to Ph. f.141a (CXLIIIIa) onwards, some 23½ folios of the L. text.

The scribe obviously miscopied from his source when he turned over this page. Either the missing passage was missing in his model or he opened the text again further on after a

pause in writing.

The following episodes found in the L. and P. versions are consequently missing from the Phillipps text:

L. 129b. The continuation of the fight between Theséus and his unknown son Gadifer. The discovery of their relationship. Gadifer's stay in Rome to help Flore. Gadifer's visit to Floridas and Alidone in Cologne. Lambert's treason in France. Gadifer's rescue of Baudour, and his return to Theséus by way of Rome. The episodes where Griffon's widow Clodas, released from prison, is baptised and Gadifer, touched by her beauty and sad fate, unwisely makes her his wife's companion. L.f.153a.

Ph. includes, though changing the order of events: the plan to rescue Ludovis from Antioch, the capture of that city, and the coronation of the goldsmith. Ph. abbreviates Gadifer's adventures in France by including Theséus' account of them to Ludovis. (= L. f.153b, 154, 155).

L. f.153b l.21, P. f.137a l.2 = Ph. CXLIIIIa (141): "Toute myt a mytee sans plus atarger."

The original catchword at the foot of Ph. f.CXLIIIIb (140) is "toute myt", but the sequence of events is incorrect here. L. f.154 and 155a = Ph. CXLV (142)

The end of the laisse L. f.155a l.38 (P. f.139a l.4) = Ph. f.CXLVb (142) l.14. A few lines beginning the next laisse "Après ce que je dis sans faire long sejour" (L. f.155a l.39, P. f.139a l.5) lines 11302-11317, are twice copied in different parts of Ph. owing to a scribal error: once on f.CXXXIIIIb (134) from the top of the page down to l.14 and the second time on f.CXLVb (142), then Ph. continues to agree with the L. text

till (L. f.156a l.20) line 11357 - last line on Ph. f.CXLVIa (143).
Note: From f.CXLVIb (143b) onwards the Phillipps manuscript abbreviates episodes found in the L. and P. texts, sometimes omitting repetitions, sometimes complete scenes with more or less success. Ph. f.CXLVIb (143) omits part of (L. f.156a l.21), Gadifer's farewell to his pregnant wife Osanne, lines 11358 onwards, and Ph. f.134b summarises L. f.157 (lines 11421-29), Theséus' return to Rome and coronation in Cologne.

Ph. f.CXXXVI (135) = L. f.157a, and continues to agree with the L. text till Ph. f.CXLIIB (140) l.32 =(L. f.162b l.16, and P. f.147b l.12), line 11843. Then the Phillipps scribe attempts to gloss over another lacuna as follows in lines *34-36.

Ph. l.30 = L.^l14 (line 11841) Or fut dedans le boys par dessous
 ung figuier.

Ph. l.31, L. l.15. La meschine qui mist les enfens au sentier

Ph. l.32, L. l.16. Et ne voyt de nulli lez venir ne aller.

Ph. l.33, L.l.21 (line 11848) Une telle pitié lui va au cuer
 entrer.

Ph. l.34 Pour ce qu'elle ouyt dire que Gadiffer le fyer

Ph. l.35 Sy estoit du pays partir pour s'en aller

Ph. l.36 Pour l'aller Anthioche destruire et essillier.

This is hardly a good reason for taking pity on the infants!

Now, though the catchword "toute myt" corresponds to the beginning of f.CXLIIIIa (141) the following episodes are omitted:
 How the charcoalburner Renier finds the exposed triplets in the woods and persuades his wife to adopt them. They are named after their foster-father. L. f.162, Ph. f.CXLVIa (143) last two lines:

l.37 (= L. f.156a l.19) = 11356 Geust avec sa mouller qui clere
 ot la façon.

l. 38 (L. f.156a l.29) = 11357 Et engendra trois fils comme
trouvons lisons (L...si com en lisant trouvons)

Ph. f.CXLVI b (143) the following 5 lines abbreviate previously
omitted episodes from L. f.162 to f.165:

l.1 Lung ot a nom Regnier et lautre Renechon (P. Renechon,
L. Regnenchon)

l.2 Et lautre Arnault^{1*} ung vaillant champion.

l.3 La royne acoucha de ces trois gentilz barons,

l.4 Mais la royne Griffonne qui demouroit adont

l.5 Lui donna a entendre que trois chiens avoit dont^{2*}

Ph. l.6 = L. f.165a l.27 - a new laisse (also in P. f.150b l.8
= line 12020)

Dolente fut la dame et moult lui anmya etc.

Now again Ph. and L. agree, but on f.CXLVIIb (144) the Ph.
manuscript refers to Regnier the charcoalburner, who had not
been introduced.

Ph. l.32 Or advainct en cest temps que Regnier qui fut noyrs
(L. f.166b l.9) 1.12123

Ph. l.33 Nourrissoit doucement les enfens tous trois 1.12124

l.34 Doucement les nourit Regnier qui fut courtois 1.12124a

l.35 Quant il orent dix ans ou XI^a celle foyz 1.12125

l.36 Le gentilz chevallier suivoient y au boys 1.12126
(L. and P. charbonnier)

Ph. later uses the word "charbonnier" as the other two versions.

Ph. f.CLIIa (149) omits (L. f.170b l.17 to39) lines 12441-12447g
that is 22 lines of repetitive description (P. f.157b l.2-8)

Again Ph. f.CLIIa (149) omits (L. f.171a l.4 to f.172a l.19,

1* Mistake for Regnault.

2* Connecting word.

P. f.157a l.21 to f.158b l.7), lines 12428-12507c, that is 94 lines describing episodes between Theseus, the giant and Acerés, and the capture of the Christians. The abbreviator continues after the omission: Ph. f.CLIa (149) l.26 (L. f.172a l.24) line 12512.

l.26 Gadifer fut dollans a pou qui nènragie.

l.27 La firent ung assault sur la gent paiennie

= Ph. l.27, (instead of line 12513:

De ce qu'il ot perdu si noble compaignie)

l.28 La firent prins sans doute Thezeus a celle fye

= Ph. l.28 (instead of line 12514:

Que son pere loyal le roy de Rommenie)

Ph. f.CLIa (149) omits (L. f.172a l.32-36, P. f.158b l.19-23) lines 12519-12523, Gadifer's complaint, but agrees after this.

Ph. f.CLIb (149) omits (L. f.172b l.2-16 = 15 lines, P. f.158b l.28 - f.159a l.2 = 6 lines) 1.12528-12533, and forms the connection by one line

l.3 Chascun des trois enfens s'en vindrent a la ville.

Ph. f.CLIb (149) l.3-19 are an abbreviation of (L. f.172b l.2 - f.174^r l.28 = 2 folios, P. f.158b l.28 - P. f.160^o l.2 = 1½ folios), lines 12528-12594.

Thus Ph. omits between l.12 and 13, (L. f.172b l.31 - f.173a l.13) (22 lines), (P. f.159a l.14 - f.159a l.27) (14 lines) = lines 12545-12558, the burghers mocking the boys with their donkeys. Between l.18 and 20 Ph. omits (L. f.173a l.20 - f.174a l.28) (89 lines), (P. f.159b l.5 - f.160b l.2) (61 lines) = lines 12566-12626, the boys' conversation, their sale of charcoal and the insolent cobbler (L.), butcher (P.)

On f.CLVa (152) Ph. omits between l.12 and 13 (L. f.176b l.19-24 P. f.163b l.2-6) 5 lines, 12811-12815, a proverb.

Between l.13 and 14 Ph. omits (L. f.176b l.26-33, P. f.163b l.8-15) (8 superfluous lines) 12817-824, and in l.17 and 18 Ph. summarises (L. f.176b l.37 - f.177a l.10) (13 lines) = (P. f.163b l.19-27) (9 lines), 12828-836.

Ph. f.CLVIa (153) abbreviates by omitting (L. f.178a l.11-28) (17 lines) (P. f.164b l.31 - f.165a l.15) (16 lines), 12901-12916, the charcoalburner's anxiety concerning his three foster-sons discussed with the host.

Between Ph. f.CLVIa (153) l.36 (the end of the page) and f.CLVIb there is an omission of 13 lines (L. f.178b l.4-16), lines 12916~~o~~-12917. (P. omits 12916~~o~~-y). The boys' meeting with their foster-father.

Note: This abbreviation is carelessly managed, causing the unprepared introduction of the host.

Ph. f.VLVIb (153b) between lines 3 and 4 omits 5 lines, 12921-25 (L. f.178b l.20-24) a joke against the host.

Ph. f.CLVIb (153b) between lines 24 and 25 omits 10 lines, 12945-12952 (L. f.179a l.6-15). The boys' discussion on the social value of clothes.

Ph. f.CLVIb (153b) between lines 26 and 27 omits 12 lines, 12955-12956j (L. f.179a l.18-29). Public opinion in favour of the three boys.

Occasionally Ph. combines two L. lines into one.

Ph. f.CLVIIa (154a) between line 20 and 21 omits 5 lines, 12985-12988, including 12986a (L. f.179b l.21-25). The author's anticipation of Gadifer's hatred for his unknown sons.

Ph. f.CLVIIa (154a) between lines 29-30 omits 16 lines, 12944c-13007 (L. f.179b l.34 - 180a l.8). Regnenchon and Regnault's discussion on rank and pride.

Ph. f.CLVIIb (154b) between lines 21 and 22 omits 6 lines, 13037-42 (L. f.180b l.7-12), rumours concerning the triplets' resemblance to Gadifer.

Ph. f.CLVIIIa (155a) between lines 12 and 13 omits 4 lines, 13073-76 (L. f.181a lines 3-6). Clodas considers these rumours.

Ph. f.CLVIIIa (155a) between lines 35 and 36 omits 10 lines, 13101-10 (L. f.181a l.32-41), the enumeration of the Christian allies.

Ph. f.CLVIII (155b) between lines 7 and 8 omits 11 lines, 13118-13126b (L. f.181b l.10-20). The author's reminder of Osanne's state in Jerusalem and an anticipation of final justice.

Ph. CLVIIIb (155b) omits Clodas' questioning of the boys concerning their origin and her hypocritical promise of friendship, abbreviating in only 5 lines (11-15)

(L. f.181b l.24 - f.182b l.25 (84 lines). P. f.168b l.14 - f.169b l.11 (57 lines)), lines 13130-13186.

Ph. f.CLVIIIb (155b) lines 8-16, Laisse 385

- 1.8 Seigneurs or escoutez pour Dieu qui tout crea
(L. f.181b l.21, P. f.168b f.11)
- 1.9 La royne Clodas qui tousjours ce doubta (L l.22, P. l.12)
- 1.10 Du meurtre quelle ot fait des enfens quel changu
(L. l.23 murdre P. f.168b l.13 better 'mal')
- 1.11 Puis a dit en elle qu'elle les empoisonnera
d (L. f.182b l.11 = P f.169a l.28) line 13175
- 1.12 Et que ce sont les enfens que on lui osta.
- 1.13 Adont s'en vint Clodas a ung escuier
- 1.14 Elle lui dit: "amy, or je te vueil prier

1.15 Que tu portés poisons a la table briefment."

1.16 Ung escuier estoit* qui estoit son parent.
(L. f.182b l.26 *avoit. P. f.169b l.12)

Line 13175 "Que morir les fera tous trois a grant tourment."

namely by bringing them under suspicion of attempting regicidal poisoning, not by actually poisoning the boys.

1.15 "tu" could read "te"

In Ph. the situation is less subtle, in the L. and P. versions the squire is unaware of the contents of the jug.

Ph. f.CLIXa (156a) omits (L. f.183b l.19-27, P. f.170b l.11-15) lines 13250-54, Clodas' accusation that Regnault had told her of planning Gadifer's death.

Ph. f.CLIXa (156a) omits (L. f.183b l.31 - f.184a l.26, P. f.170b l.19 - f.171a l.20) lines 13258-13290, the boy's denial, Clodas' snobbish justification, and their appeal to Theséus and Ludovis.

Ph. f.CLIXb (156b) between l.2 and 3 omits (L. 184a l.32-35, P. f.171a l.26-29) lines 13296-99, Regnenchon's courage in prison.

Ph. f.CLIXb (156^b) between l.14 and 17, omits (L. f.184b l.11 - f.185b l.8 (72 lines) = P. f.171b l.12 - f.172b l.5 (57 lines)) lines 13313-69, the charcoalburner hears reports of his adopted sons' supposed treason, and his memorable defence of them (L. f.184b l.15, P. f.171b l.14) line 13315:

"Je n'en croiroy pas Jhesus le tout puissant",

his prayer to the Virgin all night, and the next day his meeting with the insolent doorkeeper who tries to prevent him from entering the palace.

Ph. f. CLXb (156b) abbreviates in two lines (15 and 16) as is

obvious from the assonance:

Ph. l.14 Le bon roy Gadiffer en fut mort maintenant
(L. f.184b l.10, P. f.171b l.11) l.13312

l.15 Lors le bon charbonnier si s'en vint au palais

l.16 Et actendoit le roy qui tant estoit courtois

l.17 En sa riche chappelle est Gadifer venus
(L. f.185b l.9, P. f.172b l.6) l.13370

Ph. f.CLIXb (156^b) also omits (L. f.185b l.12-28 (17 lines)

P. f.172b l.8-14 (7 lines)) 13372-13378, the charcoalburner reaches the king, and Gadifer's amazement.

Ph. f.CLXa (157^a) omits (L. f.186a l.32 - f.186b l.19 (24 lines)

P. f.173a l.21 - f.173b l.10 (21 lines)) 13416-35, the boys' prayer to heaven, their claim to justify themselves to the king and to speak again with their foster-father.

Further, occasional lines are omitted.

Ph. f.CLX^a omits (L. f.186b l.35 - f.187a l.3 (5 lines) P, f.173b l.23-27) 13448-52 (5 lines) (L. f.187a l.8-11 (4 lines)

l.13452e-g and 13453. The charcoalburner's words to his boys, and (L. f.187a l.27-30 (4 lines) P. f.174a l.13-14) 13468-13470, Regnault's defence.

Ph. f.CLXb omits (L. f.187b l.6-18 (13 lines), P. f.174a l.27 - f.174b l.9) 13483-95, Clodas accuses Regnault of having made love to her and of having threatened to murder Gadifer.

Ph. f.CLXb (157^b) summarises in line 19:

Il est trestout certain ce que ay dit devant.

Ph. CLXIa (158^a) omits between l.7 and 8 the unnecessary

(L. f.188a l.7-29 (22 lines) P. f.175a l.4-24 (21 lines))

13521-541, in which the charcoalburner repeats his challenge to fight Clodas' champion.

Ph. between l.16 and 17 omits (L. f.188b l.2 - f.189a l.15 (52 lines) P. f.175b l.2-25 (24 lines)) 13550-13575:

Clodas looks for a champion. The charcoalburner in public hints at further revelations which will confirm rumours.

Clodas insults her accuser, he replies with further charges concerning the exile of queen Osanne.

Ph. between l.28 and 29 omits (L. f.189a l.29 - f.189b l.21 (30 lines) P. f.176a l.7-25 (19 lines)) 13583d-13602:

Richier's fear of facing the charcoalburner in single combat.

Clodas' blackmail: threatening to reveal the squire's part in the attempted poisoning and finally encouraging him to fight.

Ph. l.33 Qu'il enprendroit le champ pour sa vie sauver = line 13607 (L. l.26, P. l.30) does not make sense, as the threat to his life is omitted.

Ph. f.CLXIb (158^b) omits (L. f.190a l.6-8 (3 lines) P. f.176b l.16 only), the charcoalburner's speech on true nobility of character.

Ph. between l.27 and 28 omits (L. f.190a l.21 - f.190b l.24 (41 lines) P. f.176b l.28 - f.177a l.22 (27 lines)) 13638-13664

A Breton's advice to the charcoalburner on fighting. Preparations for the combat and the reactions of the people to this unusual duel.

Ph. omits Laisse 403 in -ez and continues with Laisse 404 in -amp, -ent, -ant.

Ph. f.CLXIb (159^b) omits (L. f.191b l.5-11, P. f.178a l.19-26), (7 lines), 13723-29, because lines 13723 and 13730 begin with the same phrase. Ludovis points out the charcoalburner's inexperience in fighting.

Ph. f.CLXIIIb (160) and f.CLXIIIa (161) omits (L. f.193a l.5-10, 20-25, and 32-35, P. f.180a l.9-12, 23-28, and P. f.180b l.4-7) lines 13840-43, 13854-59, 13866-69, without harming the continuity of the narration, and not mentioning a scene already omitted (L. f.193 l.2-5 = P. f.180b l.11-14) 13873-76.

Ph. f.CLXIIIb (161) omits (L. f.194a l.6-17 (12 lines), P. f.181a l.18-25 (8 lines)) 13910-917d. Clodas prepares her soul for heaven by offering a further confession.

Ph. f.CLXVa (162a) omits (L. f.194b l.3-7 (5 lines), 21-22, 24-33 = P. f.181b l.15-19, f.182a l.1-10) 13937-41, 13952b and c, 13954-63, the matron who was present during the triplets' birth is called as a witness.

Ph. f.CLXVIa (163a) omits (L. f.195b l.17-20 (4 lines), L. f.195b l.28 - f.196a l.5 (17 lines), P. f.183a l.6-9, P. f.183a l.14-27 (14 lines)) 14020-23, 14027d-14041 (2 lines and Laisse 415)

A reminder of Osanne's state in Jerusalem.

Ph. f.CLXVIa (163a) between l.17 and 24 omits a long passage: (L. f.196a l.9 - L. f.204b l.15, that is approximately 9 folios. P. f.183b l.2 - P. f.192a l.32, about the same number of folios, lines 14045 to 14608, Laisses 416-434. Ph. abbreviates in 7 lines (l.18-23, plus l.25) as can also be noticed from the rhymes.

Ph. f.CLXVIa (163a)

l.15 Dedans Constantinoble y ot joye se jour
(L. f.196a l.6, P. f.183a l.28) = 14042

l.16 Pour les enfens du roy qui sont de bel estour
(L. l.7, P. l.29) = 14043

l.17 Chascun fist aux enfens grans joye et grant honneur
(L. l.8, honneur. P. f.183b l.1) = 14044

l.18 Par trestoute la ville en firent leur seigneur

1.19 Puis volt Gadiffer son voyage aprester^{1*}

1.20 Avecques Ludovis et Thezeus le fier

1.21 Pour aller sur payens qui Dieu doint encombrer ,

1.22 S'en vont tout droit a Jerusalem la cyté

1.23 Ou le roy Aceré s'en estoit retourné.

1.24 "Le bon roy Aceré si vous mande par my"

(L. f.204b l.16 "le vous" P.f.192b l.1 "vous mande tous
par mi")=14609

1.25 Ainsi dit a Regnechon qui fut fort son enemy,

1.26 "Veez cy cy l'admiral vous l'avez cy saisi."

(L. f.204b l.18 "Veez cy l'Amiral" P. f.192b l.3 "Veez
ycy")=14611

Ph. thus omits the following episodes:

The Saracens capture Antioch. Calidas the goldsmith king is killed. Acerés inherits Jerusalem and attacks Constantinople. Regnenchon is taken prisoner, although the Saracens are defeated and retreat to Jerusalem. An emir has been crowned king of Jerusalem during Acerés' absence. Regnenchon is sent as champion for his captor's rights against the present sovereign. He enters the Holy City as a pilgrim and is sent to the pilgrims' hostel (or inn) kept by Osanne. He admires the city and resolves to convert it to Christianity. Mother and son meet without knowing each other. Regnenchon confides his mission to Osanne and tells news of Greece but conceals his identity. She confesses acquaintance with the royal family, but dare not reveal herself, only enquiring whether Gadifer is re-married; she learns that Clodas had confessed and been brought to justice and the triplets found. Unable to prevent Regnenchon from

1* The handwriting is larger from here onwards.

risking his life, she introduces him into the Emir's court where the champion explains his mission.

Ph. l.24 onwards is consequently not explained; a careless abbreviation.

Ph. f.CLXVIa (163a) and f.CLXVIIa (164a) has a few faulty lines
 Ph. f.CLXVIIb (164b) omits between l.2 and 3 (L. f.205b l.22-26
 (5 lines) P. f.193b l.6-10) 14677-81.

Ph. l.19 refers to Regnenchon's mother who has^{not} been mentioned before as the relevant episode was omitted.

Ph. f.CLXVIIIa (165a) omits between l.3 and 4 (L. f.207a l.21-33
 (13 lines) P. f.194a l.9-20 (12 lines)) 14712-723. The message delivered by burgher ambassadors from Jerusalem to Acerés.

l.3 Et lung des Sarrazins quon tint a pou sachant
 (L. l.20 "plus" - better. P. l.8. "au plus")

l.4 "Sire" doit Aceré "vous allez bien parlant."
 (L. l.34 "Dit le roy Aceré.." P. l.21. Ph. error "doit" for
 "dit")

This transition is clumsy.

Ph. f.CLXVIIIa (165a) omits between lines 8 and 9 (L. f.207b
 l.2-22 (21 lines) P. f.194a l.26 - f.194b l.12 (approximately))
 14729-14746, a Saracen oath.

L. f.207b l.16 = P. f.194b l.6, and from this point the L. and
 P. versions vary completely, P. continuing the story till near
 the end, P. f.395b, L. abbreviating drastically and ending at
 the end, L. f.211a. Ph. follows the L. version, abbreviating
 as indicated below.

Ph. f.CLXIXa (166a) omits between l. 7 and 8 (L. f.208b l.12-29
 (18 lines) a description of the single combat between
 Regnenchon and the emir.

Between l.18 and 19 Ph. omits (L. f.209a l.1-15)(15 lines)
more description of the same combat.

Ph. f.CLXIXa (166a) till the end (Ph. f.168b) agrees with the
L. text, except for the omission of a few single lines and
the usual verbal variants.

Conclusion.

The value of the Phillipps 3636 manuscript consists
primarily in the unique passages, especially the beginning.
Secondly, it is occasionally useful for making sense of
incorrect lines in the L. text. Thirdly it is an example of
hasty abbreviation at the end.

The relation of the three verse manuscripts, P, L, and Ph.

The stemma has to be established after a careful analysis of the contents of the three verse manuscripts. The question is whether Part II^{1*} was added later or was part of the original story.

In the 1534 edition Book II forms a separate book, in the verse versions the authors continue without a break.

In L. Book II begins on f.161b and ends on f.211a (50 folios) omitting numerous episodes (see summary of P.). Did the author or scribe of L. tire of the long tale and abbreviate part II drastically? The author of Ph. abbreviated even more drastically. This is possible.^{2*} Alternatively was the following reference a mere announcement of the continuation which was to be composed in future?^{3*}

Here is the relevant text from L. f.211^v(lines 12-19)

Et la fut couronné ly enfes Regnenchon,
 On lui donna moulier qui Florinde ot a non
 Roïne de Rohais et maintint le royon;
 Nypce fu Aceré qui des maulx fit foyson,
 Qui par faulceté print baptesme, ce dit on,
 Puis fit aux Crestiens mainte persecucion.

18 Mais droit cy n'en fois plus mencion.

En Gresse s'en revint Gadifer le baron...

1* Part II is the section after Renechon's preparation to fight the emir and where the two texts diverge completely: L. f.207b, P. f.194a, Laisse 438.

2* The 18th century narrator, although he includes episodes from part II, cuts out endless battles and admits that he does so.

3* R. Bossuat considers this theory as likely, and quotes lines 12-19.

Florinde had not been mentioned before in L., and plays a role in several episodes in P., in part II. (Here she is called Acerés' niece; in P. she is his sister.) Acerés' false conversion is another long episode to follow in P.

Line 18, "Mais droit cy n'en fois plus mencion", could be interpreted to mean either that the author of L. knows all about these events and will not tell any more about them as he has decided to end the work at that point, or, as was the case in other fourteenth century epics^{1*} he announces his intentions to continue the work.

P. (in part I) is briefer than L. and Ph., often showing good taste in omitting redundant lines and the moralising passages at the end of laisses. P. appears to be a better text, and L. seems to be interpolated (lines 12, 120a-c and numerous lines numbered a-z).

It is not likely that P. is the source of L., unless the author of L. adds padding and moralisation. P. has many readings throughout the text better than L., (see lines 14732, 14734), so that L. cannot be the source of P. Ph., though abbreviated heavily, is much more closely related to L. than P., as can be seen from the variants throughout the text, but occasionally it has some better readings than either, and occasionally includes both L. and P. readings, so that it cannot be directly derived from either, but comes from the same family as L.

1* Florent et Octavien is followed by a renewed version of Florence de Rome and Godefroid announces Baudouin de Sebourg, (B. de S refers back to Godefroid) or vice versa.

The tone of some of the episodes in P. part II is different from that of part I: The charcoalburner is a less pleasant person, the humour is often cruel, all of which strongly indicates a second author (summary P. f.213-216, P. f.327-328, P. f.334).

The essential point lies in the episode where Regnesson is to fight the emir named Nivellon in P. This is found in L. on f.207b, and in P. on f.194^a. P. in the verse version agrees with the later 'mise en prose' known in the 1534 edition.

The single combat is to take place the next day in L., in 40 days (six weeks) time in P. This gives time for extra adventures found in P.

A comparison of the texts of L. and P. will show the transition made by the continuator, (or possibly an abbreviation by the author of L.)

Laisse 438 L. and P.: Aceſés has sworn to keep good faith.
L. f.207b (lines 3-16) lines 14729-14740 (P. f.194a):

14729 Dont jura Aceré sur la loy Tervagant

14730 Et sur les quatre dieux ou croyent ly Persant.

Son doy hurta aux dens X. fois en un tenant,

Lors ne se parjura pour tout l'or d'Abillant.

Et après le serment vont le vin aportant

Et les espices dont il lui avoit tant.

14735 La boyvent les payens et le roy tout devant

Et puis s'en sont party, et s'en vont remontant;

Devers Jherusalem alerent retournant.

P. 14731 au dent.

P. 14732 parjuraſt (better)

P. 14734 les bonnes espices dont il y a. t. (better)

P. 14736 se sont partis et se vont remontant

P. 14737 allerent recourant.

- 14737a Les bourgeois de la ville les vont festiant,
 14737b Et du roy Aceré alerent demandant.
 14738 Et les payens ont dit: "Alez vous advisant,
 14739 Car le serment est fait bien et souffisament."
 14740 A l'amiral le vont les payens devisant

P. 14737a and b omitted.
 P. 14738 Ils ont dit aux bourgeois allés v. a.
 P. 14739 C. l. s. est fais par Mahon le puissant
 P. 14740 A l'a le v. ly p. recordant

The texts agree up to this line.

P. 14741 The text diverge from this point.

A new Laisse: 439

- | | |
|---|---|
| L. f. 207b (lines 17-22) | P. f. 194b lines 14741-54. |
| 14741 Si lui firent jurer sur
la loy et au dent | 14741 Les quatre payens sont
a l'amiral venus |
| 14742 Que c'il estoit vaincu
a l'espee trenchant | Et luy ont fait jurer que
c'il estoit vaincus, |
| 14743 Jherusalem la ville yra
du tout laissant | Lairoit Jherusalem et ni
demourroit plus. |
| 14744 Sens guerre maintenir
ne bataille pesant. | Et puis luy demanderent
quant seroit ses argus |
| 14745 <u>A lendemain matin vont
le champ acordant</u> | 14745 De faire la bataille
dessus les pres herbus. |
| 14746 Et Regnenchon le va
lyement octroyant. | Et il leur respondi, que
pas ne c'est tetus, |
| Ph. omits L. lines 2-22 | <u>Quant les XL jours
passeront et non plus,</u>
Adont sera il du champ tout
prest et pourvetus.
Adont fut accordés des
grans et des menus |
| | 14750 Que le ber Renechon n'y
seroit ja tenus
Ains yroit tout partout
et dessoubz et dessus.
"Seigneurs," dist Renechon,
"cy ne demouray plus. |

En l'ost roy Acerés seray
trop mieulx venus,

14754 Car a cy demourer pourroie
estre perdus."

Note: In the following passage too L. may be abbreviating a text resembling P.

The L. version diverges completely from P. from Laisse 438A-G, L. f. 207b l. 23 to the end, f. 211a, which I have numbered 1-275.

L. Laisse 438A and P. Laisse 440 both end in -ee, but P. develops the passage in great detail.

L. Laisse 438A l. 23	P. f. 194b Laisse 440
1. 23=1 Seigneurs a lendemain après l'aube crevee	14755 "Seigneurs," dist Renechon, "puisqu'ainsi vous agreee,
2 Se leva Regnenchon a la chiere membree	Que ceste couvenance soit de nous deux gardee,
3 Et trestous les Chres- tiens qui sont en la contree	Sachiés que je seray armés a la journee
4 Lui aiderent a armer de armure notree ^{1*}	Encontre l'amiral qui tant a renommee."
5 Sa mere la royne lui a chainte l'espee	Dient li Sarrazin: "A bonne destinee.
1. 28=6 <u>Helas ne savoit pas</u> <u>la verité prouee</u>	14760 Se vous n'estes au jour de bataille nommee
7 Qu'elle eüst la jouvence de Regnenchon portee	Ly admiraux ara a tousjours la contree.
8 Mais par temps le sara la royne senee,	Et par ainsi vous est la bataille livree."
9 Et par une aventure qui vous sera contee.	Et Renechon respont: "La chose est accordee."

1* Perhaps for notee (?)

Ed. 'Se fist adouber et armer moult richement.'

P. f.195a

- Dont il s'est departis, qu'il n'y fist arrestee.
 14765 Par devers l'ospital a sa voie tournee.^{1*}
 La a trouvee Osanne, la dame renommee.
 Quant elle vit son filz, contre luy est allee.
 "Chevalier," dist la dame, "ne me fagictes celee,
 Comment est la besongne de l'admiral allee?"
 14770 "Dame," dist Renechon, "j'ay bataille accordee
Au chief de six sepmaines aray la teste armee
 Encontre l'admiral qui tant a renommee;
 Et se vaincre le puis, il laira la contree,
 Et de Jherusalem ne tenra mais riens nee."
 14775 "Sire," dist la royne, "par la Vierge louee,
 Je p[r]ieray pour vous de ceur et de pensee.
 Au Patriarche aray la chose devisee,
 Car pour l'amour de Grece ou vostre chair fut nee,
 Seroie vrayement tousjours moult apprestee
 14780 De faire vostre gre et soir et matinee,
 Car j'ay esté en Grece maintesfois honnouree."
 "Dame," dist Renechon a la brace quarree,
 Je y ay bien povoir, c'est verité prouee,
 Que la vostre raison y sera bien gardee.
 14785 Car se vous y estiés en riens desheritee,
 Ne qu'il y ait personne ou vous soyés tourblee,
 Vous y serés par moy assés tost accordee.
 Moult voluntiers sçarocie, dame, s'il vous agree,

^{1*} At this point the Edition (Bk. II f. XXXb col. 2) is fairly close to the P. text; before line 14765 the edition has more detail.

P.

Par confaictte raison vous en fustes sevrée,
 14790 Car par la grant amour que de vous m'est monstree
 Et que par vous m'est huy ma besongne passee,
 Sçaroie volontiers comment estés menee, (Ed. Bk. II,
 f. XXXIa)
 Par quoy la courtoisie vous fusist recouvree."
 "Chevalier," dist la dame, actendés la journee (P. f.195b)
 14795 Que la bataille ayés acomplie et outree, ↓
 Et je vous en diray la verité prouree,
 Car vous avés assés de besogne apprestee."
 "Dame," dist Renechon, "bien estes advisee."

Laisse 441.

Par dedens l'ospital fut Renechon logiés.
 14800 Helas! il ne sçavoit ou il fut herbregiés! l*
 Sa mere luy chauffoit de l'eaue pour ces piés.
 Il estoit de sa mere consëilliés et aidiés.
 Renechon estoit si de s'amour entechiés
 14804 Que huit jours y remest ly damoiseaux prisiés

P. f.195b Laisse 441 continues with Renechon's fond farewell to his mother. The emir's spies endanger his life, he therefore joins Acerés in his camp outside Jerusalem.

P. f.196a-f.197b, Laisses 442-445, describe the meeting of the Christian champion Renechon with Acerés' sister Florinde.

P. f.198a, Laisse 446, gives the same substance as L. f.207b-f.208a, Laisse 438A, l.10-31.

l* 14800 Compare this line with L. f.207b Laisse 438Aline 6:
 Helas ne savoit pas la verité prouree.

- L. P. f.198a (part of Laisse 446)
(Ed. Bk.II f.XXXI**b** col.1)
- 1.10 Car le roy Gadifer de Gresse l'onnouree 14964 Et en ce temps Seigneurs,
que Renechon fut la,
Pour son filz Regnenchon ot la chiere troublee 14965 Son pere Gadiffer par dela
arriva,
S'estoit entré en mer a une grant armee, Au Brac Saint George vint
et sur terre monta 1*
Avec lui Theséus qui en fit l'engendree Son pere Theséus mie n'y
arresta,
Et le roy Ludovis de France la louee; Et le roy Ludovis qui France
gouverna,
1.15 Et avoient juré la loy chrestiennee Le com[te] de Dampmartin
qui avec eulx passa,
Que jamais ne retourneroient par nul rien nee 14970 Et Regnault et Regnier a
qui moult ennoia
Si raroit Regnenchon que bien fiert de l'espee De Renechon leur frere
qu'Acerés enmena.
Tant avoient singlé soir et matinee Dessus les plains de Remes^{2*}
cel ost s'achemina.
Que droit au Bras St. George orent fait ar[re]s tee (L. f. 208a) Ainsi comme le rois
Gadiffer chevaucha
Trouverent Sarrasins es marches par dela
1.20 La monterent sur terre nostre gens honnoree 14975 Qui aloient fourer, mes on
les attrapa,
1.21 Richement habillé et noblement armee Et le roy Gadiffer devant
luy les manda.
Ph. omits lines 16 and 17
Quant vit les Sarrasins adonc leur escria:
"Qui estes vous, Seigneurs?
ne le me celés ja.

1* 14966 P. This line is to be compared with L. f.208a 1.19-20.

2* ? Rama

P.

Et ly ung respondi, que point n'i arresta, (P. f.198b)

14980 "Sire, de ce pais au lez de par deça,

Et hommes Acerés qui si nous envoia.

Nous sommes les fourriés^{1*} si qu'il nous commanda

De pourveoir son ost que bien besoing en a."

Quant Gadifer l'ouy, tout le sang lui mua.

14985 Adonc de Renechon forment lui remembra.

Laisse 447.

La bon roy Gadiffer a pris a demander:

"Seigneurs, où est ce roy dont je vous oy parler?"

Et cilz ont respondu: "Bien le pourrés trouver

Devant Jherusalem qui tant fait a louer."

14990 Quant Gadifer l'ouy, adonc sans arrester

A fait aux Sarrasins chascun le chief copper.

Consequently Gadifer does not know that Renechon is Acerés' champion, which causes him to attack that Saracen's camp.

See Summary for the following episodes (P. f.199a Laisse 447 up to P. f.207 Laisse 463): Florinde, Osanne and Renechon, events in France and Jerusalem.

P. f.207 Laisse 463 concerns Florinde's conversion and the preparations for the single combat with the emir, L. f.208a, Laisse 438B

L. f.208a l.22.

l.22 Leurs espies envoierent par Surie la lee,

l.23 Qui tant voient cercher soir et matinee,

1* for fourriers.

L.

- 1.24 Que de Regnenchon sceurent la verité prouuee
 1.25 Qui se devoit combatre au trenchant de l'espee
 1.26 Encontre l'amiral de Surie la lee.
 1.27 A Gadifer en ont la verité contee,
 1.28 Et si lui ont nommé la certaine journee (Ph. f.165b)
 1.29 Que Regnenchon devoit entreprendre la meslee.
 1.30 Lors jura Gadifer la Vierge couronnee
 1.31 Que pour garder le champ y porteroit s'espee.

Laisse 438B

- 1.32 Seigneurs en dementiers que le roy Gadifers
 1.33 Chevauchoit fierement avec maints chevaliers,
 1.34 Fut en Jherusalem Regnenchon ly bons bers
 1.35 Ou armer se faisoit car il estoit engrés
 1.36 D'occire l'amiral qui estoit si pervers.
 1.37 En son palais estoit l'amiral deffaez;
 1.38 De riches armures estoit bien adoubés,
 1.39 Et si fut noblement sur cheval montez.
 1.40 Et le bel Regnenchon monta a l'autre lez.
 1.41 Dehors Jherusalem sont partis et desevrés.
 1.42 Sa mere la royne de qui fut portez
 1.43 Le commanda a Dieu le Roy de magestés;
 1.44 Mais ne scet qui il est ne de quelz parentés.
 1.45 Or aproche le terme, c'est fine verités
 1.46 Qu'elle sera remise en grant auctorités

- 1.29 Ph. omits line.
 1.32 Ph. S. entendis.
 1.38 Ph. Et de.

L.

- 1.47 Ainsi qu'en ce romant desormais orrés.
 1.48 Diray de Regnenchon qui s'en est deseprés
 1.49 Hors de Jherusalem yssi tout (?) esseulez
 1.50 En une belle place dont belle estoit ly pres,
 1.51 Et le champ estoit pres lors c'est ly bel artez^{1*}
 1.52 Et trouva Aceré o ces riches bernés
 1.53 Qui moult le festia, de lui fu honorés.^{2*}
 1.54 Ainsi que la disoient ensemble leurs parlers,
 1.55 Va venir l'amiral qui bien fu adoubés;
 1.56 De ceulz de la cité estoit environnés..
 1.57 Les maistres de la ville aporтерent les clefz
 1.58 Et la ont leurs sermens faiz et ordonnez (L. f.208b)
 1.59 Que ce l'amiral est desconfis ou matés
 1.60 Leur droit sire sera le fort roy Acerés,
 1.61 Et lui firent hommage et bonne feautés.
 1.62 A ce fais c'est le roy humblement accordez, (Ph. f.166a)
 1.63 Aussi fit l'amiral qui c'est hault escriez:
 1.64 "A, Regnenchon!" a dit, de moy si vous gardés,
 1.65 Car je vous occiray, se est ma volentés."
 1.66 Et Regnenchon lui dit: "Pour neant vous vantés,
 1.67 Car ainçois qu'il soit nuit, point de teste n'arés!"

1.58 Ph. sermens et faiz et o. (better)
 1.60 Ph. Leur droit sire le fort A.

1* Artez is a variant of arrestez

2* Lines 52-3 can be compared with P. f.196a and b, Laisse 442.

Laisse 438C The fight. Ph. omits lines 69-90.

L. f. 208b-210b, Laisses 438C, D, E.

Regnenchon and the emir fight. When the latter is defeated, his partisans break into the field to attack Regnenchon. Acerés and his supporters save their champion. Regnenchon cuts off the emir's head.

While the two Saracen parties are fighting, Gadifer and his family arrive intent on killing all except Regnenchon and Acerés.

The pagans retreat into Jerusalem followed by the Christians who capture the Holy City with much bloodshed. Acerés promises to be converted.

L. f. 210a-b, Laisse 438F ;

P. f. 207b-209a, Laisses 463-5.

The single combat differs in detail. Renechon is inspired by looking up at Florinde who is praying and watching him from a window. ()^{*} Compare here Erec's fight with Enide looking on, and Lancelot's fight with Meleagant when the maid persuades Guinèvere to look down to encourage him. This had by now become a commonplace.

P. f. 209a Laisses 465-6.

The emir is defeated but granted his life. Consequently he can play a role in later battles.

P. f. 270a-272^b Laisses 573-577.

Acerés feigns conversion, detains the Pope and cardinals in painful captivity, and takes part in further episodes.

P. f. 381^a-383^b, Laisses 74 -752

Acerés, in order to gain his freedom, tricks the people of Jerusalem into surrendering, so that the Christians take the city without bloodshed.

P. manuscript incomplete

|^{*}

Reunion of Osanne with
her triplets.

Ed. Ch. 91-92.

See summary.

L. f. 210b-211a

Gadifer finds his family.

Conclusion

Ph. is based on a sister manuscript of the same family as L.
Either

L. abbreviated Part II (after Regnenchon's reunion with his mother) from a version resembling the present P., though probably not P. itself. The edition follows the more expansive text of L. up to this point, after which the edition includes all the additional episodes found in P. This leads to the conclusion that such a version must have existed.

Or

On the last folio L. f. 211, this text makes an announcement of further events to be told in Part II, that is, the episodes of Florinde's marriage and Acerés' false conversion.

Abbreviation or continuation?

It is possible that there is a third alternative:

At the point after the emir's combat when the two texts diverge, L. abbreviates in Laisses 438A-G from a longer version containing Acerés' deception and Florinde's love affair, but all the other numerous adventures are the work of a continuator in P.

The continuator (or even team of continuators as suggested by R. Bossuat) writes a serial using the same characters and making them reappear in further episodes, and introducing new

characters.^{1*} Situations are repeated with slight variations. The quality of the narration is not as good as in the first part except for certain memorable episodes.

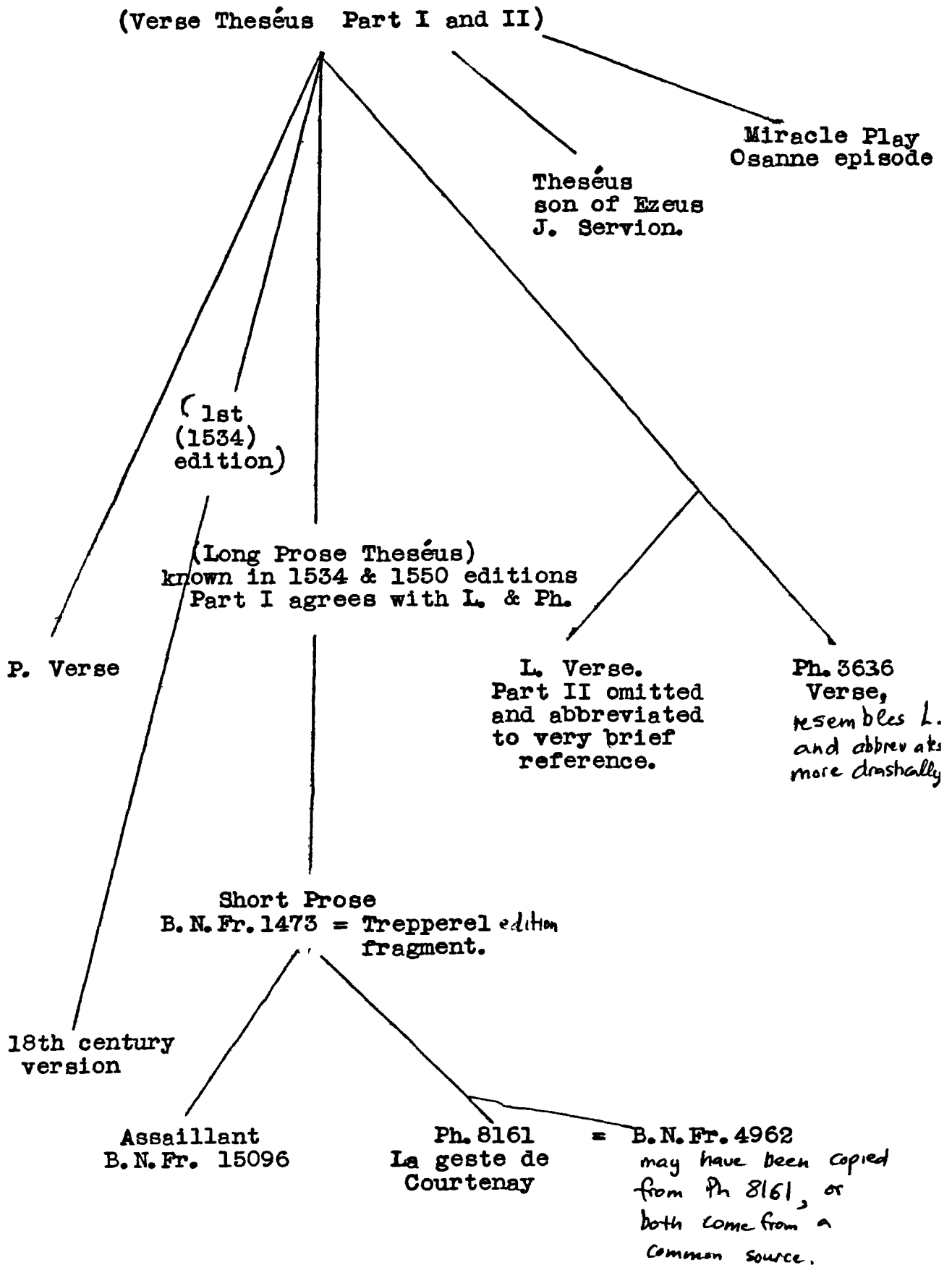
The author of the second part says on P. f.269b Laisse 572, lines 19487-90:

Cliz jongleours vous ont de Theséus conté
 Le droit commencement comment il ot regné,
 Mais ilz ont la fin de ses oirs oublié
 Ainsi que nous l'avons en vray escript trouvé.

This statement makes it clear that there is more than one author. However it precedes the episode of Acerés and the Pope, consequently it looks as though P. part II is a continuation, and that L. announces the episode concerning Acerés; Florinde appears before this statement and could have existed in another version, which was then abbreviated in L. Until such a version appears, any conclusion can only be tentative.

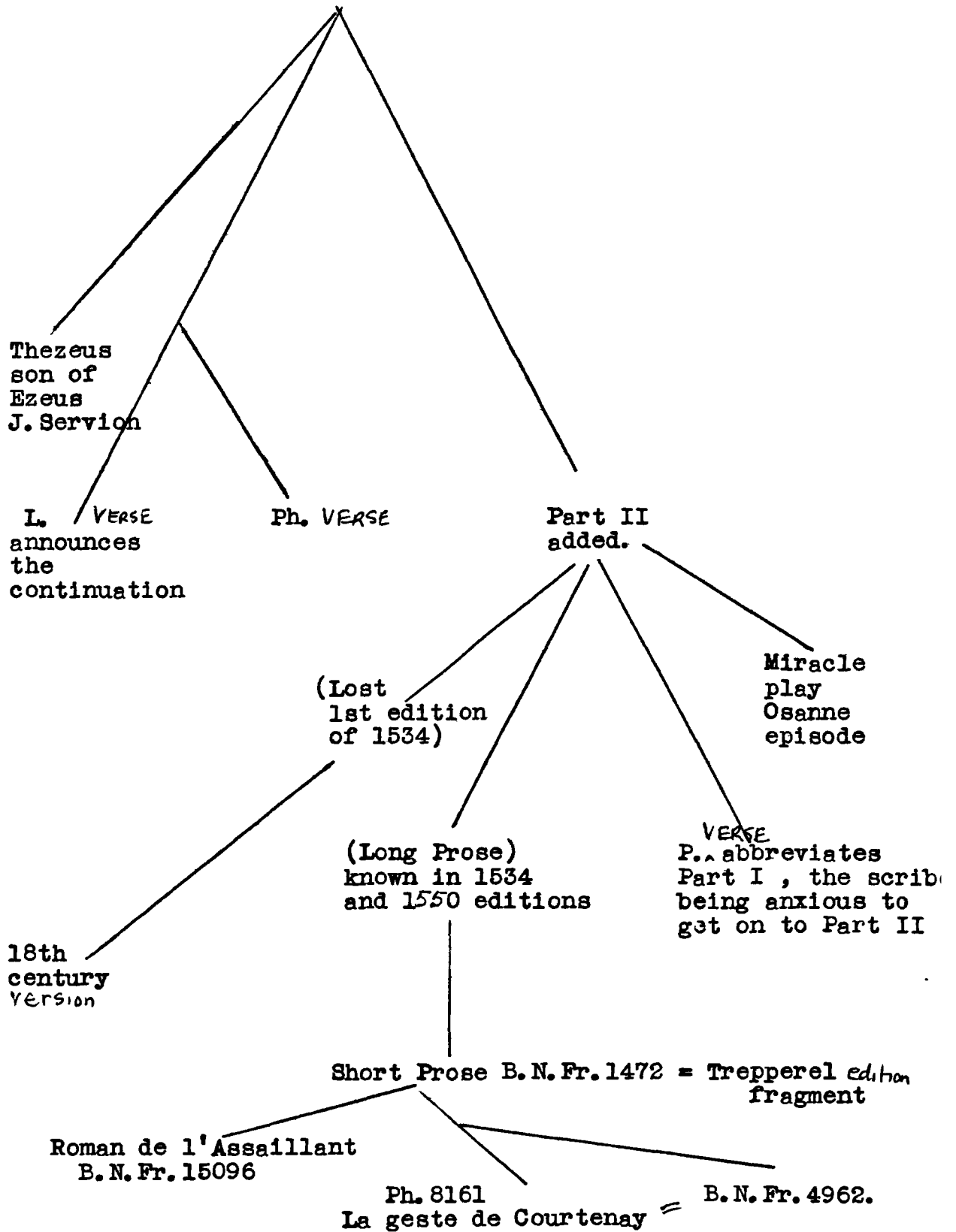
^{1*} R. Bossuat, Le Moyen Age, XIV, Bruxelles 1959 p.320.

A POSSIBLE STEMMA



A PROBABLE STEMMA

(Verse Theseus Part I)
Common archetype of L., Ph. and P.



Editorial Principles.

The text is based on

1) L. f.1 for lines 1-7.

2) Ph. from Ph. f.2a for lines 8-267 (with variants from L.) because Ph. is almost complete where L. has torn folios.

3) L. f.5a for lines 268-3062 (with variants from Ph.) because L. is a better text than Ph. which tends to be modernised linguistically. *The lacunae are completed from Ph.*

4) P. f.4a (≡ L. f.40a and Ph. f.40a) for lines 3063 onwards, with variants from L. and Ph. excluding spelling variants. P. is used as the base text when it begins because it is linguistically the most archaic text and therefore probably nearest the original.

L. has been somewhat modernised, and Ph. is even more so, substituting, for example, forms in -ee for -ie (for palatal + -ata) thus destroying the rhyme.

The various lacunae have been completed from the extant texts. In general the base text is emended, from the other available texts or by conjecture, only where the sense requires it, as explained in the notes ^{and indicated by square brackets.} Metrical irregularities are ignored as they are too numerous, except the mention of a few hypo- or hypermetric lines.

Abbreviations are resolved, and mentioned in the notes only when ambiguous.

A distinction is made between i and j, and u and v.

The acute accent is written over é and és.

The tréma is used to mark the second element of a diphthong where the metre requires it.

The cedilla is written under the c.

Punctuation and capitalisation follow modern practice.

Numbering.

The numbers start on the L. text L. f.1-40a, lines 1-3062. Additions from Ph. are referred to by small letters of the alphabet.

Laisse numbers 1-78.

When the base text is P. (P. f.4a, L. and Ph. f.40a) lines 3063 onwards, additional lines from L. and Ph. are referred to by small letters.

After line 14740, P. f.194b, L. f.207b, Ph. f.165a, Laisse 438, L. and Ph. abbreviate:

L. and Ph. have only seven more Laisses, 438A-G, to complete the story.

L. has 275 lines which are numbered 1-275. Ph. has less lines.

P. continues from P. f.194b - P. f.395b, lines 14741-27267, Laisses 438-772.

P. ends incompletely; the editions continue to the end

Ed. 1534 Part II Chapter 89-93.

60 na 126.111



Tant le bon fondat laye
 du palais d'au de laye
 par deum d'augustet
 qui fonda fume d'au
 Et endion les
 floudat d'antua
 Ta bet g'ant
 lly dom et
 d'oulouqui cy fr
 floudat d'outra
 Aly d'oye labell
 ayab d'antua
 R'ouit plidif
 floudat d'oulou
 Ania n'it' alyd
 R'ouit d'antua
 B'ouit d'antua
 R'admir g'ant
 l'ouit d'antua
 d'ouit d'antua
 et f'ouit d'antua
 R'admir a
 B'ouit d'antua
 et l'ouit d'antua
 n'it' d'antua
 qui f'ouit d'antua
 qui f'ouit d'antua
 et l'ouit d'antua
 R'ouit d'antua
 l'ouit d'antua
 d'ouit d'antua
 d'ouit d'antua



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Entendez euides moy noble dame de vous
 Je vous dis pour et au ne seroit en vie
 Je vous dis tel lieu ou le Roy de maris
 Coz a moye unoye deus Coz et misis
 et dist q' il est si mist n' est fil
 et qu' n' est l'engendré si q' n' est aduis
 car son vent t'enne n' est que son nud
 si a l'roye de vous est elle et bonté
 ad' b'ne consoyler q' est de vous f'ade
 le Coz sur v'ne d'ice devant a princeps
 que la b'ne Coz est et n' est et est de
 de vous est pasteur n' est si son meo fault
 et que n' est de sa cadame q' est de
 de b'ne chambriere se son a haulte
 d'ice about nous est plausons le Coz
 Elle pour v'ng mentel que si son de vous
 sur son Coz le Coz a pulchre b'ne
 de l'roye de la f'ambre sur de vous de
 Et t'au sur le Coz de la Coz a maris
 Elle laissa tout Coz les gens et les p'is
 de vous et dormon sur com' tou de vous
 ou est n' est b'ne et b'ne ne est de
 tout en f'ure de son tu et v'ng d'ice
 de de b'ne mon Coz en n' est de b'ne
 et n' est de son Coz que n' est de pas
 et qu' n' est cadame f'andre si n' est de pas
 Coz plous tendre de de n' est de pas
 Et d'ice and d'ice pour de pas
 ou n' est de de pas mal a d'ice n' est
 car son b'ne de sur d'ice d'ice

~~XX~~
 XX

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E EUS DE COLOG E

Lai se I

- 1 Quant le Roy Floridas l'apr... (L. f.1)
 Au palais a Paris la y ot...
 Par devant Da gobert...
 Qui fonda Sai t Denis...
- 5 Et e droit les corps...
 Floridas enmena ens...
 Sa tresgente mo...
 Ali o e ot a nom la Roïne au corps gent. (Ph. f.2a)
 A Couloingne en fist on une feste moult grant,
- 10 Floridas y joust a par grant esbatement.
 Ali o e sa femme ayma moult lyement,
 Mais depuis la hayt, je vous diray comment
 Sy vous plaist a ouir l'istoire plainement.
 Floridas de Couloigne qui moult ot hardement
- 15 Ayma moult Alidone d'amour parffaictement,

L. f.1 torn down the middle - only half the lines exist.
 Text based on Ph. for lines 8-267, variants from L.

- 11 L. Alydone la belle.
 12 L. lad...

Et aussi fist la dame lui tres amoureusement.
 Ung an furent ensemble sans avoir nulz enfens.
 Puis advainct que Alidone la Royne au corps gent
 Estoit empres le Roy assise noblement
 20 Aux fenestres en hault du palais proprement,
 Et faisoient illec ung prive parleme t.
 Sy advainct que la Royne apperceust clerement
 Ung enfant qu'on menoit devant lui trespassant,
 Et le tenoit sa mere par la main doucement.
 25 Mais cest enfant estoit d'ung tel estorement
 Qui fut nain et bossu contreffait laidement.
 Quant la Royne le vyt, si en ryt durement
 Et appella le Roy et lui dit simplement:
 "Sire," ce dit la Royne, "je voy la cy venant
 30 Le plus tres layt e fent qui soit ou firmament,

- 16 L. Si fit.
 18 L. Si advint q'Alidon...
 25 L. Mais ly.
 27 L. Quant la d...
 28 Ph. d crossed out after dit.
 29 L. Sire dit.

Voyere si comme je croy, par le mie essient,
Car lait est et os u fait et villainement."

Dont dit ung escuier qui l'ouyt ce diant: (L. f.1b)

"Dame," dit y, "filz est de on hoste Florent,

35 Mais je vous jure Dieu le pere omnipotent

Que son ere est biaux hons et pain de har ement,

Bien fait et hault et droit de beau gouvernement."

"Certes," ce dit la Roine, "je ne croy nulle ent

Qu'ung biaux hons et bien fait quant il a le corps gent

40 Peust engendrer tel fruit de son engendrement,

Ce n'est par son pechie, je le croy ferme ent,

Ou femme ce meffait malicieusement

Et Dieu de son pechie se venge oriblement;

Sy le fault comparer aux enfans bien souvent."

45 Ainsi disoit la Roine comme vous voix disant,

32 L. Car n... Ph. layt et est b.

33 L. ...qui louy clerement.

35 L. ...Saint sacrement.

41 L. ...ensement.

43 L. ...malement.

45 L. ...ment.

Dont Dieu se courrouça vers elle urement
 Qu'au bout de l'an ot ung filz, comme dit le rommant, (P . f.2b)
 Sy layt, si contrefait, de tel estor ent,
 Que tous en fure t courroucez et amys et parens,
 50 Et si en fut la Royne en paine longue nt.
 Et pour ce dit le saige qui a raison entend:
 Que la folle parole revient de ant souvent.

Laisse II

Quant la Royne ot dit ce mot et ce langaige,
 Le Roy si s'en partit et [g]uerpy l'estage.
 55 Puis advainct celui an, ne tenez a folage,
 Que le Roy engendra fruit [par droit, m]ariage
 Dont la dame fut joyeuse en son couraige,
 Depuis e ot anuy, perte et grant dommage
 Quant elle en delivra ot mainte dame saige.
 60 Elle aporta ung filz qui fut layt de corsage,

- 47 L. ...oire ne ment, 49 hypermetric line.
 54 Ph. partit et entra en sa sale. A false rhyme.
 54 L. uerpy l'estage. Square brackets indicate emendation
 56 Ph. fruit e sa elle femme, False rhyme.
 56 L. ...aria e

Bossu et contreffait s'avoit ung layt visaige.
 Et elle le volt veoir; quant elle en vyt l'usage
 A pou qui ne mourut de despit et de rage,
 Et dit: "Biau Sire Dieu, qui fist l'omme a s'ymage,
 65 Or voy que le parler que fiz au fenestrage
 Me revient certes trop, cecy a grant outrage!
 Bien vouldroye mourir sans avoir plus d'aage! (L. f.2a)
 Jamaiz joye n'aray a port ne a rivage!"
 Ses femmes appella d'ung haultain langage,
 70 Et puis si leur a dit de langage volage:
 "Aler noyer l'enfent la outre en ce rivage.
 Jamais ne vueil user viande ne beuvrage."
 Quant les dames l'ouirent pas ne leur asouage.
 Au Roy s'en sont allez pour compter cest outrage
 75 Dont fut le Roy dolent qui ouyt cest message,

66 L. fragment omits.

69 L. Les.

(Y) Ne leur donna mye robbe de drap d'or ne de soye.

Laisse III

Moult fut dolent le Roy quant y l'ouyt compter
 Que Dieu lui a voulu tel enfent envoyer,
 Non pour tant dist aux dames: "Laisser ce parler
 80 Puis qu'ainsi plaist a Dieu ne le puis admender.
 Y le me fault souffrir; je Le doy aorer."
 Ne sçais que vous yroie la chose delayer -
 On le fist baptiser sans y (la) plus arrester,
 Thezéus ot a nom quant ce vint au nommer,
 85 Car l'arcevesque lui fist le nom de lui porter.
 Onques le Roy ne volt l'enfent lors regarder;
 Mais avant que l'enfent dont m'oyez cy parler
 Fut en aage d'omme, le fist Dieu figurer (Ph. f.3a)
 Tellement et si bel que on n'eust peu trouver
 90 Nul plus bel de son corps en terre ne en mer,

- 76 L. Il ne. Ph. Y ne. Ph. False rhyme, cesura in the
 wrong place, and hypermetric.
 77 Ph. Y l'ouyt. 'Y' for 'il' in Ph.
 79 Ph. Non pour tant que il dit. L. Non potant dist.
 80 L. qu'il.
 81 L. Il le.
 84 L. Theseus.
 85 L. L'Arcevesque.
 87 L. ançois.
 89 L. qu'on.

- Ainsi que vous pourrés ouyr [et] escouter.
 Or diray de son pere au cuer gay
 Qui fist lors de sa femme songneusement garder
 Et l'aloit moult souvent doucement visiter,
 95 Mais la dame ne pot celle chose oublier,
 Tous les jours lui aloit souvenir du parler
 De l'enfent a la femme dont elle ala blamer;
 Sy en print envers Dieu mercie a demander
 Et par contricion par fait et par parler.
 100 Et l'enfent devainct grant qu'on faisoit gouverner; (L. f.2b)
 Mais tant fut contreffait qu'i ne pouoit admender,
 Non pour tant en grant cens s'ala si doctriner
 Que nul ne le pouoit en science passer.
 Et l'escripture aprint et bien s'i volt fonder
 105 Qu'i n'estoit nul vivant qui le peüst mater.

- 91 Ph. ouyr cy escouter. Error cy for et.
 92 Ph. False rhyme and bad sense, a scribal slip.
 92 L. end of line defective.
 93 L. moulier.
 94 L. Et l'aloit doucement et (?)...
 97 L. de la femme.
 98 Ph. mercir 'r' or 'e', usually 'merci'.
 100 L. ...nt com faisoit eslever.
 101 L. ...nt ne.
 102 L. se va si.

Thezéus fut bien duit, bien sot parlemanter
 Et au moustier aussi savoit Dieu aorer,
 Que tous ceulx de Couloingne et les clers et les pers
 Sy prindrent de l'enfent la doctrine a louer,
 110 Et disoient que fut dommage que Dieu l'a fait former
 En ytelle maniere et ung tel corps donner.
 Et les aultres disoient: "Ne le peut admender,
 Nul n'est parfait que Dieu, la n'y a que rymer;
 Et vault mieulx que Dieu l'ayt fait entrer
 115 En cens et en valeur pour tous vyces blamer
 Qu'estre en beaulté parffait et tous maulx eslever."

Laisse IV.

En ce point les barons et chevalliers le plus
~~P~~arloient de l'enfent qui ot nom Thezéus,
 Qui en bonté mectoit son cens et ces argus
 120 Et parloit tellement qu'i n'est conte ne ducz

108 L. ...lerc et ly per.

112 L. The fragment omits this, leaving a space.

113 L. ...n'y peut rymer.

120 L. contes.

- Qui ne deist bien souvent: "Par le Dieu de lassus
 C'est pitié et meschief qu'il est ainsi bossus!"
 Car se y fut parfait homme, contre lui n'alast nulz,
 Car il est de grant cens et de grant bien pourveux."
 125 Or advainct en cest temps que l'enfent Thezéus ...
 Qu'en la court Floridas qui fut Roy esleuz
 Avoit ung chevalier qui ot nom Fernagus.
 Il estoit Alemant et chevallier cremeuz,
 Et l'amoyt moult le Roy, et estoit bien ces drus. (Ph. f.3b)
 130 Sy advainct que fole amour lui courut ung jour sus
 Pour la Royne aymer, et tant en fut feruz
 Que d'amours la requist, si en fut mal venez,
 Car la gentille Royne quant ouyt ces argus,
 Lui jura loiaument que si lui en parloit plus,
 135 Qu'elle pourchasseroit que y seroit pendus. (L. f.3a)

- 123 Ph. n'ala. L. n'alast n.
 124 L. et de bien pourveux. Lacuna after 125.
 129 Ph. amys - faulty rhyme as the scribe turned the page.
 131 L. ...nt en fut esmeus.
 135 L. que il.

Ainsi ce plussieurs femmes a qui on fait telz salus
 Respondoient ainsi a tous telz malotrus,
 On les lairoit en paix. Mais le temps est venuz
 Que s'ung homs s'esbahit, tenus et a cornus.

Laisse V.

- 140 Alidone la Royne ot le cuer moult dolent
 Quant ouyt Fernagus le hardy Alemans
 Qui s'amour lui aloyt tellement requerant.
 Du responds qu'il ouyt s'ala moult fort doubtant
 Qu'elle n'alast au Roy celle chose comptent;
 145 Sy s'advisa comment pourroit exploiter tant
 Que la Royne fut du Roy en mal talent grant.
 Or escouter comment il s'ala advisant.
 Il y avoit ung nain a la court demourant,
 A la Royne estoit le nain que vous m'oyez comptent
 150 Et tousjours aloyt la Royne bien servant.

- 137 L. a s...
 138 Ph. Qui les. L. On les lairoit ester.
 140 L. la dame.
 140 L. ouy.
 143 L. Du respons qu'elle(?)...
 144 L. Qu'on alast.
 148 Ph. Il lui ...court 'Res' crossed out.
 148 L. Il y avoit
 149 L. Ala Royne fut ly...

Fernagus s'advisa d'ung fait traisteusement.
 Au Roy Floridas vint de Couloingne la grant
 Qui l'aymoit et prisoit plus que nul homme vivant.
 Fernagu l'appela en monstrant beau semblant
 155 Et lui dit: "Monseigneur, je vous ay servy tant
 Que je vous doys amer plus que homme vivant.
 Mais verrez les horreurs que je voy gouvernant,
 Mais j'ay le cuer pour vous si triste et si dolent
 Que plus n'y demouray. A Jhesus vous comment."
 160 "Pourquoy?" ce dit le Roy, "Fernagus, viens avant,
 Or n'ay je chevallier bachelier ne sergent,
 Compte ne ducz ne prince tant soit souffisament,
 Ce m'aïst (a) Jhesucrist, que je ayme autant.
 Vous me servez de vin et d'espices devant,
 165 Vous me servez a table en beuvant et mengent,

157 Ph. Mais veuez. L. Mais verrez.

159 L. demoure...

162 L. Conte duc ne.

163 L. Se m'aïst Jhesucrist. Ph. Ce m'aïst a J.

- Vous estes en ma chambre quant je m'en voix dormant,
 Vous venez avec moy quant je m'en voix chassant,
 Vous portés mes pyeseaulx quant je m'en voix volant. # (L. f.3b)
 Je ne sçais plus que vous qui me voyt approchant, (Ph. f.4a)
 170 Ne a qui je deïsse si tost mon couvenant.
 Je vous pry Fernagu, n'alez mye partant,
 Je vous donray assez et bon or et argent,
 Et robbes et saintures et bon cheval courant,
 Chasteaulx et bonnes villes arés a vo(stre) comment!"
 175 "Sire," dit Fernagu, "de ce n'alez parlant,
 N'est mye pour telle chose, j'ay assez vaillant.
 Ce que j'ay c'est du vostre, il est bien aparant,
 Ne je n'ay rien que vous qui vous voyt alongent,
 Ne foiz compte d'avoir, au diable le comment.
 180 Mais le cuer de moy d'autre chose et dolent,

168 L. ...yseaux de quoy je vois.

174 L. ariz a vo. Ph. ares a vostre comment.

178 L. ...o?ngant. Ph. alōgent.

180 L. est dolent.

Et si ne l'oze dire a vous ne tant ne quant
 Pour la grande douleur que je voix aparant."

Laisse VI

Ainsi dit Fernagu qui nul hien ne pensoit,
 Et quant le Roy Floridas qui Couloingne tenoit
 185 Entendit Fernagu qui ainsi le tentoyt,
 Mault estoit desirant d'ouyr ce qu'i pensoit.
 Dont lui dit Fernagu: "Sire Roy, par ma foy,
 Puis qu'est pour vostre honneur, et bonne foy le doyt
 Garder en tous estas, et s'autrement estoit...
 190 Dont pourroye pencer que pas ne m'aymeroit."
 "Dictes dont cecy vient," dit le Roy, "par ta foy,
 Et je vous prometz que ce mon corps le savoit
 Que ja le corps de vous (par moy) acusé ne seroit."
 "Sire," dit Fernagu, "or voyt ainsi qu'i doyt;
 195 Verité vous diray dont j'ay le cuer destroit.

183 Ph. n'y pensoit. L. ne p.
 186 L. se qu'il pensoit. 'disoit' crossed out after 'il'.
 188 L. ?or foy ~~me~~ doit.
 190 L. ?s on ne m'amerait.
 191 L. par vo foy.
 194 L. ainsi qu'il doit.

- Que voulez que je dye, vous le veez au doyt.
 Or estes vous bien simple, par la foy que vous doy
 Qui cuider que ce layt Thezéus vo filz soit.
 S'il estoit ainsi fait q'ung poisson estre doyt
 100 Vous en mengeriés bien la teste a vostre doyt;
 Car par celui Seigneur qui tout scet et tout voyt,
 Le nain a la Roÿne grant amour y avoit,
 L'engendra de sa chair, si que pitié seroit (L. f.4a)
 Ce telle creature le royaulme tenoit.
- 105 Je le vous dis paour bien, mon corps mains anuyroit
 Puis que j'en sçais l'estat se on vous le sceloit.
 Car par celui Seigneur qui mourut a destroit
 Vostre femme est putain, dont qui ne l'arderoit
 Je vous ay ^{en} couvenant, que grant pechié fesoit - (Ph. f.4b)
 110 Car de son nain puant dru[e]rie en reçoypit.

- 196 L. le veez audoy.
 197 L. qu'on vous doit.
 198 Ph. cuider, 'r' for 's' or 'z'.
 198 Ph. vostre. L. vo.
 199 Ph. letter 'd' crossed out before 'estre'.
 200 L. -a teste de vostre droit.
 203 L. en sa chair.
 209 Ph. ay en c. L. Je vous ay couvenant.

Thezéus et son filz, vous n'y avez nul droit,
 Sy lui ressemble bien qui trestous deux les voyt."
 Et quant le Roy l'ouyt, tout le sanc lui fuioyt.
 Or est entré en fait de quoy riens ne savoit,
 15 Or sent de jalousie et le chault et le froit.
 Or est d'abusion entré en mal exploit,
 Que ce que celui dit, fermement y le croit.
 Lors dit a Fernagus que sa femme arderoit.
 Son conseil fist mander, ytel qu'i le voullait
 20 Car y voullait parler de celui qu'il aymoist.
 La fut a tel meschief que nul ne le savoit,
 Car amour l'assaillit et honte le deçoist,
 Car qui est en tel point, le mal qu'on lui dit, croit.

Laisse VII

Moult fut dolent le Roy et plain de jalousie.
 25 Son conseil assembla et sa chevallerie

- 211 L. Theseus est.
 220 L. Car il.
 222 L. Car amours.
 224 Ph. Laisse not marked.

En parlement en mist bien vint a celle [fye]
 Et leur dit doucement: "Seigneurs, je vous en pryé
 Que dire me vueillez, si ferés courtoisie,
 Se il estoit ung Roy plain de grant seigneurie,
 230 Et qui eust une femme de tresgrande lignee
 Qui de son nain ce fust par amour obligee,
 Comment la jugeroit ne quelle villenie
 Appertendroit a elle? Ne le me scellez mye."
 Dirent les chevaliers: "Estre si doit bruye!"
 235 Dont dit le Roy tout hault, bien fut sa voix ouye:
 "Seigneurs, par celui Dieu qui le monde mestrie, (L. f.4b)
 Je vous dis a brieŷ mos, ma femme avez jugee.
 A son nain contreffait a mené puterie.
 Thezéus n'est point mien, je ne le congnois mye -
 240 Engendré fut d'ung nain que le corps Dieu maudie.

- 226 Ph. foys - false rhyme. L. mutilated.
 230 L. Qui eust.
 235 L. Roy en.
 237 L. jugie.

S'en suis moult bien deceu dont y ne me plaist mye;
 Mais par la foy que doy au digne fruit de vye,
 Car la chair de vous en sera essiliee."

"Sire, vous dictes bien," ce dit la baronnie,

245 "Puis que vous sçavez qu'il est de telle vye.

Sy en faictes vostre gre, car nous ne voullons mye (Ph. f.5a)
 Que vostre honneur ne soit a tous temps exaulcie.

Mais ce vous n'en sçavez le vray, (doucelement) on vous pry
 Que la dame ne soit ainsi a mort tantost jugee,

250 Car nous l'avons tenue vraye dame et saintie.

Maiz pour ce Thezéus qui moult tres bel n'est mye

Croiez qu'i soit ainsi, ne vous ressemble mye

Car y ne ressemble a homme de tout vostre lignie,

Et c'est ce qui vous tient en la merencolie

255 De ce que dit avez a nous a ceste fye."

247 Ph. *essauce*. L. *exaulcie*.

248 Ph. '*doucelement*' hypermetric line. L. ...vray on
 vous prie.

249 L. *traictie*, (for *jugee*).

251 Ph. Letter '*a*' crossed out between '*bel*' and '*n'est*'.

253 L. *lignie*. Ph. *lignee*. Compare 249 Ph. '*jugee*'
 for '*jugie*'.

254 L. *merencolie*. Ph. '*z*' for '*r*', a scribal error?

"Seigneurs," dit Fernagus, "par ma chevalerie
 Le Roy le scet au vray, je lui acerteffie."
 La ot ung chevallier de noble seigneurie
 A qui la Royne avoit fait grant courtoisie,
 260 Du parlement yssit tout seul sans compaignie
 Et jura Jhesucrist le filz Sainte Marie
 La Royne si peut si sera garantie.
 Pour ce dit ung parler, l'escripture l'affye,
 Mieulx vault amy en voye que monnoye [forgie].

Laisse VIII.

265 Le chevallier fut en son cuer bien marris,
 Vers la chambre a la Royne c'est a la voye mys.
 Sy tost qu'i la trouva, si lui dit par advis:
 "Entendez envers moy noble dame de pris, (L f.5a)
 Je vous dis pour certain, ne le creez envis,
 270 Que je viens d'ung tel lieu ou le Roy vo maris

264 L. que monnoye forgie. - Ph. que monnoye en
 courroye - incorrect rhyme.

266 L. dame s'est a voye mis.

268 Here begins the first complete folio of the L. manuscript
 and the text is based on this version from here on.
 Variants from Ph.

269 L. number 78 is written and crossed out in the right
 margin and below ~~XX~~.

Vous a jugie a mort veiant tous ses marchis,
 Et dist que Theseus si n'est mie son filz
 Et qu'ung nain l'engendra. Si que prenez advis,
 Car s'on vous treuve cy, ains qu'il soit midis,
 275 Sera le corps de vous essillié et bruys.
 Pour une courtoisie que j'euz de vous jadis
 Le vous suy venu dire, dont au Roy ay mespris."
 Quant la Royne (l')ouyt ses motz et ses dis,
 D'angoisse s'est pasmee, moult fut son cuer faillis.
 280 Et quant se redressa la dame que je dis,
 A une chamberiere s'escria a hault cris:
 "Amie, alons nous ent et laissons le pays!"
 Elle print ung mantel qui fu fourré de gris,
 Sur son corps le jecta, et puis avec Bietris (Ph. f.5b)
 285 Yssi hors de la chambre si com je vous dis.

271 ? voiant could read verant. Ph. marquis.
 274 Ph. avant qui soit.
 275 Ph. brouys.
 276 L. s of jadis obliterated. Ph. jadis.
 282 Ph. si laissons.

- Et tant fut le corps d'elle couroucé et marris,
 Quelle laissa tous cois les grans et les petis.
 Theséus se dormoit sus couvertoir de gris,
 Oncques ne le baisa en bouche ne en vis;
 290 Tout en fuyant disoit: "Tu es ung ennemis
 Pour destruire mon corps en ce monde vuis!
 Et mauldite soit l'eure qu'en ce monde nasqu[is!"]
 Et quant la dame franche si ot tous ses motz [dis,]
 Lors ploura tendrement des yeulx de son [vis,]
 295 Et dit: "Ayde Dieu, Pere de Paradis!
 Or ay je dy trop mal et a Dieu me[spris;]
 Car j'ay bien deservy que j'aye encore [pys]
 Car mauvais fait parler sur l'euvre Jhesucris[t]." (L. f.5b)

Laisse IX

- Or s'enfuit la Roïne dolente et couroucee,
 300 La sienne chamberiere avec elle menee.

- 287 Ph. sur ung couv^terouer gris.
 291 Ph. qui en ce monde vuis.
 292-297 The ends of these lines are torn off in L.; the words are therefore supplied from Ph.
 294 Ph. des biaux y. de son vis. L. has first stroke of letter 'v'.
 295 Ph. Et dit aidera moy. There is one stroke missing from the final 'a' in 'aidera'.
 296 L. 'de' is crossed out between 'dit' and 'mal'.
 296 Ph. ~~Or ay je dit trop mal et envers~~ Dieu mespris.
 298 Ph. Jhesucris. L. Jhesucrist.
 300 L. verb omitted.

Sus ung sien chambellan est la Roÿne alee
 Qui la tint quatre jours en sa chambre fermee.
 Si tost que la Royne ot sa chambre laisee,
 * Yvindrent les sergens a chiere esfrayee
 305 Et disoient en hault: "Ou est la dame alee?
 Il fault qu'elle soit tantost au Roy menee."
 Mais ce fut pour neant, ne l'ont mie trouvee.
 Au Roy sont retournez qui la chiere ot yree,
 Puis lui ont la nouvelle dicte et recordere
 310 Que la Royne s'en est partie et desevee.
 * Et quant l'ouy mie si~~ne~~ lui agreee.
 A ses barons a dit: "Ceste chose est prouuee,
 Car c'elle fut loyalle, point ne fut destournee.
 Faictes que Theseus ait la vie finee.
 315 Jamais de costemoy ne dormira journee.

301 Ph. Dessus.
 303 Ph. Aussi.
 304 Ph. a grande randonne.
 305 Ph. disoient tout hault. 'Les' crossed out before 'hault'.
 306 Ph. Car il.
 310 Ph. deparitie et allee.
 311 Ph. et quant le roy l'ouyt.
 313 Ph. ne s'en fut alee.
 314 Ph. Thezeus si.

Je ne vueil point nourrir filz de pute asotee."
 Adont ont print l'enfant qui a nul mal ne bee,
 A quatre esquiers fu sa char livre[e].
 Il avoit ja dix ans en celle annee
 320 Que son pere lui ot ainsi sa mort jugie.

Laisse X

Quant le Roy commanda la mort de l'enfant,
 Il avoit ja dix ans, se trouvons nous lisant. (Ph. f.6a)
 Quatre escuiers l'ont prins, baillé a un sergent,
 Et au sergent si dirent qui ceur ot de tirant:
 325 "Aporte Theséus après nous vistement
 Au dehors de Coulongne au bois verdoiant,
 La le mectrons a fin, n'y ara nul garant.
 Car faire nous fault [y] du Roy le commant."
 Et sil a respondu: "Vous alez bien parlant."
 330 [I]l a prins Theséus et si le va portant.

- 317 Ph. sen faire nul estrif.
 318 L. livre. Ph. escuiers leur bailla sans destry.
 319 Ph. icelle.
 320 L. 'jugie' for 'jugee'.
 322 L. trounous, for trouvons nous. Ph. trouvons lisant.
 323 L. a I sergent. Ph. a ung s.
 326 Ph. Tout dehors d. C. droit au.
 328 L. fault du. Ph. y du roy son.
 329 Ph. Celui a.
 330-332 the bottom corner of this folio (5) is torn off.
The missing words are recovered from Ph.
 330 Ph. II.

- [Il a] l'enfant trousseé sus son cheval courant,
 [Dont lu]i dit Theseús: "Ou me vas tu menant?
 Je croy que tu me vas d'un faulx tour jouant (L. f.6a)
 Pour me faire mourir, je m'en vois doubtant,
 335 Pour ce se je suis lait m'ira on essillant."
 ["Ouil,"] dit le varlet enlilni fort rechinant,
 "Tu dis voir, Theseús, tu as si lait semblant,
 Que le Roy ne dit point que soye son enfant,
 Ancois es filz du nain c'on nom Cornicant
 340 Que nous ferons morir quant yrons retournant."
 Quant Theseús l'ouyt, si va la main levant,
 Tel coup fiert le glouton ou visaige devant,
 Que par bouche et par nez lui va le sang courant.
 Quant cil sentit le coup, haultement va criant,
 345 Et les quatre escuiers y sont venus courant.

331 Ph. Il a l'e. t. s. ung ch. c.

332 Ph. Dont ly.

333 Ph. tres f.

334 Ph. v. cy d.

335 Ph. Pour tant n'yra l'en occisant.

336 Ph. Ouil dit. L. Dont ly dit le v.

339 Ph. Mais tu es f. d. n. c. n. Corniquant. L. could
 read Corvicant. Prose edition: Corvitant.

As the variants show the usual c/t and n/u confusions,
 it is difficult to decide on the original form.

344 Ph. celui send.

- Il ont dit: "Ha, garson!" haultement en oyant,
 Pour quoy vas tu telle vie menant?"
 "Seigneurs," dist le varlet, "s'est le bastart puant
 Qui ainsi m'a feru, dont j'ay le cuer dolent."
 350 Et Theséus lui dit: "Tu en aras autant!
 Ne suis mie bastart! Vous y alés mentant!"
 Il a le poing levé, tel coup lui va baillant
 Qu'en la bouche lui va deux [de ces] dens brisant.
 Dirent les escuiers: "Vecy hardy enfant!"
 355 C'est pitié qu'il a ung corps si meschant."
 Et l'autre si respond: "Il se va bien monstrant
 ¶tel come il doit estre, je le vois affermant,
 Bastard doit estre fier, de cuer entreprenant."
 "Glouton, vous y mentés tres mauvaivement.
 360 Ne suis mie bastart par Dieu omnipotent! (Ph. f.6b)

- 347 Ph. vas t.t. vie cy desmenant.
 351 Ph. Je ne.
 353 Ph. d. de ces d. rompant. L. deux dens.
 354 Ph. veez cy.
 355 Ph. C'est pitie que il a ung corps si tres meschant.
 357 L. 'd' crossed out before 'il'. Ph. y doit.
 359 Ph. dit Thezeus vous y mantes tres faulcement.
 360 Ph. Je ne suis.

- 361 Mais on fait a mon pere faulceté entendant
 Et mesdit ma mere par mauvais couvenant.
 Et Dieu le Roy des cieulx en vueille faire tant
 C'on en voye en la fin le fait veritablement!"
- 365 Quant les escuiers vont Theseús escoutant, (L f. 6b)
 Ils dient l'un a l'autre: "Il a le cuer sachant!
 Pitié est qui le fault morir maintenant!"
 "Non est," dist Theseús, "se j'aloie eschapant,
 Je feroye le cuer de mon pere dolent.
- 370 Pour ce ayme mieulx morir que pecher plus avant."

Laisse XI.

- Ainsi dit Theseús qui saignement parla,
 Les escuiers apelle, doucement dit leur a:
 "Seigneurs," dist Theseús, "or ne me celez ja
 Ou yray je morir et le quel m'occira;
 375 Dictes moy de quel mort morir me couvendra."
 Cont.

- 362 Ph. mesdit de ma.
 367 Ph. qui lui fault m. tout m.

Dont a respondu l'un: "Vair on te noyera!"
 "Non fera, se Dieu plaist," Theseús dit lui a,
 "Faictes moy decoler, pour Dieu qui tout crea.
 Sy murray liement, ne vous en doubtez ja,
 380 Car je suis ygnocent, si que Dieu me fera
 La grace d'ygnocent qui riens deservy n'a."
 Et quant il l'ont ouy, chascun d'eulx souspira.
 Ilz sont entrez ou bois, et s'arresterent la;
 Et quant Theseús vit que l'un si s'avança
 385 De le faire morir, vers le ciel regarda
 Et dit: "Pere des cieulx, puis que ainsi me va,
 Si pardonnez ma mort au Roy qui m'engendra,
 Et si gardez de mañ celle qui me porta -
 C'est la franche Roïne qui moult de meschief a."
 390 Et quant ilz ont ouy que saigement parla,

379 L. ? oy murray. Ph. Sy murray.

383 Ph. Il s'en entrerent et.

384 Ph. l'un d'eux s'a.

L'un a l'autre si dient: "Grant dommaige si a!
 Pitie est que la fin aujourduy s'en fera
 Que cils est filz du Roy que morir le fauldra."
 Lors qu'il orent ce dit, Jhesucrist y ouvra
 395 Qu'a l'enfant Theseus telle grace donna
 Que tout le corps de lui en l'eure se changa
 Et devint le plus bel qu'onques Roy engendra.
 Droit et bien figuré le sien corps se dressa (Ph. f.7a)
 De membres fut bien fait, gentement se porta. (L. f.7a)
 400 Et quant les escuiers apperceurent cela,
 Chascun pardevant lui si se agenoulla.
 Mercy lui [vont] priant, et il leur pardonna.
 "Seigneurs," dist Theseus, "savez comment il va:
 Qui de Dieu est amez, nul ne le grevera.
 405 Dieu m'ayme vrayement, et bien monstré le m'a.

391 Ph. dirent g.d. sera.

393 Ph. Car celui et filz d. R. qui^{m.} lui.

398 Ph. bien redrecez le s.c. se figura.

399 Ph. 'dresa' crossed out before 'p.'

392 Ph. fin huy de lui se fera

A ce coup verra on qui le droit a.
 Ma mere, se Dieu plaist, a son droit revendra.
 Cil qui en a mesdit encor l'amendera,
 Et mon pere le Roy aussi s'avisera.
 410 Ce que meffait avez, on le vous pardonra.
 Alons droit a Coulongne, il en est temps pieça.
 Je croy qui lui a tel qui s'en repentira -
 De mesdire d'autruy, ja nul bien n'en viendra."

Laisse XII.

Seigneurs, oyez ystoire dont ly vers sont plaisans!
 415 Se n'est mie mensonge, on le treuve lisant;
 Si en est mieulx prisee et bien est aserrant,
 Et mesmes le roy de France l'avenant.
 Pour le bien et l'onneur qui lui va concevant,
 La fait mectre en peinture, si scevent moult de gent,
 420 En la sale a Saint Pol ou il va repairant,

- 412 L. qui lui a for qu'il i a.
 414-427 transcribed in Ward's Catalogue of Romances,
 Vol. I, pages 771-2.
 415 Ph. Qu'est mye.
 416 Ph. apparant. L. could read 'aferrant'.
 417 Ph. qui a grant tenement.
 418 Ph. que.
 420 Ph. il est.

Ou ly duc et ly conte, chevalier et sergent,
 Arcevesques et evesques, abbez noir et blanc,
 Roynes, duchesses, pucellectes sachant,
 Esquiers et bourgeois et les gens mendiant
 425 Le peuvent bien veoir la endroit aparant.
 C'est du ber Theséus de Coulogne la grant
 Qui devint en beauté de corps et de semblant.
 Ce miracle y fit Dieu pour l'enfant,
 Car pieux fut et hardy et ot le cuer vaillant.
 430 Moulte essauça la loy Jhesus le Royamant,
 Et admenry la loy Mahon et Tervagant.
 Puis fit maint hardement et autre fait vaillant (L. f.7b)
 Et pour Flore de Romme fille Esméré le grant
 Enprint grant hardement s'en ot afaire grant (Ph. f.7b)
 435 Et en terre et en mer maint dommaige pesant.

422 Ph. evesques et a.
 423 Ph. Roynes et d.
 426 Ph. beau.
 428 Ph. D. lors p.
 430 L. Roy Amant (two words)

La pucelle conquist par ung aigle luytant
 Ou il se fit porter par ytel couvenant
 Qu'en l'aigle estoit entré que nul ne l'aloit veant.
 Se lui fit fere amours qui deçoit maint amant.
 440 Pour ceste demoiselle dont je vous vois parlant
 Endura maint tourment si com m'orés contant.
 Huy mais pourrés ouyr ung gracieux romant
 Je croy que de meilleur n'oýstes onc lisant.
 Quant Thesús se vit en beauté proufitant,
 445 Lors dist aux escuiers: "Seigneurs, je vous commant
 Ne me faictes nul mal, car Dieu vous va monstrant
 Que vous aliez a tort ma honte pourchassant,
 S'a fait le Roy mon pere, il est bien aparant.
 Or vouldray savoir qui lui va conseillant,
 450 Car par mauvais conseil est on souvent dolent.

438 Ph. entre nul ne l'aloit voyant. 443 Ph. que nul m.
 447 Ph. alle a tort cy ma mort.

Et cilz ont respondu: "Vous allez bien parlant,
 Ja mal ne vous ferons de ce jour en avant."
 Lors va le damoisel sur ung cheval montant,
 Vers Coulongne s'en va baut, lyé et joyant.
 455 Et le Roy Floridas dont je vous dy devant
 Fait querir sa moulier arriere et avant,
 Tant l'avoit enorté Fernagus l'Alemant
 Se trouver le peüst, ja n'y aroit garant
 Qu'i ne la fit ardoir en ung [grant] feu bruyant.
 460 Et pour ce fit grant sens la dame au corps gent
 Que de lui s'eslongna, car on voit apparant,
 Et le saige aussi le va certiffiant
 Qu'ung seul jour de respit vault plus qu'or ne argent.

Laisse XIII

Seigneurs, or entendez chevaliers et bourgeois,
 465 Ung proverbe nous dit, je le croy et c'est [droit],

453 Ph. va Thezeus sur.
 456 Ph. Sy fist querre sa femme derriere et devant.
 458 le for la. Ph. Se trouver il eust peu, ja n'y
 eust eu garant. *459 L. omits grant.*
 463 Ph. vault mieulx.
 465 L. c'est voir. Ph. c'est droit.

Qu'ung seul jour de respit vault C. mars a la foiz; (L. f.8a)
 Car par hastivité vient souvent grant ennois.
 Bon se fait aviser qui est saige de loix.
 La gentil Royne qui ot le cuer courtois
 470 C'estoit mise a garant moult bien a celle fois
 Sus ung sien chambellan qui ot a nom Geufrois. (Ph. f.8a)
 Lors fit le Roy crier par maintes fois
 Que c'il estoit nulz homs ou païs Coulongnois
 Qui lui cela la dame dont il estoit destrois,
 475 Et [que] jamais le sceust par aucune vois,
 Ne le garantiroit tout l'or des François
 Ne sale ne palais ne chasteaux ne beffrois
 Qu'il ne fut pendu comme lierre mauvais.
 Mais le bon chevalier n'en donnoit une noiz.,
 480 A la Roïne dit: "Dame, par Saincte Croix,

468 Ph. Pour ce se fait bon adviser.
 471 Ph. Sur..... Geuffroy.
 474 Ph. celast sa femme.
 475 L. Et jamais.... Ph. Et que j.l.s.p. aucunes v.
 476 Ph. tres tout.
 478 Ph. Que y ne fist mourir comme traistre mauvais.
 479 Ph. mye deux poys.
 480 Ph. dame foy que doy Saint Gervois.

Pour cry que le Roy face ne vous tenra des mois."

"Amis," dit la Royne, "de Dieu soyez benoiz!

[Quant je te treuve ainsi a cy loyal amy!]

Ainsi m'ayde Celui qui mourut en la croix

485 Que le Roy Floridas [de travers me mescroit]

Et qu'a grant tort me het mon seigneur le bon Roys.

Ne le puis amender mais bien je le congnois

Car on n'amende mie ses tors fais a la fois.

Laisse XIV

Ainsi dit la Royne que recordé avons.

490 Et le Roy Floridas fut avec ses barons.

De sa femme se plaint et dit: "Fut bien raisons

Qu'elle deüst morir, mais mie ne savons

Auquel lez elle ala, trouver ne la pouons."

A ycelle parolle que cy vous contons,

495 Fut le nain amené qui laide ot la façons,

481 Ph. du moys.

482 Ph. ce dit.

483 omitted in L. Ph. false rhyme.

485 Ph. Floridas me mescroit de travers.

L. Floridas n'est mie bien courtois.

489 Ph. disoit.

491 Ph. bien fut.

493 Ph. Enquel est alee.

494 Ph. Et a. y. p. q. cy endroit contons.

- Et quant le Roy le vit, tout ly sue le frons.
 Non pour tant lui a dit a moult haulte raisons:
 "Vien avant," dit le Roy, "dy moy, nous te prions,
 Compte nous tout l'estat, nous le te pardonrons,
 500 Comme a ma moulier tu acompli ses bons. (L. f.8b)
 Bien croy que malgré toy fut cest oppinions,
 Tu n'eusses hardement de monstrier les raisons
 Qu'il affiert a tel fait, c'est bien ce que savons.
 Dy tout seurement, asseuré t'avons."
 505 Quant le nain ot le Roy recorder telz raisons,
 Si lui a respondu par devant les barons:
 "Sire," se dit le nain, "Qu'esse que nous dirons?
 Se m'aïst Dieu de gloire, c'est toute traïsons! (Ph. f.8b)
 Oncques mais Roy ne fut en tel abusions!
 510 Oncques ce ne pensay, ne n'est mie raisons,

- 496 Ph. trestout lui sue le front.
 498 Ph. Viens a. d. l. par amours te.
 499 Ph. C. moy tout pardonnonns.
 500 Ph. Comment avec ma femme as acompli ces bons.
 501 Ph. B. c. q. malgré toy fut ces oppinions. 'as'
 crossed out before 'fut'.
 502 Ph. n'eusses eu h.
 504 Ph. Or dit tout hardiement car asseure t'a.
 508 Ph. Car se.

Vous estes mau meü, je ne suis qu'ung garsons.

Certes le corps madame n'est mie si bricons,

Ne l'eüst daigné faire, pour vray le vous disons."

"Tes toy," dist Fernagus, "Bien congnois tes façons.

515 On te vit en son lit, mais certes bien savons

Que ce fut malgré toy, car ly oppinions

Venoit de la Roïne qui ne vault deux boutons."

"Vous mentez!" dy le nain, "Vous n'estes qu'ung gloutons!"

Dont regarde le Roy, plus dolent ne fut homs.

520 "Sire," dit le nain, "je suis ung petit homs

De membre contrefait, de petite façons,

Et ne suis mie hardy et ne suis mie longs,

Ançois suis floible, de quoi Dieu mercions,

Et ce Fernagus est plus fiers qu'ung lyons

525 Grant et aventureux, s'a esté champions

511 Ph. V. estes bien mau.

513 Ph. Sy ne l'.

517 Ph. Sy venoit.

520 Ph. Sire roy. L. 'ne' crossed out after 'je'.

522 Ph. point hardy et si.

523 Ph. Mais suis tres f.

524 Ph. plus hardy.

En mainte bataille et en estours felons.
 Faictes qu'il soit armé, nous le vous requérons,
 Et soit mis a cheval, et nous a pié yrons.
 Mectez nous deux en champ si nous combaterons.
 530 Se je ne le rens mat et dire lui ferons
 Qu'il a par mauvaistié brassé ses traïsons
 Sur ma dame et sur moy, nous le vous requérons.
 J'ostroie que je soye pendu comme larons,
 Car par celui Seigneur qui estably les mons (L. f.9a)
 535 Vous enchassés la dame dont se n'est pas raisons,
 La plus belle Royne en sez condicions
 Qu'aujourduy soit vivant, et nous le prouverons
 Et en demande droit, car avoir le voulons.
 Car je dy vraiment qu'il n'est pas gentilz homs
 540 Cilz qui trayson fait, vilains est et bricons."

526 Ph. Et en.
 529 Ph. ou champ.
 536 Ph. s. bonnes c.
 539 Ph. qui.
 540 Ph. Celui.

Quant le Roy ot le nain qui lui dit telz raisons,
 En long temps il ne dit parolle ne respons;
 Mais planté d'Alemans qui oïrent ses tons
 Dirent adont en hault: "Le nain est ung proudons."

Laisse XV

545 Quant le Roy Floridas ouy le nain parler,
 Adont par mal talent le print a apeler:
 "Comment," dit le [Roy], "nain, t'ose[s] tu si vanter (Ph. f. 9a)
 D'emprendre le champ pour Fernagus mater?"
 "Sire," ce dit le nain, "se Dieu me puist sauver,
 550 Se Dieu est droiturier, il ne peut eschapper
 Qu'en l'eure ne lui face la traïson conter,
 Car je jure sur Dieu qui nous vost rachecter
 Par la mort qui il volt souffrir et endurer,
 Il n'a plus loyal dame en terre ne en mer
 555 Que la gentil Roïne que Dieu vueille garder.

542 Ph. De lonc temps y ne. 544 Ph. tout hault.
 547 L. (dit le nain t'ose. Ph. C. d. le roy t'oses tu
 cy v.
 551 Ph. je ne.
 553 L. q. titulus., 'qui' for 'que'.
 555 Ph. Qu'est.

Et pour Dieu, gentil Roy, faictes moy delivrer
Ce felon traïtour que je ne puis amer.

Certes je le feray a martire livrer.

Me semble quant le voy, n'y a que mater."

560 "Par ma foy," dit le Roy, "tu me veulx assoter,

S'il te tenoit d'un bras sans l'autre remuer

Te jecteroit si roide encontre ung pillier

Qu'il te feroit le cuer en ton ventre crever."

"Sire," ce dit le nain, "tout ce laisser ester.

565 Je sçay bien qu'il est fort et qu'il fait a doubter,

Mais de tant vous diray, si ne le doy celer,

Encore me peut Dieu plus de force donner."

Adont les Alemans commencerent a crier,

Aucuns qui la Royne vouloient conforter, (L. f.9b)

570 Et ont dit: "Sire Roy, faictes le nain armer,

557 Ph. Ce f. traître et faulx q. je ne p. aymer.

559 Ph. y n'y a.

563 Ph. ton cuer.

565 Ph. qu'il est a.

569 Ph. Les aucuns q. la r. v. reconforter.

et/

Puis qu'il demande droit, on ne lui peut veer."
 Quant Fernagus les ot le sang lui ^{va} muer.
 "Seigneurs," dit Fernagus, "tel me porra grever
 Qu'encor lui feray chierement comparer.
 575 Or voy que me voulez laidement ravalier
 Qui encontre ung tel nain me couviendra merler.
 Il ne peut avenir, ne [m'y] doy accorder.
 Mais ce ly ung de vous avoit le cuer de lever
 Mon gaige, incontinent yroye jus jecter."
 580 La n'y ot si hardy qui se voit presenter.
 A icelle raison dont vous m'ouez parler.
 Et vous les escuiers qui ont prins a monter,
 A qui on fit l'enfant pour morir delivrer,
 Radmenoient Theséus le gentil bachelier
 585 Que Jhesus avoit fait en beauté figurer.

571 Ph. lui doit oster.

572 Ph. ot y cuida enrager. 576 Ph. couvient batailler.

577 L. ne ne doy. Ph. ne m'y d.

578 Ph. avoit cuer.

579 L. yroye jus. Ph. yroye je jus.

580 Ph. si volt.

581 Ph. vous m'oyez.

582 Ph. Les quatre escuiers si ont. 583 Ph. fist Thereus pour

584 L. Ramentais T. le jeune bachelier.

Par devant Floridas vont l'enfant amener. (Ph. f.9b)
 Ly enfes est venus devant son pere ester
 Et se mist a genoulx si lui dit hault et cler:
 "O tu Roy de Coulongne! Me peux tu raviser?
 590 Quant tu m'as regnoyé, petit te doy amer.
 Je ne te daigneroye le mien pere appeller
 Devant que m'aras fait ma mere ramener."

Laisse XVI

Ainsi dit Theséus qui tant ot le corps gent.
 Quant le Roy Floridas celle parolle entent,
 595 Et il vit Theséus en estat si tresgrant,
 Aux escuiers a dit: "Or me dictes briefment
 Que vous est avenu, par le vostre serment.
 N'esse point Theséus que je voy en present?"
 "Sire," ce dit ly ung, "c'est vo filz vraiment,
 600 Que vous nous delivrates; vous savez bien comment.

589 Ph. me veulx tu. 590 Ph. regnie mon pou te.
 592 Ph. D. que tu m.
 593 Ph. le cuer gent.
 595 L. 'd' crossed out after 'vit'. 598 Ph. cy present.
 599 Ph. Sire dit l'escuier c'est Thezeus vraiment.

Ens ou bois le menasmes nous cinq vraiment.
 Si com nous devons faire nostre talent, (L. f.10a)
 Lui fit Dieu celle grace devant nous proprement
 Que clarté du ciel vint sur lui tellement
 605 Qu'i sembloit tout en feu sa chair entierement,
 Et vint en tel estat a Dieu commandement.
 Et quant le corps de lui veïsmes ensement,
 Qui nous eüst donné tout l'or du firmament
 Nous ne lui eussions fait ennoy ne tourment;
 610 Ains le vous ramenons devant vous **bel** et gent."
 Et le Roy l'ouy, Dieu loua doucement,
 Theséus acola tresamoureusement,
 Et lui dit: "Mon enfant, or ay le cuer dolent
 De ce que j'ay mespris a vous si faictement."
 615 "Pere," dit Theséus, "vous parlés pour neant.

601 Ph. Dedans le boys entrasmes nous V certainement.
 602 Ph. **Cy** comme nous voulions faire trestout
 vostre comment.
 604 Ph. Qu'en certainement.
 605 Ph. omits.
 606 Ph. au Dieu.
 608 Ph. l'or d'orient.
 610 Ph. Mais le.

 614 Ph. si grandement.
 615 Ph. vous en p.

- Vous m'avez engendré par droit engendrement,
 Et suy de vous venu par droit mariement,
 Et ma chair et mon sang de la vostre descend,
 Si pouez bien sur moy monstrier vo maltalent;
 620. Mais vous avez mespris trop grandement -
 C'est a ma doulce mere, dont j'ay le cuer dolent,
 Qui tant vous a amé et si tresloyaument.
 Or vous ont traÿtour enchanté faulcement
 Qui par leur faulx parler malicieusement
 625. Vous ont mis a la voye de fol argument.
 Cil qui ce a braccé, a ouvré folement (Ph. f.10a)
 Si le doit on hay[r], car je dy vraiment
 Que pis vault [coup] de langue qu'envelinement,
 Que ferir d'une espee et navrer laidement,
 630. Car mauvaise parolle multiplie souvent,

617 Ph. Suis venu de vous p.

619 Ph. vostre n.

623 Ph. Or vous les traistres enchante f.

626 Ph. Car ceulx qu'il ont (for 'qui l'ont') braccé
 ont ouvre folement.

627 Ph. hayt c. j. d. voirement.

628 L. vault de l. Ph. que puis vault c. de l. que
 envelyment.

Et tant plus est mauvaise et plus on le repret.

Laisse XVII

Quant Theséus ly beaux ot dit ceste raison,
 Son pere l'acola cent foiz en ung rendon
 Et lui a dit: "Beaux filz, j'ay fait grant mesprison,
 635 J'en prie a Dieu mercy qu'i m'en face pardon, (L. f.10b)
 Car je vous tien a filz, il y a bien raison."
 Ainsi que la endroit parloient ly baron,
 Ly ungs louoit Jhesus qui souffrit passion,
 Et l'autre sy plouroit pour yceste achoison,
 640 La Royne Alydone qui ait beneïsson
 Fut a l'ostel Gieuffroy coiemment a laron
 Avec sa chamberiere qui Biatrix ot a nom.
 Et la moulier Gieuffroy qui clere ot la façon
 A la Royne portoït grant humiliacion
 645 Et courcee estoit de sa confusion,

631 Ph. et tant plus.
 632 Ph. le bel.
 633 Ph. foyz d'une.
 636 Ph. y lui a b. r.
 637 Ph. quil a endroit p. les b.
 638 Ph. les u.
 639 Ph. Les autres si ploroient p. icelle a.
 640 Ph. a. Dieu b.
 641 Ph. Fut avecques Geuffroy coyement en sauvaïson.
 642 Ph. Avecques; Ph. omits 'ot'.
 643 Ph. femme.
 645 Ph. courroucee.

Car la dame plouroit et menoit marison
 Et prioit moult a Dieu que le Roy son baron
 Vulsist de cest erreur oster s'oppinion.
 Ainsi que la Roïne estoit a genoullon,
 650 Atant est vous Gieuffroy qui vint en sa maison.
 Du palais venoit si ot veü Theséum
 Qui estoit revenu de si belle façon.
 A la Roïne aloit faire aumentacion.
 La trouva en sa chambre en grant affliction,
 655 Et quant Gieuffroy la vit, si lui dit a hault ton:
 "Dame, soyez joyeuse. Dieu oit vostre oroison,
 Car si bel miracle advenir ne vit on
 Puis que Jhesus de gloire ressuscita Lazaron.
 Laissez le dueil ester, il ne va se bien non.
 660 Vous avez fait a Dieu priere de raison

646 Ph. dame menoit et faisoit.
 649 Ph. Et ainsi.
 650 Ph. Tantost vint la G. entrant e. s. m.
 653 Ph. grant amantacion.
 656 Ph. ouyt.
 657 L. 'sil' ~~crossed out after~~ 'car'.
 659 Ph. nom.

Et il a acomply vo supplicacion.

Laisse XVIII

"Dame, ce dit Gieuffroy, "bien devez estre lye
 Des nouvelles dont j'ay veu la seignourie.
 Aussi vray que Dieu vint en la Vierge Marie
 665 Et qui ressuscita et vint de mort a vie,
 Vostre filz Thesús que Dieu beneíe (Ph. f.10b)
 Est pardevant le Roy en sa sale votie;
 Et si lui a Dieu fait si grande courtoisie,
 Que c'est tout le plus bel de la sale jolie,
 670 Car Jhesus si lui a sa jouvence changie. (L. f.206a)
 Il est bel et gent et de face alignie
 Par le vouloir de Dieu qui le monde maistríe,
 Tant qu'il a au palais telle joye essaucie
 Que de la grant baudour la sale retombie."
 675 Quant la Roÿne l'ot, de joie est remplie

666 Ph. q. Jhesus si.

669 Ph. voctye.

670 Ph. jeunesse changee.

670 L. This folio is misplaced.

673 Ph. essaucee.

674 Ph. rebondie.

675 Ph. l'ouyt.

671 Ph. et moult gent et de f. aligne

Et a dit a Gieufroy qui fut de Pontalie,
 "Gieuffroy," ce dit la Royne, "Or ne me trahy mie,
 Et ne pourchasse point que j'aye villenie,
 Car se seroit peché et grande tricherie,
 680 Car venue suis ay pour ce que je me fie,
 Car je t'ay maintefoiz ailleurs esté amie."
 "A, Dame!" dit Gieufroy qui la chiere ot hardie,
 "Ne pensez dessus moy trahison ne bourdie
 Car je ne le feroye pour l'avoir de [Pavye]
 685 Ne pour tout le tresor qui soit en Rommenie."
 Lors la va aprouchant, s'a la dame baisie
 Sans male volenté mais en honneur prisie,
 Et lui dit doucement que sa voix fut ouye:
 "Dame, se je vous faulx, a Jhesucrist deprie
 690 Qu'avec Judas soit l'ame de moy perie

680 Ph. suis yssi p. ce je m'y affye.
 683 L. In pencil, in a later hand next to final word:
 boidie. Ph. traison ne demye.
 684 L. de Bourdie. Ph. de Pavye.
 687 Ph. prive.
 689-691 In the same hand as above: "formule d'anathême
 fréquente autrefois."
 690 Ph. Qu'aveques.

Qui la bouche de Dieu baisa en la nuytie,
 Que aux Juifz le livra, de quoy il fit folie;
 Mais s'il plaist a Jhesus ne lui sembleray mie."
 Quant la dame l'ouy, doucement l'en mercie,
 695 Lors a dit a Gieuffroy la dame a voix serie:
 "Ddulx amy, or me dit comme la chose est batie."
 "Ce c'on ot volentiers," dit elle a chiere lye,
 "On le fait recorder souvent plus d'une fye."

Laisse XIX.

"Dame," dit le vassal, "il est bien verités
 700 Que vo filz Theséus fut en ung bois portés
 Par le commant du Roy qui est vo espousés,
 Pour destruire en ce bois par escuiers senez
 Et aussi tost qu'il fu dedens ce bois entrés,
 Et que il n'atendoit fors estre decoppés,
 705 Dieu qui aymoît l'enfant ainsi que vous orrés

696 L. 'dit' for 'dis'.

698 Ph. d'une foys.

699 Ph. ce dit Geuffroy i. e. b. verite. L. dit la *vassal*.

702 Ph. privez.

704 Ph. ~~q~~. qu'estre la tuez.

- Lui changa sa façon, il est bien verités, (Ph. f.11a)
 Qu'il est aussi bel et si bien figurés
 Qu'enfant vivant en mile cités.
 Certes, c'est le plus bel et le mieulx figurés
 710 Et le plus adrecés et le mieulx doctrinés
 Qui soit en nul pays; s'en doit estre loués
 Le Roy de Paradis qui en croix fu penés."
 Quant la dame l'ouy, le sang lui est mués,
 Puis a dit a Gieffroy: "Amis, or m'y menés.
 715 Je ne laroye mie pour trente royaultés
 Que ne le voise voir, par Dieu de magestés
 Le doulx enfant plaisant qui fut en mes costés
 Pour lequel j'ay ennoy et grant griestés!
 S'estre devoit mon corps ars et embrasés
 720 Si l'iray je baisier bouche et nez."

il

- 706 La letter i resembles T.
 707 Ph. Tant qu'il e. a. b. et aussi bien figures.
 708 L. mile (or nule) cites. Ph. Qu'e neszun vivant
 en LX cytez.
 709 L. Certes two letters crossed out c'est.
 712 Ph. has an additional line 712a L'a fait tout en
 ce point et ainsi bien formez. 716 Ph. & voiere voir
 718 Ph. enuy et si grant grieftez.
 719 Ph. corps et a.
 720 Ph. b. a la b. et au n.

"Dame," ce dit Gieffroy, "Si com vous commandés."

Lors partirent d'ilec ainsi que ouy avez.

Et les sains par la ville sonnoient a tous lez,

A processions vont moynes et abbés,

725 Cordeliers, augustins et prestres ordonnés.

La procession font plus lyement assez

Que pour ung povre enfant si fut refigurés.

Le jour d'ung petit saint n'est oncques bien gardés.

Laisse XX.

Seigneurs, dedens Coulongne celle cité de pris

730 Fut la joye moult grande au jour que je vous dis.

Par devant le palais qui fu bel et jolis

Y avoit tant de gens de grans et de petis

D'ommes et de femmes, que trestout le pourpris

Plus d'ung trait en estoit tout couvert et emplis.

735 Le palais fut fermé et gardé a devis.

721 Ph. vouldries.

723 Ph. de tous cotez.

724 Ph. vont et m.

726 Ph. p. joyusement a.

727 Ph. fut ressucitez.

728 Ph. ne fut oncques bien gardee.

733 Ph. omits.

- N'y ot cloche en la ville qui ne sonna tousdis,
 Ne prestre ne clerc qui ne fut revestis.
 "Te Deum laudamus" chantoient a haulx cris. (L. f.lla)
 Quant il ont perceü la Roïne au cler vis,
 740 Ilz l'ont levé en l'air con se fut Jhesucris,
 Et portee au palais, la fu son corps ravis.
 On lui ouvry la presse des pers et des marchis.
 Quant perceut Theséus, le sang lui est fremis,
 A deux bras l'acola la Roïne gentilz;
 745 La endroit se pasma [ne scais] cinq foys ou six.
 Et le Roy d'autre part en estoit esbahis (Ph. f.11b)
 Il ne se tenist pas pour l'avoir de Paris
 N'acola [st] sa moulier, [il est] avant saillis
 Joyusement et bien devant tous ses amis
 750 Acola la Roïne Floridas le gentis.

- 736 L. 'clos' crossed out before 'cloche'.
 736 Ph. sonnast tousjours.
 738 Ph. Et chantoient a hault crys te Deum ladamus.
 739 Ph. a apperceu.
 740 Ph. Il ont levee.
 741 Ph. c. assis.
 742 Ph. ouvrit.
 744 Ph. royne au corps g.
 745 L. La endroit se pasma la endroit cinq foiz ou six.
 Ph. ce pausma ne scais V. foys ou VI.
 747 Ph. y ne se tint p.
 748 L. N'acola sa moulier avant est saillis.
 Ph. N'acolast sa femme il est a. s.
 750 Ph. Et a.

Et le faulx Fernagus qui les avoit trahis
 Quant il vit l'estat, il fut tout desconfis.
 Moult volentiers s'en fut le traitour fouys
 Mais ne pot eschapper, si lui tourna au pis.
 755 Et c'estoit bien raison que traître maudis
 Ait le sien payement; trop doit estre haïs,
 Car par traître est ung royaume honnis.

Laisse XXI.

Au palais a Coulongne est le Roy Floridas
 Qui tenoit sa moulier et son filz en ses bras.
 760 La Royne parla et dit au Roy: "Helas!
 Monseigneur, monstrez moy le felon Sathenas
 Qui t'a mis en la voye dont [ainsi] haye m'as
 A tort et sans raison, foy qui doy Saint Thomas,
 Car oncques n'ot en moy trahison en nul cas.
 765 Jamais ne seray lie ou tu me [ven]geras."

- 753 Ph. le faulx triste.
 755 Ph. qun traistre faillis.
 757 Ph. par ung t. e. u. r. peris.
 758 Ph. de C. fut.
 759 Ph. t. la sa femme. Ph. adds 759a: La estoit lors
 a veoir leur piteulx estas.
 760 Ph. lors p.
 762 Ph. dont ainsi. L. omits ainsi.
 765 Ph. ~~Jamais~~ joyeuse ne seray ou tu m'en vengeras.
 L. me geras with a titulus. After ne a stroke is
crossed out.

"Dame," ce dit le Roy, "pour Dieu, or parlez bas;
Doremais en avant feray ce que voudras."
Atant est vous le nain qui avoit nom Lucas.
Il dist devant le Roy, on n'y quist advocas:
770 "Sire Roy de Coulongne, faictes armer Judas,
Car je vueil, s'il vous plaist, qu'il ait tresbon harnas,
Et puis le me mettez devant moy sans nul gas.
Je vueil que l'en me pende s'il n'est en l'eure mas;
Car Dieu a bien povoir de le fere en ce cas (L. f.11b)
775 Aussi bien qu'il a fait pour toy autre esbas,
Qui t'a de ton bel filz rendu joy et soulas."
Dont rient les barons et les autres prelas,
Et Fernagus estoit au cuer triste et mas,
Le Roy l'appella hault non mie en bas
780 Et lui dit: "Or me dy et ne me cele pas

768 Ph. Et en vint...

769 Ph. nul n'y quist. 773 Ph. si n'est. 776 Ph. biau.

778 Ph. cuer et triste.

779 Ph. Le roys lors appella tout hault non mye em bas.

Qui t'a esmeu^a de faire telz debas?"

Dont parla la Royne qui dit ynel le pas:

"Gentil Roy debonnaire, il ne le dira pas,

Mais je le diray, puis que ouyr le vouldras. (Ph. f.12a)

785 Esse dont Fernagus qui m'a fait telz baras?

Je sçay bien pourquoy c'est, se m'ait Saint Nicolas!

Il me requist d'amer, pour mener ses soulas,

Et je lui respondis: "Lieres, ja n'y venras!

Et se plus m'en requiers, tantost pendu seras."

790 Or c'est voulu venger, si a tendu ses laz,

Mais se tu es bon Roy, de lui me vengeras,

Ou jamais ne gerrons ensemble en blans draps."

Laisse XXII.

Quant le Roy ot la dame qui lui dit et aprent

De ceste mesprison fin et commencement,

795 A Fernagus a dit: "Ouvré as faulcement."

781 Ph. Qui t'a esmeus de faire trestous ytelz debas.

782 Ph. Dont lors p.

784 Ph. diray doncques.

786 Ph. c'est foy que doy S.N.

788 Ph. larron ja n'y avendras.

791 Ph. Et se.

- "Sire," dit Fernagus, "vous creez folement;
 Vous estes, se m'est vis, plain d'enchantement.
 Je ne scay que c'est cy ne quel triboulement,
 Se j'estoye a Toulecte a l'escolle occident,
 800 La ou Ebront ses escoliers aprent,
 Si suis je bien venu en grant abusement.
 Je croy bien que le deable y euvre prpprement.
 Or faictes cy chanter et faire sacrement,
 Et je croy que la chose venra bien autrement!"
 805 "A Dieu," se dit le Roy, "que tu sces de tourment!"
 Et dit a ses barons: "Ordonnés jugement!"
 Dient les Allemands: "A vo commandement."
 En une chambre sont entrés en parlement. (L. f.12a)
 Ainçois la Roÿne parla premierement
 810 Et a dit aux barons: "Seigneurs, certainement

797 Ph. m'e. advis tout plein d'e.
 800 Ph. Ebrons. 805 Ph. He D. 806 Ph. Puis dit
 807 Ph. Dirent nous le ferons lyement.
 808 Ph. entrerent et firent p.
 809 Ph. Mais e.
 810 Ph. Puis a

Vecy une adventure qui vient soubdainement.
 Or estoit Theséus formé si largement,
 Or est il le plus bel qui soit ou tenement.
 Or heoit le Roy sa moulier durement
 815 Et or l'ayme de cuer tresamoureusement.
 Et j'ay ouy compter il a ja longuement,
 Que ja bien ne venra de hatif jugement."

Laisse XXIII.

"Seigneurs," dit Anseïs, qui la Royne tenoit,
 "Chacun en ceste cause propose qu'il a droit,
 820 Mais en ce que mon cuer en sent et en congnoit,
 Mon adviz en diray qui croire m'en voudroit.
 Je vous ay en couvent, bataille s'en feroit
 Par ytel couvenant que Fernagus seroit
 Desarmés [dans le champ], ja armes n'y avroit,
 825 Et le nain a la Royne aroit ce qu'il voudroit;

811 Ph. Veez cy. 813 Ph. Qu'il estoit l.p. b. qui fut ou t.
 824 L. Desarmes ja armes n'y avroit.
 Ph. Desarmez dedans le champ ja hermeure n'ara.
 825 Ph. ara ce qui voudra.

815 Ph. Et depuis il ayma du c.

819 Ph. quelle.

822 Ph. Je voas dit fermement.

825 Ph. ara ce qui voudra.

Et Fernagus aussi que une main n'aroit, (Ph. f.12b)
 Car a l'entree du champ l'une on lui liroit.
 Et en celle maniere il se combateroit
 Par ytel couvenant que se vaincu estoit,
 830 Fernagus de le Marche le Roy pendre feroit,
 Et si matoit le nain, de mort eschapperoit.
 C'est mon conseil, qui croire m'en vouldroit;
 Et a ce que je voy, bon afaire seroit,
 Si vous diroy pour quoy: pour tant se Dieu vouloit
 835 Ouvrer en cestuy fait, bien faire le pourroit
 Aussi bien qu'il a fait Thesésus estre droit,
 Et qu'i lui a changé sa forme qu'il avoit.
 Se c'est euvre de Dieu, [Dieu] a ce monsteroit
 Miracle en ce fait cy que chacun le creroit."
 840 Dont respondi chacun que bien jugé avoit

826 Ph. main liee. False rhyme when the scribe turned the page.

832 Ph. c. cy tout m. c. q. c. me v.

838 Ph. D. Dieu ad ce monsterroit. L. de Dieu a ce.

840 Ph. D. respondi ch. q. jugement a.

Et qu'encontre le nain la bataille feroit.
 Or ont prins cel acort ly baron la endroit, (L. f.12b)
 Pour ce dit on souvent que c'est bien ce qu'on voit,
 Que par faveur d'amour maint juge se deçoit.

Laisse XXIIII.

845 Ly baron de Coulongne, ly conte et ly per
 Sont venus au Roy le jugement conter.
 Anseis de la Roche ont fait devant parler;
 Si dit a Floridas qu'on l'ouyst hault et cler:
 "Sire Roy de Coulongne, nous vous devons garder
 850 Et par bon jugement vostre court gouverner
 Et nous trouvons en droit dont nous devons user
 Que se vous voulez bien la Roÿne excuser,
 Fault que faciez tantost le nain armer
 Encontre celui qui esmeut ce parler,
 855 Et fauldra aussi chacun asermenter.

841 Ph. Et qu'en core l. n. l. b. f.
 842 Ph. les b.
 844 L. looks like 'decois'.
 845 Ph. Les barons ~~les~~ princes et les per. de C.
 846 Ph. Sy s.
 847 Ph. Anseys.
 848 Ph. l'ouyt.
 852 Ph. excuser.
 854 Ph. ce faulx triste.
 855 Ph. Et fauldra bien aussi ch. a.

Le nain tout le premier il lui faura jurer
 C'onques a vostre moulier ne se volst adonner
 Ne avec elle nullement habiter.
 Et se le nain [sy] peut Fernagus mater,
 860 Nous tenrons a loyal vo notable moulier
 Et le bel Thesés pour faire couronner.
 Mais nous disons ainsi pour droiture garder
 Qu'on fera le nain souffisamment armer
 D'armures telles qu'il pourra porter,
 865 Et faultra Fernagus encontre lui aler
 Sans armures nulles qu'on lui puisse livrer (Ph. f.13a)
 Et une main liee si qu'i n'en puisse frapper;
 Et si peut en ce point le vostre nain mater
 Il se pourra de vous partir et desevrer
 870 Sans ce que lui faces nullement encombrer.

856 Ph. L. n. t. l. premier lui fauldra j.
 857 Ph. femme ne il voit atoucher.
 858 Ph. aveques.
 859 Ph. nain sy p.
 860 Ph. N. verrons a loyalle vostre n. femme. Letter
 'd' before 'femme'.
 861 Ph. Et le beau Thezeus si sera couronne.
 863 Ph. Que on.
 864 Ph. D'armeures.
 867 Ph. lyee qui.
 869 Ph. de tous p. et en aller.
 870 Ph. faciez n. encombrer.

- Mais s'il est vaincus, nous voulons accorder
 Que vous porrez de lui a vo commant user."
 Quant Floridas l'ouy, le sang print a muer.
 "Seigneurs," ce dit le Roy, "il a cy a muser!
 875 Vous voulez ma moulier toute deshonnorer
 Se le nain est vaincu, [et] qu'i le face mater,
 Dont fauldra ma moulier en blasme demourer." (L. f.13a)
 "Non fera si vous plaist," ce lui dient ly per,
 Tousdis en porrez vous du surplus ordonner,
 880 Vous estes souverain de trestout pardonner,
 Mais vous ne pouez mie defendre le parler."

Laisse XXV.

- Quant le Roy Floridas ouy ceste raison,
 Il a dit haultement: "Franc chevalier baron,
 Je voy bien et percoy la vostre abusion.
 885 Foy que doy a Celui qui souffry passion

- 871 Ph. vouldrions.
 872 Ph. vostre c. ordonner.
 873 Ph. l'ouyt.
 874 Ph. S. dit l. r. il fault yssy adviser.
 875 Ph. femme.
 876 Ph. vaincu et que y soit mate. L. omits 'et'.
 L. Letter 'r' changed to 't' in 'mater'.
 877 Ph. D. fauldra y ma femme a b. d.
 878 Ph. dirent les pers.
 880 Ph. omits 'tres'.
 882 Ph. ouyt.
 883 Ph. Il leur d. h. frans chevaliers barons.
 884 Ph. et appercoy.

En l'arbre de la croix pour nostre redempcion,
 Ordené en sera a vo devison.

Or verray se Dieu plaist par sa beneïsson
 Wouldra en cestui fait mectre remission

890 Aussi bien qu'il a fait sur l'enfant Theséun.

Se Dieu ayme la dame comme a fait l'enfançon

A qui il donna force et possession,

Aussi bien monstrerassa dominacion

En ce fait cy endroit et sus le champion.

895 Et foy que doy a Dieu et a son digne nom

Se le nain est vaincu en la conclusion,

Jamais en la Royne a la clere façon

N'aray paix ne amours ne recreacion.

Or en face Jhesus son vouloir et son bon.

900 Ou qu'i voit la Royne lui a dit a cler ton:

887 Ph. Ordonne e. s. vostre d.

889 Ph. en ce fait cy m.

891 Ph. dame si comme a fait l'e.

893 Ph. monstera y sa d.

895 Ph. Et foy que a Dieu doy.

- "Dame," ce dit le Roy, "armés vostre garson.
 Ja ne me meleray de ceste contençon.
 Se le nain est vaincu, entendez la leçon,
 Alez si vous boutés dedens religion (Ph. f.13b)
- 905 Si que jamais de vous je n'aye mencion.
 Et se ly Alemant qui cuer a de felon
 Est vaincu et matés par le nain que veon,
 Venez hardiment dedens ma mencion;
 Mais gardez qu'autrement n'y mettez le talon,
- 910 Car croyez fermement que nous vous prometton
 Sur tous les sermens que peut faire proudon (L. f.13b)
 Je vous feray ardoir en ung feu de charbon."
 Quant la Royne ouy ceste aumentacion
 Elle a dit aux jugeurs: "Vous chassez trayson!
- 915 Et Dieu m'en vueille aidier, voire se j'ay raison,

- 902 Ph. m'en.
 904 Ph. Alez et v. b. d. une r.
 906 Ph. Et celui A.
 907 Ph. mate.
 908 Ph. hardiement.
 913 Ph. Et q. la r. ouyt c. amantacion.
 915 Ph. aider voire.

Et se je yray par faulce oppinion,
 Dieu m'en vueille pugnir et donner guerdon.
 Vous ressemblés celui selon m'entencion
 Qui va battre le chien par devant le lyon."

Laisse XXVI.

- 920 "Seigneurs," ce dit la Royne, "je me fie en Jhesus,
 S'i me vueille aidier, je ne vous en dis plus.
 Or faictes vistement que le faulx Fernagus
 Soit tost apertement de son fait pourvelis."
 Ou qu'elle voit le nain lui a dit par motz congrus
 925 "Venez avant, Lucas, estes vous esperdus?"
 "Dame," ce dit le nain, "par le Dieu de lassus,
 Ly Alemant sera en l'eure vaincus.
 Il a tort envers vous, sy en sera [confus],
 Ja Dieu ne souffrira qu'il en viengne au dessus.
 930 Aussi bien me peut Dieu demonstrier ses vertus

- 916 Ph. je y ay pense.
 917 Ph. guerredon.
 918 Ph. mon entencion.
 921 Ph. Et y me v. a. et je.
 923 Ph. a. tout de.
 924 L. 'motz crugrus' or 'congrus'.
 926 Ph. Dame s'a d.
 927 Ph. L'Alemant si s. e. l. confondus.
 928 Ph. Sy a tort e. v. si en sera confus.
 L. sera conclus.

Comme il a monstré sur vo filz Theséus
 Qui par le vouloir Dieu est si bel devenus."
 Dont fit on aporter espees et escus,
 Le nain fut vistement armé et fer vestus
 935 Du chambellian la dame qui y mist ses argus,
 Qui lui monstra les poings comment il coura sus
 Au felon traytour qui ces fais a esmeuz.
 Et le champ vistement fut de cordes tendus.
 Le nain entra ou champ qui n'y est actendus,
 940 Et le faulx Alemant y est aussi venus.
 Une main ot liee a sa couroye jus,
 Avec lui ne porta armes, lance ne fus.
 Les sains a aportés ung evesque esleüz,
 La ont fait le serment sur le corps de Jhesus.
 945 Trestout premier jura le lierre Fernagus

931 Ph. Comme il l'a demonstre sur vostre f. Th.
 934 Ph. arme et bien pourvez. L. armer.
 935 Ph. D'ung.
 936 Ph. comment y.
 937 Ph. faulx traistre felon q.
 942 L. 'ne' is crossed out after 'armes'.
 Ph. lances ne.
 945 Ph. le traistre F.

Et accusa la dame devant contes et ducz (L. and Ph. f.14a)
 Et que jeut [avec elle] avoit le nain bossus
 Et les avoit vetz gisans et leur corps nuz
 Mais ly nain respondi: "Vous y mentez, perjus!
 950 Si en serez ennuyt par la gorge pendus."

Laisse XXVII.

Quant le faulx Alemant si ot fait son serment
 Relever se cuida, il chey malement.
 Et le nain s'escria: "Il apert bien coment
 [Il est faulx et mauvais et parjuré vraiment.]"
 955 Il a dit aux barons: "Or tost, allez vous ent!
 Laissez m'en delivrer la place vistement."
 Adont ont prins a rire trestout communement.
 Du champ se sont party les barons ensement.
 Ly Alemant demeure qui ot le cuer dolent
 960 De ce qu'il lui falloit combatre telement.

- 946 Ph. Et occupa l.
 947 L. Et que jeut avoit le nain bossus.
 Ph. Et q. geust avec elle le meschant n. b.
 948 Ph. veu g. et l. c. a nuz.
 949 Ph. Mais lui a dit.
 950 Ph. y cheist laidement.
 954 L. omits this line.
 955 Ph. puis a dit.
 959 Ph. La ou champ demoura le traistre Alemant.
 Ph. adds 959a Qui fut moult en son cuer courrouce
 et dolent. 'et' crossed out after 'cuer'.
 960 Ph. De ce qui lui.

Honte avoit que le nain en bataille l'atent;
 Vent lieues voulsist estre adont, voire bien cent.
 Le nain va regardant bien felonusement.
 Le nain ot ung espieue qui trenche roidement,
 965 Par devant sa poitrine le tenoit en present,
 Et dit au traytour a sa voix clerement:
 "Le corps de toy sera pendu inellement."
 Il ne daigna parler qui la parolle entent.
 La **Royne** la estoit lez le champ en present
 970 O lui ot Thesésus qui moult ot le corps gent.
 Sa mere confortoit qui plouroit tendrement.
 La y ot chamberieres et dames largement,
 Chevaliers et bourgeois avironnement
 Qui regardoient le nain desus le champ estant
 975 Et l'Alemant aussi qui a ly prendre tent.

964 Ph. trenchoit durement.
 965 Ph. tenoit fermement.
 966 Ph. Puis escria au traistre tantost et haultement.
 967 Ph. pandu avant soleil couchant.
 968 Ph. Y n. d. p. quant l. p.
 969 Ph. e. sur le.
 970 Ph. Avec lui Th.
 971 Ph. mere reconfortoit.
 973 Ph. b. tous a.
 975 Ph. lui p.

- Bien pensent s'i le tient qu'il ara paiement.
 Et tient le nain l'espieu qui trenche durement
 Et lance a Fernagus menu et souvent.
 L'Alemant si recule qui mie ne l'atent.
- 980 L'ystoire si nous dit et fait recordement
 Que le champ que je dy ne dura pas gramment;
 En l'eure fut finez, sy vous diray comment. (L. f.14b)
 Le nain avoit desir de faire son talent
 Si fort se hasta a ce commencement
- 985 [De mectre a la mort le faulx traistre puant]
 Et on dit ung parler qui avient bien souvent (Ph. f.14b)
 [Qu'on veut bien estre delivre de ce qui est nuysant]

Laisse XXVIII.

- Seigneurs or escoutez pour Dieu qui tout crea,
 S'orrés belle vertus c'on vous recordera
- 990 Que Dieu de Paradis pour la dame monstra

- 977 Ph. Et le nain tient. L. 'le' crossed out after 'Et'
 978 Ph. Le l. contre Fernagu durement et s.
 980 Ph. omits 'si'
 981 Ph. que dy n.d.p. gramant.
 984 Ph. Si tresfort.
 L. omits lines 985 and 987 which are taken from Ph.

Qui fu lez Theséus qui la reconforta.
 Le nain fut ou champ qui l'espy adreça
 Encontre l'Alemant, ataindre le cuida,
 Et l'Alemant gauchy et le nain tresbucha.
 995 Quant l'Alemant le vit adont vers lui ala,
 Adont a une main a son col le leva
 Et disoit qu'a l'atache le cuer lui crevara.
 Adont entour le champ la noise commença,
 Chacun pour la Royne moult se desconforta,
 1000 Et dient l'un a l'autre: "Certes, le nain s'en va!"
 Quant la dame l'ouy, adont se pasma,
 Et Theséus aussi grant douleur demena.
 Or escoutez du nain de quoy il s'avisa.
 Il avoit ung coustel que vistement tira,
 1005 Ne oncques l'Alemant garde ne s'en donna.

991 Ph. f. pres Th.
 992 Ph. Le n. f. dedans le ch. qui l'espieu deza.
 994 L. 'l'Alemant' crossed out before 'le nain'.
 996 Ph. Et puis a u. m. sur son col.
 997 L. 'crevara' scribal slip for 'crevera'.
 998 Ph. noiese.
 999 Ph. Car ch. p. la r. si se d.
 1000 Ph. le n. mourra.
 1001 Ph. l'ouyt adoncques ce pausma.
 1004 Ph. v. sacha.

- Quant il tint le cousteau vistement le bouta
 Ou front de l'Alemant, ung tel coup lui donna
 Que jusques au manche ou chief lui bouta,
 Il retira son coustel que mie n'arresta.
 1010 Qu'a deux coups qu'il fery les deux yeux lui creva.
 L'Alemant si chey, car goute veü n'a.
 Le nain le rassailly, tellement l'atourna
 De son coutel d'acier en vingt lieux le navra.
 Et l'Alemant se taist qui parler ne daigna,
 1015 Et le nain [tousjours] tant de coups lui donna
 C'onques l'Alemant membre ne remua.
 Or est l'Alemant mort, et le nain s'escria
 Aux gardes du champ et si les appella: (L. f.15a)
 "Seigneurs," ce dit le nain qui haultement parla:
 1020 "Dictes moy ce du champ bouter le me fauldra?"

- 1006 Ph. le coustel.
 1008 Ph. Que tout j. au m. dedans y lui bouta.
 1009 Ph. Y r. s. c. car mye ne le laissa.
 1010 Ph. ferit.
 1011 Ph. cheist.
 1014 Ph. que.
 1015 Ph. n. tousjours tant d. L. nain tant de.
 1017 Ph. Or est mort l'A.
 1020 Ph. me couvendra.

- "Ouy," dirent les gardes qui estoient la.
 Adont entour le champ telle joye on mena
 Que chacun qui la fu Jhesus en aoura.
 Quant la **Royne** ouy comme la chose ala,
 1025 Le Roy de Paradis devotement loua,
 Or si fit Theséus qui la **Royne** ama.
 Or escoutes du nain comme il exploita (Ph. f.15a)
 Il vint a l'Alemant, par les piez le tira
 De cy au cordis le traytour myst la
 1030 Hors du cordis le mist, moult de mal endura.
 Dont vindrent Alemant quant la chose fina,
 Le nain a cheval mirent, chacun si l'onnora.
 Il l'ont mené au **Roy** qui le fait savoit ja.
 Le **Roy** le fit riche homme et moult bien l'erita,
 1035 Et reprint la **Royne** qui loyamment ama.
- 1026 Ph. qui sa mere ayma.
 1027 Ph. comment.
 1029 Ph. Tout jusques au todis le traistre y traingna.
 Ph. 'todis' for 'codis'?
 1030 Ph. peine endura.
 1031 Ph. les Alemans.
 1032 Ph. omits 'si'.
 1033 Ph. Il ont m.
 1035 Ph. Et lors r. sa femme q. l. a.

L'Alemant fut pendu, bien deservy l'a.
 Le Roy fit une feste que en mains lieu on nonça,
 De joustes de tournois la feste commença,
 Pour l'amour Theséus moult nobles dons donna.

- 1040 Et Theséus le bel forment frutifia
 En l'aage de quinze ans les armes prises a,
 A joutes a tournois par tous pays ala;
 Il ot partout le pris, assez y conquesta,
 Et le renom de lui grandement essauça.
- 1045 Les povres chevaliers de bon cuer il ama.
 Il ne retenoit riens ains donnoit ce qu'il a.
 Son pere en fu joyeux, Jhesucris en loua,
 Et aussi fu la mere qui le sien corps porta.
 Mais sachez qu'en brief temps telle chose fera
- 1050 Le vassal Theséus qui tant de beauté a (L. f.15b)

1036 Ph. p. comme traistre fut la.
 1037 Ph. quan maint l. en nonca.
 1040 Ph. Et Thezeus le b. moult fort fructiffia.

Que son pere le Roy qui de bon cuer l'ama
 Et la mere ensemment qui neuf mois le porta
 Le comperront moult chier, ainsi c'om vous dira,
 Car om voit avenir et l'ay vet^u pieca
 1055 Que souvent a afaire cil qui les enfanta..

Laisse XXIX

Seigneurs, or escoutez chançon bonne et jolie
 Dont les vers sont bien fais sans nulle villenie,
 C'est d'armes et d'amours et de chevalerie.
 Ainsi comme Theséus a la chiere hardie
 1060 Ala a l'aventure a belle compaignie
 Et comment^[t] il trouva a Rome la garnie
 Ung orfevre qui ot une ymaige forgie
 De fin or esmeré noblement establee
 Qui estoit si tresbelle et si bien adrecee
 1065 Et si ressembloit bien Flore de Rommenie

1055 Ph. celui qui l'enfanta.

1061 Ph. 'Et comment' is better than L. 'Et comme il'
 which implies a hiatus.

1062 Ph. forgee.

1064 Ph. adrecee.

La fille a l'empereur Esmeré de Hongrie.
 Quant Thésus la vit, il lui mist s'estudie
 Et pour ce en ama la pucelle prisie (Ph. f.15b)
 S'en fit un aigle d'or fere par tel maistrie
 1070 Qu'il pouoit entrer ens a sa commandie
 Se fist porter dedens par maniere hardie
 Devant l'empereur et sa grant baronnie
 Qui le fit presenter a sa fille jolie.
 En sa chambre royale la fut une nuytie
 1075 Et fit tant par ce point que Flore fut s'amie,
 Ainsi que vous orrez se ma voiz est ouye.
 Puis en ot Thésus grant peine et grant hachie
 Car qui fait son vouloir il lui couste a la fye.

Laisse XXX

Or escoutez un pou vous qui voulez ouyr
 1080 Beaux motz et bel estat [car] fait bon retenir

1068 Ph. en ayma y.
 1070 Ph. Q. y p. bien dedans entrer tout a sa commandise.
 L. hypometric.
 1079 L. 's' crossed out after 'estat'
 Ph. B. m. et b. estat car bon fait retenir.

- Le bien pour doctrimier et le mal pour fuyr.
 Ceste ystoire doit les bons resjouir.
 De Theséus diray que Dieu puist benefier (L. f.16a)
 Qui regna puissamment sans personne honmir,
 1085 Tousjours en loyauté, amours vouloit servir
 Les dames honorer et les armes ensuyvir,
 Et tout ce qu'il avoit doucement departir.
 Heraulx et menestriers fit assez enrichir.
 Moult acquist grant renom a telz faiz maintenir.
 1090 On prise le donner trop mieulx que le tolr;
 On se fait par donner amer et conjouir
 Et je prise le fait qui le peut maintenir,
 Car n'est si grant avoir ne couviengne apovrir.
 Mais aucuns qui en ont le soevent bien couvrir,
 1095 Et le cuident porter quant il yront morir,

- 1082 Ph. C. ystoire cy.
 1086 Ph. armes suvir. Letter 'i' not clear.
 1090 Ph. Car om p.
 1091 Ph. amer et chier tenir.

Et c'est l'ennemy qui leur tolt le loisir
 Et puis fait ses seŷans a telle fin venir
 Qu'en enfer le puant fault leurs ames boullir.
 Car on lit les leçons qui ne pevent mentir
 1100 Car douce charité si fait les yeulx ouvrir.

Laisse XXXI.

Seigneurs, or faictes paix, laissez la noise ester
 S'orés de Thésés le gentil baceler.
 Ung jour fut retourné [d'] ung tournoy achever
 A l'entree de may qu'on voit arbres parer
 1105 Et les prez reverdir et fleuretes lever,
 Et de plusieurs couleurs les arbres coulourer
 Et le doulx roussignoill ou jolis bois chanter;
 Deduire ces oyseaux et ses dames amer
 Et parmy ces chaucees dancier et karoler, (Ph. f.16a)
 1110 Et amis et amies [d'amours] beaux mots parler.

1096 Ph. Et c. dont l'e. q. l. tost le l.
 1101 Ph. p. me vueilles escouter.
 1103 Ph. d'ung t.
 L. ung t.
 1104 Ph. Tout a l'e. de moy q. v. a. porter.
 1108 Ph. les o. et les d.
 1109 Ph. chaucees esbatre et dancier.
 1110 L. amies b.
 Ph. amies d'amours p.

- En ce temps Seigneurs dont vous m'ouez conter
 S'avisa Thésés qui tant fit a louer
 Qu'il iroit ot sa gent s'aventure trouver.
 Ses escuiers ala vistement appeller:
- 1115 "Seigneurs," dist Thésés, "faictes moy aprester
 Chevaux, armures sus somniers troussez (L. f.16b)
 Et il ont respondu: "Ce qu'il vous plaist commander."
 Adont vint Thésés a sa mere parler,
 Il lui a dit: "Ma dame, je me vueil desevrer.
- 1120 En aucun lieu yray pour moy adventurer,
 Car je puis pou gaigner a ycy demourer."
 Quant la dame l'entent, si prent a souspirer
 Et lui a dit: "Beaux filz, vous me faictes troubler
 Que nous voulez laisser et de nous desevrer."
- 1125 Ainsi dit Alydone ou il n'ot qu'amender.

1111 Ph. Et en celui t.

1113 Ph. a tout ses gens.

L. Qui liroit

1116 Ph. Et ch. et a. et mes s.?t.

1117 Ph. que y le feront sans delayer.

1118 Ph. Apres v.

1119 Ph. Puis lui a. d. j. m'en v. aller.

1122 Ph. Q. sa mere.

1124 Ph. de vous en aller.

1125 L. letter 'l' crossed out after 'dit'.

Ph. Ainsi lui dit sa mere qui fut moult couroucée.

Ph. adds 1125a De Thezeus son filz qui faisoit son allee.

- Dont ala son tresor ouvrir et deffermer.
 Quatre chevaulx en fit charger et trouser.
 A son filz Thesésus les ala delivrer.
 La dame moult forment commença a plourer
 1130 Et dit a Thesésus: "Filz, tu t'en veulx aler,
 Mais j'amasse mieulx ton demourer,
 Car nous ne pouons point dire ne afermer
 Qu'en vie nous puissiez au revenir trouver,
 Ne quelle aventure Dieu te fera ~~au revenir~~ donner.
 1135 Je pry a celui Dieu qui fit ciel et mer
 Qu'a grant joye te laisse a joye retourner.
 Si te dy mon enfant, je te vueil commander
 De grans et de petiz si te faiz amer
 Car de petite chose se fait l'omme blasmer.
 1140 Ne laisse point orgueil en ton cuer amasser.

- 1126 Ph. Puis ala.
 1128 L. 'desevrer' crossed out before 'trouser'.
 1131 Ph. trop mieulx assez.
 1132 Ph. d. et afermer.
 1135 Ph. fist et ciel et m.
 1136 Ph. also repeats 'joye'.

- Soies doulx et courtois, larges de saluer
 Et du tien despartir et aux jeunes donner,
 Et aussi je te pry qu'il te plaise a hanter
 L'estat de saincte eglise, il y fault retourner.
- 1145 Et se tu sers a Roy, a conte ne a per
 Si ne te mesle ja de sa moulier amer,
 Car cuer qui est jaloux ne fait que mal penser.
 Despens bien largement, ne vueilles escharcer,
 Et s'i te fault avoir, si le me fais mander. (Ph. f.16b)
- 1150 Encore [ay] tel [tresor] que pieça ne vit cler.
 Et pour ce le te dy et te vueill aviser
 Que de bonnes coustumes tu te vueilles mesler, (L. f.17a)
 Car j'ay par plusieurs foiz ouy dire et conter
 Que celui qu'on soustient doit bien aise nouer.

Laisse XXXII

- 1155 Ensement la Roïne Thesés acola,

- 1143 Ph. plaise a hanter
 1145 Ph. n'a conte. L. 1150 L. Encore a il tel que. Ph. E. ay tel
 1153 Ph. Et j'ay.
 1154 Ph. a. mover.
 1155 Ph. En ce point la R. son filz Thezeus a.

- Plusieurs enseignemens lui recorda
 Si com a son filz qu'a son costé porta.
 Quant Theseús ouý sa mere qui parla,
 Doulcement print congié, et elle lui donna.
- 1160 Atant vint Floridas le Roy qui l'engendra,
 Quant il voit Theseús qui d'aler s'apresta,
 Maintenant lui a dit: "Theseús, comment va?
 Ou yrez vous, beau filz par Dieu, qui nous créa?
 Voz amis vous courcez et deça et dela."
- 1165 "Sire," dit Theseús, "de moy ne doubtez ja,
 Pour querir adventure mon corps se partira,
 Et se besoing vous croit [au paýs] de deça,
 Je vous venray secourre, Dieu le consentira."
 Dieu, que dit Theseús! Jamais ne le verra
- 1170 Decy a icelle heure que essillié on l'ara
- 1156 Ph. P. biaux e. tantost l. r.
 1157 Ph. Sy comme.
 1167 Ph. c. au pays de d.
 L. omits "au pays".
 1170 Ph. d. c. a itelle h. q. tout destruit sera.

- Le royaume son pere que riens n'y demour[er]a.
 Et tout par lui mesmes le fait commencera
 Ainsi que vous orrez quant le point en sera.
 Diray de Theseus qui ou cheval monta
 1175 Ou qu'il voit sa mere a Dieu la commanda.
 La Royne de sa main doucement l'aseigna
 Et aussi fit le Roy qui fort l'ama.
 De Coulonge est yssus Theseus, si s'en va,
 Et trente compaignons en qui il se fia.
 1180 Beau fut cel conroy de quoy il s'ordonna,
 Il chevauche les mons et les vaulx avals,
 La Pouille et la Calabre tout oultre y passa,
 En Venise est entrés et le pays cercha
 Partout ou il ouy dire qu'on y tournaya
 1185 Volt aler Theseus qui moult bien se porta.

- 1171 L. demoura P.H., may be altered from demourra,
future, which would be preferable.
 1172 Ph. Et trestout.
 1174 Ph. New laisse in error, or introduction to
 new section.
 1179 Ph. Et xxx c. e. q. y se fya.
 1180 Ph. Noble fut le harnoiz que Theseus mena.
 Ph. adds 1180a Et de biaux estoremens de quoy y s'abilla.
 1181 Ph. Y chevauche.
 1184 Ph. Et partout.

- Ne joustes ne tournois ne lui eschappa
 Partout ou il venoit le pris en aporta (L. f.17b)
 Tout partout ces hostels si largement paya
 Qu'on demande a ses gens quant il retournera,
 1190 Car on dit souvent, vous le savez pieça, (Ph. f.17a)
 Tousjours est bien venus qui de l'argent cy a,
 Mais qu'il en vueille faire ce qu'il appertiendra.
 Et Theseús le fit qui point ne l'espargna.
 Mainte belle aventure le demoisel trouva.
 1195 En Venise la grant quatre mois demoura,
 Car il y ot ung Roy qui moult forment l'ama
 Et qui avecques lui le tint et herberga.
 Pour l'onneur qui lui vit qu'assez y en trouva
 Les joustes, les tournois pour s'amour commanda
 1200 Et Theseús le preux assez les desira.

1186 Ph. eschappa. L. eschappe, a scribal slip.

1187 L. a crossed-out line follows:

Tout par tout ou il venoit le pris en aporta.

1188 Ph. h. s. l. paya.

1191 Ph. si a.

1192 Ph. appertendra.

1198 Ph. l. vyt assez y en trouva.

1199 L. 'y en trouva' crossed out before 'pour s'amour'
 Ph. pour son amour garda.

Ph. adds 1199a. Et par tout son pays les fist et commanda.

- Le Roy ot une file, Yolent en nomma
 Mais celle a Thesés tout son cuer si donna
 Pour la grant beauté que Dieu en lui mis a.
 Thesés s'en perceust; en lui considera
 1205 Se la demeure plus, obeïr lui fauldra
 Au vouloir de la belle, bien voit qu'elle y pensa
 Si que s'en vint au Roy et congié demanda.
 Et quant le Roy Gistrant Thesés escouta
 Qui dit que de Venise partir il seouldra
 1210 Molt dolent en devint, nonpourtant lui donna.
 Le plus noble destrier qu'en l'estable on trouva
 Au noble Thesés tantost si le donna.
 Le noble Thesés tantost l'en mercia;
 Adont se departy et ses gens enmena
 1215 Et vint au port de mer ou merchantz si trouva.

1205 Ph. Ce la d. plus la obeïr l.f.
 1206 Ph. bien vyt q.
 1208 Ph. Roy Gisant.

- Adoncques Theséus aux marchans demanda
 Quel part vouloient aler, et on lui recorda
 Tout droit a Romme se Dieu les convoit la.
 Adoncques Theséus ens ou vaissel entra
 1220 Et ses hommes avec ly dont trente il y a. (L. f.18a)
 Le maistre marinier son ancre amont tira
 Et dresserent leur voile et le vent s'i bouta.
 Vent orent a souhet tant qu'a terre arriva.
 Tout droit au port de Romme Theséus se trouva,
 1225 Dont yssi du vessel, et ou destrier monta.
 S'a le maistre payé a Dieu le commanda.
 Lors se met a la voye et vers Romme s'en va.
 Avec ses compaignon en la cité entra
 A ung moult riche hostel Theséus s'adrega;
 1230 Ly hoste fut courtois, doucement l'appella. (Ph. f.17b)

- 1217 L. 'Quelpart' joined into one word, but the scribe
 often does not leave a gap between words.
 1226 L. It looks as though 'si' is crossed out
 after 'Dieu'.
 1227 L. mect 'ct' not clear.

- Belle fut ly hostesse, Theséus regarda
 Quant si bel l'aperceust tantost [le] convoita;
 La mort de son mari cent fois si couvoyta,
 Et Theséus fut cil qui pou y aconta.
- 1235 La nuyt avec son hoste Theséus si souppa
 Mais oncques son hostesse nullement ne pria
 Pourtant qu'il s'en perceust et garde ne s'en donna
 Que du regard d'amours tantost le regarda;
 Car Theséus le bel en lui remembrance a
- 1240 Du parler [que] sa mere lui dit et recorda.
 Quant departit de Coulogne, en plourant la baisa.

Laisse XXXIII

- Or fut le damoiseil a Romme la vaillant
 En l'ostel d'ung bourgeois qui bien le va aisant.
 En une riche chambre ala il reposant
- 1245 Jusques a l'endemain qu'a la prime sonnant.

- 1232 Ph. t. la desira. L. la couvoita.
 1237 Ph. Pour tant.
 1240 L. Du parler de sa mere lui dit et recorda.
 'Que' makes better sense.
 1242 Ph. le v.
 1243 Ph. qui lui fist chiere grant.
 1245 Ph. au l.

- Dont ala au moustier et o lui si servant;
 La endroit ouy messe de bon cuer et franc;
 Apres la messe dicte va du moustier partant.
 Ainsi qu'en my la rue aloit trespasant
 1250 A veü ung orfevre en son hostel ouvrant
 Et dessus la fenestre a veü apparant
 Une moult belle ymaige de fin or reluisant
 Sy bien ymaiginee et de si bel semblant, (L. f.18b)
 Que c'estoit a veoir chose moult deduysant.
 1255 Quant Theséus le vit si va arrestant.
 L'orfevre qui l'ouvroit si (l') ala saluant,
 Et l'orfevre lui va doucement respondant.
 "Maistre," dit Theséus, "or ne m'alez celant
 Pour qui est ceste ymaige dont je voy le semblant,
 1260 Ne qui le vous fait faire de si fait semblant.

- 1246 Ph. moustier aveques lui ses gens.
 1247 L. 'e' crossed out at the end of 'franc'.
 1250 Ph. Apperceust ung.
 1253 Ph. Sy tres bien figuree.
 1254 Ph. c. chose a veoir m. advenant.
 1255 Ph. Si s'ala advisant.
 1256 L. sila la saluant.
 Ph. qui ouvroit l'ala y s.
 1257 Ph. L'orfevre doucement lui ala ¶.
 1259 Ph. v. cy present.
 1260 Ph. de cy tres bel s.

- Oncques ne vy si belle en jour de mon vivant."
 "Sire," ce dit l'orfevre, "je vous jure et creant
 Encor est plus belle, voire cent foiz autant
 Celle pour qui l'ay faicte, ne vous alez doubtant."
 1265 Et quant Theséus l'ot, adont se va seignant,
 Puis appella l'orfevre, si lui dit en riant:
 "Sainte Vierge Marie," dit Theséus l'enfant,
 "Pour qui l'avez vous faicte, qui le me louez tant?"
 "Sire," ce dit l'orfevre, "foy que doy Saint Vincent,
 1270 Le gentilz empereur qui Romme va tenant
 La fait faire pour lui, par ma foy vrayement,
 Sus la forme sa fille et de si fait semblant. (Ph. f. 18a)
 Car elle est la plus belle de ce siecle en avant
 Et la plus gracieuse et la mieulx avenant
 1275 En fait et en parler et en beauté regnant.

- 1263 Ph. plusque belle cent foiz et plus que tant.
 1265 L. 'riant' crossed out after 'va'
 Ph. s'ala.
 1267 L. 'se lui' crossed out after 'Marie'.
 1268 Ph. f. ne le m'alez celant.
 1271 L. 'pour' crossed out after 'lui'.
 1272 Ph. fille et d'ung ytel semblant.
 1273 Ph. ~~ciecle~~ vivant au maintien.
 1274 Ph. la plus advenant.
 1275 Ph. et en tres biau maintien.

- N'a plus belle d'elle jusques en Orient.
 Et le bon Roy son pere l'ayme et le prise tant
 Qu'i ne la veult donner a Roy ne a Souldain,
 Ne prise nesun combien qu'il ait vaillant:
 1280 Cil de Constentynoble, ung royaume puissant
 L'ont pour l'Empereur demandee maintenant,
 Le Roy de Hongrie en va aussi priant
 Et le Roy de Scecille, le Prince de Milant;
 IL sont cinq nobles Roys qui en Dieu vont creant,
 1285 Et trente Roys payens et bien quinze Amirant
 Qui en ont fait parler a l'Empereur sachant;
 Ne s'i veult accorder ains leur va reffusant.
 Quant Theséus l'ouy qu'i la pris tant,
 Amours par sa vertu le va enluminant
 1290 Et d'un dart amoureux parmy le cuer [lansant] (L. f. 19a

- 1277 Ph. et prise tant. L. 'le' for 'la'.
 1278 L. probably originally 'soudan'
 1279 Ph. Ne a prince neszun combien qu'il ayt vaillant.
 1280 Ph. Celui de.
 1282 Ph. Et le r.
 1283 Ph. Sezille le le prince. 'et' crossed out
before 'le', second 'le' left in error.
 1286 Ph. fait prier l'empereur.
 1287 Ph. mais le.
 1288 Ph. que il la prise tant.
 L. quila pris.
 1290 Ph. c. lansant. L. cuer l'enfant.

Si que tout fut ravys et en amours ardant.
 "Aïl," dit il, "et que voy je sentant!
 Je verray ce qu'amours ne vont ramentevant
 A amer ce gent corps dont on me va parlant
 1295 C'enques mon corps ne vut ne ne voit congnoissant.
 Forte chose est l'amours qu'en tel point met l'amant."

Laisse XXXIV.

Quant Thesésus ouy conter ceste raison,
 Tantost a print congié, n'y fist arrestoison.
 A son hostel repaire a grant abusioin
 1300 Sus ung lit se jecte, sa main a son menton.
 "A Sire, qu'avez vous?" dirent ses compaignons,
 "Vous nous souliez chanter en grant consolacion.
 Or estes vous abus et plain [de] souspeçon,
 Je croy qu'il vous ennuye en ceste region."
 1305 "Non fait," dit Thesésus, "par Dieu, saiges baron,

- 1291 Ph. fut espris.
 1292 Ph. He Dieu dit y et que voye.
 1294 Ph. amer ung.
 1298 Ph. a prins c. n'y a fait a.
 1299 Ph. en g.
 1301 Ph. v. lui d. ces barons.
 1302 Ph. omits 'grant'.
 1303 Ph. abusez et plein de s.
 L. plein s.
 1305 Ph. seigneurs barons.

- Ne voudroye point estre en autre region.
 Mais je pense d'un fait a la conclusion
 S'amours et hardement si m'en donnent le don.
 C'est a celle pucelle et a sa belle facon
 1310 Dont l'orfevre si m'a huy faicte mencion, (Ph. f.18b)
 La fille L'Empereur de Rome au Pré Noyron.
 Jamais ne partiray de ceste region
 Tant que j'aray veü la pucelle de mon,
 Et parlé a sa bouche vueille le Roy ou mon."
 1315 Dient les escuiers: "Vecy euvre a foison!
 On n'y laisse parler chevalier ne baron."

Laisse XXXV.

- Dirent les escuiers: "Beau Sire Theseüs,
 Nous vous prions pour Dieu que vous n'y pensiez plus,
 Car c'est certainement ung horrible argus
 1320 Et de quoi vous porrez estre bien deceüs.

- 1310 Ph. omits 'si'.
 1312 Ph. celle r.
 1314 Ph. vueille l'empereur.
 1315 Ph. veez cy.
 1318 Ph. Dieu n'y pincer plus.
 1320 Ph.b. estre moult d.

- Tant la vont demandant Roys, contes et ducz,
 Que jamais par nul tour n'y serez receüs."
 "Seigneurs," ce dit l'enfant qu'on nomme Theséus,
 "J'en venray bien a chief s'i plaist au Roy Jhesus,
 1325 Mais qu'amours y voulsist monstrer de ses vertus.
 Car on dit ung proverbe qui est a vray tenus (L. f. 19b)
 'Homs qui pense a honneur, il en vient audessus,
 L'omme qui pense a mal est en la fin pendus.'
 Laissez m'en convenir, car se mal m'est venus
 1330 D'amours par qui je suis forment pourveüs,
 Oncques mais en ma vie ne fut si corrompus,
 Car je ne puis durer droit vestu ne nus.
 Aler vueil au palais devant tous les plus drus,
 Et s'entreray dedens pour en estre batus.
 1335 Proprie au doulx Sauveur ou je me suis rendus

- 1322 Ph. tour vous n'y s. r.
 1323 Ph. S. dit Thezeus le preux. A false rhyme
 and hypometric line.
 1327 Ph. si en.
 1330 L. 'deceus' crossed out before 'pourveuz'
 1332 Ph. d. droit ne vestu.

Qu'Amours me vueille aidier, je ne demande plus.*

Laisse XXXVI.

- Ainsi dit Theséus ly preux et ly senez.
 Il s'est joliquement vestu et parez;
 Avec ses escuiers s'en est acheminéz.
- 1340 Venus est au palais, mais il estoit fermés;
 Aler devoit disner le bon Roy Esmerés.
 Et Theséus a dit: "Amy, la porte ouvrés,
 Laissez moy entrer léans, nul debat n'y metés."
 Et le portier respond: "Mye n'y entrerez.
- 1345 L'Empereur si est pour disner aprestés.
 Céans [n]entrera homme qui soit de mere nez,
 Non si est messaigier, il m'est commandez."
 "Amis," dit Theséus, "soiez mieulx advisez.
 Je vous donray cent mars se prendre les voulez." (Ph. f.
- 1350 Et le portier a dit: "Je seroie tués. 19a

1341 Ph. d. l'empereur E.
 1345 L. ceans entrera h.
 Ph. C. n'enterra h.

- Alés vous ent, amis, et vostre argent gardés.
 Foy que doy a Dieu, mieulx vault que le buvez."
 "A Dieu," dit Thesésus, "qui en croix fut penez,
 Or suis je perdus et bien deshonnorez."
 1355 Il a dit au portier: "Amis, vous me grevez,
 J'ay plus grant maistrise, frere, que ne pensez."
 Et le portier lui dit: "Vos parolles perdez."
 Quant Thesésus l'ouyt adont c'est avisez
 D'un fait qu'il ne dit point ançois est retournez.
 1360 Dit a ses escuiers: "Bonne chose verrez.
 A loy de messaigierouldray estre atournez."
 Et quant ceulx l'ont ouy si en ont ris assez. (L.f.20a)

Laisse XXXVII.

- Thesésus retourna qui d'amours fut espris,
 A l'ostel est venus si c'est tost devestis,
 1365 En guise de messaigier c'est en l'eure mis.

- 1353 Ph. He D.
 1355 Ph. Puis a.
 1364 Ph. devestu.
 1365 Ph. en l'eure vestu.

- Ung brief si a seellé qu'i fit a Saint Denis;
 Tout ce qu'il y failloit sy ly ont transmis.
 Ung glayve en sa main s'en est partis.
 Et quant ses gens le voient, si en ont tout ris.
 1370 A Dieu l'ont commandé qui est pere et filz.
 Tant ala Theséus le damoisel gentilz
 Qu'a la portæ est venus si fait ung cris:
 "Portier, metz moy dedens, je t'en prie, amis,
 Pour grande besongne vien [s] je en ce païs
 1375 Par quoy l'Empereur y prendra granz prouffis."
 Et le portier respond: "Esse voir que tu dis?"
 "Ouy," dit Theséus, "de ce soyés tu fi[æ]z."
 Lors lui ouvri [t] la portæ (et) le p[ri]tier gentilz;
 Dæ ce fut Theséus joyeux et esbaudis.
 1380 Entré est en la salæ le damoisel de pris,

- 1367 Ph. f. si lui o.
 1368 Ph. Print ung glaive en s. m. et puis s'en est p.
 1369 Ph. le virent si en ont trestout r.
 1370 Ph. c. et au P. et au F.
 1372 Ph. v. et si æ fait.
 1373 Ph. supplie a.
 1374 Ph. b. faire je vien en c. p.
 L. vient. Scribal slip: 't' for 's'.
 1376 Ph. ce que dis.
 1377 Ph. dæ ce suis je tout fiz. L. filz.
 1378 Ph. ouvrit la portæ le portier g.
 L. lui ouvrir la p. et le portier g.

- L'Empereur [estoit ja] du second metz servis,
 Pardevant lui avoit menestriers jolis,
 L'un joue d'une harpe dont il estoit apris,
 L'autre d'une citolle a cinq cordes ou six,
 1385 Salterions, vielles dont le[s] jeu[z] sont soubtilz,
 Et l'autre se penoit de recorder beaux dis.
 Bien estoit l'Empereur de ses hommes servis.
 Emprés lui sit sa fille qui doulx avoit le vis,
 N'y ot plus belle fille en soixante pays.
 1390 Quant Theseus la vit, tout en fut esbahis. (Ph. f.19b)
 Tant fut le cuer de lui en bonne amours ravis
 Qu'i ne peut dire mot. Sus ung lit c'est assis,
 Adont vint ung Rommain si lui a dit: "Amis,"
 Fay tost et vistement, si baille tes escrips."
 1395 Theseus le regarde en jectant ung ris (L. f.20b)

- 1381 L. l'empereur fut du second m.s.
 Ph. Car l'empereur estoit ja du s. m. s.
 1382 Ph. m. tres jolis.
 1383 Ph. jouoyt.
 1384 Ph. dunes cyvolles.
 1385 Ph. Saltenions v. d. les jeu sont s.
 L. Le jeu sont. Plural of 'jeu' is required.
 1386 Ph. omits.
 1395 Ph. en lui j.

- Mais ne lui respondit mot, car il estoit pensis,
 Ains regarde la belle et dit: "Doulx Jhesucris,
 Or aymerioie mieulx estre nomme amis
 (Que) de cest[e] doulce ymaige blanche comme fleurs de
 1400 Qu'avoir en ma baillie Crestiens et Juifz. liz
 Or n'est il nulz esbas ne joie ne deliz
 Qui vaulsist que d'avoir de la belle ung ris."
 Moult la va regardant la bouche et le vis,
 Et voit l'Empereur vestu de beaux habis
 1405 Et la nef de fin or ouvree d'azur vis.
 L'avoir et la noble[sse] dont il estoit servis,
 Ne sceust nul penser qui tant fut soubtilz.
 Moult avoit entour lui de chevalier gentilz.
 Or n'ose avant aler tant est esbaudis.
 1410 Or wouldroit estre ja arriere revertis.

1396 Ph. lui dit mot.

1397 Ph. Mais regarda.

1399 Ph. ceste d. fleur.

L. Que de cest doulce y. b. c. f. de l.

1400 Ph. b. et C. et J.

1403 Ph. r. et la bouche.

1404 Ph. Et la vyt l'e.

L. 's' crossed out after 'vestu'.

1406 L. la noble.

Ph. la noblesse.

1409 Ph. tant fut resjouis.

1410 Ph. Or v. ja estre a. retourne.

Ph. adds 1410a Puis qu'il avoit veue la belle a son gre.

- La vint ung des huissiers Si lui a dit: "Gentilz,
 Que ne vas tu disner? Va te seoir amis,
 Et après la disner seras tresbien ouys.
 Ce n'est point la coustume, sachés, de ce paÿs
 1415 C'om porte a l'Empereur nouvelles ne escrips
 Jusqu'a tant qu'il sera de la table partis
 Et entrés en sa chambre avec ses subgis."
 "Sire," dit Theseús, "Vous estes bien aprins.
 Vostre vouloir feray woulientiers non envis,
 1420 Mais je suis traveillé si me suis cy assis
 Avec les servan[s], [ne partiray de cy]."
 Adont dit le Romain: "J'em seroie repris
 Il vous couvient disner, certes beaux doulx amis."
 Et Theseús respond: "Ne la feray envis,
 1425 Pour m'en feray prier, puisque c'est mon proufis." #

- 1411 Ph. La w. u. d. huissiers qui le mena digner.
 1412 Ph. omits.
 1413 Ph. Et apres ton digner yras a l'empereur parler.
 1415 Ph. Qu'on p.
 1421 L. A. les servant je serviray tousdis.
 Ph. A. les servans ne partiray de cy.

Laisse XXXVIII.

- Theséus se leva tost et inellement,
 Puis c'est assis a table moult gracieusement,
 Assez pres de la table [l'Empereur proprement].
 Bien le vit l'Empereur si demanda biefment (Ph. f.20a)
 1430 Dont le messaigier est venu nouvellement.
 Ung chevalier s'en vint a Theséus briefment (L. f.21a)
 Et puis si lui dit moult gracieusement:
 "Amis, dont estes vous ne de quel tenement?
 L'Empereur le veult savoir incontinent."
 1435 "Sire," dit Theséus, "point ne l'iray celant:
 De Coulongne suis nez qui sur le Rim s'estant.
 Messagier suis au Roy Floridas au corps gent."
 Et quant cil l'entendit, si s'en vint errament
 Au riche Empereur ou noblesse comprant
 1440 Et lui dit: "Mon Seigneur, je vous dy vrayement,

- 1426 Ph. leva tantost hastivement
 1428 L. table moult gracieusement. Probably a
 dittography from the previous line.
 Ph. table l'empereur proprement.
 1430 Ph. ce m.
 1431 Ph. wistement.
 1434 Ph. Car l'e.
 Ph. adds 1436a Et quant il entendit lui ala tost disant.
This line would be better placed after line 1437
 1438 Ph. quant il ouy si s'en ala e.

- Le messagier . . dit et fait recordement
 Qu'il est a Floridas a qui Coulongne apent."
 Adont ly Empereur y pensa longuement
 A Theséus a fait tost faire ung present
 1445 D'un paon qui estoit en ung vaisseli d'argent.
 Theséus l'enclina bien et courtoisement,
 Et toujours avoit l'ueil tourné seürement
 A la pucelle Flore qu'il aymoît ardamment.
 Si lyé en estoit au cuer qui la voit ensement
 1450 Qu'il nen voulsist tenir fin or ne argent,
 Car en la beauté d'elle telle plaisance print,
 Qu'estre ne voulsist point lassus ou firmament.
 Par devant Jhesucrist assis si faictement.

Laisse XXXIX.

- Moult fut lyé Theséus, pour quoy le celeroye,
 1455 Quant devant lui voit la simple et coye

- 1441 Ph. m. a dit et f.
 1443 Ph. Adoncques l'e.
 1444 Ph. A Th. fist faire tost la endroit ung p.
 1445 Ph. D'un noble p. q. fut.
 1447 Ph. t. droictement.
 1449 Ph. Sy joyeux en.
 1450 Ph. Qu'i ne v. t. ne fin or ne a.
 1451 Ph. p. emprent.
 1452 Ph. point estre au.
 1453 Ph. cy proprement.
 1454 Ph. f. joyeux.
Pencil note in the margin next to lines 1454-62:
 'Note pour le costume des femmes.'

- Qui de grande beauté et douceur flamboye.
 Moult bien estoit vestue de fin or et de soye.
 Couronne ot sur son chief qui valoît grant monnoye.
 Sur ung coffre d'or fin la pucelle s'apoye,
 1460 Et cil qui la servoit avoit une courroye
 De fin or reluisant, mainte perle y ondoye.
 Doucement le servoit et beaux métz lui envoie,
 Le mes dont on servoit dire ne [vous] sauroye;
 Il y avoit oysons, chapons, oyseaux de proye. (L. f.21b)
 1465 On demenoit leans grant solas et grant joye.
 Quant le Roy ot disné qui noblesse maistroye,
 Ung ewesque y vint qui graces lui octroye,
 Dont se retrait le Roy, a ung conte s'apoye.
 Deux nobles sinateurs nez de la grant Troye (Ph. f.20b)
 1470 L'aloient adextrant noblement en la voye

- 1456 Ph. d. reflamboye.
 1457 L. 't' crossed out at the end of 'or'.
 1459 Ph. la belle si s'appoye.
 1460 Ph. Et celui q. l. s. s'avoit.
 1462 Ph. b. mes.
 1463 Ph. ne vous sauroye.
 L. ne la sauroye.
 1466 Ph. Quant l'empereur.
 1468 Ph. 'le roy' crossed out after 'retrait'.
 Dont se retrait l'empereur.
 1469 Ph. senateurs et nez.

La fille l'Empereur ou beauté multiploye.
 Theseus l'a veüe qui point ne se forvoye.
 "A Dieux!" dit Theseus, qui bonne amours desroye,
 "Certes, or voy je bien que parler n'oseroye
 1475 A ceste dame, de quoy forment m'ennoye.
 Las! Elle ne scet point l'actente qui est moye,
 Mon nom ne mon estat dire ne lui oseroye,
 Mais par Celui Seigneur qui tous biens nous envoie
 Puis que suis cy venu, pour rien ne m'en yroye
 1480 Qu'au riche Empereur demander ne la doye,
 Diray que le Roy de Coulongne m'y envoie
 Demander pour son filz la belle simple et coye,
 Mais je ne diray point que le filz du Roy soye.
 Car je croy vrayement bien perdre g'y pourroye
 1485 Si n'afiert pas a moy qu'ainsi ouvrer doye.

1471 Ph. baaulte refflamboye.
 1472 Ph. Thezeus si le vyt qui en ryt tout de joye.
 1475 Ph. A c. belle dame dont moult fort m'en anoye.
 1476 Ph. Las et n. s. p. la tempte q. e. myeinne.
 1477 Ph. mon nom.
 1479 Ph. riens.
 1483 Ph. f. au r.
 1484 Ph. v. que ^{bien} perdre.
 1485. Ph. que ainsi.

Or viengne ainsi qui peut car je suis a la voye!
 Or me puist Dieu aidier! Or est droit que je voye
 Car je scay bien qu'Amours a ce coup me desvoye.
 Mais j'ay bien ouy dire en champ et en voye
 1490 "Homs qui ne s'aventure ne vault un fil de soye."

Laisse XL.

Ainsi dit Theseus a la chiere membree.
 Dont a passe avant s'a la chiere levee
 En la chambre luisant qui bien estoit paree,
 De drap d'or et de soye estoit encourtinee.
 1495 Par devant l'Empereur de Rome la louee
 Se mist lors a genoulx et lui dit sans demouree:
 "Cil nostre Seigneur qui fit ciel et rousee
 Qui pour nous et en la croix la chair de lui penee
 Et puis fut au tiers jour ressuscitee (L. f. 22a)
 1500 Il gard l'Empereur et doint bonne journee

1486 Ph. car j'en.
 1487 Ph. Dieu a aider on y fault que je croye.
 1488 Ph. b. devoirs qu'icy me desvoye.
 1489 Ph. omits.
 1491 Ph. membree.
 1492 Ph. Puis est p.
 1497 Ph. Celui nostre S. Dieu qui f. c. et rosee.
 1498 Ph. en croix.
 1499 Ph. jour de mort r.

- Et a sa fille la gente qui tant est bien formee
 Et tous les chevaliers dont je voy l'assemblee!"
 "Amis," dit l'Empereur, "Dieu t'ay(t) l'ame sauvee.
 Or me dy, s'i te plaist, ton cuer et ta pensee."
 1505 "Sire, je vous le diray, puis qu'il vous agreee.
 Le bon Roy Floridas de Coulongne la lee
 M'envoye devers vous, c'est veritee prouvee,
 Et vous prie de cuer par maniere ordonnee
 Que vostre belle fille qui tant est honnoree
 1510 Pour son filz Theseus vous lui ayez garde. (Ph. f.21a)
 Et le Roy venra cy en pou de terminee
 Et amerra son filz qui l'avra espousee,
 Le plus bel chevalier decy en Galilee,
 Plus doux, plus gracieux jusqu'a la mer sale[e]
 1515 Et en armes hardy et de grant renomnee.

- 1503 Ph. Dieu te doint bonne annee.
 1512 Ph. qu'il ara espousee.
 1513 Ph. beau.
 1514 L. final 'e' omitted.

- Il ne va en tournay qu'i ne mait la huee.
 Larges est et courtois et de maniere sen[ee].
 Ne la potez donner a creature nee
 Selon le mien avis, ou mieulx soit asenee.
 1520 Forment l'en aymeroient tous ceulx de la contree,
 Se vous l'aviez veü une seule journee
 Et sceüssiez de vray son cuer et sa pensee,
 Tost seroit de par vous ceste chose accordee."
 Et quant l'Empereur a la chose escoutee,
 1525 Il dit a Theséus: "Par la Vierge louee,
 Je ne scay qui t'aprint, ne ou ta chair fut nee,
 Mais s'avocad estoies de court laye ou lectree,
 (Se) as tu bien pour celui la parolle contee.
 Se beau don t'a donné, t'as bien fait ta journee,
 1530 Et aussi sans raison as alé si grant journee.

- 1516 Ph. n'en ayt la journee.
 1517 L. 'loue' crossed out before 'sen', the last
two letters lost in mutilated margin.
 Ph. senee.
 1519 Ph. ou mieulx fut a.
 1520 Ph. Mault fort.
 1521 Ph. Car se.
 1523 Ph. Celle chose.
 1525 Ph. V. honnoree.
 1526 Ph. Ne scais qui t'a aprins.
 1527 Ph. s'avocat. 1528 Ph. S'as.
 1529 Ph. S'as.
 1530 Ph. r. aler si.

Si te diray pour ce, c'est chose aseüree
 Telz quarante plus grant ma fille ont demandee (L. f.22b)
 Qui ne l'ont point eüe, ne l'aront de l'annee."
 "Sire," dit Theseüs, "or l'ayés bien garde!
 1535 Se vous ne lui donnés, par la Vertu louee.
 En la fin vous porra bien estre emblee."

Laisse XLI.

"Sire," dit Theseüs, "ne vous celeray mie
 Vous estes Empereur de toute Rommanie,
 Si vous tiengnent a saige tous ceulx de Lombardie,
 1540 Mais quant de moy je n'y tiem[s] que sottie,
 Car vous deüssiez bien en vostre bonne vie
 Votre fille asener qui tant est adrecie.
 Se vous ne l'asenez vous ferez grant folie,
 Et si vous souvendra de moy une autre fye.
 1545 Sire droit Empereur, pour Dieu je vous emprie,

- 1531 Ph. pour vray c. raison.
 1532 Ph. grans ont ma f.
 1536 Ph. p. de lui b.
 1540 Ph. M. q. et de moy je n'y tiens q. s.
 L. tient.
 1542 Ph. qui tant et bien jolye.

- Donnez a Thesésus vostre fille jolie,
 Et Sire, se m'aist Dieu, bien l'arés employe;
 Et se vous lui donnez je vous acertiffie,
 J'en aray, se sachés, la chiere [plus] lye
 1550 Que ce la me aviez donnee et octroye,
 Car Thesésus est bon et de haulte lignie, (Ph. f.21b)
 Et si m'a fait maint jour amour et courtoisie."
 "Messaigier," dist le Roy, "bien scez advocacie,
 Mais scez tu que feras, c'est ta peine employe,
 1555 Quant venras a Coulongne, la ou le Rain tournye,
 A Floridas diras son filz ne l'ara mie."
 Quant Thesésus l'ouyt, s'a la chiere drecie
 Et dit a l'Empereur: "Se le vray Dieu m'aye,
 Sire, ce poise moy et au cuer m'en ennuye."
 1560 Adont c'est avanciez en la sale votie,

- 1547 Ph. employee.
 1549 Ph. J'en aray a tousjours la ch. plus lye.
 L. chiere lye.
 1550 Ph. la m'aviez d. e. octroyee.
 1552 Ph. j. honneur e. c.
 1554 Ph. si es t. p. employee.
 1555 Ph. C. ou.
 L. 'r' crossed out before 'le'.
 1557 Ph. l'o. si fut tout esbahy.
 1558 Ph. m'aide.
 1560 Ph. a. et en.

- Et vint par devant Flore la pucelle prisie.
 Mault gracieusement a la jambe flechie
 Puis a dit doulcement: "Belle, je vous affye,
 Je congnois bien celui, je vous acertiffie
 1565 Dont vous estes en cuer bien amee et servie
 Mais ad ce que j'entens au Roy chiere hardie (Ph.f21b,
 C'est trestout cy pour neant qui lui met s'estudie:¹⁶⁾
 Sy vous comment a Dieu, mais par Sainte Marie,
 Je vous vouldroye bien veoir a Couloingne l'antie
 1570 Avecques Thezéus a la chiere hardie."
 De ce fist Thezéus rire la compaignie.

Laisse XLII

- Le gentil Thezéus ou il n'ot qu'enseigner;
 Sy ne ce pouoit saouler de Flore regarder.
 Dont fist lors l'Empereur sans targer commander
 1575 Qu'on fist tost departir de la ce messenger.

1561 Ph. p. jolye.

1564 Ph. je le v. certiffie.

1565 Ph. D. v. seres e.

Lacuna in L. between f.22b and 23a completed by
 Ph. f.21b line 16 to Ph. f.22b line 7, i.e.
 lines 1566-1634.

Ph. marks a laisse in the wrong place: line 1571
 instead of 1572.

- Adont saillent Romains; a lui vont sans targer
 Sergens d'armes et autres a leurs masses d'acier.
 Ont dit a Thezéus: "Tu sces moult bien prescher,
 A pou que tu n'as fait l'Empereur courroucer.
 1580 Oncques homs si ne vint sa fille demander
 Qu'i ne le fist dolent avant [le] retourner.
 Ne la veult a nul homme donner ne octroyer."
 "Certes," dit Thezéus, "n'en fait mye a priser
 Et si vous dy pour vray sans estre mensonger
 1585 S'y lui en mesprenoit, on l'en devroit mocquer,
 Sy pourra y bien faire avant ung an entier.
 A Jhesus vous comment qui tout a a juger."
 Dont yssit Thezéus du grant palais planier
 Jusques a son hostel ne ce volt atarger,
 1590 La a trouvé ses gens en ardent desirer (Ph. f.22a)

1581 Ph. 'le' would be better than 'leur' (ms. is leur)
 1585 Ph. S'y = s'il.

De son corps revenir, car moult l'aymoient chier.
Lors compta a ces gens comment volt exploiter,
Et quant il ont ouy la chose raconter
Grant joye vont menant de ce fait messenger.
1595 Dont soupperent ensemble puis s'alerent coucher.
Mais Thezéus a paine ne pot boyere ne menger
Pour l'amour de la pucelle ou a son desirer.
Quant vint apres soupper, s'en alerent coucher
Mais quiconques dormit, Thezéus va veiller;
1600 Il ne fist que penser, veiller et sommeiller,
Et en quelle maniere ce pourra avancer
Qu'i puist a la pucelle a sa bouche parler.
Car y lui est advis que s'i lui peut parler
Telle chose lui dira qui lui ara mestier.
1605 Or escouter Seigneurs, pour Dieu le droicturier

- De quoy y s'advisa la nuyt au reveiller.
 D'une chose s'ala adonc estudier
 Dont il acomplit tout le sien desirer,
 Mais souffrir lui convainct grant paine et danger.
- 1610 Mais qui veult acomplir honneur et essaulcer
 Il ne doit redoubter paine ne encombrer.
 Car ja homme pereux qui ne veult travailler
 Ne verra le sien corps de nul bien exploiter
 Car Dieu donne les biens, mais y les fault gaingner.
- 1615 Seigneurs or faictes paix et vueillez escouter,
 Et vous pourrés ouyr merveilles recorder.
 Je croy de la pareille n'ouyt nulz homs parler.
 Oyez de Thezeus comment y volt ouvrer.
 L'endemain au matin ainsi qu'a desjeuner
- 1620 S'en ala Thezeus l'orfevre saluer

1609 Ph. 'convainct' = 'convint'.

1612 Ph. 'pereux' or 'perceux' (?)

1615 Capital 'S' to mark jongleur's introduction
 to a new episode.

- Qui avoit fait l'ymage qui tant reluisoit cler
 Que le Roy pour sa fille avoit fait bien figurer.
 Thezéus lui a dit: "Je viens a vous parler
 D'ung bien secret conseil qui fait moult a celer.
 1625 Et ce vous me vulliez aider a labourer
 Pour acomplir m'entante, je vous vueil creanter,
 Tous ceulx de vostre lignage en verres recouvrer."
 Quant l'orfevre si l'ot, si l'ala regarder, (Ph. f.22b)
 Et puis si lui a dit par maint simple parler:
 1630 "Sire," ce dit l'orfevre, "bien vouldroye admander,
 Voiere, sauf mon honneur, car cela vueil garder."
 "Maistre," dit Thezéus, "Dieu vous a fait parler."
 Adoncques Thezéus si lui ala donner
 Une riche sainture ouvree d'argent cler (Ph. f.22b l.7)
 1635 A pierres et a perles c'on y ot fait enter; (L. p. 23. l. 1.)

1628 Ph. si l'ot sil ala r.
 1635 Ph. qu'on y ot fait anter.
 1636

- Mile livres valoit en monnoie conter.
 L'orfevre si la print, ne la vost refuser,
 Et dit a Theséus: "Moult faictes a louer
 Ung don noble et vaillant m'avez voulu donner.
 1640 Et Dieu me doint tant vivre et si ouvrer
 Qu'encor je vous puisse ce don remunerer."
 "Maistre," dit Theséus, "J'ay assez a ouvrer."
 Adont dit coyement c'on ne le pot escouter:
 "On doit moult bien l'avoir priser et louer,
 1645 Car on peut pour l'argent de grant chose finer;
 Et l'argent fait souvent le proudomme aveugler,
 Et cil plus en a, et plus en veult amasser."

Laisse XLIII.

- Ainsi dit Theséus qui tant ot le cuer vray.
 Dont dit a l'orfevre: "Maistre, je vous diray
 1650 Trestout le mien secret, plus ne le celeray.

- 1636 Ph. Miles.
 1640 Ph. doint t. vivre et envers vous ouvrer.
 1641 Ph. Qu'encore.
 1643 Ph. dit bellement.
 1644 Ph. l'avoir et p. et l.
 1646 Ph. proudomme.
 1647 Ph. Et celui qui p. e. a plus e. v. a.
 1648 Ph. Dont a dit.

- Voir je suis filz de Roy et tel me prouveray,
 De Coulongne la grant dont la terre tenray
 Se mon pere survifz qu'a Coulongne laisse.
 Or vous dy je qu'Amours m'a mis en grant esmoy
 1655 Pour la noble pucelle qui tant a le cuer gay,
 Pour ce que vous avez fait l'ymaige pour soy.
 Or n'y scay viser tour comment y parleray
 Se vous ne me aides, tant je vous en diray.
 Mais s'aidier me voulez tresbien y parleray,
 1660 Et se g'y puis parler, espoir que tant feray
 Que l'amours de son corps par bel parler aray.
 Adont dit l'orfevre: "Se faire je le scay,
 Je vous ay en couvent que je m'en peneray
 En trestous les estas que faire le porray."
 1665 "Maistre," dit Theseus, "bon gre vous en savray."

- 1655 Ph. corps gay.
 1657 Ph. Or ne scais tour viser parquoy y p.
 1659 Ph. trop bien.
 1660 Ph. ce gis.
 1661 Ph. l'amour d. s. c. p. beau p.
 1662 Ph. Adont lui dit.
 1663 Ph. J. v. en promet bien que.
 1664 Ph. je pourray.

Puis a dit coyement: "Et je vous aprendray
 A faire ung tel mestier que je vous diray, (Ph. f. 23a)
 Dont ce bien ne me vient, bien morir en porray (L. f. 23b)
 Et aussi vous avez tel fin que j'avray."

Laisse XLIV.

- 1670 "Amis," dit Theseus qui d'amours estoit mas,
 "Il te couvient ouvrer ainsi que tu orras.
 Ung aigle d'or fin en l'eure me feras,
 Et fault qu'il soit ouvré et fait par bon compas
 Que je puisse ens entrer c'on ne me voye pas
 1675 Et que j'en puisse yssir mes piez et mes bras.
 Dedens l'aigle d'or fin la fermeture feras,
 Et quant il sera fait, entrer tu m'y verras,
 Et quant seray dedens briefment commanderas
 Que je soye porté [de varles]^(a) fors de bras
 1680 Devant l'Empereur dont hault est ly estas.

- 1668 Ph. ne m'en vient.
 1669 Ph. omits. L. avray or auray.
 1671 L. 'ovr' crossed out before 'ouvrer'.
 1674 Ph. p. entrer dedens que on ne m'y v. p.
 1675 Ph. y. et mes p.
 1676 Ph. farmeure.
 1679 L. Que je soye porte a fors de bras. Hypometric.
 Ph. Que j. s. porte de varles fors de b.
 1680 Ph. Tout devant l'e. d. h. e. son e.

- En l'onneur de sa fille tu m'y presenteras
 Et tout entierement a sa fille donras;
 Si n'en pars mie tost quant presenté l'avras
 Jusqu'a tant qu'en la chambre veu l'aras.
 1685 Quant sera en la chambre tu t'en partiras.
 Ainsi dedens l'aigle tu me lairas.
 Laisse moy convenir de tous les autres cas;
 Je croy avant mynuyt maintiendray telz estas
 Que tresbonnes nouvelles de moy parler orras."
 1690 "Sire," ce dit l'orfevre, "foy que doy Saint Thomas,
 Oncques mais je n'ouy parler de telz fatras.
 Se je cuidoye ja gesir entre ses bras,
 Je ne feroye mie ce que cy dit en as,
 De m'y faire porter et estre en ytel las,
 1695 Et deusse tenir la terre Ypocras

- 1684 Ph. qu'en la chambre l'aigle v. l'a.
 1685 Ph. q. seras e. la ch. t. t'en departiras.
 1686 Ph. cel aigle ila t. m. l.
 1688 Ph. qu'avant maint nuyt maintendray t. e.
 1693 Ph. d. m'en as.
 1695 Ph. Et deusse ay je tenir la t. d'Ypocras.

- Et trestoute l'onneur que le Roy Jonas."
- "Amis," dit Theseus, "je n'en donne deux as.
Je le feray ainsi quant l'aigle fait aras."
- "Sire," ce dit l'orfevre, qui n'estoit mie mas,
- 1700 "Faictes [l'or] apoter, j'apointeray mes mars,
L'aigle commenceray quant devise le m'as."
Adonques Theseus l'acola a deux bras,
Ne fut pas si joyeux pour l'avoir de Damas. (L. f.24a)
Il va apeller ses escuiers tous bas:
- 1705 "Faictes tost apoter ycy de l'or a tas
Par quoy on puist ouvrer et faire mes soulas."
Et ilz ont respondu: "Tost, n'en doubttez pas.
Dieu vous en vueille aidier, car par Saint Nicolas (Ph.f.23
Vous l'avez aussi lait que tel geste enbesas." b)

Laisse XLV.

1710 Les gentilz escuiers Theseus au corps gent

- 1696 Ph. le tresor que le roy Jonatas.
Ph. adds 1696a Je ne voudroye faire pour tout l'or de Damas.
- Ph. adds 1698a Je me bouteray dedans que ja ne me verras.
1700 Ph. Faictes l'or apoter.
L. f. apoter.
1701 Ph. devisay le.
1703 Ph. n. fut mye si j. p. l'or de D.
1704 Ph. Il ala a.
1707 Ph. Et il lui sont allez yanellement le pas.
'Ont' crossed out after 'il'.
1709 Ph. Vous l'avez aussi layt que qui gecte deux as

- Ont au cuer grant esmay ou Theseus se prent,
 Ne dont lui peult venir ung tel avissement.
 Nonpourtant obeissent a son commandement.
 A leur hoste s'en vont moult vigoureusement
 1715 Et ont or aporte moult plantureusement
 En la maison l'orfevre ou Theseus l'actend.
 Et l'orfevre fit son appareillement,
 Ne scay que l'en vous fit long devisement,
 Tant fit et tant ouvra si esforcielement
 1720 Que l'aigle fut parfait dont je foiz parlement.
 Quant Theseus le voit, de la joye s'estant,
 Adont Theseus n'y fit delayement;
 Son aigle a essaye bien et faitisement:
 Il entra et yssy menu et souvent.
 1725 "Maistre," dit Theseus, "c'est ouvre saigement,

- 1711 Ph. ce p.
 1712 Ph. peut v. u. tel avissement.
 1713 Ph. Non pour tant.
 1717 Ph. si fit.
 1718 Ph. f. plus l.
 1719 Ph. forciblement.
 1722 Ph. Adoncques.
 1724 Ph. y. et m.

- Or me faictes porter lassus presentement."
 "Sire," ce dit l'orfevre, "par mon serment,
 Vous me requerrés cy de mon encombrement.
 Bien sçay que je suy mort s'i lui en avoit cent,
 1730 Et vous n'eschapperés par autre vengeance."
 "Certes," dit Theseus, "je sçay certainement,
 Se je suis aperceü, je morray vrayement,
 Mais vous eschapperés, je vous diray comment:
 Vous serez en ung lieu trestout priveement
 1735 Et avrez avec vous mes hommes et ma gent,
 Afin se la besongne va trop malvaisement;
 Tantost que le sarez, fuyez vous ent (L. f 24b)
 Droitement a Coulongne qui sur le Rain s'estent.
 Et vueil que vous ayez trestout mon tenement
 1740 Et mes hommes ycy vous en feront serement

- 1726 Ph. lassus legierement.
 1727 Ph. l'o. foy que doy mon s.
 1734 Ph. t. la priveement.
 1735 Ph. mes gent.
 1737 Ph. Sy tost que vous le s. tantost fuyez vous ent.
Hypermetric.
 1739 Ph. omits.

- Que bien vous suiviront, car mon corps s'i assent.
 Mon royaume vous donne et le couronnement,
 Bien l'avez deservy, fait avez mon talent.
 Se me font fere Amours dont j'ay le sentement,
 1745 Pour ceste pucelle qui de beauté resplent
 Vueil endurer la mort, la peine et le tourment.
 Ou avoir sa mercy tresamoureusement,
 Car j'ayme mieulx morir, je le dy vrayement, (Ph. f.24a)
 Que faillir a l'amour de la belle au corps gent.
 1750 Car quant de sa beauté me vient remembrement,
 [Dont] je sens le tison d'Amours qui [si] m'esprent
 Que je n'ay en mon cuer sens ne entendement.
 S'i ay mis mon cuer tout entierement
 Que par cel aigle d'or qui est fait noblement
 1755 Feray ma volenté; il me plaist ensement.

- 1744 Ph. Ce me fait faire A. d. j. l. s.
 1745 Ph. Car pour.
 1748 Ph. voient.
 1751 Ph. Dont je s. le tyron d'A. qui si m'e.
 L. Je sens le tison d'Amours qui m'esprent.
 1753 Ph. Sy vous dis g'y ay m. m. c. entierment.
 Metrically preferable.
 1754 L. 'Ce l'aigle' for 'cel aigle'.
 1755 Ph. volente le cuer le me va devisant.

Et puis que il me plaist, j'enssayray briefment,
 Car on dit ung proverbe et le voit on souvent,
 Que la chose qui plaist se vent moult chierement.

Laisse XLVI.

- 1760 "Maistre," dit Theséus qui d'amours fut espris,
 "Faictes mes volentez si serés mes amis,
 Et se je meurs par ce, je vous donne mon pays."
 Lors a prins ung baton qui n'y est alentis
 Et dit: "Par ce baston qu'ay en vostre main mis
 Vous donne quanque j'ay, se je suis par cecy fenis."
 1765 Les hommes Theséus qui ouyrent ses dis,
 Ont pris a souspirer quant ces motz ont ouys
 Et ont dit: "Treschier Sire, pour Dieu ayez avis.
 Pitie est et meschief et tous en vauldrons pis
 Se pour une pucelle vous estes huy peris.
 1770 Las que dira le Roy Floridas le hardis (L. f.25a)

- 1756 Ph. y ne plaist g'y essary vraiment.
 1757 Ph. p. e. le dit on souvent.
 1758 Ph. bien chierement.
 1760 Ph. ma volente s. s. mon amy.
 1761 Ph. par ce vous d.
 1764 Ph. Vous donne qu'anques j'ay ce par ce suis fenis.

- Et la **R**oyne no dame dont vous estes masquis?
 Ha, pour Dieu, mon Seigneur, franc prince seignoris,
 Souffrez vous de ce fait que ne soyez surpris,
 Car qui ne croit conseil a la fin est honnis."
 1775 "C'est voir," dit Theséus le noble marchis,
 "Mais je croy bon conseil, n'en soiez esbahis,
 Car le conseil d'Amours qui est (le) superlatis;
 Et qui croit bonne Amours il n'en peut valoir pis,
 Car Amours me dit bien et conseille tousdis:
 1780 "Ja a bien ne verra amant si n'est hardis."
 Et je vueil estre amant en tous estas jolis
 S'en sera le chasteau de ma dame assaillis."

Laisse XLVII.

- "Seigneurs," dit Theséus, "ne vous esmayez ja,
 Vous verrés avenir que grant bien m'en verra."
 1785 Il demanda le vin et on lui aporta,

- 1771 Ph. r. vostre mere.
 1773 Ph. souspris.
 1777 Ph. d'A qui est superlatis.
 L. d'A qui est le s.
 1781 Ph. Et pour ce je vueil.
 1783 Ph. esbaisez ja.
 1784 Ph. grant honneur m'en vendra.
 1785 Ph. du vin.

- Dont print la souppes en vin et bien se desjuna
 Pour ce qu'il ne savoit l'heure qu'il disnera.
 Quant il fut dejuné son aigle desferma (Ph. f.24b)
 Quant il y deust entrer doucement se seigna,
 1790 L'orfevre et sa mesnie doucement acola,
 En son aigle est entrés et puis il le ferma.
 "Avant, maistre," dit il, "portés moy par dela."
 La furent deux varletz en qui on se fya,
 L'aigle d'or ont saisi, le maistre devant va,
 1795 Et la gent Theséus moult tendrement ploura.
 Le maistre va devant qui l'aigle faicte a,
 Decy jusqu'au palais mie ne s'arresta.
 Se fut ou temps d'esté et l'Empereur souppa.
 Et l'orfevre gentilz le portier appella:
 1800 "Amis metz moy dedens!" et cil le regarda.

- 1790 Ph. ces gens.
 1791 Ph. entre et p. y.
 1793 Ph. qui y se.
 1794 Ph. d'or en emportent.
 1795 Ph. les gens.
 1796 Ph. l'aigle d'or forga.
 1800 Ph. dedens celui le r.

"Qu'esse?" dit le portier, "et qu'aportés vous la?
 A il ame mucé dedens cel aigle la?"
 Quant Theseús l'ouy, tout le sang lui mua
 Voulientiers eust dit: "On me reportera." (L. f.25b)

Laisse XLVIII.

- 1805 Quant Theseús ouy le maleureux portier,
 Voulientiers eust dit: "Reportés moy arrier!"
 Mais l'orfevre si dit: "Ouvrés sans plus targer,
 Car vecy ung present qui moult fait a priser
 Que vueil a l'Empereur donner et octroyer
 1810 Et a sa fille Flore que Dieu gard d'encombrier."
 Et le portier respond: "Vous savez bel mestier.
 Bien devez entrer ens a vostre desirer
 Puis que vous apportez, je n'en feray danger;
 Mais n'y entr[er]iez ja, se Dieu ne puist aidier
 1815 Se ne fust pour le don que vous [cy] convoiez,

- 1801 Ph. que vous aporker la. 1802 Ph. A y a. musse.
 1804 Ph. Car v.
 1805 Ph. Ouyt.
 1806 Ph. V. il eust.
 1808 Ph. Car veez cy.
 1810 L. downstroke crossed out after 'Et';
 Ph. D. vueille garder.
 1811 Ph. biau m.
 1812 Ph. enter dedans.
 1814 Ph. enterres.
 L. entriciez (?)
 1815 Ph. cy apporter.
 L. omits 'cy'. Corrupt line, rhyme wrong.

- Car le bon Empereur me commanda l'autrier
 Que ne laissasse entrer personne a son menger
 Pour ce qu'aucun ne viengne sa fille espier,
 Car par nuit et par jour le fait si pres garder
 1820 C'on n'y laisse parler sergent ne escuier.
 Mais je croy qu'en la fin en fera l'esprevier
 Quant on l'a bien gardé pour l'aprivoiser
 On ne s'en donne garde, qui s'en vole ou ramier."
 Quant Theseus l'ouy, s'en print a leésser
 1825 En soy mesmes dit: "Par le corps Saint Leger
 Ainsi en avenra se je puis exploicter!"

Laisse XLIX.

- Par le gre au portier est l'orfevre entré. (Ph. f.25a)
 Les varletz atout l'aigle qu'il ont aporte
 Vers le palais s'en vont ou il ot maint degre
 1830 Et monterent en mont devant tout le barne.

- 1817 Ph. son digner.
 1818 Ph. Afin que aucun n.
 1819 L. 'le' for 'la'.
 Ph. la f.
 1820 Ph. s. ne bachellier.
 1824 Ph. l'ouyt joye va demener.
 1825 Ph. A soy.
 1827 Ph. duportier
 1828 Ph. ont ea aporte.
 1830 Ph. en hault.

- Quant l'Orfevre y vint tout le sang ot mué
 Et a dit coyement: "Qu'ay je eu en pense?
 Bien m'a ce Theséus soupris et enchanté!
 A paine que ne l'ay maintenant acuse
 1835 Et que devant le Roy ne soit son(t) corps monstré."
 Puis dit a l'autre mot: "Or ay je dit faulceté,
 Puis que j'ay couvenant de faire loyaute
 Certes je lui tenray trestoute verité."
 L'aigle d'or fait porter par haulte auctorité.
 1840 Servans et escuiers l'ont assez regardé
 L'un a l'autre si dient: "Vela tresbien ouvré! (L. f. 26 a)
 Vela ung riche don qui a beaucoup cousté!"
 Et l'orfevre si a l'Empereur regardé.
 Ung pou deça la table fut son aigle posé,
 1845 Assis la gentement et devant lui tourné;
- 1831 Ph. l'o. entra le sang lui va changer.
 1834 Ph. ne le voix m. acuser.
 1835 L. 'sont' for 'son'.
 Ph. d. l'empereur ne.
 1836 Ph. mot dit ay si faulcete.
 1839 Ph. d'or fist.
 1841 Ph. L'un a l'a disoient veez la tresbien o.
 1842 Ph. Veez la ung biau d.
 1844 Ph. Et ung pou sur sa t.

- Et puis a l'Empereur doucement salué
 Et lui dit doucement et par humilité:
 "Mon tresdoubté Seigneur, Dieu vous croisse bonté
 Et vous tiengne en honneur et en auctorité,
 1850 Et ma dame vostre fille et trestout le berné.
 Veez cy ung joyau noblement atourné
 Que j'ay ou nom de vous fait et achevé
 Et ou nom de vostre fille ou tant a beauté
 A qui j'en fais present mais que^{sc} soit vostre gre."
 1855 "Maistre," dit l'Empereur, "vecy tresbien ouvré."
 Dont a dit haultement c'on l'a escouté:
 "Donnez au maistre a boire, c'est ma voulente.
 S'il a mestier de nous on lui face amistie."
 Et Flore la pucelle au gent corps honnore
 1860 A le gentilz orfevre doucement appelle,

- 1847 Ph. dit humblement et.
 1850 Ph. Ma dame.
 1851 Ph. Car veez c. u. j. n. compasse.
 1852 Ph. vous et fait et a.
 1854 Ph. que soit v. g.
 1855 Ph. veez cy.
 1856 Ph. 'qu'on ne la' does not make sense.
 1857 Ph. Donner au m. a boyere car c.

- Ung anel de son doy a doucement osté
 De quoy la pierre estoit de grande richecté,
 "Maistre," dit la pucelle, "par sainte Tr[i]nité
 Vous avez c'est anel par telle voulente
 1865 Que pour le bel jouel que m'avez presenté
 Ne m'arés nule rien [vrayement] demandé
 Qu'en l'eure de mon corps ne vous soit accordé
 Car le jouel est bel et de grant poeste." (Ph. f.25b)
 "Dame," ce dit l'orfevre, "par Dieu de mageste,
 1870 Il y a en cest ouvrage telle chose encorpore
 Que vous ne le donriés pour l'or d'une cite.
 Se vous le querés bien, tantost l'arés trouvé."
 Bien l'ouy Theséus au courage aduré
 Dont cuida que l'orfevre l'eüst deshonnore
 1875 [Et] a soy mesmes dit: "Je suis [cy] atrappé!

- 1863 L. Trenite
 Ph. Trinite.
 1865 Ph. joyau q. m. aporte.
 1866 Ph. Ne m. nullement vrayement d.
 L. Ne m'ares nule rien demande
 1868 Ph. Car le joyau e. b. e. d. g. richete.
 1870 Ph. ceste.
 1872 Ph. t. alares t.
 L. 'ares' or 'aies'.
 1874 Ph. l'o. le volt lors accuser.
 1875 L. A soy m. d. j. suis atrappe
 Ph. Et a lui m. dit je suis cy a.

Sainte Vierge Marie ayez de moy pitie!" (L. f.26b)

Laisse L.

- Quant Theséus ouy du maistre la raison,
 Adont se doubta moult qu'il n'y ot traison,
 Dont a dit coyement [que ne] l'entendit on:
- 1880 "Ay maistre," dit il, "ne vales ung bouton,
 Mais par celui Seigneur qui Longis fit pardon,
 Ce je suis perceu a ma confusion,
 Se je vous puis veir je vous donray vo don."
 Mais ly gentilz orfevre n'y pensoit se bien non;
- 1885 Dont dit a la pucelle coyement a bas son:
 "Ma Dame, s'il vous plaist, et il vous semble bon,
 Que dedens vostre chambre l'aigle porter faisons."
 "Ouy," ce dit la belle, "c'est bien m'entencion."
 Lors ont l'aigle levé vistement ly garson,
- 1890 Et une chamberiere les suyvoit au talon
- 1879 L. coyement con l'entendit on.
 Ph. c. que ne l'entendit homs.
 1880 Ph. He Dieu m.
 1881 Ph. qui a L.
 1883 Ph. puis tenir j. v. d. bon don.
 1888 Ph. Alors ce.
 1889 Ph. les compaignons.

- La chambre leur monstra sans nule arrestoyson.
 Et ceulx y sont entrez dont je fais mencion.
 L'aigle y ont mis par telle condicion
 Que bien pres fut du lit la pucelle de nom
 1895 Qui bien estoit couvert de tresnoble facon
 D'ung drap qui estoit riche, plus noble ne vit on.
 Ou ciecle n'ot oysel, esprevier ne faucon
 Ne en [la] mer aussi, se croy, n'y a poisson
 Qui ne soit eslevé par euvre de raison.
 1900 La chambre estoit ouvree de riche vermeillon
 Et d'istories royaux y avoit a foyson,
 Toute la vielle loy des le temps Pharaon
 Et la nouvelle aussi jusqu'a la passion;
 Et estoit ordonnee en figuracion.
 1905 Le maistre qui l'ouvra y mist longue saison.
 1893 Ph. Et l'aigle la ont. 1894^{Ph.} Qu'au plus p.f.d.l. de la dame de ...
Pencil bracket from l. 1895-1899.
 1898 Ph. Ne en la mer.
 L. Ne en aver (?)
 1902 L. Letter's (?) crossed out after 'loy.'
 1904 Ph. ordonnee ot en f.

En ung autre costé avoit on paint [N]oyron
 Comme[nt] fi[st] lapider Saint Pierre le baron.
 Quant l'orfèvre si vit de l'euvre la façon (Ph. f.26a)
 Moult y estudia, mais en conclusion

- 1910 Y vint la damoiselle qui Flore ot a nom.
 Quant le maistre la vist se mist a genouillon
 Et lui dit: "Doulce Dame, je vous laisse mon don." (L. f. 27a)
 S'il y a qu'amender ma dame en vo maison
 Amender le ve[n]d[ra]y a vo devison."
 1915 Puis a dit coyement que oyr ne le peut on:
 "Ja il ne plaise a Dieu qui forma Lazaron
 Que jamais me voyez cy mettre le talon."

Laisse LI.

- L'orfèvre print congié a Flore l'abille
 Et celle qui estoit lie de ceste estrine
 1920 Le commanda a Dieu et lors s'achemine

- 1906 L. paint Royron.
 Ph. Noyron.
 1907 Ph. Comment.
 1913 Ph. vostre m.
 1914 L. verray a vo devision.
 Ph. A. le vendray quant vous semblera bon.
 1917 Ph. on me voye.
 1918 Ph. la bille. false rhyme
 1919 Ph. e. joyeuse d. c. estraine.
 1920 Ph. lors y s'a.

- Qui estre voulsist ja en terre Sarrazine.
 Il n'y actendy ne varlet ne meschine
 Qu'en sa maison n'alast pour fin or une mine.
 A l'ostel Theseús qui fut de franche orine
 1925 Est venu l'orfevre qui blonde ot la crine;
 Les gens Theseús trouva en la chambre mabrine,
 Il n'y avoit celui qui n'eust la teste encline;
 Quant ils virent l'orfevre adont d'entente fine,
 Ilz lui demanderent par bonne amour fine
 1930 Le fait de la besongne et toute la couvine.
 Et il leur a conté sans fere long termine
 Qui laissa Theseús en la chambre mabrine
 En l'aigle qui est mis dessoubz une courtine.
 Dirent les escuiers: "La Vierge digne
 1935 Qui nous vueille garder de mal et de bruyne

- 1921 Ph. ja eust voulu estre.
 1922 Ph. Plus n'atendit la ne.
 1925 Ph. qui blanche.
 1926 Ph. Et les.
 Compare 12305.
 L. mabrin. P. marbrin.
 1928 Ph. amour certaine.
 1930 Ph. couvaine.
 1934 Ph. la douce V. d.

- Et remaine Theséus qui blanche a la poitrine!
 Si vrayment qu'Amours le tient en sa saisine
 Et qu'il est em peril que la mort ne l'afine!
 Or en prions trestous a la Vertu divine
 1940 Que veoir le puissions a joye en brief termine!"
 Et Theséus estoit en la chambre enterine
 Qui ne sent a son cuer soif ne [nulle] famine,
 Car Amours si lui plaist qui l'a en sa saisine,
 Et paour le tenoit en sa fiere racine
 1945 Qui voudroit que son aigle volast comme ung signe.

Laisse LII.

- Moult estoit Theséus dedens l'aigle pensis,
 Et l'aigle si estoit enmy la chambre assis,
 Et la noble pucelle estoit en ses delis (L.f.27b, Ph.f.26b)
 Avec ses damoiselles de quoy elle avoit six.
 1950 Sus ung banc fut assis la pucelle au cler vis.

- 1942 Ph. en son c. s. ne nulle f.
 L. omits nulle.
 1943 Ph. qu'il a.
 1944 Ph. Et grant p.
 1945 Ph. Qui eust voulu q. s. a. eust vole c. u. s.
 1949 Ph. d. dont elles furent six.

- L'aigle va regardant et y mist son avis
 Et a dit a ses pucelles: "Moult est ore soubtiz
 Le maistre par qui fu cest aigle fournis."
 "Voire," dient les dames, "Bel mestier a apris.
 1955 Il couste grant avoir, ne scay ou il l'a pri(n)s;
 Se il n'est bien fondé, a povreté est mis."
 "Par Dieu," se dit Flore, "se Dieu plaist et je vis,
 Cil qui donné le m'a, n'en vauldra mie pis.
 Moult m'a fait bel present, de Dieu soit il amis."
 1960 Bien le voit Theseus qui tant estoit hardis.
 Adoncques la pucelle blanche comme fleur de lis
 Demanda le vin on n'y a terme mis
 Et une chambriere qui ot a nom Bietris
 Lui aporta le vin, et la belle l'a pris;
 1965 La pucelle a beu du tout a son devis,

- 1953 Ph. aigle si f.
 1955 Ph. Il cousta g. a. ne scay ou il l'a pris.
 1956 Ph. Gar si n'est.
 1957 Ph. Par ma foy.
 1958 Ph. Celui.
 1960 L. Bien le. Picard le for la pucelle.
 Ph. les.
 1962 L. 'a' written above 'n'y'.
 Ph. Sy demanda.

- Et si tost qu'elle ot beu, le hanap a jus mis.
 Puis dist: "Alons coucher, tost sera jour faillis."
 Quant les dames l'entendent, si en ont assez ris,
 Adont en a dit une: "Par le corps Jhesucris,
 1970 Quant vous avez ung roy qui sera vo maris
 Adont sera vostre corps de coucher moult hastis."
 "Certes," ce respont Flore, "j'ay bien vos motz ouys
 Mais je ne scay nul homme qui tant soit poestis
 A qui j'aye le cuer en fais ne en dis
 1975 A l'ung n'en plus qu'en l'autre n'en (n')est mon cuer
 Ne par Dieu je ne scay ne point ne l'ay aprins^{subgis,}
 Quelle chose c'est d'Amours d'amies ne d'amis.
 Et je croy vrayement que c'est bien mes prouffis,
 Car je croy par Amours les plus sages honnys.
 1980 Dieu me vueille tenir en cest estat tousdis."

1972 Ph. les motz

1975 Ph. A l. n'a plus qu'a l. je le vous certiffiz.

1977 Ph. ne d'amies.

- Dit une chambriere: "Vous en vouldriez pis
 Car dame n'est pas gaye, [pour vray] je le vous dis,
 Ne servie a son droit, de ce est mon cuer fis,
 Qui n'a sentu d'Amours le gracieux prouffis.
- 1985 D'Amours vient grant honneur, grant joye et grant prouffis,
 (L. f.28a) >
 D'Amours vient beau parler et courtois agensis,
 Noblesse, humilite et gracieux octris,
 Seignorie et haulteur, si fait les cuers hardis,
 Loyaux, entreprenans et recorder beaux dis, (Ph. f.27a)
- 1990 S'en est maint [corps] de dame prisé et conjouis,
 Honnoré et amé, de vices afranchis.
 Certes c'est bel estat d'amies et d'amis!
 Qui de trestout l'avoir du mont seroit servis
 S'il n'amoit par Amours, se seroit ung chetifz;
- 1995 Car il n'est nulz amans ne povres ne mendis,

- 1982 L. pas gaye je le vous le dis.
 Ph. point g. pour vray je le vous dis.
- 1985 Ph. g. delis.
- 1986 L. Letter D crossed out before D'Amours.
 Ph. et courtois et jolis.
- 1990 Ph. S'en e. m. corps de d. p. et agentilz.
- 1993 Ph. l'avoir seroit tousjours.

Car Amours est tresor de plaisance garnis
 Qui met a grant honneur en tous temps ses subgis."

Laisse LIII.

Ainsi la chamberiere volt la dame escoler
 Comment Amours se veulent deduire et demener.
 2000 Quant Flore si l'ot ainsi d'Amours parler,
 Doucement respondit et sans nulluy blasmer:
 "Damoiselle," dist elle, "qui bien savez amer,
 Or priez dont Amours qui tant savez louer
 Qu'i me vueille briefment un amant amener
 2005 Dont je ne vaille pis en fait ne en parler.
 Car a ce que je puis en moy considerer,
 Ja pour le Roy mon pere qui tant pourra durer
 Ne verray le mien corps d'amours assener."
 Et dit la damoiselle; "Bien m'y vueil accorder."
 2010 Tout ainsi devisant se sont alees coucher,

1998 Ph. d. agenser.

2006 L. fait et en parler crossed out before moy

2007 Ph. pour l'empereur.

2008 Ph. N. v. le m. corps ja nul jour assener.

Flore aussi s'en va en son lit reposer,
 Deux chambrières fit en sa chambre demourer,
 Et les autres ont fait la chambre bien fermer.
 Une lampe y avoit e'on n'ot fait alumer.

2015 Doncques ce commença Théséus a doubter.

Bien vit la damoiselle dedens le lit entrer
 Ces doulces mamelectes a veu soulever.
 Lors lui esprint le cuer, si commence a trembler
 Par amours qui lui fit sa mercy desirer.

2020 "Ha Dieu," dit Théséus, "qui pe'roit aceler (L. f.28b)

Se gent corps gracieux que je voy la ester
 Il n'a au monde avoir qui le peüst passer!
 Or m'en puist Dieu aidier, il est temps de l'aler,
 Car j'oy ses chamberieres dormir et reposer,

2025 Et la belle ensemment voy en somme entrer."

2013 Ph. autres s'en sont toutes alees coucher.

2015 L. adoubter written as one word.

2016 Ph. dame belle.

2017 Ph. a la veues soubzlever.

2018 Ph. et commence.

2019 Sa mercir delivrer.

2024 Ph. j'o

2025 Ph. belle aussi bien.

- Lors ala Theseus son aigle desfermer;
 Les deux bras doucement en print hors a bouter
 Et tout le corps de lui, et puis s'ala lever.
 Il regarde partout et puis print a passer.
- 2030 Au lit de la damoiselle qui tant fait a louer (Ph. f.27b)
 Ala le damoisel la courtine lever
 Et puis devant le lit ala tout coy ester.
 La pucelle dormoit qui tant ot le vis cler.
 "A, Dieu," dit Theseus, "Comment porray ouvrer
- 2035 On ne vit oncques mais nul homme ce viser
 Que de venir ainsi bonne amours demander.
 J'ay moult tresbien ouy d'Aristote parler
 Qui laissa dessus lui une dame monter
 Qu'a guise de cheval le faisoit aler;
- 2040 Et de Virgille aussi ouy bien recorder
- 2032 Ph. s'ala tout droit monstrier.
 2035 Ph. mais h. a telle chose viser.
 2039 L. monter crossed out before aler.
 Ph. Qu'en g. d'ung ch. le f. a.
 2040 Ph. ay je b. ouy.

- Que la pucelle fit en la corbeille entrer;
 Et de Tristan aussi qui se volt moult pener
 Pour la **R**oyne Yseut qui tant ot a porter;
 De Paris et d'Elene les amours recorder;
 2045 D'Alizandre le grant et du **R**oy Tholomer.
 De tous les amoureux dont on peut parler
 Comment Amours les fit en amours demener,
 Mais oncques je n'ouy dire ne recorder
 Q'un amant se fit en ung aigle porter.
 2050 Or prie a bonne Amour que je doy acouer
 Qui me vueille aujourduy aider et conforter
 Par quoy puisse a ma dame sa mercy empetrer."

Laisse LIV.

- Ainsi se devisoit le vaillant Theséus
 Qui estoit de son aigle enmy la chambre yssus.
 2055 Devant le lit la belle est le vassal venus

- 2043 Ph. a endurer.
 2046 L. hypometric.
 Ph. Et de tous a. d. o. pourroit p.
 2048 L. ne vy.
 Ph. n'ouy.
 2052 Ph. omits a.
 2055 Ph. belle et Thezeus veruz.

- Et la trouva dormant, ne l'en mescroie nulz,
 Mist sa main a son vis adont s'est embatus (L. f.29a)
 Jusqu'au chief la pucelle et lui fist bel salus
 Et lui dit: "Damoiselle, parlés, de par Jhesus,
 2060 N'ayez paour de moy, ne suis pas Burgibus
 Ainçois suis de par Dieu le glorieux Jhesus."
 Quant elle l'entendit, son cuer fut esperdus
 Et dit: "Qui esse la? Trayés vous en enssus!"
 Dont a ouvert les yeulx et les bras estendus.
 2065 Quant perçoit Theséus qui la est aparus
 Adont print a crier: "Sire Dieu de lassus
 Or me vueillez aidier, ou mon corps est perdus."
 Dient les chamberieres: "Dame, ce n'est nulz,
 Souviengne vous de Dieu et de ses grans vertus." (Ph. f.28a
 2070 "Damoiselles," dit elle, "pour Dieu, levez sus.

- 2057 Ph. visaige adonc c.
 2060 Ph. N'ayez pas p.
 2063 Ph. Et lui dit haultement qui este vous traiez
 vous ent sus.
 2065 Ph. Q. aperceut Th.
 2068 Ph. Ce dient.
 2070 Ph. levez test sus.

- Vrayement c'est ung homme tout chaussé et vestus
 Qui est devant mon lit maintenant cy venus."
 Et quant elles l'ouyrent, le sang leur est meüs,
 Adont orrent fraieur qu'elles n'en porrent plus,
 2075 Hault prinrent a crier si en força ly hus.
 Quant Theseüs voit ce, n'est pas lie' devenus,
 Adont vouldist bien estre emmy les prez erbus,
 Voire de la la mer, ou royaume des Turcs.
 "Helas!" fait il, "ou me suis je embatus?
 2080 Or voy bien et perçoy qu'a ma fin suis venus.
 Ay Floridas. pere, or ne me verrez vous plus
 Ne ma dame de mere, or me conduie Jhesus!"
 Vers l'aigle retourna si c'est dedens ferus.
 La endroit est mucez si ne le sara nulz.
 2085 Et les pucelles crient, disans "Ave salus",

2072 Ph. lit si endroit cy venus.

2074 Ph. fraieur tant qui n.

2075 Ph. le hus.

2078 Ph. Voiere.

L. V. could be read as Boire.

2081 Ph. Ay F. mon p. or ne me verrez plus.

2082 Ph. Ne n. d. demere or me garde J.

2083 Ph. d. embatus.

2084 Ph. muce.

Le Veny Creator Sancte Speritus

Et: "Que nous advient il? est ceans Burgibus?"

Ne s'osoient lever, mais vont criant "Or sus!"

Car on dit ung parler de ce ne doubté nulz,

2090 Puis que femme s'esmeut, son cry est entendus.

Laisse LV.

En la chambre qui fu peinte de vermeillon

Crient les damoiselles le murdre a grant ton

Et l'Empereur estoit en sa chambre a bandon

Qui entrouy la noise et le cler ton.

2095 Adont est levé sus, n'y fit arestoison,

Son chambellain lui mist [tantost] ung auqueton

Et puis print en sa main de clarté a foison; (L. f.29b)

En la chambre s'en vint menant grant huÿson,

Et on ly defferma quant on ouy son nom.

2100 L'Empereur y vint, en sa main ung baston,

2087 Ph. Le Veni C. Sancte Spiritus.

2088 Ph. seroient. (r for s.)

2091 Ph. f. p. la de v.

2092 Ph. Crient le m. a hault t.

2093 L. 'hault ton' crossed out before 'abandon'.

2094 Ph. le hault t.

2095 Ph. n'y a fait a.

2096 Ph. tantost ung hoqueton.

L. omits tantost.

2099 L. defferma or desferma.

Ph. ly ouvrist test q. o. o. son ton.

- "Qu'esse la, belle fille, vous fait on se bien nom?
 Qu'avez ennuyt eü? N'en faictes celison."
 "Sire," dit la pucelle, "ore vy la façon
 D'un homme proprement qui ne mist a raison,
 2105 A moy vouloit parler, mais je ne scay son nom."
 "Ou est il?" dit le Roy, "Or avant Seigneurs baron!
 Il ne peut eschapper s'il est cy environ."
 Lors vont partout querrant, n'y laisserent coron.
 Et Theséus voit bien leur condicion. (Ph. f.28b)
 2110 Vous puez bien savoir et croire par raison
 Qu'estre vouldist adont en autre region.
 Jhesucrist reclama qui souffrit passion,
 "Ay!" dit il, "vray Dieu, que ay confusion!
 La bonne heure m'a mis en telle abusion
 2115 Se n'est point le conseil du saige Salmon."

2102 Ph. Qu'avez vous anuyt ou n'en f. c.
 Pencil dash in margin at l. 2112 and 2118.
 2106 Ph. d. l'empereur avant seigneurs b.
 2107 Ph. environ.
 2109 Thezeus v. b. tout leur c.
 2115 Ph. omits line.

Laisse LVI.

- Dolent fut Theseus quant l'Empereur voit
 Qui le quiert sa et la et si le menaçoit,
 Sa couronne et son chief forment en juroit
 Se il trouvoit nulluy, en l'eure l'occioit. ()
- 2120 Theseus reclama Jhesus qui trestout voit
 "Et Dieu," dit Theseus, "que fy je povre exploit
 Quant oncques ordonné cel aigle cy endroit!
 Trop mieulx l[e] priseroy se voler se pouoit."
 Et le bon empereur a sa fille venoit
- 2125 Et puis si lui a dit que delay n'y mettroit:
 "Fille, par cellui Dieu qui trestout [scet et] voit,
 J'ay partout regardé n'y ait laissé paroît
 Mais je n'y ay trouvé chose nulle qui soit.
 Je croy que ce fu songe qui devant vous venoit,
- 2130 Ou que ses chamberieres [qui sont] cy endroit
- 2121 Ph. qui f^{is} je ung fol exploit. *se vol p. 'vol'*
 2123 L. Trop m. la priseroye se voler crossed out
before pouoit.
 Ph. m. le p.
 2124 Ph. Et l'empereur souvent a sa fille venoit.
 2125 Pencil dashes in the margin.
 2126 Ph. trestout scet et voit.
 2129 venoit copied in pencil below.
 2130 L. omits qui sont.
 Ph. ch. qui sont yssi e.

- Parloient en dormant, ainsi mon cuer le croit,
 Si ne demouront plus devers vous, par ma foy. (L.f.30a)
 Or tost allez ailleurs, je le vueil orendroit,
 Car je croy que par vous elle se espoventoit."
 2135 Lors les fist departir, et sa fille saignoit.
 A Dieu la commanda, la chambre sefermoit.
 (Et elle demoura seule et Theseus la endroit.)
 Et elle ne demoura qun petit s'apesoit;
 Quant vint ung pou apres que chascun se taisoit
 2140 Theseus le gentil hors de son aigle yssoit,
 A la lampe est venu, la clarté abaissoit.
 Il la print en sa main vers le lit la portoit,
 La courtine entrecouvry, et dit: "Que Dieu y soit."

Laisse LVII.

- Theseus qui estoit de grant entendement
 2145 En print en celle nuyt ung grant [hardement.]

- 2131 L. Parloient underlined in pencil.
 2133 Ph. ailleurs coucher car y me plaist.
 2136 Ph. chambre retiroit.
 2137 Ph. includes, L. omits this line.
 2138 Ph. Et ung petit apres qu'elle s'aploimait.
 2139 Ph. ce dormoit.
 2141 and 2143 underlined in pencil.
 2143 Ph. D. fut la.
 2145 Ph. ung moult grant hardement.
 L. cl crossed out before celle n. u. g. fondement.

- Se lui fit faire Amours par ung doulx sentement.
 Theseus tint ung cierge qui grant clarte rent
 Et lui dit: "Damoiselle ne vous doubtiez neant,
 Car je suis de par Dieu le Pere Omnipotent, (Ph. f.29a)
- 2150 Qui pour l'amour de vous suy venu ensement,
 Dedens cel aigle d'or qui reluist et respient
 Me suis fait apporter en guise de present.
 Belle, filz suis de roy, saches certainement,
 Floridas de Coulongne qui sur le Rain s'estent
- 2155 M'engendra de sa char par droit engendrement.
 De vostre grant beaute qui luit et qui respient
 Ouy parler l'autrier et conter vrayement
 Dont Amour me saisi si amoureusement
 Que pour vous veoir et faire parlement
- 2160 Ay mis en aventure mon corps entierement,
- 2147 Ph. Th. print.
 2148 Ph. dit ma dame or ne vous aller doubtant.
 2150 L. ~~crossed out before~~ reluist.
 2152 L. Pencil arrow in right hand margin
 2156 Ph. omits second qui.
 2157 Ph. l'aujourd.
 2158 Ph. Amours m'ont s.

- Et je vueil bien morir se vo cuer s'i assent
 Puis qu'ay acomply mon entendement.
 Je n'aconte morir ung denier seulement
 Puis que je vous ay dit ^[trestout] mon pensement.
 2165 Et se je meur[s] pour vous, j' [^][en] avray sauvement.
 Je morray par Amours en amant lyement."
 Lors s'est agenoullié tresamoureusement. (L. f. 30b)
 Et quant la damoiselle ceste parolle entent,
 Ains qu'elle respondit actendy longement,
 2170 Et quant elle ot pensé si a dit simplement:
 "Beau Sire, par Jhesus et par mon sauvement
 Vous m'avez fait paour enuyt villainement.
 Si n'estes point courtois qui venez ensement
 En une telle chambre sans mon commandement."
 2175 "Belle," dit Theseus, "je l'acorde ensement,

- 2163 Ph. n'a. a mourir.
 2164 Ph. trestout mon p.
 2165 L. se meurt p. v. j'auray s. or avray.
 Ph. se je meurs p. v. j'en avray s.
 2166 Ph. en ayant l.

- Et je sçay bien que j'ay fait outrageusement,
 Mais vous ne m'en devez blasmer aucunement
 Mais demandez le a Amours, car vrayement
 Amours m'en a donné le droit esmouvement.
- 2180 C'est la cause d'Amours trestout principalement."
 "Par foy," dit la pucelle, "je ne sçay nullement
 Ou vous en avez prins le cuer et le talent
 Quant vous n'avez eü de moy le mouvement,
 Ne je ne vous congnois, ne (je ne sçay) qui sont vo parent.
- 2185 Cuidés vous que je doye celer ce couvenant?
 Nennil, Sire, par foy, ne le celeray neant.
 Mon pere hucheray si lui diray comment
 L'orfevre si m'a fait d'un tel joyel present.
 Je croy qu'il en ara douloureux payement, (Ph. f.29b)
- 2190 Et vous d'autre costé en ayez grant tourment

- 2176 Ph. tres outrageusement.
 2178 Ph. d. a Amours car je dis v.
 2180 Ph. en faulte d'A.
 2183 Ph. les mouvement.
 2184 Hypermetric line.
 2186 Ph. foy je ne m'en tairay n.

Car mon pere le Roy en fera jugement."

"Belle," dit Theseus, "vous parlez saigement,

Et je vueil bien morir en vo nom bonnement.

Mais je vous prie pour Dieu ung don tant seulement.

- 2195 Atendez qu'il soit jour si me verront la gent
Qui me verront morir pour amer loyaument."

Laisse LVIII.

"Belle," dit Theseus qui ot bel le viaire,

"Je suis ycy venu, Amours le me fit faire

En ce ay j'eu moult de peine et de haire

- 2200 Gar pour vous y ay pris longement mon repaire.

Or en suy hors yssu, ge n'y ay plus que faire,

Se j'estoye dedens, vous m'en feriez hors traire.

Puis que de vous ay veu l'exampaire

Et les maulx que j'en sens m'avez ouy retraire,

- 2205 Il est temps de mourir [s'on] ne me veult mieulx fere.
(L. f.31a)

2191 Ph. p. l'empereur.

2197 Ph. qui doulx ot le visaige.

2198 Ph. le m'a fait faire.

2199 Ph. ay je eu.

2201 Ph. je n'en ay.

2202 Ph. vous si me feriez h. t.

2203 Ph. P. ce dit que d. v. en ay v. l'e.

2205 L. se on.

Ph. s'on ne me veult bien faire.

- Car par celui Seigneur qui le monde esclere
 Vous ferez grant peché se a mort me faictes traire,
 Car je croy que Tristan qui fu filz au Roy d'Ayre
 Si n'ama oncques tant Yseut la seur Clodaire,
 2210 Ne Helene Paris, ne Priamus Seraire
 Comme j'ay vostre corps, doulice seur debonnaire.
 Or vous pry par Amours ma dame secretaire
 Que de mon grant labour me rendez le salaire,
 Car ce seroit pour moy chose bien necessere."
 2215 Adont la damoiselle se print ung pou a taire.
 Regarde Theseus qui tant ot doulx viaire
 Qui estoit bel et portoit bonne chiere;
 Amours par ses vertus lui print ses dars a traire
 Et pitie lui aprint de refus le contraire.

Laisse LIX

- 2220 Quant Flore oyst Theseus qui lui conte sa vie,
 2206 Ph. qui tout le m. e.
 2207 Ph. f. mectre.
 2208 L. could read Dayre.
 Ph. fut au r. Daire or d'Aire.
 2209 Ph. Sy n'ayma oncques temps Y. Temps for
 tant evidently due to dictation.
 2211 Ph. que j'ay le v.
 2214 L. b. crossed out aiter moy
 2216 Ph. visaige.
 2217 Ph. estoit moult beaux homs e. p. belle ch.
 2218 Ph. sa vertu.
 2219 Ph. du refus.
 2220 Ph. sa vie.

- Et comment pour s'amour qui forment le maistrie
 C'estoit fait aporter en l'aigle qui flambie,
 Bien voit qu'il est extrait de noble seignorie
 Et qu'il avoit en lui honneur et courtoisie,
 2225 Et perçoit sa beauté et sa face polie.
 Lors lui dit doucement par maniere adrecie,
 "Sire franc damoisel, or ne me celez mie
 Qui vous conta de moy l'estat et la vie,
 Ne qui vous donna sens ne propre estudie (Ph. f. 30a)
 2230 De cel aigle je ordonner qui luyt et flambie?"
 "Belle," dit Theseus, "droit est que je le die.
 Vrayement quant je vins en la cite entie
 Et que je fu entre en ma herbergerie,
 Ung orfevre trouvay que Dieu beneie
 2235 Qui une ymaige avoit tresbien edifie,

2223 Ph. atrait.

2228 Ph. de moy et l'estat.

2230 L. ~~e.~~ crossed out after aige (for aigle).

2232 Ph. c. jolye.

- Et je lui demande pour qui l'avoit forgie,
 Et il me dit tantost le Roy de Rommenie
 L'avoit fait ordener, et estoit entalie
 Sur le corps et beauté de sa fille jolie.
- 2240 Et quant de vo beauté o[ui] la nouvelle ouye
 Et je cuiday entrer en la sale votie (L. f. 31b)
 Pour veoir vo beauté qui doit estre prisie,
 Le portier m'ot tantost l'entree calengie.
 A loy de messenger revins une autre fye.
- 2245 A vo pere parlay voyant la baronnie
 Mais en lui ne trouvay amour ne compaignie.
 Adoncques m'avisay en icelle nuytie
 De cel aigle ordonner dont l'ouvrage est jolie,
 Si me fis apporter en la chambre polie.
- 2250 Or suis cy arresté a vostre commandie

2237 Ph. l'empereur de.

2240 L. v. crossed out after la. os for oi - I had

2244 Ph. En guise de m. r. u. a. alee.

2249 Ph. en vostre ch.

Je suis en vo prison que vous plaist que je die
 Vous estes Saint Lienart qui prisonniers deslye."

Laisse LX.

"Dame," dit Theseus a la chiere menbree,

"Dit vous ay verité et conte ma pensee.

2255 J'ay pour l'amour de vous grant peine enduree,
 Paour et grant ennoy, c'est(e) verité prouuee.
 Or vous pry pour Celui qui fit ciel et rousee
 Ayez pitie de moy, ou ma vie est finee."

Quant la belle l'ouy, si dit sans demouree:

2260 "Vostre parolle m'a ung petit afolee
 Bien voy que vous avez la char de vous penee
 Et pour l'amour de moy receu povre journee.
 Je vous delivreray au point de la journee,
 Et puis vous en yrés en la vostre contree,

2265 Car ne vueil que pour moy aiez la vie finee.

2256 L. reads ceste corrected to c'est.

Mais je vous pry pour Dieu et la Vierge honnoree
 Que jamais vous n'aiez telle chose ordonnee,
 Car c'est bien pour morir de coustel ou d'espee
 Ou de villaine mort sans faire demouree. (Ph. f. 30b)

- 2270 Mais quant vous l'avez fait par euvre en amouree
 Pour tant vous en sera celle euvre pardonnee.
 Mais ce revenez [plus], sera renouvellee."
 "Belle," dit Thesésus, "[de bon heure feustes] nee!
 Ung jour de respit vault l'avoir d'une contree."

Laisse LXI.

- 2275 "Belle," dit Thesésus, "je sçay certainement
 Que je me suis ycy embatu folement.
 Se me fit faire Amours dont j'ay le sentement
 A qui j'en cry mercy du cuer parfaitement,
 Car bien faire le doy, et a vous ensement. (L. f. 32a)
- 2280 Mais par cellui Seigneur a qui le monde apent,

- 2267 Ph. chose commencee.
 2272 L. omits plus.
 Ph. ce vous retourner plus s. r.
 2273 Ph. Th. de bon heure feustes nee.
 L. Th. bien fussiés vous nee.
 2276 Ph. Car je.
 2279 Ph. aussi bien.
 2280 Ph. Dieu.

- J'ayme mieulx a morir a honteux jugement
 Que je n'aye d'amours l'amoureux paiement."
 Et quant Flore l'ot, a regarder le prent
 Et puis si lui a dit moult vigoureusement:
 2285 "Comment!" dit la pucelle, "par le saint sacrement
 Ne faudray il amer et si n'en (n)ay talent?"
 "Nennil," dit Theseus, "belle, certainement
 J'atendray bien tant et si treslonguement
 Que vous avez d'amours ung aspirement,
 2290 Mais que vous me vueillez avoir en couvenant
 Que ja vous ne prendrez a amant nullement
 Homme nesun vivant dessus le firmament
 Fors que le corps de moy, belle, tant seulement."
 "Pour quoy?" dit la pucelle, "vous aray je en couvent?
 2295 Je ne scay qui vous estes ne de quel gent."

2285 Ph. par Dieu le sacrement.

2286 Ph. si nen ay.

2287 L. Nennuy(?) Ne and sign of abbreviation above it,
then nny, could be nennny with an additional n
by error.

2287 Ph. Nennil.

2294 Ph. omits

- "Belle, si le sarez s'i vous vient a talent;
 Je vous jure sur Dieu et sus le sacrement
 Que je [suis] filz de Roy tenant grant tenement
 Et de Royne aussi par droit mariement,
 2300 Et tout ce prouveray bien et souffisamment,
 Et s'ainsi ne le foiz, si n'en faictes neant
 S'i n'est tresbien prouvé a vostre jugement
 Si soye repousé de vous vilainement."
 "Damoisel," dit la belle, "vous parlez saigement,
 2305 Oncques homs ne parla a moy si faictement
 Ne [me] requist d'amburs ne de mariement." (Ph. f.31a)
 "Belle," dit Thésés, "je le sçay certainement,
 Je le vous oy dire hier a l'avesprement
 A vostre damoiselle qui vous en fit parlement.
 2310 Et pour ce suis je joyeux de ce commencement

- 2296 Ph. Belle vous le sarez s'i.
 2298 L. omits suis.
 Ph. Que je suis f.
 2301 Ph. f. riens.
 2306 L. Ne ne.
 Ph. ne me.
 2308 Ph. d. arsoir a.
 2309 Ph. omits vous.
 2310 Ph. ad ce.

Si prie a Jhesucrist Sire du firmament
 Que ceste bonne estraine me doint] bon paiement."

Laisse LXII.

- Quant la pucelle ouy Theseus qui parla,
 Qui ainsi doucement mercy lui demanda,
 2315 Pour la beaulte de lui forment [le] regarda
 Et le regard plaisant certes cy c'y enta. (L. f. 32b)
 La parlerent d'amours tant que l'aube creva;
 Quant la pucelle vit que le jour aproucha
 A Theseus a dit: "[Biau] Sire, venez ça
 2320 Si dormes ung petit, mon corps se lievera,
 Eu avez travail en ce bel aigle la."
 "Belle," dit Theseus, "si soit comme vous plaira."
 Moult gracieusement sur le lit se coucha
 Et elle le couvry d'un bel mantel qu'[elle] a.
 2325 Il fut si trespesant a celle heure la,

- 2312 Ph. doint.
 L. donne. A syllable too many and an anomalous form(?) for doigne.
 2315 L. la regarda.
 Ph. moult fort le regarda.
 2316 Ph. certes si senta.
 2317 Ph. le jour leva.
 2319 L. dit Sire.
 Ph. biau Sire.
 2321 Ph. eu grant paine dedans cel aigle la.
 2322 Ph. omits si.
 2324 Ph. qu'elle a.
 L. qu'il a.

- Qu'il s'est endormy, et la belle veilla;
 Jusques pres de prime le dormir ne laissa,
 Adont hors de sa chambre la belle s'en ala
 Vers le palais s'en vint qui delay mis n'y a
 2330 Et une chamberiere avec elle mena,
 L'Empereur son pere devant lui encontra.
 "Fille," se dit le Roy, "dictes comment vous va,
 Veistes vous rien ennuyt, nulle rien par dela
 Puis que je m'en party? ne le me celez ja."
 2335 "Pere," dit la pucelle, ou tant de beauté a,
 "Je croy que se fut songe qui cy m'espouventa
 Puis ce dy ay songé mais riens ne me greva."

Laisse LXIII.

- Ainsi dit la pucelle ou de beauté a tant.
 De son pere se part tout coy le va laissant,
 2340 Puis entre en une chambre qui estoit deduisant,

- 2331 Ph. Et l'empereur son p. d. l. encoustra.
 2332 Ph. Fille dit l'empereur.
 2333 Ph. V. v. anuyt nulle riens par dela.
 2336 Ph. songe qu'ainsi m.
 2339 Ph. coy lala.

- A une chamberiere a dit: "Venez avant,
 Me porray je fier en vous ne tant ne quant?"
 Et celle lui a dit: "Je vous jure et creant (Ph. f.31b)
 De ce que me direz n'yray ung mot sonnant
 2345 Pour rien qu'il avenist a petit ne a grant."
 Lors lui bailla la main et lui va afermant.
 Lors lui dit la pucelle: "Je vous yray contant
 D'un fait qui est venu merueilleux et grant.
 Certes, chiere amie, je vous encouvenant
 2350 Que j'ay dedens ma chambre ung demoisel vaillant,
 Je croy qui n'ay si bel en ce monde vivant.
 Filz [est] du Roy de Coulongne dessus le Rin seant
 Qui pour moy a tant fait que le tien a amant
 Et en cel aigle d'or qu'on m'ala presentant (Ph. f 31b + 13)
 2355 C'est y fait aporter en ma chambre luisant;
- 2343 Ph. Et ouil ma dame dit elle par Dieu omnipotent.
 2349 Ph. C. tres chiere a. je v. ay en c.
 2351 Ph. Ne croy qui soit cy bel que lui e.
 2352 Ph. Filz est au roy de Coulongne qui sur le Rain
 L. omits est. s'estend.
 2354 Ph. f. 31b l.13 - f. 33a l.36 filling a lacuna
between L. f.32b and f.33a.
 2355 = S'est il.

- C'est ce qui ainsi m'ala arsoir espouventant.
Il est dessus mon lyt, la l'ay laissé dormant.
Oncques jour de ma vye ne vy si bel enfant.
Je le voudray amer desormais en avant.
- 2360 Comment le pourroit on hair ne tant ne quant
Quant pour l'amour de moy c'est aventure tant!
Aller si m'aporter a manger maintenant
Et a boyere aussi de tres bon vin friant
Et je vous monsterey mon doux amy plaisant."
- 2365 Et celle respondit: "Je feray vostre comment."
Lors ala exploiter tost et incontinent,
La viande ala querre et l'aporta briefment.
La n'estoient qu'eux deux en la chambre devant
Et si fermerent l'uis que nul n'alast entrant.
- 2370 Et Flore la pucelle va Thezeus boutant

Et puis si lui a dit doucement en riant:
 "Or sus, franc damoisel, venus sont les sergens
 Qui a l'Empereur test vous yront conduisant."
 Quant Thezéus l'ouyt si saillit en estant.

2375 La pucelle acola en baisant doucement,
 Et lui dit: "Damoiselle, faictes vostre comment,
 Je suis vostre prisonnier certes des maintenant."
 Quant la belle l'ouyt, ung rys lui va gectant
 Et puis si lui a dit d'ung parler atraiant:

2380 "Sire," dit la pucelle, "Venez, lavez maintenant,
 Sy nous desjeunerons ensemble en present."
 "Belle," dit Thezéus, "tout a vostre comment.
 Je suis si plain de vostre doulx semblant
 Que de nulle viande ne me va remembrant,

2385 Mais pour l'amour de vous vous yray regardant." (Ph.f.32e

Adonc va la pucelle une nappe estendant.
 La ce sont desjeunez ensemble les amans.
 Thezéus ne mangast pour Couloingne la grant
 Et elle lui a dit ung mot en soubzriant:

2390 "Thezéus, biau doux Sire, foy que doy Dieu le grant,
 Je n'ay point de merveille ce vous aller doubtant
 Et ce n'avez talent de menger maintenant,
 Car chascun prisonnier si doit estre dolent."

Laisse LXIV.

Quant Thezéus entent la pucelle de pris,
 2395 Si lui dit doucement: "En tel prison suis mys
 La ou le corps de moy voudroit estre tous[dis].
 J'ay trestout mon voulloir et mon gre acomplis
 Puis que je voy vostre gracieulx cler vys."
 Dont dit la chamberiere: "Vous feustes bien hardis
 2400 Qui estiez en cel aigle dedans la ainsi mys.

2396 Ph. Text tousjours, scribal error for tousdis.

N'aviez vous point paour que vous ne feussiez pris?"

"Dame," dit Thezéus, "par le corps Jhesucrist,

Je ne doubtoye la mort vaillant deux parisés,

Car quant me souvenoit de la dame de pris

2405 J'avoye ung tel espoir au cuer de moy assis

Que ne voulsisse point estre Roy de Paris.

Amours me soustenoit, espoir m'e[s]toit advis

Que plaisance me donnoit liesses et delis

Et les yeulx de ma dame biaux et traictis

2410 Et sa douce beaulté que Nature y a mys

Me donnoit hardement contre mes enemis.

Et ce seroit pitié, ce me disoit advis,

Ce pour cy bien amer estoie desconffiz;

Et d'autre part amant qui d'Amours et souppris

2415 La griefte et le mal de quoy il est servis

2407 Ph. m'ectoit.

Ce sont a dire voir, roses et fleurs de lis."

Laisse LXV.

- Moult fut joyeuse en son cuer Flore de Rommenie
 Quant elle ot Thezéus compter sa maladie,
 Et Thezéus lui dit: "Douce dame joye,
 2420 Vous avez maintenant en voz mains ma mort ou ma vye,
 Ayez pitié de moy, Belle, je vous en prie."
 "Thezéus," dit la belle, "Voulez que je vous dye?
 Je vous diray ung mot dont je suis trop hardye:
 Je voy que pour m'amour avez eu grant paine
 2425 Et grant traveil aussi et moult grant estudie,
 Sy que pitié m'en prent et Amour me chastie (Ph. f.32b)
 Que de la desserte en soit vers vous payee.
 Je vous donne m'amour sans nulle villenie."
 Lors a prins ung anel dont la pierre flambye
 2430 A Thezéus le donna; ne le reffusa mye.

2417 Laisse not marked.

2420 Extra downstroke before 'en'. Hypermetric line.

2424 paine - false rhyme. Perhaps the original
was haschie?

Bien et courtoisement la pucelle mercye,

Doucement l'acola et après l'a baisee.

Elle le consentit, car amour lui octrye.

Or a bien Thezeus sa besoingne exploitee

2435 Car par son hardement a conquis belle amye,

Mais chier l'achetera avant l'annee acomplie;

Tant de maulx en souffrist n'est nul qui le vous dye,

Oncques tant n'en souffrist nulz homs, je vous affye.

Helaine pour Paris n'en eust oncques la moitee,

2440 Ne Tristain pour Yseut la Royne jolye,

Ne Judas Macabeus pour la belle Ydorie,

Ne trestous les amans qui oncques orent vye

Ainsi que vous orrés en l'istoire jolye.

Seigneurs or faictes paix que Dieu si vous beneye

2445 S'orrés merveilles grans ce ma voix et ouye.

2445 Ph. et for est ouye.

- Mains Roys et mains seigneurs et haulte seigneurie
 Ont ceste histoire cy tous fort prisee
 Que pourtraire la firent en peinture jolye,
 Mesmes le Roy de France la garnie
- 2450 Droictement a Paris en sa sale polye
 Que on dit a Saint Pol ou le lieu refflambye.
 Mais tant et l'istoire de vielle ansienerie
 Et de mainte aventure poissante et resongnee
 Qu'on y prent sa plaisance pour le temps qu'on oublie.
- 2455 Et celui qui en ryma celle raison jolye
 Tout droit a Saint Denis en la libairie
 La em praint la matiere en la noble abbaye
 Sy en ryma les faiz et y mist s'estudie,
 Tant que les bonnes gens l'ont volentiers ouye.
- 2460 Doivent les entendeurs bien admender leur vye.
- 2446 Ph. seigneurs et haulte s. could possibly be
corrected to s. de h. s.
- 2452 Ph. et for est.
 'ticerie' crossed out after 'an'.

Laisse LXVI.

Seigneurs or faictes paix, pour Dieu de magesté

S'orrés bonne legende faicte de verité.

C'est du Roy Thezéus qui tant ot loiaulté

Qui pour Flore s'ameye souffrist tant de griefte.

2465 Or furent les amans en grant solempnité,

En joye et en soulas tres bien enamouré

En la chambre a la belle ou tant ot nobleté. (Ph. f. 133a)

Thezéus apela la belle au corps moslé

"Dame," dit Thezéus, "j'ay le cuer moult troublé,

2470 Car j'ay mes escuiers par dedans la cyté

Qui pour l'amour de moy sont moult desconfortez,

Car quant j'entray en l'aigle ou y m'ont aporté

Je les laissa[i] la ou moult ont de griefte

De paour qu'il avoient qu'on eust le corps de moy grevé.

2475 Sy voudroye bien que il feurent ung pou reconfortez."

2461 Laisse not marked.

2468 'apelfia', pelfia crossed out and followed by 'pela'

2473 Ph. reads 'laisse'.

Et quant Flore l'entend, ung rys lui a gecté,
 Et puis si lui a dit d'ung langaige sené;
 "Thezeus," dit la belle, "par ma crestienté,
 Il appartient moult bien qu'i soient reconfortez.

2480 Escrippez unes lectres et soient de vous seelez
 Et je l'envoieray ou'il sont hostellez." #
 Et Theseus respond: "Tost l'aray ordonné."
 Lors escripsit la lectre qui n'y a aresté,
 Et y mist son estat, riens n'y a oublié.

2485 Et quant il ot ce fait, tantost [la] va bailler
 A Flore la pucelle et lui a devisé
 Le lieu ou ces gens estoient demourez,
 Et adreçopt la lectre a son maistre d'ostel.
 Adont la bailla Flore a ung sien amy privé,
 2490 Et celui s'en partit et tant si a allé

2485 Ph. lui.

- Que l'estel Thezeus a en l'eure trouvé.
 L'escuier demanda qu'on lui avoit nommé.
 "Que me voulliez vous dire? Ne le m'ayez celé."
 "Sire," dit le Romain, "par ma crestienté,
 2495 Ma dame la Royne fille l'empereur couronné
 Sy m'envoye yssi par devers vous parler.
 Elle vous va mandant salus et admistie
 Et celle lectre cy qu'elle m'a cy baillé
 Et que la vous baillasse, si l'ay cy aporté."
 2500 Quant Honore l'ouyt, ung pou fut esfroyé
 Et dit au Romain: "Par le corps Saint Omer
 Qui est doncques vostre dame? Dictes m'en loyaulté."
 "Sire, c'est la plus noble de la crestienté, (L. f. 33a)
 Car c'est Flore de Romme ou tant a de beauté
 2505 Fille l'Empereur de Romme la cité."

2503 L. qui crossed out after noble.

- "Amis," dit Honnoré, "mal avez asené,
 Car oncques ne la v^y en jour de mon aé
 Dont me congnoistroit elle? Onc a lui ne parlay. (Ph.f.336)
 Je croy que pour ung autre vous m'avez avisé."
- 2510 "Sire," dit le Rommain, "or ayez regardé
 Qui lui a sus la lectre mis et enluminé,
 Se vo nom n'y trouvez, si la m'aiez livré."
 Adoncques l'escuier a dessus regardé
 Si a trouvé son nom c'om ot dessus posé,
- 2515 Adont dit au Rommain: "G'y ay mon nom trouvé."
 Puis a dit coyement c'on ne l'a escouté:
 "Or ne sçay je que faire par ma crestienté;
 Ne sçay se par dechoite on le m'a aporté.
 Je me doute forment que ne soyons accusé."

Laisse LXVII.

2520 L'escuier si a prins la lettre ynellement.

- 2507 Ph. vy nul jour que je fuz ne.
 2508 Ph. Comment m. c. e. quant a elle oncques ne parle.
 2510 Ph. or doncques regarder.
 2511 Ph. sur la lectre escript et e.
 2512 Ph. S. vostre nom n'y est si la me rebailier.
 L. m(?) changed to la.
 2514 L. d. crossed out before pose.
 Ph. nom et Thezeus enregistre.
 2518 Ph. decoypte.

La teneur en list moult bassement
 Et quant il sot l'estat Theséus le vaillant,
 N'en vouldist pas tenir son pesant d'argent.
 Lors a dit au Romain: "Amy, alez vous ent,
 2525 Bien estes acquité par le miem essient."
 Dont s'en part le Rommain, et cil ynellement.
 Dit a ses compaignon: "Or tost venez vous ent
 Ou je puisse parler a vous priveement,
 Et amenez aussi l'orfevre appertement."
 2530 Et ilz ont respondu: "A vo commandement."
 En une chambre sont entrés ensemblement.
 Des nouvelles ouyr avoient grant talent.
 "Seigneurs," dit Honoré, "veez cy ung mandement
 Que Theséus no sire nous tramect liement.
 2535 Il nous mande salus des foiz plus de cent,

2528 Ph. En lieu ou.

2530 Ph. Et ilz alerent querre tantost joyusement.

2531 Ph. ch. entrerent trestous assemblement.

- Et que nous soyons tous bien asseurement,
 Car il est [en] la chambre a la pucelle gent
 En joye et en deduit et en esbatement,
 En soulas, en amour, en vivant plaisamment,
 2540 Si que soyons tous joyeux sans estre plus dolent."
 Et quant ilz ont ouy, si en furent joyant. (L. f.33b)
 Et l'orfevre gentilz de la joye s'estend
 Et dit: "Seigneurs barons, sachez certainement
 Lye suis de l'estat, je vous ay en couvent,
 2545 Car par ce que j'en fis le droit commencement,
 J'en ay joye en mon cuer, je vous dy wrayement,
 Si m'en suis repentü des foiz plus de cent,
 Mais puis qu'i va ainsi, j'ay ouvré vaillament. (Ph.f.34a)
 A l'ostel m'en revois sans nul arrestement
 2550 Qu'alors que Thésés qui tant a hardement

2537/ L. a la ch.
 Ph. en.

2541 Ph. ont ce ouy vont grant joye demenant.

2543 Ph. s. par mon serment.

2544 Ph. Joyeux suis de la chose s'en voix Dieu remerciant

Vouldra cy revenir je vous dy vraiment
 Il ne peut revenir sans moy certainement,
 Car l'aigle de fin or qui reluist et resplent
 Fauldra briser son bec, je le scay proprement.
 2555 Si que pour le refaire mieulx et plus saigement
 Le fauldra rapporter en mon hostel briefment
 Car nous le devisames dès le commencement;
 Car qui veult ordonner ses faiz soubtillement
 Il lui faut aviser malicieusement.
 2560 Car le saige David certes le nous aprent
 Com fait plus par engin que par force souvent."

Laisse LXVIII

Or furent resjouys les gens a Theséus.
 Du cuer vont acourant le glorieux Jhesus
 Car ilz avoient doubte qu'il ne fut aperceus.
 2565 Et l'orfevre s'en va, a son hostel est venus.

2551 Ph. cy venir je v. diray v.
 2557 Ph. devisiasmes.
 2559 Ph. tresmalicieusement.

- Et Theseus estoit en la chambre lassus
 A joye et a soulas, la c'est bien esbatus.
 Il estoit en tel lieu en la chambre repus
 Jamais ne le trouva Roy, conte ne ducz.
- 2570 Et Flore la pucelle s'i esbat de beaux jeux,
 L'une foiz aux eschés, et au[x] tables le plus.
 Ilz jouent pour baisiers, certes c'estoit leurs jus.
 Et une chamberiere les a bien pourveüs
 De tout ce qu'il leur fault, et ne les savoit nulz.
- 2575 La sont en leurs solas et en leur grans vertus.
 Le plus saige des deux se rendoi(en)t confus
 Car baisiers amoureux si les a vaincus
 Et beautés les deçoit, et Amours est dessus.
 Car ce qu'Amours assault, convient qu'il soit vaincus.
- 2580 Car si courtoise est que riens ne tient repus (L.f.34a)

- 2568 Ph. repeus.
 2571 L. au tables.
 Ph. aux t.
 2572 Ph. jouoient.
 2573 Ph. ch. si les.
 2576 Ph. tout confus.
 2577 Ph. tout v.

Ains banit desacort, escondis et refus,
 Car orgueil et grandeur n'y valent deux festus
 Mais pitié et douceur, maïndement et salus,
 Courtoisie et largesse ont vices abatus
 2585 Si que e'est grant pitié, [c'est] bien le mien argus,
 Quant par mesdisans est telz estas abatus.
 Pour ce est des amans ce parler soustenu:
 "Mesdisant ne doit estre nulle part bienvenus."

Laisse LXIX.

Seigneurs, or faictes paix par Dieu qui tout crea, (Ph. f. 34
 2590 S'orés de la pucelle comment elle exploicta.
 Som propre chappelain en sa chambre manda
 Et lui dit doucement: "Savez comment il va:
 Faire vous fault mon gre et ce c'om vous dira,
 Et se vous ne le faictes a homte vous touldra."
 2595 Si dit le chappelain qui moult bien l'escouta:

2581 Ph. Mais.
 2583 Ph. p. et d'amour m.
 2585 Ph. g. p. et c'est b.
 L. pitie bien.
 2594 L. le crossed out before ne.
 Ph. t'sourdra.

- "Dame, je feray tout ce qu'il vous plaira."
 "Regardez," ce dit Flore, "quel demoiselle vela.
 Certes c'est mon amy, ne le celeray ja.
 Et si est filz du Roy de Coulongne dela,
 2600 Et je fille de Roy, Esmeré m'engendra,
 Se que [le] mariage de nous deux se fera.
 Si nous fault espouser en ceste chambre la,
 Car saches que mon corps avec lui s'en yna.
 En la cité de Coulongne quant temps et lieu sera.
 2605 Avec nous en [venrés], ne vous en doubtés ja.
 Jamais ne vous faudray tant que mon corps vivra;
 Car bien voy que mon pere point ne me mariera,
 Et puis qu'il ne le fait, et que vise n'y a
 Si prendray le bien si tost qu'il me [vendra].
 2610 Et je vueil Théséus; ja autre ne m'ara.

- 2596 Ph. trestout.
 2597 Ph. veez la.
 L. quel could be corrected to cell.
 2600 Ph. Et mon pere l'empereur E. m'e.
 2601 L. que de m.
 Ph. le mariage de n.
 2605 Ph. venrés.
 L. veries.
 2609 L. verra.
 Ph. Si p. dont le b. s. t. qu'il me vendra

Venez nous espouser, les bans sont fais pieça."
 "Dame," dit le prestre, "soit com vous plaira."

Laisse LXX.

Quant le chappelain ot conter ceste raison
 A la pucelle a dit: "Je feray vostre bon,
 2615 Car certes il est temps que vous aiez baron."
 Adonc rit Theseus a la fiere facon
 Et a dit a s'amie: "Vecy bon compaignon!"
 Le chappelain ne fit longue demourison.
 Droit la les espousa sans nulle arrestoison. (L. f.34b)
 2620 La messe leur chanta et lyst l'oroison.
 Puis alerent disner en consolacion.
 Il n'y ot instrument ne salterion.
 Deux chamberieres y ot a yceste facon
 Et le bon chappelain qu'on appelloit Yvon.
 2625 Ne scay que vous yroye eslonger la chançon.

2615 L. aiez or arez.
 Ph. ayez b.

2618 L. r of demourison resembles t.

2620 L. r of oroison resembles t.

2622 Ph. sapleterion.

2623 Ph. y. beneisson.

- La nuyt quant il fut temps si com nous trovom
 Coucha o sa moulier Theséus au chief blom
 Et acomply en elle son vouloir et son bom.
 La engendra ung filz qui fu de grant renom;
 2630 Puis fut il Empereur [de Romme] au Pre Noyron
 Et de Constantinoble maintint la region (Ph. f.35a)
 Et de Coulongne aussi jusques a Sainterom.
 D'Anthioche fut Roy, des terres tint foison.
 Gadifer Theséus ainsi ot il a nom.
 2635 Toute France saulva de grant perdicion
 Ou temps que Ludovis en maintint le royon
 Qui filz fut Dangobert qui tant estoit proudon
 Qui fonda Saint Denis l'abbeye de non.
 Huy mais orrez histoire qui est de grant renom.
 2640 Oncques je croy n'ouystes si tresbonne chançon.

- 2626 Ph. si comme trouver lison.
 2630 L. omits de R.
 Ph. Depuis fut empereur de Romme au P. N.
 2632 Ph. jusqu'a
 2634 Ph. Gadiffer.
 2638-2652 L. pencil line down the left margin:
 'description du Printemps'.

Seigneurs, ce fut en may que flourissent buisson
 Reverdissent les prez, chantent les oysillon
 Que Nature revient en consolacion
 Et qu'Amours en maint cuer repret affection
 2645 Et ses jeunes pucelles, ses jeunes dansillon[s]
 Renouvelent leur chant par la douce saison.
 En ce temps, Seigneurs, dont je foiz mencion
 Fut Theseus en chambre en grant consolacion
 Avec Flore la belle qui ot clere facon
 2650 Qui estoit aussi blanche que layne ne coton
 Et aussi coulouree que rose ne bouton.
 Les yeux avoit plus voirs qu'esprevier ne faucon,
 Le nez long et traitis, fourchu [ot] le menton,
 Les cheveux plus luisans que plume de paon,
 2655 Je croy bien que Nature y mist possession,

- 2645 Ph. p. aymer ces compaignons.
 L. ses for ces.
 2652 Ph. vers.
 2653 Ph. Le nez ot l. et [f.] ot le m.
 L. omits ot.
 2654 Ph. que n'est p. d. p.

- A former sa beauté, car en nesun royon (L. f.35a)
 Plus belle de son corps je croy ne vit on.
 Et aussi fu sa mere qui Florence ot nom,
 Ce fu celle de Romme, fille [a] Gracion
 2660 Qui ot assez de maulx par [le] jaloux Milon,
 Et aussi ot sa fille dont ycy vous diron
 Qui avec Thesésus le noble baron
 Prenoit esbatement et recreacion.
 Bien l'ama Thesésus qui cuer ot de lion.
 2665 "Belle, je pry a Dieu qui souffry passion
 Qui vous vueille amener a consolacion
 Que vous delivrerés de fille ou valetton,
 Car je scay bien qu'ennuit [eu] avez vo person.
 Et sachés qu'assés tost puis l'engenracion
 2670 M'endormy ferement, dont une avision

- 2659 Ph. Et f. c. de R. f. a Gracion.
 L. omits a.
 2660 L. omits le.
 Ph. le j. M.
 2666 Ph. en consolacion. L. -Con abbreviated, could read -cion.
 2667 Ph. Car vous enferteres de f. ou de v.
 2668 Ph. C. j. s. b. qu'a nuyt eu a. vostre person.
 L. omits eu.
 2669 Ph. tost depuis.

- Me vint dont suy entré en grant abusiom,
 Et je le dy a Dieu qui souffry passiom, (Ph. f. 35b)
 Car il m'estoit avis que veoye ung grifon
 Qui tenoit dessoubz lui ung tresjolis faucon
 2675 Et la le debequoit entour et environ.
 Oultre mer l'emporta par dedens ung buisson
 Ou il morroit de froit et de chetivoison.
 Et puis print ly oysel ung tresfaitis coulom
 Et l'emporta a luy ou il vouldist ou nom.
 2680 De celle coulombelle il yssy ung pigon
 Qui mectoit tous oyseaux a sa subjection.
 Et je tiens c'est vo filz, si ait m'ame pardon,
 Qui encore venra a grant perfection
 Empereur sera de Romme au Pré Noyrom
 2685 Et d'Alemaigne aussi la plus grande [parson]."

- 2673 Ph. u. poisson.
 L. grison or grifon. Ed. griffon.
 2678 Ph. Et p. p. l'oyseu u. trop faictis c.
 2682 Ph. vostre filz.
 2685 L. prison.
 Ph. parson.

Ainsi dit Théséus qui ot cuer de baron,
 Mais il ne savoit mie bien le proposicion
 Du songe qu'il songa, puis en vit la façon
 Ainsi que vous orrez en la bonne chanson.

Laisse LXXI.

- 2690 Seigneurs or faictes paix pour Dieu le Royamant.
 Et vous orrez romant dont ly vers sont plaisant,
 S'orrez de Théséus au gent corps avenant
 Qui fu en celle chambre jusques a tant
 Qu'il ot certain conseil qu'i s'ira departant (L. f. 35b)
- 2695 Et au pié de la tour amenroit ung chalant
 Ou il feroit entrer la belle au corps gent
 Et puis envers Coulongne yront acheminant.
 Ainsi fut le conseil et le vont accordant.
 Or escoutez comment ne par quel couvenant
- 2700 Théséus en yssi, vous l'orrés maintenant.

2687 Ph. l'exeposicion.

2691 Ph. d. l. maux for motz.

2700 L. l. crossed out before l'orres.

- De l'aigle qui fut d'or va le bec debrisant.
 Puis vint la dame tost ou palais reluisant.
 Et quant le Roy la vit si lui dit en riant:
 "Fille, comment vous est? Ne le m'ales celant."
 2705 "Pere," se lui dit Flore, "j'ay le cuer moult dolent
 De mon aigle d'or fin, car il a maintenant
 Trop laidement rompu le bec par devant."
 "Fille," dit l'Empereur, "on le voit remendant;
 L'orfevre qui le fit si le face errant."
 2710 Adont lui dit Flore: "Bien m'y voy accordant."
 Et puis inellement print la belle ung sergent
 S'a l'orfevre mande tost et incontinent. (Ph. f. 36a)
 Si comme l'Empereur aloit la devisant,
 Atant est venu ung messagier courant
 2715 Qui le Roy salua et lui dit haultement:

2708 L. voit = vait

2709 Ph. L'o. qui le fit le f. hastivement.

"Empereur," dit il, "or oyés mon talent:
 Je vous viens deffier en vostre palais grant
 De par l'Empereur qu'on appelle Abillant
 Qui de Constantimoble va la terre tenant.
 2720 Moult est courcé a vous et bien est aferant,
 Car il vous a mandé par maint baron vaillant
 Que vous lui alisiez vostre fille donnant.
 Pour l'amour de la belle qu'i prise tant
 Renoyeroit Mahom, Jupim et Tervagant
 2725 Et feroit baptiser son peuple incontinent.
 Or me le voulez faire. Pour ce vous va mandant
 Qu'aseger vous viendra par ytel couvenant
 Que jamais n'yra en Gresse repairant
 S'i vous [n']ara destruit et le pappé ensement.
 2730 Ens ou moustier qu'alez Saint Pierre momant

2718 Ph. Habillant.
 2720 Ph. b. a. maltalant.
 2724 Ph. Renonceroit.
 2726 Ph. l. v. vous faire.
 2728 Ph. n'en yra.

Mectra le signagoque Mahon et Tervagant.
 Avec lui amaine le [fort] Roy Escouflant (L. f. 36a)
 Et le Roy Sagitaires qui le corps a grant.
 Ilz sont entrez en mer et si viengnent nagent."
 2735 "Amis," dit l'Empereur, "ilz soient bien viengnant!
 Ilz seront receüz mais qu'ilz viengnent avant,
 Je ne me doute d'eulx qu'ilz ne soient reculant."

Laisse LXXII.

Quant l'Empereur ouy si fais motz recorder,
 Et qu'i vit le message, si lui dit sans targer:
 2740. "Amis," dit l'Empereur, "bien entens ton parler.
 Dictes a vo Seigneur qui Grasse doit garder,
 Que je n'ay nulle fille que ly doye donner,
 Ne ma fille si n'a talent de marier."
 Quant le message l'ot, sans congier demander
 2745 S'en party du palais et s'en va retourner.

2731 Ph. la signagogue.
 2732 L. omits fort.
 L. Estouflant or Estouflant

- Et l'Empereur pour sa cité garder
 A mandé son conseil ou il se peut fier.
 Dont vindrent sinateur sy conte et si per,
 Mesmes l'apostole qui no foy doit garder.
 2750 La leur va l'Empereur tout le fait deviser
 Comment le Roy de Gresse l'avoit fait desfier,
 Et qu'i convient la ville garder et visiter."
 "Sire," dirent Rommain, "il en fauldra penser." (Ph. f 36b)
 Ainsi qu'il avoit prins la a parlementer
 2755 [Au] noble barnage qu'il ot volu mander,
 Si est venu l'orfevre a sa fille parler.
 Et quant Flore le vit adont le va mener
 En sa chambre erramment l'aigle ly va monstrier
 Ou Theséus estoit qui n'osoit mot sonner.
 2760 Pour ce que il doubta que l'Empereur le ber

- 2746 Ph. Et adoncques l'e.
 2748 Ph. senateurs les contes et les pers.
 2749 Ph. qui nostre foy.
 2752 Ph. Et qui convenoit.
 2753 Ph. Sire d. les R.
 2755 L. Du noble makes little sense. [au] is
however not supported by any Ms.

Ne veïst venir l'aigle, s'ala dedans bouter.
 Lors ala la pucelle l'orfevre araisonner:
 "Maistre," se lui dit elle, "il vous fault ramender
 Cel aigle cy endroit et son bec refonder.
 2765 Veez comment il est!" Lors lui print a monstrier.
 "Dame," ce dit l'orfevre, "il le fault rapporter
 A mon hostel tout droit, cy ne pourroye ouvrer."
 Et Flore si respont: "Il s'en fault delivrer."
 Adont fist on tantost deux varletz appeller,
 2770 L'aigle leur fit saisir et ceulx le vont lever. (L.f.36b)
 Jusqu'a l'ostel l'orfevre ne wouldrent arrester.
 La endroit l'ont mis jus ou on les fist aler.
 Dontt ala Theseus son guichet desfermer;
 Hors de l'aigle est yssus qui n'y volt arrester.
 2775 L'orfevre l'ala tantost baisier et accoler.

2761 Ph. l'aigle pour ce s'ala mucer.
 2764 Ph. bec resouder.
 2770 Ph. et si leur volt a aider.
 2771 Ph. ne ce volt a.
 2775 L. L'o. la la t.

- "Maistre," dit Théséus, "je vous doy bien aymer
 Car par le sens de vous qui moult fait a louer
 Ay trestout acomply mon cuer et mon penser,
 Dont je vous couvenant. Ne vous en fault doubter.
 2780 Jamais ne vous fauldray tant que je puisse durer."
 Adont va Théséus sa mesgnie mander
 Et ilz sont venus sans point de l'arrester.
 Quant virent leur seigneur, joye vont demener.
 Dont les va Théséus vistement appeller:
 2785 "Seigneurs," dit Théséus, "il couvient ordener
 Que nous ayons vaissel que on face mener
 Droit au pié de la tour ; la me porrez trouver.
 La endroit verrés vous ma dame avaler
 Laquelle jeouldray a Coulogne mener
 2790 Et au Roy Floridas mon pere presenter,

2777 Ph. le cens.
 2780 Ph. tant que puisse d.
 2786 Ph. v. q. l'en f. m.

- Alydone ma mere que Dieu vueille garder.
 La [la] feray tresbien et bel honnorer
 Car il n'y a si belle en terre ne en mer (Ph. f.37a)
 N'en royaume nul c'onq puisse deviser.
- 2795 Loué soit Jhesucrist qui m'a fait cy viser,
 Car ne scay nul avoir que on me puist donner
 Pour quoy je la vouldisse guerpier ne delaisser.
 C'est le Roy des Drus pour joye recouvrer.
 C'est plaisant et confort pour amant doctriner.
- 2800 Dieu la me laisse a joye tenir et gouverner!
 Or faictes ce vaissel bien et bel aprester
 Et mettre nostre avoir sans riens y oublier."
 Et ilz ont respondu: "Ce fait a octroier.
 Vostre commandement ne devons resfuser,
- 2805 Nonpourquant nous avez fait du mal endurer."

- 2792 Ph. La la f.
 L. La le. 'Le' for 'la'.
 2794 Ph. nul qu'on puisse d.
 2797 L. Pour quoy je la vouldisse(nt) g. ne d.
A scribal error.
 Ph. P. q. j. l. vouldisse laisser ne oublier.
 2798 Ph. de Drus.
 2799 Ph. C'est plaisance.
 2804 L. Letter s. or f. in 'resfuser'.

- "Seigneurs," dit Theseús, tout ce laissez ester,
 Mon cuer est acomply, dont je doy Dieu louer."
 Ainsi dit Theseús qui moult ot le cuer bel. (L. f.37a)
 Mais jamais ne cuidast ne ne peüst penser
 2810 Ce que avenir lui doit ne qu'il a a passer.
 Et pour ce est dit ung dit c'on doit bien recorder
 [Cil] qui est mis a pié ne doit point trop plorer
 Ne homme a cheval ne doit point trop hault chanter,
 Car en petit de temps le peut Dieu ravaler
 2815 Lors que Fortune fait sa roe retourner.

Laisse LXXIII.

- Le vassal Theseús a la chiere membree
 A l'aide des siens qui sont de sa contree
 Fit que pres de la tour qui hault fut eslevee
 Fut une bonne nef mise et amenee.
 2820 La endroit fit entrer son amie privee,

- 2808 Ph. le c. vray. Neither Ph. nor L. has a perfect rhyme.
 2812 L. Chal qui est. Scribal error caused by the same word 'chal' abbreviation of 'cheval' in line 2813.
 Ph. Celui qui est. This makes the line hypermetric.
 2817 Ph. A l'a. de ces gens.

Et puis après l'orfevre si n'y fit arrestee;
 Et après dedens l'aigle entra sans demouree.
 Le gentilz Theséus ou honneur est entee
 Le fist tost raporter en la chambre paree
 2825 De la belle au cler vis qu'il avoit espousee.
 Quant en la chambre vint il y ot grant risee.
 "Belle," dit Theséus a la brace quarree,
 "Il nous fault departir en icelle vespree."
 Et Flore respondy: "Toute y suis accordee.
 2830 Je desir a yssir hors de ceste contree
 Car les Sarrazins ont la cité desfiee.
 Ceulx de Gresse y venront a baniere levee,
 Le fort Roy Abillant qui ait malæ duree! (Ph. f.37b)
 Long temps a que m'avoit a mon pere demandee
 2835 Mais c'est ung Sarrazin de putee renommee.

2823 L. Letter 'l' or 'h', 'l'onneur' or 'honneur'.
 2824 Ph. Se fist tost.
 2834 Ph. L. t. a qui m'avoit mon p.

Or verra assaillir la gent Crestiennee
 A Romme la maiour qui est grant et lee.
 J'ay toute ma besongne faicte et ordonnee."
 "Belle," dit Thesús, "par la Vierge louee,
 2840 Se vo pere le Roy qui la barbe a melee
 Eust voulu acorder de nous deux l'assemblee
 Mon corps lui eust aidie au trenchant de l'espee
 Encontre les Gregois celle gent mañ senee."
 "Amy," ce lui dit Flore, "ne vault une tótee. (L. f. 37b)
 2845 Taisiés vous de cela, c'est parolle gastee,
 Car se ceste besongne lui estoit recordere,
 Je seroye en tel lieu mise et enserree
 Dont jamais n'ystreroye en mesune journee,
 Et vous feroit mourir de coustel ou d'espee.
 2850 Si que nous fault partir, trop faisons demouree."

2848 Ph. n'oseroie.

2850 Ph. faisons.

"Belle," dit Théséus, "bien me plaist et agreee."
 Ne sçay que vous en fut la chose demenee.
 En droit mynuyt, c'est verité prouuee,
 Sont venus a la tour qui bien estoit fondee
 2855 Et ont veü la nef qui estoit avalee
 Et bien pres de la tour assise et ancree.
 La se sont avalé sans faire demouree,
 Si fut le chappellain qui la messe ot chantee
 Et une chamberiere, l'autre est demouree
 2860 Pour ce qu'elle fut hors de la chambre alee.
 En la nef sont entrés, s'ont le voile levee.
 Parmy le [F]art s'en vont qui court de randonnee,
 Mais la nuyt se leva du vent telle brisee
 Si qu'en ung bras de mer est leur nef entree.
 2865 Toute nuyt venta, c'est verité prouuee

2853 Ph. Et en droit la m.

2855 Ph. Et ont la veu.

2862 Ph. Parmy le Fart.

L. Sart.

2863 Ph. du vent belle bouffee.

2865 Ph. T. n. venta tant c'est v. p.

Que leur vaissel entra en haulte mer salee.
 Or vont entrant no gent en povre destinee
 Dont en l'eure sera la compaignie sevree
 Et aront tant de maulx en estrange contree
 2870 Que ne le vous diroit personne qui fut nee.
 Tout ainsi est la vie de ce ciecle tournee
 A peine est il(z) nulz qui ait joye a duree.

Laisse LXXIV.

Ung petit me tair[ay] de Thesús le fier: (Ph. f 38a)
 Diray de l'Empereur Esmeré le primcier.

2875 A ce jour que je dy j'ay ouy tesmoigner
 Se leva l'Empereur pour aler en gibier,
 A Romme ne rentra qu'i fut tan[s] de menger.
 A ouy demener ung dueil grant et plenier;
 Par la sale luyant couroient chevalier,
 2880 Dames et varletz, sergens et escuiers,

2866 L. The h of haulte has a tail like a g.
 Ph. haulte.

2868 Ph. la c. troublee.

2873 L. taire.
 Ph. tairay.

2876 Ph. pour soy aller chacer.

2877 L. tant.

Ph. A Romme y n'entra qu'i ne fut tant de digner.

Ph. adds 2877a Et ainsi qu'il ala du chastiau adrecer.

- Chambellain et queux, meschines et bouteilier.
 On n'ouyst onc tonner n'en esté n'en yver
 [Qui fist si grant noyese qui estoit la endroit.]
 Et quant ly Empereur ouy ainsi noyser,
 2885 Tantost a demandé sans point de l'atarger: (L. f.38a)
 "Et qu'on[t]," dist il, "ma gent, et qu'on[t] il a crier?"
 Dit une chamberiere: "On ne le peut nyer.
 Vostre fille s'en va, faictes y envoyer.
 Deceüe a esté par cest aigle d'or mier
 2890 Car on y aporta [je] ne scay quel loudier
 Filz au Roy de Coulongne qui la vint espier.
 Or a sceu ma dame si tresbien losengier
 Qu'avec lui s'en va dedens son heritier."
 Alors ly Empereur le sens cuide changier,
 2895 En la chambre est entrés si print a lermoier.

- 2882 Ph. On n'ouyst oncques t. en este n'en h.
 2883 Ph. adds this line which is needed for the sense.
 2884 Ph. Et q. l'empereur.
 2886 Ph. Et qu'ont dit il mes gens et qu'ont y a crier.
 L. Et qu'on.
 2889 L. d'ormier written as one word.
 2890 Ph. je me.
 2894 Ph. e. si cuida enrager.

- L'aigle va regardant [et] devant et derrier
 S'a veu le guichet qu'on pouoit veroullier
 Et entrer et yssir. La maudissoit l'ouvrier.
 A ses hommes commandé sans point de l'atargier
 2900 Qu'on voise querre l'orfevre si le fera escorcher.
 Et cil y sont couru, mais ne leur a mestier.
 N'on[t] garde de trouver, n'est point en leur dangier
 Car il fut en la mer ot Theseus le fier.
 Les Romains ne trouverent qui leur sceust enseigner,
 2905 Dont revinrent au Roy et ilz leur vont conter,
 2905a [Que l'orfevre si s'en estoit avecques elle allé.]
 Quant l'Empereur l'ot, n'y ot que courroucer.
 Il a tantost fait l'aigle a marteaulx despecer
 Et jura le Seigneur qui se laissa dreger
 En l'arbre de la croix pour nous jecter d'enfer
 2910 S'i peut jamais tenir ce glouton pautonnier,

2896 Ph. et d. et d.

2897 Ph. S'a y veu.

2899 Ph. c. sans il a plus targer.

2901 Ph. mais ne l'ont pas trouve.

2902 L. N'on.

Ph. N'ont.

2905 Ph. Dont retournent a l'Empereur et puis leur v. compter.

2905a This is a Ph. addition which completes the sense.

2908 Ph. l. clouer.

Qui sa fille a deceue et mise a tel mestier (Ph.f.38b)
 Qu'i lui fera les membres devant lui arracher.

Laisse LXXV.

Dolent fut l'Empereur quant la chose choisy.
 A haulte voix disoit: "Et vray Dieu, quesse sy?
 2915 En qui mæ fieray, qui seront my amy?
 Car celle qu'engendray m'a ensement trahy!"
 Dont dit ung sinateur c'on nommoit Savary:
 "Sire, ainsi en advient et avenra ainsi
 Qui trop garde sa fille, pour voir le vous afy,
 2920 En la fin en ve[r]ra le siem corps marry.
 Onques en mon vivant parler je n'ouy
 Qu'en ung aigle entra[st] homme, je vous afy.
 J'oy bien de Virgile, le saige clerc joly (L. f.38b)
 Que dedens la corbeille longuement penty,
 2925 Et d'Aristote aussi, c'on chevaucha sur lui,

- 2913 L. s. before 'choisy'.
 2920 Ph. e. l. f. en verra.
 L. venra does not make sense.
 2922 L. a. entra h.
 Ph. entrast.
 2924 Ph. l. c. moult longuement p.

Mais oncques d'autel chose a parler je n'oy.
 Et saichiez vraiment qu'i vient d'un cuer hardy."
 "Je ne scay," dit le Roy, "qui a fait cecy.
 Jamais en mon vivant il n'ara paix a my,
 2930 Ne plus n'arrestaray si le verray honny.
 Ne fut pour les Gregois qui viennent ycy,
 A Coulongne tantost alasse sans destry
 Pour destruire celui qui a mon cuer marry,
 Car par celui Seigneur qui tout a estably
 2935 Il em repentira ainçois an et demy."
 Ainsi dit l'Empereur comme avez ouy.
 Or vous lairay ung pou a recorder de lui,
 Diray de Thesés et de Flore aussi
 Comment leurs grans revaux et leur joye failly.

Laisse LXXVI.

2940 Seigneurs, ouy avez recorder par devant

- 2929 L. writes 'amy' as one word.
 2930 Ph. v. meurdrir.
 2931 Ph. G. qui s'en viennent y.
 2935 L. 'e' of 'en' has a long stroke which could be
read as 's'en'.
 2936 Ph. ainsi qu'avez.
 2939 Ph. C. toute leur joye et leur soulas faillit.

- Comment le[s] faulx Gregois o le Roy Abillant
 Viennent aseger Romme la bonne cité grant
 Pour ce qu'on leur aloit la fille reffusant.
 Vray est que l'Empereur qui Gresse va tenant
 2945 Aloit avec lui moult grant peuple menant.
 Aceré d'Anthioche menoit l'ariere bant.
 Homs estoit l'Empereur qui ot fier le semblant
 Qui moult forment aloit l'Empereur menachant.
 Avec lui menoit ung clerc qui sens ot grant.
 2950 Clerc estoit de Toulecte si l'aloit on nommant (Ph.f.39a)
 Drumas de Tintergot. En l'annee devant
 Ot esté a Toulecte pour aprendre l'enchant.
 Drumas fut moult soubtil et savoit de sens tant.
 Qu'il ne fut homme nul qui l'en alast passant
 2955 A l'Empereur promist qu'i l'aloit enmenant

- 2941 Ph. c. les f.
 L. le faulx G.
 2947 Ph. Homme e. l'e.
 2948 Ph. menacent.
 2949 Ph. saige clerc luisant.
 2951 Ph. Domas. L. This name could read Doumas;
in the 1534 edition: Drymas.
 Ph. Domas de Titergot l'aloient ainsi nommant.
 2952 Ph. Tolete.

- Que ceulx qui yront Romme pres aprouchant
 Qui s'en yront tous ceulx et exploiteront tant
 Que la fille du Roy amenroit a present,
 Et si la revenroit en sa chambre luisant.
 2960 De ce avoit l'Empereur le cuer joyant.
 De Drumas avoit fait son conseilleur grant.
 Par mer aloit l'Empereur nagent. (L. f. 39a)
 Les galies de mer s'en aloient devant
 Le passage espier pour mieulx avoir garant,
 2965 Et ainsi qu'il aloient par la mer vagant
 Ont veü le vaissel Theséus l'avenant.
 En l'eure l'ont enclos derriere et devant
 Et ilz crient: "A mort," en langaige triant.
 Quant Theséus vit ce, s'en va esbayssant
 2970 Car il n'avoit ou poing n'espee ne taillant,

- 2958 Ph. admenront maintenant.
 2962 Ph. Tant que par.
 2965 Ph. parmy la mer nagent.
 2966 Ph. Ont la v. le v. T. et ses gens.
 2967 Ph. enclos et d. et d.
 2968 Ph. Et y c. a. m. e. l. tyrant.
 2971

- Et les galies vont la nef environnant.
 Nos gens ont assailly derriere et devant.
 Ne scevent de quoy defendre, mal leur est convenant.
 Mais Theseus se va mieulx qu'i peut defendant.
- 2975 Ung naviron va saisir dont grans cops va frapant.
 Qui(1) qu'i [] ataint a cop, va en la mer versant.
 Tant frappa Theseus, que son fust va brisant.
 Dont fut prins Theseus et l'orfèvre vaillant.
 Tous furent adont prins ceulx dedans le chalant.
- 2980 Et Flore va tendrement plourant.
 Les Sarrazins l'ont prise et la vont conduisant
 Au riche Empereur, la lui vont presentant.
 Et quant l'Empereur la va apercevant
 Son estre, son estat, lui enquist maintenant;
- 2985 Et elle lui aloit a son pouoir celant.

- 2971 Ph. Et les galees v. sa n. e.
 2973 Ph. y n'ont de q. d. m. l. va maintenant.
 2975 Ph. Ung des avirons print dont ce va deffendant.
 2976 Ph. Quanqu'il a. au coup.
 L. Quilqui.
 2979 Ph. Trestous s'i furent prins et Flore et ces gens.
 2980 Ph. Et adoncques F. v. t. p.
- Wavy pencil line in margin from line 2978-96
- 2984 Ph. Son e. et s. e. lui ala enquerant.

La ot ung Sarrazin qu'on nommoit Maudirant,
 A Romme avoit esté en l'année devant. (Ph. f.39b)
 Au riche Empereur qui tint Romme la grant
 Ot esté en message pour le Roy Abillant
 2990 S'avoit veüe Flore au palais reluisant.
 Si dit a l'Empereur qui Gresse aloit tenant:
 "Sire, louez Mahon, Jupin et Tervagant
 De ce qu'il vous envoie, car je vous créant
 Veez cy la damoiselle que vous alés querrant."

Laisse LXXVII.

2995 "Sire," dit Maudurant, "je vous fis ung message
 A Romme la maiour a l'Empereur volage.
 Sa fille demanday pour vous en mariage.
 Il la me reſfusa voyant tout son barnage.
 Mais foy que doy Mahon et Tervagant le saige (L. f.39b)
 3000 Veez cy la damoiselle pour qui fis le message.

- 2986 Ph. La avoit u. S. q. n. Corniquant.
 L. could read Mandirant.
 Ed. f.XXIVb, col.1 has Maudurant.
- 2987 Ph. de devant.
- 2993 Ph. vous acreant.
- 2995 L. 'Madurant'. Titulus over 'ma' would
indicate the form 'Mandurant'. Ph. S. d. Corniquant.
- 2998 Ph. reffusa.
- 2999 L. 'de' is blotted, before 'doy'.
 Ph. f. que doy.

- Mahon si l'a vous donnée, d'avantage
 N'en couvendra ferir sur espee ne sur targe."
 Et quant le Roy l'ouÿ n'y a fait arrestage,
 Flore va acolant et dit a son langaige:
 3005 "Belle, vous ne pövez celer vostre parage.
 Bien venue soyez dedens mon heritaige.
 De vous ne prenderoye tout l'avoir de Cartage.
 Foy que je doy Mahon a qui je doy servage
 Roÿne vous feray de mon grant seignourage."
 3010 Quant la belle l'ouÿ, bas dit en son courage:
 "A doulce mere Dieu, que j'ay au cuer grant rage.
 Bien wouldroye mourir en ceste mer sauvage.
 Tresdoulce mere Dieu, a qui Dieu fit mesage
 De l'ange Gabriel qui lui dit bel langaige,
 3015 Veuillez moy donner la mort sans arrestaige

- 3001 Ph. v. a d.
 3003 Ph. Quant l'empereur l'ouÿ.
 3006 Ph. B. v. vous seres.
 3007 Ph. prendroye.
 3012 Ph. wouldroye.
 L. wouldr. abbreviated.

- Et ne consentés ja que je ysse de la barge."
 La menoit tel tourment Flore qui tant fut saige,
 Qu'il n'est homme qui n'en eust au cuer malaise.
 Aussi fait Thesés qui plain fut de bernage.
- 3020 On ly lya les mains et bende le visaige,
 Et aux autres aussi fit on autel usage.
 L'orfevre estoit en ung ytel estage;
 Mille foiz se moudit quant il enprint l'ouvrage
 De l'aigle ou Thesés entra par son outrage.
- 3025 "Aïl!" dit, "meschant, or ay pensé outrage.
 Om chace tel prouffit qui fait pou d'avantage." (Ph.f.40a)

Laisse LXXVIII.

- Ainsi a dit l'orfevre qui ot le cuer dolent.
 Et le bel Thesés estoit en grant tourment.
 Oncques n'y ot celui ne plourast tendrement.
- 3030 Et le Roy Abillant n'y fit arrestement.

- 3018 L. malaise must be an error for 'malage'.
 3020 Ph. bendé a.
 3025 Ph. He Dieu dit y. m. o. a. p. folage.
 3029 Ph. celui qui.
 3030 Ph. Et l'empereur.

- Flore fit bien vestir et parer noblement.
 Aceré d'Anthioche appella vistement:
 "Sire," dit l'Empereur, "or oyez mon talent.
 Bien doy louer Mahon et aussi Tervagant
 3035 Quant il m'ont envoyé aujourduy tel present.
 Veez cy ma demande amenee maintenant. (L. f.40a)
 Point ne vous [fault] aler guerroyer vraiment,
 Mais retournez arriere en vostre casement.
 Si en poyez aler et reprendre vo gent
 3040 Par dedans Anthioche qui sur le flun s'estant.
 De ce que vous m'avez aidie si noblement
 Je vous en regracie du cuer treshumblement,
 Car secouruz m'avez bien et loyaument.
 Et se guerre vous croist en vo demainement
 3045 Faictes le moy mander sans nul arrestement

- 3031 Ph. w. et plorer tendrement.
 3035 Ph. Quant y moult.
 3037 L. Point ne vous aler g. v.
 Ph. p. n. w. fault a. g. v.
 3039 Ph. p. raller et remener.
 3040 Ph. Par d. Antioche q. s. le Raim s'estend.
Scribal slip, formula applies to Cologne.
 3043 Ph. et bien et l.
 3044 Ph. en vostre d.

- Et je vous aideray a mon esforcement."
 "Sire," dit Acerés, "vous parlez saignement.
 Or vous demande ung don a ce departement."
 Se dit l'Empereur: "Je m'y vois accordant.
 3050 Demandés, vous l'arés sans nul delayement,
 Voire, s'en puis finer ainsi ne autrement,
 Mais que la damoiselle ne demandez méant
 Car je ne la donroye pour tout l'or d'orient."
 "Sire," dit Acerés, "je ne vueil seulement
 3055 Fors que les Crestiens a mon commandement."
 "Et je vous les octroye," dit le Roy bonnement.
 Adont les delivra a Acerés briefment
 Qui les fist amener et saisir par sa gent
 Et mettre en son vaissel tost et vistement.
 3060 Or se peuent bien va[n]ter Crestiens vraiment

- 3046 Ph. eforcement.
 3050 L. vous l'aiés, subjunctive, or vous l'arés,
future, would translate better. The letter
looks like i, but could be r.
 3053 Ph. pour or ne pour argent.
 3055 L. 'crestiens' spelling xpiens with titulus.
 3060 L. 'vairter'. Scribal slip: 'ir' for 'n'.
 Ph. Or ce peuvent b. venter C. maintenant.

- Qui ne verront l'un l'autre de grant temps ensement,
 Car devers Anthioche s'en vont crestienne gent
 ++ Et Flore va en Grece le noble tenement. (P. f. 4a)
 He Dieu, qu'au departir pleurerent tendrement
 3065 Et de la grant pitie' qui de leur ceur descent
 N'est homs qui vous deist la moictie' vrayement.
 Bien vouldist. Theséus mourir villainement.
 La belle regretoit et disoit ensement:
 "Ay hy beau Sire Dieux a qui le mont appent,
 3070 Que m'est il advenu! He mort viens si me pren!
 J'ay perdu de beaulté la fleur entierement
 Et plaisance et confort et doulx esbatement. (L. f. 40b)
 A(?) ma tresdoulce amie, d'ennuy le ceur me fent.
 Peu de joye ay eué de vostre doulx corps gent
 3075 Et que j'ay achetté et si treschierement

- 3061 Ph. de lonc t. ensument.
 3062 L. 'de' crossed out before 'xpiens'.
 Ph. Xpiens gens.
 3063 Here begins the Paris manuscript P. f. 4a Line 1.
 = L. f. 40a line 28, = Ph. f. 40a Line 38.

THE FOLLOWING TEXT IS BASED ON THE PARIS MANUSCRIPT.
 VARIANTS AND ADDITIONS FROM THE LONDON AND
 PHILLIPPS MANUSCRIPTS, EXCLUDING SPELLING VARIANTS.

- 3063 L. ink mark in the margin here, presumably
indicating the beginning of the Paris manuscript.
- 3065 L. De la grande pitie' q. de l. cuer descend.
Scribal slip, the rest of the laisse
 in 'ent'.
 Ph. Qui de l.
- 3068 Ph. d. moult souvent.
 P. a hole between 'g' and 'r' of 'regretoit'
- 3069 L. and Ph. Ay b. S. a q. le monde apent.
 3070 L. Q. m'est il avenu he mort que ne me prent.
 3072 L. Plaisance.
 3073 L. Ay t. a. d'annoy.
 P. Capital A followed by illegible mark, possibly
- 3074 L. de vostre corps g. 'il'
- L. adds 3074a Assez ot de doulour et d'espoventement.
 3074b Moult petit deduit et assez de tourment.
 3075 L. Ce q.

Ay aujourduy perdu si tresprouchainement.
 Bien vouldroie mourir, par le mien serement."
 Ainsi dist Theseús qui tant ot hardement
 Pour ce dist on ung mot c'on recorde souvent
 3080 Qu'on ne peust esperer ne ne doit nullement.
 Ce qui est advenir fors que le temps present.

Laisse LXXIX.

Ainsi con je vous dy fut Theseús menés,
 En ung challant estoit moult desconfortez.
 Et le Roy sarrazin, qui ot nom Acerés
 3085 C'est dela departis, plus n'y est arrestés.
 Par devers Anthioche s'en est acheminés.
 Et le faulx Empereur c'est illec ancrés,
 Et dist aux Sarrazins: "Seigneurs, or entendez,
 On dist communement, et il est verités,
 3090 Ce qu'on peust faire tost n'est point bien advisez

- 3077 L. B. v. m. trestout incontinent.
 3080 L. Que ne doit e. ne ne doit nullement.
 3081 L. Ce que doit avenir f. q.
 3082 L. A. que j.
 Ph. A. que Theseus fut ainsi enmenes.
 3083 L. En ung vaissel e. forment desconfortes.
 3085 L. De la c'est d. qui n'y est secoures
 3086 L. Anthioche.
 3087 L. illec ancrés.
 Ph. ancriez
 3089 L. communement il est bien v.
 3090 L. peut f. t. point n'est bien avises.

- Qui le garde sans plus que le jour soit passés.
 Je vous diray pour quoy je m'en suis advisés
 Pour ceste damoiselle que vous icy veez
 Je la veil espouser et estre mariez
- 3095 Ainçois que par dela je me soye arrivés."
 Et ilz ont respondu: "Sire, bien dit avés."
 Adonc fut Mahom^met en la nef apportés,
 L'evesque de la loy y vint tout aprestés,
 Flore y fut amenee, grande fut la pitiéés
- 3100 Elle deteur^t ces poings s'a ces cheveulx tirés,
 Et se demente fort et dit en ces parlers:
 "Ha, Theséus, amis, ou est ce droit trouvés
 Qu'on nous a enssement partis et dessevrés? (Ph. ff.41a)
 Beau Sire, tresdoulx Dieux, pour quoy [le] consentés?"
- 3105 La crie tellement que trestout le barnés

- 3091 L. Qui regarde s.
 3095 L. je soye a.
 3099 L. F. ont amenee en fut grant l. p.
 Ph. ffollows L.
 3100 L. E. destort.
 Ph. ffollows L.
 3101 L. Et fondement ploroit e. d.
 Ph. ffollows L.
 3103 L. e. departis et sevres.
 Ph. Q. n. a. en ce point d. e. allez
 3104 L. Ay b. s. Dieu p. q. le c.
 Ph. He Dieu biau seigneur p. q. le c.
 3105 L. ly bernés.

- Cuidoient que son corps deusist estre dervés.
 "Barons," dist l'Empereur, "quel conseil me donnrés
 De cette folle ycy dont je suis mal menés?"
 Adont parla Drumas qui moult estoit lectrés,
 3110 Esté ot a Tholette largement et assés. (L. ff.41a)
 "Sire, droit Empereur, envers moy entendez.
 Bien en venrez a chief se croire me voulez.
 Je parleray a luy se vous le commandés.
 Je luy diray tel chose dont bon gre me scavez."
 3115 "Drumas," ce dist le Roy, "tousjours aidie m'avez.
 A ce cop a son corps de vo sens si ouvrez,
 Et a tousjours m'amour conquesté vos avrez,
 Parlez a la damselle et tresbien l'écollez."
 "Sire," ce dist Drumas, "si com vous commandés."
 3120 Adont s'en vint Drumas qui moult sceut faulcettés

- 3106 L. Cuidèrent que s. c. deust e. d.
 Ph. estre enrages.
 3107 L. Baron d. l'e. q. c. me donnez.
 Ph. Barons.
 3108 L. De ceste folle cy dont suis m. m.
 3109 P. Drumas seems to be the correct reading here.
 Ph. Domas.
 3110 L. Toulecte longuement e. a.
 Ph. Tolecte.
 3112 L. verries.
 Ph. venrres.
 3113 L. J. p. a elle s.
 3114 L. sazez.
 3115 L. aide.
 3116 L. Et s'encore a ce coup de vo sens y ouvrez.
 Ph. Et secourre ad ce c.
 3117 L. A touiours mais m'a. conquestee vous arez.
 Ph. omits vous.
 3118 L. P. a la damcelle et bien l'endoctrines.
 3119 L. si com la commandes.
 Ph. Sire c. d. Domas, je feray vostre gre.

- Par encoste la dame qui n'y est arrestés,
 A conseil la mena, puis dist: "Or entendés
 Tresdoulce damoiselle, certes, se vous voulés
 Vous estes a honneur, et servie serés
 3125 Comme haulte Emperesse de IIII. royaultés."
 Et Flore luy respont: "Pour Dieu, ne m'en parlés,
 Car il ne gerra ja de costemes costés # (P. ff.5a)
 Ains me lairoye ardoir, riens n'y vault ly parlés,
 Ou d'ung bon brant d'acier seroit mes chiefz coppés.
 3130 Certes je veil mourir, car j'ay vescu assés.
 D'ung coustel m'occiray se vous le me donnés."
 Quant Drumas l'entendit si l'en prist grant pitiéés,
 Car il n'est si mauulx homs ne si desmesurés
 Qui ne soit mieulx une heure qu'une autre amesurés.

Laisse LXXX.

- 3135 Quant Drumas eut ouy la [dancelle] au [corps] gay
- 3121 L. Par d'encoste la d. q. n'y e. a.
 3122 L. A c. la mena qui n'y est arrestes.
Scribal error, copy ffrom line above.
 3125 L. emperies.
 Ph. emperiere.
 3126 L. Et F. respondi.
 3127 L. ja encoste.
 3128 L. rien n'en v. l. parlés.
 P. Could read m'y
 3129 L. Ou d'un branc d'a. s. mon ch. c.
 L. adds 3130a Or me face essikier rien n'en enporterés.
 3131 L. me baillez.
 3132 L. si lui emprint pitez.
 3133 L. si mauvais ne soit desmerures.
 Ph. desmesurez.
 3134 L. Ne soit meilleur une heure que ung autre dussez.
 Ph. heure qui n'est autre assez.
 3135 P. Quant Drumas eut ouy la pucelle au ceur gay.
 L. Q. D. ouy la dancelle au corps gay. The
letters or of corps are not quite clear, could
have been cue.
 Ph. Q. Domas ot ouy la dame.

- Il luy dist doucement: "De vous grant pitié ay.
 Et pour l'amour de vous je vous conseilleray
 Et de cestui peril gecter je vous voudray.
 Laissez vous espouser sans faire nul delay.
 3140 Quant ce vendra ennuit d'ancosté vous seray.
 Le riche Empereur tel vous atourneray
 Par force de parolles qu'a Tholette apprims ay (Ph. ff.411
 De quoy ly Empereur si endormir feray
 Que de vous cuidera avoir trestout son glay
 3144a [Mais y ne vous touchera, croyez le par ma foy.]
 3145 Et s'en Grece venons, si bien vous ayderay
 Que le ber Thesús je vous remonsteray.
 Car bien scay ou il est, et je vous y menray,
 Car je vous ay couvent, ja ne vous y faulray."
 Et la dame luy dist: "Et je vous en donray
 3150 Si riche payement que vo gre en avray.

- 3140 L. Q. c. vient ennuyt de coste v. s.
 Ph. de costæ.
 3141 L. Le r. empereur tel le v. a.
 3142 L. Par la force d'un charme.
 Ph. du charme.
 3143 L. l'e. si endormy f.
 3144 P. Quant de vous.
 L. Que de vous.
 3144a Ph. adds this line which is omitted in P. and L.
 3145 L. venons je vous aideray.
 Ph. aaideray. #
 3146 L. Que le bel Th. je vous delivreray.
 L. adds 3147a Tout ce que je vous dy belle, tenez a vray. (L.f.411)
 3148 L. car j. v. encouvent que point ne vous en fauldræ
y crossed out before en.
 3150 L. que vostre gre avray.

Or ne me failliez point a ce cop vous croiray."
 Drumas luy affia sans faire nul delay.
 Vint puis a l'Empereur et si luy dist: "Fait ay
 La vostre volunté; biem appaisie l'ay."
 3155 Adonc dist l'Empereur: "Jamais ne vous fauldray,
 Vous estes mon ami, si le vous monsterey."
 [Drumas] dist coyement: "Se puis j'exploicteray
 Autrement envers vous, car bien tost tant feray
 Que le pain de la main par temps vous osteray."

Laisse LXXXI.

3160 Ainsi dist Drumas qui Flore convoita. (P. f. 5b)
 Il dist s'exploicter peult l'Empereur le tolra,
 Adoncques l'Empereur la royne espousa.
 A la loy de Mahon l'evesque l'ordonna,
 Et fist le mariage que ly gloux devisa.
 3165 Moult fut la feste grande que on y ordonna.

3151 L. Or ne me falez pas.
 3152 Ph. Domas.
 3153 L. Dont wint a l'e. et lui a dit f. ay.
 3154 L. b. rapaisie l'ay.
 3155 L. Alez d.
 3156 L. monsterey.
 3157 P. Et cil d.
 L. Drumas.
 Ph. Domas.
 3159a L. Puisque c'est bon marche pour moy je le prendray.
 3160 L. A. disoit.
 3161 L. la touldra.
 Ph. a l'empereur.
 3162 L. Adont ly e.
 3163 L. Aloy d. M. l'e. fut la.
 Ph. ung evesque.
 3164 L. Qui f. le m. q. le glout desira.
 3165 L. grant q. on y demena.

- Et quant ce vint la nuit que la feste fina,
 Ung lit ont estoré ou la belle coucha
 En pur son pellisson qu'adonc mie ne osta.
 Adonc ly Empereur emprés luy se bouta,
 3170 Drumas estoit delez qui la belle apaisa.
 Quant Drumas vit le Roy qui illec se coucha
 D'ung enchant qu'i luy fist tellement l'atourna
 [Que] si fort s'endormit, la nuit ne s'esveilla.
 Lors qu'il fut endormis, Drumas em appella
 3175 Flore de Rommenie que son cuer fort ama:
 "Damoiselle," dist il, "sçavez comment il va?
 N'ayés de lui paour, car mot ne sonnera.
 Et si vous ay couvent, ne vous esmaiés ja,
 Quant arrivés serons au pays par dela (Ph. f.42a)
 3180 Je vous feray ravoir cellui qu'on enmena,

- 3167 L. lit ont ordonne
 3168 L. Atout son p. certes ne se bouga.
 Ph. plisson.
 3169 L. A l'e. coste elle se bouta.
 Ph. se coucha.
 3171 L. Q. le roy fut couche Drumas l'aproucha.
 Ph. Domas.
 3172 L. D'ung charme q.
 3173 P. Qui not clear.
 L. Que.
 3174 L. Lors que f.
 3175 L. son cuer desira.
 Ph. qui son amour desira.
 3177 L. N'a paour de lui.
 3178 L. v. en couvenant.
 Ph. v. promet bien n. v. souciez ja.
 3180 L. amena.

- Vostre leal amy qu'espousee vous a,
 C'est le beaux Thesés qui dedens l'aigle entra.
 Car on m'a trestout dit con faictement ouvra."
 Quant Flore l'entendi de ceur l'en mercya,
 3185 Et adoncques Drumas s'en parti e sevra.
 Et Flore la danzelle mie n'y arresta (L. f.42a)
 Elle se revesti et si [se] rechaussa.
 Elle voit l'Empereur qui dormi et ronfla
 Voulientiers l'occisist la Royne droit la
 3190 Se eschapper en peust elle n'en faulsist ja.
 Seigneurs, or escoutés quel chose en avenra.
 Vous avés bien ouy d'Accerés qui s'en va
 Qui le ber Thesés et les siens enmena.
 Si tost qu'il fust partis Acerés s'avisæ (P. f.6a)
 3195 De la belle au cler vis ou telle beaulté a.

- 3181 L. loyal.
 3182 L. bel Th.
 3183 L. dit comment il en ouvra.
 3185 L. De la courtine yssi Drumas qui s'en reva.
 Ph. D. l. c. yssi et Domas sen reva.
 3187 P. omits the second se.
 L. includes it.
 3188 L. Et voit l'e. q. d. et ronifla.
 Ph. Et vyt la.
 3189 L. V. l'occist ne fut que se doubta. Better sense
 than P.
 3190 L. Qu'eschapper n'en peust.
 3191 L. quelle ch. avendra.
 3193 L. bel.
 3195 L. ou tant de b. a.

Par Amours qui l'esprist grant trahison penssa.
Ce sont les fais d'Amours, ouy l'avez piessa,
Car advenus en est maint maulx et avenra.
Ly homs qui plus y met, c'est qui plus y perdra.

3196 L. qui lui print.
3197 L. on la veu pieça.
Ph. la bien veu.
3198 L. m. en avenra.
3199 L. L'omme q. p. y met et plus y p.

SEE SUMMARY FOR LAISSES LXXXII - CLVIII, LINES 3200-6000

P. f.6a - P. f.50b, L. f.42a - L.f.79b.

Laisse CLIX.

(L. f 79b. l. 21)

- 6001 "Belle," dit Theseús qui fut preux et hardis (P.f.50b, l.18)
 "Que fait Flore ma dame qui tant par est gentilz?
 M'a elle renoié et en fais et en dis?"
 Quant Salidoine l'oït, bien voit qu'il est marris,
- 6005 Si lui dist doucement que n'i a terme quis:
 "Haa mon seigneur," dist elle, "nennil, par Jhesucris.
 On luy fist mal gré soy fiancer Ludovis,
 Mais elle est toute a vous, de ce soyés tout fis.
 Vostre vouloir fera, je le vous certiffis."
- 6010 "Belle," dist Theseús, "va t'en, et si lui dis
 Que je suis si venus bien povres et mendis,
 Et se tiengne en ce point tant qu'il soit avespris.
 Je parleray a lui se Dieu plaist et je vis."
 "Sire," dist Salidoine, "Jhesus vous soit amis."
- 6015 Adoncques s'en alla quant le congié ot pris (P. f.51a)

- 6002 L. Que Flore.
 Ph. Que fait F. m. d. qui tant si est gentis.
- 6003 L. M'a elle renoye en fais et en d.
 Ph. M'a elle dont regnie et en f. e. e. d.
- 6004 L. Q. S. le voit bien v.
 Ph. Q. S. l'ouyt b.
- 6005 L. terme mis.
 Ph. qui n'y a t. mys.
- 6007 L. on lui fit malgre elle f. L.
- L. add: 6007a Le filz au roy de France le seigneur de Paris.
Pencil remark in the margin next to lines 6007-12:
 'Elle dit a The. que Flore fut forcee de fiancer Ludovis'
- 6008 L. Mais elle est tout.
 Ph. toute a vous et a vostre plaisir.
- 6009 L. V. v. f. la royne de hault pris.
- L & Ph add: 6009a L. Et c'elle savoit bien que fussiez ceans mis.
 Ph. s. de vray que feussiez c. m.
- 6009b L. Elle ne se tenroit pour l'or de Saint Denis.
 Ph. tendroit pour l'avoir de Paris.
- 6009c L. Que ne vous visitas. Son cuer est en vous mis.
 Ph. visitast.
- 6009d L. Or lui wouldroye noncer, chevalier seignouris
 Ph. O. l. wouldroy aler dire ch. s.
- 6009e L. Si seres, si Dieu plaist, encore en grands delis.
 Ph. Sy s. ce D. p. e. e. grans d.
Edition includes lines a-e.

- 6010 Ph. was.
6011 L. Q. j. s. cy venu b. powre et m.
Ph. maudis.
6012 L. Et se tienne a sa paix tant que soit a.
Ph. Et ce tiengne en s. p. t. qui.
Edition en p.
6013 L. J. p. a elle se je puis et je vis.
6014 L. S. se dit Solidain Jhesucris v. s. a.
Ph. S. dit S. Jesu v. s. a.
6015 Im later hand pencil transcription of line
L. prins.

En la chambre sa dame qui les yeux ot traictis,
 Si tost qu'elle la vit si lui dist par advis:
 Dame, par celui Dieu qui maint en Paradis,
 J'ay veü Theseús qui est et sain et vifz."

6020 "Theseús!" ce dist Flore, "ne dictes si fais dis,
 Je seray Saint Thomas qui ne creut Jhesucris
 Jusqu'a tant que son doit ot en la plaie mis."

Laisse CLX.

Si faictement dist Flore qui fut de Rommenie
 Quant Salidain lui jure et afferme et affie
 6025 Qu'a Theseús parla a qui el fut amie.

Doulcement luy a dit: "Belle tresdoulce amie,
 Je vous prie pour Dieu, or ne me gabés mie."

"Dame," dist Salidoine, soyés en vo ceur lie,
 J'ay veü Theseús, par la Vierge Marie,

6030 Et ay parlé a luy, je vous acertiffie.

6016 L. En la chambre sa dame ou elle estoit pensis.

L. 'chambre' crossed out after 'sa'

6018 Ph. D. qui est en p.

6019 L. qui est sain et vifz.

Ph. J'ay veü Theseús qui est tout sain et v.

L & Ph 6019a Je vous scay bien a dire, venu est vo maris.
 add: Ph. vostre m.

6020 L. Taisies vous, ce dit Flore, ne dictes si faiz dis.

Ph. T. v. c. d. F. n. d. pas ce cy. This seems to indicate dictation.

Marginal pencil note next to lines 6021-2:

'Flore refuse de croire que Theseus soit a Cologne.'

6021 L. J'em seray S. Th. q. n. c. J.

6022 L. sa p. mis.

6023 L. Ainsi dit F.

6024 Ph. Q. S. ouyt qui l. j. et a.

L. Q. Solidain lui jure et lui afie.

6025 L. Q. Th. p. a qui elle est amie.

6027 L. ne me mocquies mie.

Ph. Je vous emprie.

- L. 6027a Car au monde n'a femme qui soit si courroucie
 adds: 6027b Que je suis aujourduy et merveilles n'est mie.
Edition includes these too.
- 6028 Ph. soyes joyeuse et lye.
 6029 Ph. Car j'ay veu.
 6030 Ph. je le v. certeffie.
- L, Ph. 6030a Salus vous mande assez, et de par moy vous prie
 & Ed. Ph. omits assez. (Ph. f.80b)
 add: 6030b De cy ne vous partez je le vous signefie.

- Il vous venra veoir je croy ains la nuictie."
 "He Dieux," dist la Roïne, "je vous en regracie.
 Ne fusse aussi joyans pour tout l'or de Pavie!"
 Mais ainsi que la dame enssement se gremie
 6035 Entré est Ludovis en la chambre vouttie
 Qui la estoit venus pour visiter s'amie,
 Et quant Flore le voit tout le sang lui fremie.
 Ludovis s'enclina qui moult sceut courtoisie
 Et dist: "Cil Jhesucrist qui tout a en baillie
 6040 Veulle garder de mal Flore de Rommenie:
 Et me doint son amour et sa beaulté julie."
 "Sire," ce lui dist Flore, "m'amour n'avez vous mie
 Tant que Thesés ait au corps de lui la vie."
 Quant Ludovis l'entent, s'a la chiere esbaubie (L.f.80b)
 6045 Nom pourquant lui a dit: "Par ma chevallerie

- 6031 L. Il v. v. w. ains la n.
 Ph. Car il v. v. v. avant la nuyt entree.
 6032 L. A Dieu d. l. r. Vierge je vous mercie.
 Ph. Et D. ce dit l. r.
 6033 L. Ne f. a. joyeuse.
 L. 6033a Las, y m'y fault aler, je vous acertiffie
 adds: 6033b Se Thesés ne voy a qui mon cuer s'octrie.
Marginal pencil transcription of 'mon cuer s'octrie'
Edition includes these lines and adds:
 Je n'avray jamais joy nul jour de ma vie.
 6034 L. garmie.
 Ph. d. en ce point s. garmye.
 6035 L. Atant est L. en ch. vostie.
 Ph. Entra la L.
 6036 L. venu.
 Ph. p. venir veoir s.
 6037 Ph. vyt. Marginal pencil note next to lines
6037-8: 'Ludovis visite Flore'.
 6038 L. Ludovis l'enclina q. m. sot c. Mistaken l for s.
 Ph. L. s'enclina.
 6039 Ph. d. cellui J. q. t. a en bailliee
 6041 L. amour et sa mercy jolie.
 Ph. sa mercir.
 L.& Ph 6041a L. Car encor d'amour n'y ay veu de mie.
 add: Ph. C. encore d'a. n'en y ay veu denree.
A false rhyme.

- 6043 Ph. ayt en lui sa vie.
 L & Ph 6043a Car il n'afferroit point que je fusse octroye
 add: Ph. N'appertient pas q. j. soye octroyee.
 6043b A nul homme vivant j'en seroie avillie
 Ph. ahontye.
 6044 L. Q. L. l'entend s'a la chiere esbahie.
 6045 L. Pencil transcription of this line.
 Ph. p. tant.
 L. 6045a Ne foy que doy a Dieu qui le monde maistrie.
 adds:

Je voullroie qu'il fust en icelle partie (P. f.51b)
 Quant mieulx l'amés de moy, et mon ceur s'i octrie.
 Nulz homs ne vous en peult garir la maladie.
 Or puis je bien chanter que j'ayme sans partie."

Laisse CLXI.

6050 "Belle," dist Ludovis le filz au Roy de France,
 "Je croy, s'il plaist Amour a qui j'ay ma fiance
 Que vous arés a moy et amour et plaisance.
 Car Theseus est mort qui tant ot de vaillance,
 Car, se je le sçavoie n'en vie n'en substance,
 6055 Ne vous espouseroie pour l'avoir de Constance;
 Si m'esmerveil qu'a moy n'avés obeissance."
 "Sire," dist la Roïne, "j'ay mis ma congnoissance
 Au plus bon chevalier qui oncques portast lance
 Et qui pour m'amour a eü peime et souffrance."

Laisse CLXII.

6060 Quant Ludovis ouy la belle au corps legier (Ph. f.81a)

~~6045 L. Pencil transcription of this line.
 Ph. p. tant.~~

L.

~~adds: 6045a Ne foy que doy a Dieu qui le monde maistrie.~~

6046 L. yceste.

Ph. qui fust.

P. Extra 'l' written above 'voulroie'.

6047 L. Q. m. l'amez que moy et vo cuer s'i octrye.

Pencil transcription of 'l'amez' and 'vo cuer'.

Ph. vostre c.

6048 Ph. gairir.

L. transcription of 'nulz homs'

L & Ph 6048a A ce que puis veoir par ma bachelerie.

add:

Pencil transcription of 'par m. b.'

Ph. Et ad ce que puis.

- 6049 L. Or p. j. b. dire q.
Ph. p. j. dont b.
- 6051 L. s'i plaist Amours.
Ph. q. ay.
- 6052 L. en moy amour et p.
- 6054 L. savoie en vie et en s.
- 6056 L. Si merveil q.
Ph. Sy m'esmerveille moult q.
- L & Ph 6056a Quant vous povez par moy estre royne de France,
add: 6056b De Romme empereis et a telle honmorance.
Ph. emperiere.
Edition includes the two lines.
- 6057 L. ce d.
- 6058 L. Au plus bel ch.
Ph. Au plus beau chevalier.
- 6059 L. Pencil transcription of 'por m'amor'
for 'pour m'amour'.
Ph. mom amour.
- L. 6059a Et om dit, et c'est vray, l'escripture l'avance
adds: 6059b Que pardoin doit avoir qui a fait penance.
- 6060 L. 'gent' crossed out before 'legier'.
Ph. ouyt.

- Si lui dist: "Doulce dame, se Dieu me puist aidier,
 Vous amastes jadis ung moult bel chevalier
 Mais puis qu'il est finés il ne vous peult aidier.
 Pour luy aoublier vous fault aultre acointier."
- 6065 "Sire," ce lui dist Flore, "cœ n'y a nul mestier.
 Bien sçay le reverrez temprement repairer."
 Et Ludovis respont: "Laissez vous nopçoyer,
 Et se Theséus vient je vous di sans cuidier
 A lui vous renderay se me voulliez laissier."
- 6070 Quant la Roïne l'oït, si dist au chevalier:
 "Sire, par Dieu de gloire, c'est parolle a bergier.
 Il n'appartient a moy avecques deux coucher!
 Dieu vous doint vostre temps aillieurs mieulx emploier,
 Car mon ceur ne se p uult vers le vostre appairer."
- 6075 Quant Ludovis l'entent, n'i ot que courroucer;
- 6061 L. aider.
 Ph. aaider.
- 6063 L. Mais quant il est finis, il n. v. p. aider.
 Ph. Et pour.
- 6064 L. pencil transcription of 'acointier'. Ph. Et pour.
- 6065 L. S. se dit F. tout ce n'y a m.
 Ph. Flore cecy n'a nul m.
- 6066 L. B. s. temprement le verrez repairier.
The inversion throws caesura out of place.
 Ph. B. s. vous le verrez avant trois jours passez.
- 6067 L. Si respond L. laissez vous espeuser.
 P. better rhyme.
 Ph. Lors r.
- 6068 L. dis. Pencil transcription of 'cuidier'.
 L. rendray s. m. v. laisser.
Pencil note next to lines 6067-9: 'Proposition
 plaisante de Ludovis a Flore.'
- 6069 L. laisser. P. better rhyme.
- 6070 L. Quant Flore l'ouy.
 Ph. Et q. F.
- 6071 L. Pencil transcription of the line.
 Ph. a barger.
- 6072 L. avec.
- 6073 L. B. v. d. aillieurs a vous mieulx emploier.
- L. 6074 L. vostre apoyer.
- adds: 6074a Il fait moult grant peche qui nous veult alier.
- 6075 L. l'entend.

De la chambre est issus o lui si chevalier.
 Il a dit a ces gens: "Allons en hostoier, (P. f. 52a)
 Se m'aist Dieu de gloire, aller veil au gibier.

[Le] diable m'a bien fait tel dame fiancer

6080 Car en l'eure m'a dit qu'elle ne m'a point chier."

"Sire," dist Assaillant, "par Dieu le droicturier,

Quant vous arés couchié avec vo moullier

Amour s'i nourrira et fera essaulcier. (L. f. 81a)

C'est ouvrage qui fait bien femme apprivoisier

6085 Par les fais natureulx ou on peult desirer."

6076 Ph. ces ch.

L. yssus avec si chevalier.

6077 L. and Ph. omit this line.

6078 L. aler veult voler.

Ph. a. veul vollar.

6079 P. La diable.

L. Le deable moult bien fait telle dame f.

6080 L. que ne m'a mie chier.

L. 6081 L. S. d. A. pour D.

adds: 6081a On doit telles parolles toutes coyos laisser.

6082 L. Q. v. arez geu avec vo moullier.

Ph. Car q. v. a. geu a. vostre m.

Pencil transcription of L. 'Q. v. aurez g. a vo m.'

L & Ph 6083 Ph. et la fera amer.

add: 6083a Car on voit bien au lit amour multiplier.

L and Ph. reverse the order of lines 6084 and 6085:

6084 Pour les faiz naturelz on y prent desirer

6085 C'est ouvrage qui fait dames aprivoiser.

Pencil remark next to lines 6083-5:

'Passage remarquable'.

SEE SUMMARY FOR LAISSES CLXIII-CCCXIV, LINES 6086-11,115.

P. f. 52a - P. f. 136a,

L. f. 81a - L. f. 152b.

L. f. 152b. Pencil remark next to lines 11,110b-11,112:
 "Gadifer va joindre son père. Il lui raconte qu'il a
 vu l'histoire de l'aigle d'or peinte au(?) tapisserie."

Laisse CCCXVI.

- Seigneurs, or faictes paix que Dieu vous beneie (P.f. 136a
 Ainsi que je vous di fut Grece baptisie. 1.10
 Dedens Constantinoble celle cité antie (L.f. 152a
 Firent faire a ce temps mainte belle abbaie, 1.31
 11,120 Tout le premier moustier de la cité antie
 Fut fais et ordonnés ou nom Sainte Sophie.
 Et Gadiffer le Roy dont je vous signifie
 Temoit en sa prison Clodas de Saternie,
 Femme fut a Griffon qui ot perdu la vie,
 11,125 Qui dedens la bataille ot la brache taillie,
 Gadiffer lui trencha a l'espee fourbie.
 Quant la Roine scot que la loy fut changie (L. f. 153a)
 A Gadiffer pria la Roïne jolie
 Qu'a luy peusist parler. Le Roy par courtoisie
 11,130 Le fist venir a lui en sa salle voutie.

- 11,116 1534 Ed. ch. 64.
 11,118 L. Constantinoble.
 11,119 L. en ce t. m. riche abbaye.
 11,120 L. citee jolie.
 11,121 L. S. Marie.
 11,125 L. ot la brache trenchie.
 11,127 L. omits 'scot'.
 L. f. 153a. The right side is badly blotted.
 11,129 L.Q. l. peust p. au r.
 P. Two oblique lines after parler, followed
by capital L.
 11,130 L. Et il la f. v. em s. s. vostie.

- La estoit Theséus et Osane sa mie
 La fille au chevalier qui sa char ot nourrie
 Que l'enffez espousa a la loy payennie
 Et puis la respousa a la loy baptisie.
 11,135 De la dame diray qui estoit appointie
 Pour croire Jhesucrist le filz Saincte Marie.
 Devant Gadiffer vint ou tant a seignourie.
 "Sire," ce dist Clodas qui de beaulté flambie,
 "Ou nom de Jhesucrist baptesme je vous prie
 11,140 Et que vous me faciés aucune courtoisie (P. f.136b)
 De quoy je puisse avoir escharssement ma vie."
 "Dame," dist Gadiffer, "et on le vous octrie."
 On baptiza la dame voyant la baronnie.
 Puis dist a sa moullier Osane la jolie:
 11,145 "Dame, je vous commant que ceste convertie

- 11,131 L. La e. Gadifer e. O. s.
 P. La e. Theséus e. O. Theséus was present,
although Gadifer is called Gadifer Theseus.
- 11,133 L. a loy p.
- 11,134 L. Et puis l'espousa. Then L. adds 11 lines:
 a Car je vous dy pour wray qui ne la hay mie
 b Comment que nee estoit de petite lignie,
 c Pour son pere l'ama qui par sa courtoisie
 d L'avoit noury longtemps en sa maison garnie;
 e Car il l'avoit trouvé en la forest antie
 f Avec IIII sergens trestous a une fie
 g Qui le cuidoient murdrir a grant hachie,
 h Mais le bon chevalier que Jhesus beneye
 i L'osta hors de leur mains; ne tenez a folie.
 j XVII ans l'ot en sa seignorie compaignie
 k Ainsi qu'ouy avez en l'istoire prisie.
 L. f.153a. Several words are blotted.
- 11,137 L. Vint devant G. o. t. ot s.
- L. 11,137a Quant Gadifer la vit, haultement lui escrie:
 adds: 11,137b "Royne, Dieu vous gard!" Elle: "Dieu vous beheye"
- L. 11,138 L. Sire dit Claudas q.
 adds: 11,141a Jamais je ne vueil entrer en la moye partie.
 11,142 L. et je le v.
 11,143 L. La dame baptisa v.
 11,145 L. ceste baptisie.

Tenés avec vous et en vo compaignie."
 Et Osane lui dist: "Et Sire je l'octrie."
 Avec lui la retint dont elle fist folie
 Ainsi que vous orrez en l'istoire adrecie;
 11,150 Faulcement la trahi et lui fist grant haschie.

11,146 P. 'et' written above line. L. Vous en vostre c.
 L. 11,146a Et qu'elle soit tresbien vestue et chaucie
 adds: 11,146b Et de tout bien aussi conjoie et garnie.
 11,147 L. Osane si a dit: Monseigneur j.
 11,148 L. Avec elle la tint d.
 11,149 L. Si comme v.
 L. lines 11,150 and 11,149 are inverted

SEE SUMMARY FOR LAISSES CCCXVII - CCCXXII

P. f.136b l.12 - 139b l.2 L. f.153b l.1 - 155b l.30
 lines 11,151 - 11,330.

Pencil remark on L. f.154b.

"Théséus et Gadifer surprennent et brûlent Antioche.
 Fuite d'Acéres. Délivrance de Ludovis, de l'orfèvre
 Calidas et d'Assaillant."

Théséus rewards Calidas: lines 11,275-11,283. See text.

Part of Laisæ CCCXXI.

- 11,275 Li orfevre gentilz Theséus appella: (P. f.138b l.9)
 "Sire, ce fut jour mal quant mon corps vous trouva,
 Et je fis l'aigle d'or la ou vo corps entra
 Pour la fille du Roy qui tant vous en ama.
 Oncques puis ne m'avint bien, ne mais ne fera."
- 11,280 "Calidas," dist le Roy, "Beau Sire, si fera:
 Car pour l'amour de l'aigle que me feistes ja
 Serez Roy couronnez, par Dieu qui tout crea.
 Antioche tenrés et le pais deça."

- 11,275 L. Et l'o. (L. f.155a l.12)
 11,276 L. mal jour.
 11,277 L. Que je f. l'a. d'o. ou vostre.
 11,279 L. omits line.
 11,280 L. C. d. l. r. tout bien vous en sera.

Pencil remark to line 11,285:

"Théséus couronne l'orfèvre Roi d'Anthioche."

(Ed. ch.65) Théséus tells Ludovis about Gadifer's exploits in France; Gadifer describes the state of the kingdom. The company sails to Constantinople.

Laisse CCCXXIII.

- Or se sont mis en mer a force et a bandon, (P.f.139b l.3)
 Jusqu'en Constantinoble ne font arrestison. (L.f.155b l.31)
 Osane fut moult lie qui clere ot la façon;
 Entre lui et Clodas qui fut moullier Griffon.
 11,335 Vont encontre le Roy qui descent au perron.
 Gadiffer acolla sa moullier a foison,
 Aussi fist il Clodas et lui donna bel don;
 Grant amour lui monstra et recreacion
 Dont celle l'en ama en sa condicion
 11,340 Et dist tout coïement a par lui en bas son:
 "Vecy grande pitié que Roy de tel renom
 A espousé Roïne de telle estracion (L. f.156a)
 Fille d'ung chevalier qui ne vault ung bouton!
 Mieulx afferroit a moy, selon m'entencion.
 11,345 Mais se puis viser tour ne nulle trayson

- 11,331 L. force ly baron.
 11,332 L. jusques a C. n'y f.
 11,333 Ph. joyeuse.
 11,334 L. E. elle et Clodas.
 11,335 L. Pencil copy of six last words.
 11,337 L. Claudas e. l. d. beau d.
 11,338 L. en r.
 11,339 L. D. elle.
 11,340 L. Dont elle dit c. a bas son.
 11,341 L. V. grant p. quant. (or qu'ung)
 11,342 L. and Ph. A espousé femme.
 11,344 L. Pencil remark till line 11,352:
 "Retour de Gadifer a Constantinople. Claudas femme de
 Griffon médite de lui faire avaler un philtre amoureux
 après avoir empoisonné Osanne sa femme."
 11,345 L. Mais se puist aviser tour, je feray traïson.
 Ph. Mais se je puis viser tort lui f. et t.

- Je la feray mourir a grant destruction
 Et puis je donneray Gadiffer tel poison
 Dont il m'espousera, si l'aray a baron."
 Li Rois entre ou palais avec Theséon
 11,350 Et le ber Ludovis et Assaillant le bon.
 La fut faicte la feste et consolacion,
 Dedens Constantinoble noble feste y fist on.
 La joustoient chevaliers a force et a bandon,
 Et la fut Theséus X. jours ou environ.
 11,355 Et le Roy Gadiffer en icelle saison
 Jut avec sa moullier qui clere ot la facon
 Et engendra III. filz si com lisant trouvon
 Qui puis furent tournés a grant chetivoison,
 Ainsi que je feray cy apres mencion.
 11,360 Mais ainçois vous diray du bon Roy Theséon (P. f.140a)

- 11,347 L. Puis donray a G. a boire t. p.
 11,348 L. lairay a bandon.
 Ph. a baron.
 L. adds 3 lines:
 11,348a Ensement dit Claudas qui ne fit ce mal non,
 b Ainsi que vous orrés en la bonne chansom
 Ph. conclusion.
 c: Puis en souffry Osane grant tribulacion.
 11,349 L. Le roy.
 P. hypometric.
 11,350 L. Et le bel.
 11,351 L. en c.
 11,352 L. omits 'y'.
 L & Ph. 11,353 L. Et josterent.
 add:: 11,353a La firent tournois et bouhours a foison.
 L. Pencil note: 'Bouhours pour Béhours.'
 11,357 Ph. c. trouvons lisons.
 After l.11,357, Ph. abbreviates greatly. (Ph.f.143a last
 line)
 11,358 L. en g. c.
 11,359 L. Si comme.

- Comment il ramena son gentil compaignon
 En France le roial, la noble region,
 Aussi fist Gadiffer a noble establissom;
 Et vindrent tout premier a Romme en Pré Noiron.
- 11,365 Au departir de Grece qu'il se mist ou drogmon
 Acolla sa moullier XX. fois en ung randon
 Le bon Roy Gadiffer, et lui dist a bas son:
 "Dame, je sçay de wray, n'en feray celison,
 De moy estes enceinte, et se c'est valleton,
- 11,370 Je vous prie pour Dieu que lui donnés mon nom,
 Car je vois en tel lieu et en tel region
 La ou je demourray, je croy, longue saison
 Pour le ber Ludovis qui ceur a de lyon
 Qui de France doit bien tenir le grant roion.
- 11,375 Mais il le trouvera plain de grant traïson

- 11,362 L. F. la r.
 11,363 L. La ala G. en n.
 11,364 L. Romme au P. N.
 11,365 L. G. si s. m. au dromon.
 11,366 L. Sa m. acola X. f. de r.
 11,367 L. G. si lui a dit.
 11,369 L. enchainte.
 11,372 L. d. ce croy je l.
 11,373 L. bel L. q. cuer a. d. l.
 11,374 L. doit tenir.

- Si que ainçois qu'il en puist estre en possession
 Nous couvendra avoir de la paine a foison."
 Quant la dame l'ouy, si chiet en pasmoison.
 Le Roy la releva sans point d'arrestison
 11,380 Et luy dist: "Doulce amie, n'aiés confusion, (L. f.156b)
 S'il plest Dieu, temprement reverray vo façon."
 La Roïne remest en telle abusïon
 Que moult longuement fut en telle marrison
 Et lui estraint le Ceur par grant constrictïon,
 11,385 Car on voit advenir en mainte regiön
 Quant creature doit avoir tribulacion
 Le ceur lui en fait bien significacion. (P. f.140a l.28)
 (L. f.156b l.8)

- 11,376 L. Qu'aincois q. en puisse e. e. p.
 11,378 L. Q. Osame.
 11,379 L. s. nulle arrestoison.
 11,381 L. plaist a Dieu briefment r.
 11,382 L. L. r. demeure en t. marison.
 11,383 L. grant abusïon.
 11,386 P. tribulacion 4 syllables.
 11,387 L. Que le cuer l'en f. avoir significacion.

SEE SUMMARY FOR LAISSES CCCXXIV - CCCXXV (part).

P. f.140a l.29 - f.146a l.21.

L. f.156b l.9 - f. 161b l.9.

Lines 11,388 - 11,756.

Théséus is crowned emperor by the Pope in Rome^{1*}, and king in Cologne, as Floridas has died. He accompanies Ludovis to France where (Ed. ch.66) Lambert has again gained complete control.^{2*} A messenger tells Ludovis of Lambert's betrothal with Baudour^{3*}. (Ed. ch.67) The friends arrive just in time to save Baudour from being forcibly married to the traitor.^{4*} Peace is re-established in France; Ludovis is crowned at Rheims. (Ed. ch.68) Théséus and Gadifer leave for Rome where Gadifer stays with his parents until he goes home to Constantinople. Théséus offers to help him whenever he might be in need, and urges him to do the same for the goldsmith, now king of Antioch.

1* L. f.156b Pencil note next to lines 11,405-11,414:
'Théséus couronné Empereur de Rome est décoré de la pomme d'or et du septre.'

2* L. f.158a Pencil note next to lines 11,484-11,491:
'Lambert assiege Soissons tenu par Baudour. Il se rend maître de la ville et de la Reine.'

3* See text lines 11,558-11,572.
L. f.158b Pencil note next to lines 11,534-11,542:
'Lambert est fiancé par l'abbé de St. Marc à Baudour. Il se dispose à l'épouser de force.'

4* See text lines 11,651-11,660.

(Part of) Laisse CCCXXIX.

- 11,558 "Sire," dist le varlet, "Lambert est dedens ja, (p. f 143a l 17)
Si a la dame prise, au matin l'espousa.
- 11,560 Oncques ne fut tel duel ne jamés ne sera
Que la dame demaine, bien croy qu'elle morra.
Elle het tant Lambert que ja ne l'aimera.
Je lui oÿ jurer ja bien ne lui fera
Ne ja en son vivant honnourés n'en sera,
- 11,565 Et pleure tenrement, ne point de joye n'a.
Et si ne sçay pour quoy le conte prise l'a,
Car fol est durement qui femme prendera.
Se n'est de son accort, que quant elle jurra
Que c'est de son accort et qu'elle le dira.
- 11,570 Si sera ce bien fort quant bien se prouvera:
'Nul ne scet esperer ne jamais ne fera
Le voulloir d'une femme ne les pensees qu' elle a.'

- 11,558 L. v. monseigneur L. l'a.
11,559 L. S'a l. d. espousee au m. espousee l'a
11,560 L. demaine je croy.
11,563 L. jurer tant qu'elle vivera.
11,564 L. w. honneur ne lui fera.
11,565 L. omits line.
11,566 L. and Ph. (f. 137a l. 1) add:
Car je croy wrayement et l'ay creu pieça.
11,567 L. Que foll.
11,568 L. Ce n'e. d. s. a. car quant elle dira.
11,569 L. qu'elle jurera.
11,570 L. S. s. c. de sort (?fort) et se parjurera.
11,572 L. le penser qu'elle a.

End of Laisse CCCXXXII.

P. f.144b. l.12.

L. f.160a. l.20

- 11,651 Adonc s'en vint Baudour a son noble baron.
 Par devant lui se mist tantost a genouillon
 Et dist: "Sire, merci car m'octroies pardon."
 "Dame," dist Ludovis, "en vous n'a se bien non."
 11,655 Et de vostre mari Lambert le mal felon
 Me pardonnes la mort, pour Dieu vous en priom."
 "Sire," dist la Roine qui clere ot la facon,
 "Certainement, je n'ay nul mari se vous non."
 Donc pleura tenrement, sa main a son mentom.
 11,660 Et Ludovis l'acolle cent fois en ung random.

- 11,651 L. Et B. de venir tout droit a son b.
 11,652 L. mist la dame a g.
 11,653 L. mercy or m'octriez pardon.
 L. 11,655 L. Mais de.
 adds: 11,655a Qu'avons navre a mort, veoir le peut on.
 11,656 L. nous p.
 11,657 L. Sire ce d.
 11,658 L. C. j. n'ay mary se v. n.
 11,659 L. D. ploura tendrement sans dire honenom.
 11,660 L. Ludovis l'a.

End of Laisse CCCXXXV

- 11,757 Thesés demoura en sa grant seignourie (P. f.146a l.22)
 • Em joye et em baudour avec Flore s'amie, (L. f.161b l.10)
 Et n'est Roy ne payem qui point lui contredie;
- 11,760 Puis furent a repos et a grant compaignie.
 Pour ce est (vrais) ung parlens que li sages affie:
 Qu'em sa jeunesse doit li homs sans villenie
 Aquerre tant de biens et tant de seignourie
 Qu'il en soit a honneur sur la fin de sa vie.

Laisse CCCXXXVI.

- 11,765 Seigneurs, or escoutés pour Dieu le tout poissant.
 Ouy avés compter ung glorieux rommant
 Du bon Roy Thesés le prince combatant
 Et de l'aigle d'or finde cy jusques a tant (P. f.146b)
 Qu'il est par dedens Romme grant Empereur regnant.
- 11,770 Or vous voulray compter ung peu de son enfant.

- 11,759 L. point les ensongnie.
 11,760 L. Ains f. en r.
 11,761 L. P. c. e. ung parler qu'un saige nous a.
 11,764 L. a la fin. (P. hypermetric.)
 L. 11,764a Et quant viellesse et povrete est compaignie
 adds: b Il a trop aporté de l'une maladie.

⁶³⁴
 The Prose Edition here concludes Volume I. f.107b.

- 11,765 Book II of the 1534 edition begins here.
 11,766 L. gracieulx r.
 11,767 L. and Ph. omit line.
 11,769 L. omits 'grant'.
 11,770 L. conter ung pou.

- Du bon Roy Gadiffer qui Grece va tenant.
 De Romme se parti, une cité moult grant,
 Devers Grece s'en va, le pais souffisant.
 Mais quant il y venra le ceur avra dollent, (Ph. f.140a)
- 11,775 Si vous diray pour quoy et par quel couvenant.
 Verité est qu'Osane que son ceur ama tant
 Demoura toute enceinte en sa cité vaillant.
 La Roïne Clodas qui fut de bel semblant,
 Qui fut moullier Griffon Saternie tenant,
- 11,780 Celle fut avec lui dont je vous vois comptant
 Qui mie ne l'amoit, car elle alloit pensant.
 S'elle pouoit mourir par aucun couvenant
 Que le Roy Gadiffer aroit a son commant.
 Si alloit toute nuit et toute jour visant
- 11,785 Comment Osane eüst ung encombrier pesant.

- 11,771 L. Pencil transcription of last two words.
 11,773 L. D. G. reva.
 11,774 L. il lui v. l. c. ara d.
 11,776 L. qui son corps a.
 11,777 L. D. ensainte en la cité.
 11,779 L. Qui fu femme.
 11,780 L. Elle fut avec elle.
 11,784 L. j. pensant.

- Si diray le faulx tour qu'elle alla pourpensant,
 Car elle s'avisa d'une trayson grant; (L. f.162a)
 Car au droit jour qu'Osane la belle au corps plaisant
 Ot le mal d'enfanter, Clodas alla devant
 11,790 Qui ot une macquerelle du tout a son commant
 A qui elle avoit dit tout le sien couvenant;
 Et lui avoit donné maint jouel souffisant
 Sic qu'a sa faulsette s'alloit bien accordant.
 Et puis que II. ceurs sont a ung fait entendant.
 11,795 A mal couvient aller trestout le remenant.

Laisse CCCXXXVII.

- A icelle journee que la dame enffanta
 Fut par dedens sa chambre ou moult Dieu reclama,
 Et la estoit Clodas qui la reconforta,
 La macquerelle aussi qui moult bien lui aida.
 11,800 Au vouloir Jhesucrist de trois filz delivra; (P. f.147a)

- 11,788 L. que Osane la dame gent.
 11,789 L. d'enfant.
 Ph. de l'enfant.
 11,790 L. Et o. Pencil transcription of 'maquerelle'.
 11,791 L. omits tout.
 11,792 L. Si I. a. d. m. don grant.
 Ph. Et.
 11,793 L. Si qu'a.
 11,794 L. sont d'un couvenant.
 Ph. bien couvenant.
 11,796 L. 'lenf' crossed out before 'la'.
 11,797 L. ch. la ou D.

- Quant Clodas les choisi forment. lui ennoia.
 Adonc en la cité sa meschine envoia.
 Trois chiens bien petis apporter commanda;
 En lieu dez III. enfans la les mist et posa.
- 11,805 A la meschine dist: "Aller vous couvenra
 Ces enfans en ung bois porter et laisser la;
 [Ou] en une riviere noier les vous fault."
 Dist a la macquerelle: "Dire vous couvenra
 Au bon Roy Gadiffer quant deça revenra
- 11,810 Que de ces III. chiens la dame delivra,
 Et qu'a ung chien aussi les conceut et gaingna."
 La macquerelle dist que moult bien lui dira.
 La dame fut malade qui moult bien regarda (Ph. f.140b)
 Clodas et sa [macquerelle] qui ainsi parloient la.
- 11,815 "Pour Dieu!" dist la Roine, "Et queulz enfans y a?

- 11,801 L. les wyt.
 11,802 L. omits this line.
 Ph. cyte la m.
 11,803 P. chiennes for 'chiennet' or 'chienez'.
 L. chiens. Pencil pointer to this line.
'cō' crossed out before 'aporter'.
 11,804 L. Ou l. d. III. e. les m.
 Ph. III. foyz.
 11,805 L. dit porter v. c.
 Ph. porter les c.
 11,806 L. and Ph. b. et les laisser la.
 L. Pencil remark in the margin next to lines 11,803-
11,809: Cette aventure des 3 chiens substituée aux
3 enfans d'Osanne n'était point inconnue a quelques
Romanciers modernes qui se la sont appropriée.
 11,807 L. Ou en.
 P. Et en.
 11,808 L. Elle et la m. dirent dire nous f.
 Ph. omits 'dire'.
 11,810 L. ses III. chiens
 11,811 L. and Ph. omit line.
 11,812 L. que bien si lui d.
 11,814 L. C. et la macquerelle q.
 P. meschine.
 11,815 L. et quelz hoir y a.
 Ph. et queulz h. y lui a.

- Dictes m'en verité, ne ha me celés ja."
 Donc dist la macquerelle: "Celer le couvenra
 Car on n'oseroit dire comment la chose va."
 "Pour quoy," dist la Roïne, "pour Dieu qui tout crea?"
 11,820 "En nom Dieu," dist Clodas, "On nel vous celera.
 Sachiés se sont III. choses c'onc Dieu ne natura
 Car oncques de telle oeuvre homme ne se mesla.
 Visés se nulle beste onc en vous habita."
 "Ha Dieux!" ce dist Osane, "Ne dictes pas cela!
 11,825 Car je croy c'oncques Dieux a moy ne se courça.
 Ne me traïssiez mie, pour Dieu qui tout crea,
 Mais monstrés moy que c'est, ou mon corps s'occira."
 Adonc la macquerelle les III. chiens apporta.
 Quant la dame les vit a pou qu'elle ne derva;
 11,830 En trois jours tous entiers ne but ne ne menga.

- 11,816 Ph. D. moy v.
 11,817 L. La maquerelle dit c.
 11,819 Ph. Comment ce dit.
 11,820 L. En nom D. d. C. on le vous c.
 Ph. on vous le c.
 11,821 P. the n of 'natura' resembles letter 'm'.
 L. Sachés se s. III. chose.
 11,822 L. Ne o.
 11,823 L. Sachés se n. b. a vo corps abita.
 Ph. a vostre c. habita.
 11,824 L. d. point c.
 11,825 Ph. ne ce courrouça.
 11,826 L. Ne le me taisiéz pas p.
 Ph. me celer.
 L. adds: 11,828a Tous nouveaux chalés tant fit que les trouva ~
 Ph. Trestous n. chienez t. (L. f. 162b)
 11,829 L. dame vit ce a pou que n'araga.
 Ph. n'enraga.
 11,830 L. En IIII. j. t. plain.
 Ph. De.

- Et la faulse meschine qui les enffans porta
 Est venue en ung bois ou seulle se trouva, (P. f.147b)
 Par dessoubz ung figuier la male s'arresta.
 Les enffans a mis jus, a terre les gecta.
 11,835 Une eaue a ung vivier avoit bien pres de la,
 Donc dist elle en son ceur qu'elle les noyera,
 Car la faulse Clodas lui dist et commanda
 Par l'or et par l'argent qu'elle lui presenta;
 Car argent art les gens, mais cil qui plus en a
 11,840 S'il l'a villainement, en la fin ardera.

Laisse CCCXXXVIII.

- Or [fut] dedens le bois par delez le figuier
 La meschine qui mist les enffans ou sentier,
 Et si ne voit nulluy venir ne chevauchier.
 Assés pres ot de la l'eaue d'ung grant vivier,
 11,845 La dit qu'elle vouldra les III. enffans noyer.

- 11,832 Ph. Est allee en.
 11,833 L. La moyse s'aresta.
 Ph. La faulce s.
 11,834 Ph. e, la endroit a la terre gecta.
 11,835 L. Une e. et ung v. a. pres dela.
 Ph. Et une e. d'ung v. qui estoient pres dela.
 11,836 L. La disoit en.
 Ph. son c. ce elle l.
 11,837 Ph. omits Car.
 11,838 L. Pour l'or et l'argent q.
 Ph. Car argent et or.
 11,839 L. Car l'argent ars.
 Ph. Car argent argent l. g. m. celui q.
 11,840 L. Si l'a v. e. l. f. l'ardera.
 11,841 P. Or sont d.
 L. Or fut d. l. b. p. dessoubz ung f.
 11,843 L. Et ne v. de nul lez v. n.
 Ph. Et ne vogt de nulli venir ne aller.
 11,844 L. A. pres dela ot l'e d. vivier.
 Ph. omits lines 11,844-11,847 (see description
of Ph.)
 11, 845 L. Et d.

- Aux enfans mist la main, c'est pour eulx essillier,
 Mais quant elle les prist tresbien a regarder,
 Une telle pitié lui wa au ceur lancier
 Que pour mile mars d'or ne feroit son cuidier,
 11,850 Ains dist: "Digne seroit de mourir a dangier
 Qui ces III. enfans cy feroit ja devier.
 Celle qui les me fist donner et octroier
 Seroit digne d'ardoir et son corps essillier!
 Ja ne plaise il a Dieu le pere droicturier
 11,855 Que je leur face plus annoy ne destourbier
 Ains les lairay icy par delés le figuier,
 Et se Dieu ne les veult secourir ou aidier
 Donc les venront droit cy les bestes despecier.
 En la garde de Dieu je les veil octroier."
 11,860 Des enfans se parti, si les prist a seignier.

11,846 L. omits c'est.

11,847 L. print.

11,848 L. and Ph. cuer entrer.

11,849 L. fit.

Ph. Pour ce qu'elle ouyt dire que Gadiffer le fyer

11,850 L. seroie.

Ph. Sy estoit pour aller.

Marginal pencil note next to lines 11,843-11,850.

'Clodas fait porter dans un bois les 3 enfans d'Osane
 par une chambriere a laquelle elle donne ordre de s'en
 defaire; celle-ci se contente d'abandonner les enfans.
 Un charbonnier les emporte chez lui.'

11,851 L. Se c. III. e. faisoie devier.

11,852 L. fit livrer et.

11,854 L. Ja il ne p. a D. 11855 p. Blotted letters 'a' before anno

11,856 L. par dessoubz.

11,857 L. et aidier.

11,858 L. D. l. verront ycy l. b. devourer.

11,859 E. w. commander

11,860 L. et les print a.

- Par le vouloir de Dieu tous li III. heritier
 Prinrent a rire (a) fort, et celle a lermoier, (P.f.148a)
 Et s'en partit ainsi et la les volt laissier.
 Gaires ne demoura que vint ung charbonnier
 11,865 Qui sur son asne avoit fait son charbon chargier.
 Par devers son hostel s'en vint pour repairier;(L.f.163a)
 Les enffans a veüs par delez le figuier,
 Celle part est allez pour eulx a regarder;
 Quant il vit les enffans, soy prist a esmaier
 11,870 Personne n'a veü ne devant ne derrier.
 Il a pris a huër parmi le bois plennier,
 Mais il n'i apperceut varlet ne escuier
 Ne femme ne enfant n'a veü approuchier.
 "A Dieu," dist li preudons, "qui tout as a baillier,
 11,875 Qui ces enffans laissa on ne le doit prisier,

- 11,861 L. les trois h.
 11,862 L. blotted line. a rire fort et elle.
 P. catchword on f.147b. Prinrent a rire fort
 et celle a lermoier.
 L. 11,863 L. Si s'en p. a. et l. l. vost l. Blotted.
 adds: 11,863a Or escoutes pour Dieu le pere droicturier.
 11,864 L. vint la u. 1534 ed. ch.70
 11,865 L. q. sus s. a. fit s. c. charger.
 11,866 L. se mist au repairer.
 11,867 L. ung lorier.
 11,868 L. omits line.
 11,869 L. se print a.
 11,870 L. veu devant.
 11,872 L. n'y aparü v. ny.
 11,873 L. n'enfant.
 11,874 L. le p. q. t. a a juger.
 11,875 L. on le doit pou p.

A Dieu le Tout Puissant m'acompta I. denier.
 Par la foy que je dois a Dieu le droicturier
 Ces enffans porteray avec ma moullier
 Et les feray nourrir et tous III. baptisier
 11,880 Et porteront mon nom, s'avront a nom Regnier.
 Dieu les mez a donnés, sic que j'en veil soignier."

Laisse CCCXXXIX.

Ainsi le charbonnier a pris les enffançons,
 Sur son asne les mist qui portoit les charbons,
 Vers son hostel s'en va le charbonnier preudons.
 11,885 La trouva sa moullier avec sez nourreçons,
 Adonc lui a dist sans nulles arrestisons:
 "Dame, se m'aïst Dieux, ^{III} beaulx enffans avons
 Qu'en ce bois ay trouves par delez les buissons.
 Je les apporte cy, car nous les nourrirons.
 11,890 Ou nom de Jhesucrist baptisier les ferons.

- 11,876 L. omits line.
 11,877 L. Mais par l. f. que doy.
 11,878 L. p. en l'ostel ma m.
 11,880 L. e crossed out before s'aront.
 11,881 L. les m'a d. si q.
 11,882 L. prins, les enfancons.
 11,883 L. le charbon. L. the rest of the laisse
 ends in -on, -om.
 11,884 L. prendon.
 11,885 L. S'a trouvé sa m. entre sa nourrecon.
 11,886 L. A elle est venu Regnier le sien baron.
 11,888 L. ay trouvé delez.
 11,889 L. car je les nouriron.
 11,890 L. Jhesus nous les baptiseron.

A tous ces III. enfans sera donnes mes noms, (P.f.148b)
 Et quant ilz seront grans, ilz feront les charbons."
 "Par foy!" dist sa moullier, "Vous estes meschans homs!"
 Vous n'eussies point trouvé aussi tost III. saumons."

Laisse CCCXL.

- 11,895 "Sire," ce dist la dame, "Qu'avés vous en penssé
 Qui nous avés icy telz louviaulx apporté?
 Voir ilz nous honniront se on vent chier le blé."
 "Ha dame," dist Regnier, "N'avez vous pas pitié
 De ce que les trouvay enmi ce bois ramé?"
- 11,900 Qu'il n'avoit entour eulx homme de mere né?
 Et s'ilz eussent esté des bestes devouré
 Je sçay bien que Jhesus le mez eust demandé.
 Si vous prie pour Dieu le Roy de magesté
 Qu'ilz soyent tout premier baptizé et levé, (L. f.163b)
- 11,905 Et qu'ilz ayent mon nom, car je leur ay donné,

- L. 11,891 L. donné mon nom.
 adds: 11,891a Si que si faictement trois Regniers aron.
 11,892 L. le charbon.
 11,894 L. N'eussiez pas si tost trouvé ung saumon.
 L. 11,894a Toujours treuve ung meschant, c'est la conclusion
 adds: 11,894b Ces souliers trouez pour asseoir taçon.
 11,895 L. d. et qu'avez en pensé.
 11,896 L. t. bouveaux.
 11,897 L. Ilz n. honnyroient se on vendoit ch.
 11,899 L. l. trouve enmy.
 11,903 L. Je vous p.
 11,904 L. baptisez.

- Et qu'ilz soyent tresbien nourri et eslevé.
 De ce qu'ilz cousteront je veil en verité
 Avoir tant plus mon corps travaillié et pené,
 Et lever plus matin et avoir mains disné.
- 11,910 En taverne n'iray s'avront X. ans passé
 Ainsi que vous aray et promis et voué."
 "Par Dieu," se dist la dame, "Se vous l'avez faulsé
 Les enffans porteray ou ilz seront trouvé.
 Or gardés vostre veu et vostre loyaulté,
- 11,915 Car taverne vous a par maintesfois grevé,
 Maintefois vous en ay veü bien parjuré(e)
 Et juré qu'en ung an vous n'i arés allé
 Mais [vostre compte] estoit c'on vous avoit porté."

Laisse CCCXLI.

- Or furent les enffans baptiziés au moustier.
 11,920 Chascun au baptizier fut appellé Regnier. (P. f.149a)

- 11,906 L. Puis soient.
 11,909 L. maint d.
 11,911 L. Ainsi le vous aray promis et voué.
 11,913 L. ou les avez t.
 11,915 L. Car t. vous maintefois greve.
 11,916 L. veu parjuré.
 11,917 L. Et juries qu'a u. a. v. n'y avez entre.
 11,918 L. Mais vostre compte estoit c'on vous y ot porté.
 P. Mais vo coustume e. L. makes better sense
than P.

- Le gentil charbonnier les ama et tint chier,
 Que oncques puis n'osa sa femme courroucier,
 Et quant sa preudefemme le vouloit esmaier
 Les III enffans potoit tous III. sur le fumier.
 11,925 Or en lairay un^g peu, Jhesus les veuille aidier;
 Par Dieu si fera il, ce sachiez sans cuidier,
 Car tous trois furent Rois, moult firent a prisier.
 De leur pere diray qui prist a repairier
 Dedens Constantinoble dont li mur sont plenmier.
 11,930 Quant il vint au pallais, si a pris a huchier
 Une chevaleresse qu'il ama et tint chier:
 "Dame," dist Gadiffer, "Et que fait ma moullier?"
 Et celle luy a dit: "Dieu l'a fait acouchier."
 "Quel hoir y a?" dist il, "Ne le veuilliez celer."
 11,935 "Je ne sçay, vraiment," dist celle sans targier

- 11,922 L. Ne o.
 11,923 L. sa femme le voit e.
 11,924 L. portoit pardessus un^g f.
 11,925 L. pou^t J. leur veuille a.
 11,926 L. feray il saches s.
 11,927 L. saches crossed out ou before: roys m. furent a p.
 P. 'c' crossed out before moult.
 11,928 L. print.
 11,929 L. les murs.
 11,930 L. prins.
 11,931 L. Une dame.
 11,933 L. Et elle l. a. d. D. l. f. acoucher.
 couroucer crossed out before acoucher.
 11,934 L. Quel h. dit il ne le me v.
 11,935 L. J. ne s. v. dit elle s. t.
 'est' crossed out before 'elle'.

- "Car je ne vis personne aller au baptizier."
 "Ha Dieux," ce dist le Roys, "Or me veulliez aidier!"
 Est dont li enffant mort sans aller au moustier?"
 Atant la vint Clodas cui Dieu doit encombrier
 11,940 Qui devant l'Empereur se vint agenoullier
 Et le Roy doucement la prist a redrecier,
 En ung lieu la mena si se va conseillier:
 "Dame, vous scavés bien l'estat de ma moullier (L.f.164a)
 Car nulle ne la doit tant que vous aprouchier!"
 11,945 "Sire," ce dist Clodas, "il vous plaise a laisser
 C'est chose c'on ne doit a nul homme noncier."
 Dont lui a dit le Roy sans point de l'atargier:
 "Dame, vous le dirés, ou par le droicturier
 11,948a [Je vous feray ennoy et mortel encombrier.]"
 "Sire," ce dist Clodas, "si m'en doit ennoier,
 Mais ore ou autresfois vous en fault courroucier."

- 11,936 L. omits 'aller'. Letter r crossed out at the end of 'personne'.
 11,937 L. A. D. dit Gadifer que m.
 11,938 L. l'enfant m. s. porter au.
 11,939 L. Atant vint Clodas qui.
 11,940 L. agenouller.
 11,941 L. la print.
 11,942 L. 'print' crossed out before 'va'.
 11,944 L. Nulle n. l. d. t. q. v. aproucher.
 L. 11,944a Car je la vous laissay pour son corps aaisier.
 adds: 11,944b Quel enfant elle eu ne le vueillez ueler.
 11,945 L. plaise laisser.
 11,946 L. ceste ch.
 11,947 L. omits line.
 11,948a P. omits this line which is included in the 1534 and 1550 editions.
 11,950 L. courcer.
 L. 11,950a Non pourquant j'ay ouy les saiges retraiter
 adds: 11,950b Que mauvaise nouvelle dire et publier
 11,950c Voit on assez atant venir le messenger.

Laisse CCCXLII.

- Quant le Roy Gadiffer ouy Clodas parler (P. f.149b)
 Adonc lui commença tout le sanc a muer.
 "Sire," ce dist Clodas, "Voulés sçavoir au cler
 De quoy veü avons vo moullier delivrer?
 11,955) Vrayement de III. chiens, on ne le peult celer."
 Donc les a fait Clodas devant luy apporter,
 Et quant le Roy les vit le sens cuida derver,
 "Aide Dieu," dist il, "qui tout as a sauver!
 Dont vient ceste oeuvre cy, je ne sçay qu'esperer."
 11,960) "Sire," ce dist Clodas, "On peult scavoir au cler
 De chiens se laissa voir vo moullier habiter.
 Et tant vous en dis bien, ne le vous dois fausser,
 Que moult ferez vo nom abaissier et blasmer
 Se jamais la lessies avec vous demourer;
 11,965) Car j'en ay ouy ja des chevaliers parler,

Laisse CCCXLII = ed. 1543 ch.71.

- L. 11,952 L. A l. c. le sang a m.
 adds: 11,955a Et sont ces chiens parfaits il n'y a qu'amender.
 11,956 L. Adont les fit C.
 11,957 L. vit du sens c. dever.
 11,958 L. t. a a garder.
 11,959 L. que penser.
 11,961 L. Que de c. s. laissa vo m.
 11,962 L. doy celer.
 11,963 L. Que vous f. v.
 11,965 L. ay ja ouy.

Et si a tel seans que j'ay ouy jurer
 S'il veoit sa moullier tel chose apporter
 Qu'il la feroit en feu ardoir et embraser."
 "Dame," ce dist li Rois, "Sur Sains vous puis jurer
 11,970 Que jamais ne voulray a sa bouche parler.
 Au Dyable d'infer je la veil commander.
 Tres dont qu'on la me fist par faulx tour espouser,
 Si ne me povoit mie la chose a bien tourner."

Laisse CCCXLIII.

"Sire," ce dist Clodas, "La dame est bonne et sage,
 11,975 Mais oncques ne valut d'estat et de linage
 Que vous la deüssisiés avoir en mariage,
 Et s'a aussi ouvré d'ung moult mauvais ouvrage
 D'abiter a ung chien c'est bien euvre d'oultrage
 Encontre de Jhesus qui nous fist a s'ymage."
 11,980 "Dame," ce dist le Roys, "Elle est plaine de rage,

11,967 L. Si v. sa m. telle ch. a.
 11,968 L. Qui la feroit ardoir et.
 L. 11,968a Mais vous avez conseil, bon le fait aviser.
 adds: 11,968b Et si fait moult bon loing de lui regarder.
 L. 11,969 L. le roy je vous puis jurer.
 adds: 11,970a N'em une couverture noz corps encourtiner.
 11,972 L. On le me fit p.
 L. 11,973 L. Si ne m'em p. pas.
 adds: 11,973a De faulce merchandise ne se peut on louer.
 11,975 L. destat ne de l. (L.f.164b)
 11,976 L. deussiez.
 11,977 L. d'um hideux o.
 P. blotted letter 'e' before 'ouvrage'.
 11,978 L. c'est chose d'oultraige.
 11,979 L. Et encore Jhesus.

- Quant ara [fait] son moys s'en ira a hontage.
 On la mette en prison oultrageuse et umbrage (P. f.150a)
 Et si n'ait a mengier fors que pain et potage
 La endroit vivera si com beste sauvaige.
- 11,985 Que maudit soit le jour que j'eus son pucelage,
 Et c'om la me donna par traïson volage."
 Et la Roïne estoit en sa chambre a malaige,
 De son seigneur se plaint que point ne l'assouaige,
 Mais elle ne scet point l'annoy de son courage
- 11,990 Car enformés estoit d'ung merweilleux langage.

Laisse CCCXLIV.

- Seigneurs, a icest an et a iceste saison
 Que la Roïne estoit en telle marrison,
 Se departit le Roys et o lui si baron.
 En Antioche alla, la cité de renom,
- 11,995 Pour aidier Calidas, l'orfèvre Theséon

- 11,981 L. Q. elle ara fait s. mois elle yra a hontage.
Pencil pointer to this line. P. omits fait.
- 11,982 L. Mise sera en p. laide et ombrage.
- L. 11,983 L. Et n'ara.
- adds: 11,983a Ainsi vueil qu'elle use a honte son viage.
- 11,984 L. la e. viveray comme b. 11 985 L. que euz.
- 11,985 L. Ne c'om la ma donna.
 L adds 8 limes. Editions include these.
- 11,986a Cil qui la me donna avoit bien tesmoingnage
 b Que j'estoye venu de noble lignage
 c Et pour ce qui vouloit et qu'il avoit courage
 d Que sa fille montast a si hault estage,
 e La me fit espouser, dont il me fit domaige,
 f Car j'eüsse eil moulier de grant bernage
 g En France dont je vien, et tresnoble heritage."
 h Ensement dit le roy qui au coeur ot la rage.
 b. hypometric.
 h. coeur unusual spelling.
- 11,987 L. a malese.
- 11,988 L. qui p. n. l'asouage.
- L. 11,990a Dont une raison est tesmoingnee d'un sage
- adds: 11,990b Qui plaide sans partie on lui delivre gaige.
Pencil pointer to line 11.990b.

- 11,990 1534 edition: 'mais on dict qu'il n'est pas
(cont.) tousiours licite de croire ce qu'on dit: car
moult est de mauvaises gens parmy le monde.'
- 11,991 L. S. en celui temps et en ceste s.
- 11,993 L. le roy.
L. Pencil note next to lines 11,993-11,999:
'Gadifer va secourir Calidas devenu Roi
d'Anthioche.'
- 11,994 L. regnon.
- 11,995 L. l'orfevre de renom.

- Car le Roy Acerés qui le cuer ot felon
 Revint en Antioche o le peuple Noiron
 La cité assiega entour et environ,
 Et Gadiffer y vint pour aidier le baron.
 12,000 Et commenda sa gent con mesist en prison
 Osane sa moullier et en chetivoison. (L. f.165a)
 Et furent devant lui ars tous li III. quienchon.
 Et la fut la Roïne en tribulacion
 "Ahy lasse!" dist elle, "Vecy grant trayson!"
 12,005 J'ay apporté III. filz de haulte estraction
 On en a fait III. chiens. Vecy grant mesprison.
 Dame Sainte Marie, octroiés moy pardon!"
 En une fosse estoit ou li escorpiom
 Faisoient la Roïne de la peime foison
 12,010 Oncques dame ne fut en si orde prison.

- L. 11,996 L. Acerés qui ot le cuer f.
 adds: 11,996a Qui enchassez estoit de celle mencion.
 11,997 L. ot le p.
 12,000 L. Et commande a ses gens con mecte.
 12,002 L. Si furent devant elle ly III. chienom.

A hypometric line.

L. Pencil note in right hand margin next to lines 12,006-12,011: 'Clodas fait suivant les ordres de Gadifer conduire Osane dans un cachot; on renferme les 3 chiens avec elle.'

1534 ed. vol.II f.111b*agrees with P: * 1st col.

'il fist ardoir devant luy les trois chiens qu'il cuydoit que sa femme eust apportez et puis commanda qu'on mist Ozanne sa femme en prison.'

- 12,003 L. La fut.
 12,004 L. g. mesprison.
 12,006 L. Et on en a fait III. ch. c'est trayson.
 L. 12,008 L. o lui escorpiom. P. makes better sense.
 adds: 12,009a Et toute l'ordure couloit sur sa façon.
 12,009 L. F. a la r. d. l. p. a foison.

Ce lui a fait Clodas qui fut femme Griffon
 Qui en fin en avra douloureux guerredon.

Laisse CCCXLV.

Ainsi fut la Royne en prison longuement (P. f.150b)
 En l'ordure vivoit moult douloureusement,
 12,015 Sa penance faisoit moult angoisseusement,
 Et prioit a Jhesus merci moult doucement.
 Puis au Roy Gadiffer dist la dame au corps gent:
 "Bien scavez que je n'ay ne ami ne parent
 Qui me puist devers vous fere nul tusement."

Laisse CCCXLVI.

12,020 Dollente fut la dame et moult lui ennuya,
 Quatre ans fut en prison ou le mal endura;
 Et le Roy Gadiffer ou pais ne rentra
 12,022a [Jusques a IIII. ans et toujours guerra]
 Contre Roy Acerés Roy Calidas aida,
 Les villes, les chatiaux par tout lui delivra,
 12,025 A XX. lieues d'entour Sarrasin ne lessa.

12,011 L. Selui.
 12,012 L. Qui en ara douloureux.
 12,015 L. tresangoisseusement.
 12,016 L. Et priot Jhesucrist.
 12,017 L. Ay roy G. d. la royne.
 12,018 L. n'ay amy.
 12,019 L. Qu'il me puisse envers v. faire vengeance.
 L. 12,019a Car povre femme suy, povre sont my parent
 adds: 12,019b N'osent pour moy aidier venir cy en present.

- 12,019c Or puis bien percevoir et savoir clerement
 d Ja povre homme n'ara pour lui bon jugement
 e Si ne l'a quant Jhesus venra juger sa gent
 f La seront mal willain et ly bon seront gent.
 f Blotted 'la' before 'la'.
- 12,021 L. ou peine endure.
- 12,022a P. omits this line
 L. could read gueria.
- 12,023 L. Acerés et Calidas.
- 12,024 L. villes et ch. il delivra.
- 12,025 L. entour s. n'y l.

- Ensement Calidas son royaulme gaigna.
 Puis a Constantinoble Gadiffer repaira;
 L'es at de sa moullier a ces gens demanda.
 Li Gregois lui ont dit la peine qu'el porta,
 12,030 Donc commanda le Roys que plus ne se targa
 Qu'elle soit mise hors, et c'on la bannira
 Sic qu'elle voist fuiant la ou ekle pourra. (L. f.165b)
 Il fut tout ainsi fait comment il devisa.
 La Roïne gentilz osta on hors de la,
 12,035 Et fut hors convoié et la cité lessa.
 Hors de Constantinoble ceste Roïne alla
 Mault lie fut au ceur quant aux champs se trouva,
 Une meschine o lui, plus de gent n'enmena.
 A sa meschine dist: "Aller me couvenra
 12,040 En tel lieu ou le Roys jamais ne me verra,

- 12,027 L. Dedens C. G. retourna. 1534 ed. ch.72.
 12,029 L. Les G. lui ont dit l. p. que p.
 Letter d crossed out before ont.
 12,030 L. Dont c. l. r. et le signifia.
 12,032 L. Si qu'elle soit f.
 12,033-12,034 L. and Ph. contract two lines:
 Il fut tout ainsi fait la royne en osta.
 12,035 L. and Ph. omit.
 12,036 L. and Ph. la royne s'en ala.
 12,037 L. Lye f. en son cuer.
 12,038 L. Une m. ot elle p. d. g. ne mena.
 Ph. Une chamberiere.
 12,039 L. a dit.
 12,040 L. roy plus ne.

- Car s'on me peult trouver, certes on m'occira."
 Et la meschine a dit: "Allons ou vous plaira."
 Tout droit en Antioche la dame s'en alla;
 Roy Calidas trouva qui forment l'onnoira. (P. f.151a)
- 12,045 Noblement la vesti, chierement la para
 Et estat souffisant a la dame donna;
 Et la la tint II. ans; et quant on le compta
 Au bon Roy Gadiffer, moult luy en annoia.
 Quant ouit ce fait cy, a Calidas manda
- 12,050 Se jamais la soustient qu'il le guerroyera.
 Lors le Roy Calidas la dame le compta.
 Quant la dame l'ouy, moult s'en desconforta;
 Elle dist doucement qu'elle s'en partira
 Et que le Roy a tort qui ainsi la mena,
- 12,055 Et que c'est traïson qu'ainsi menee l'a. (Ph. f.144a)

12,041-12,048 L. Marginal pencil note: "Gadifer de
 retour fait bannir Osane; elle se retire près de
 Calidas."

- 12,043 L. A. elle s'en a.
 12044 L. Trouva r. C. qui.
 12,045 L. ch. l'ordonna.
 12,046 L. d. bailla.
 12,047 L. et tant com lui e.
 12,048 L. G. a qui moult ennuya.
 12,049 L. Q. il oyt c. f. a C.m.
 12,050 L. soustient la guerre lui menra.
 12,051 L. C. a la d. conta.
 12,055 L. Que c'est par t.
 Ph. Car c'est.

"Dame, se poise moy," Calidas dit lui a,
 "Je prie a Jhesucrist qui nous fist et forma,
 Qu'en ung bon lieu vous maint ou mal vous n'ayez ja."
 "Sire," dist la Roïne, "Grant ausmone fera,
 12,060 Selon le mien advis, qui murdrir me venra."

Laisse CCCXLVII.

Ainsi fut la Roïne d'Anthioche partie.
 O sa meschine alla ou pais de Surie,
 Droit en Jherusalem ou Dieu ot mort et vie.
 A loy de pelerine fut la dame vestie.
 12,065 En Jherusalem vint la dame courroucie,
 Crestiens y avoit en icelle partie
 Qui rendoient truage au Soudan de Persie.
 Vers la Sepulcre estoit la leur hebergerie,
 Et la vint la Roïne moult triste et esbahie
 12,070 Chieux ung hoste rommain qui fut de Rommenie.

- 12,057 L. Je prie a Jh. qui le monde f.
 12,058 L. Qu'em si b. l. v. maint que m. n'ayez ja.
 Ph. lieu alliez.
 12,060 L. Selon mon essient qui m. me wouldra.
 Ph. qui occir me wouldra.
 L. adds: 12,060a Car a grant meschief vit qui plaisance n'a.
 12,060 L. d'A. chassee.
 Ph. enchassee.
 L. Marginal pencil note next to lines 12,061-
 12,066. 'Calidas desaprouvé par Gadifer prie
 Osane de sortir d'Anthioche.'
 12,063 L. and Ph. omit line.
 12,064 L. Comme pelerine f. la royne v. 'la' crossed
 out before 'pelerine'.
 12,065 L. A Jh. v. la d. courcie.
 12,066 L. Des C. y. a. em ycese p.
 12,067 L. treu au souldan de Percie.
 Ph. Percie.
 12,068 L. estoit leur herbergerie.
 12,069 L. royne moult courroucie.
 12,070 L. Sur ung h. vaillant q.

- Or estoit sa moullier tout de nouvel fenie,
 Le preudons estoit vieulx, s'ot la barbe flourie,
 Quant il vit la Roïne de science garnie,
 Honneste et suffisant et de grant seignourie,
 12075 "Dame," dist le preudons, "Par amour je vous prie, (P.f.
 Demourés avec moy et tenés compaignie 151b)
 Si gardés mon avoir que j'ay en ma baillie. (L. f. 166a)
 Les pelerins gentilx de Grece et d'Angorie
 Scavrez bien recepvoir et ceulx de Rommenie.
 12,080 Et certes se je meurs, doulce dame agentie,
 Prenés tout mon avoir, car je le vous octrie,
 Car je n'ay ceste part homme de ma lignie."

Laisse CCCXLVIII.

- Ainsi que le preudons le dist et recorda
 Lui promist la Roïne qu'avec lui demourra,
 12,085 Puis ne demoura gaires que le preudons fina

- 12,072 P. 'vra[y]' crossed out before 'vieulx'.
 12,073 L. Q. la royne vit de.
 12,079 L. Sarés.
 12,080 L. muyr.
 12,081 L. omitè car.
 12,082 L. n'ay si aval h.
 12,080-12,085 L. Pencil note: 'La Reine Osane se retire
 à Jérusalem. Un chevalier riche et vieux
 la constitue son héritière.'
 12,083 L. p. lui dit.
 12,084 L. que o lui d.

- Sic qu'a la dame fut trestout ce qu'il y a.
 Si faictement Osane hostesse devint la
 De tous les pelerins qui y vont de deça.
 "He Dieu!" dist la Roïne, "Encore bien me va
 12,090 Trop mieulx qu'en la prison en quoy on me bouta.
 Onc en pire prison Roïne n'y entra.
 Maudicte soit Clodas c'oncques le conseilla!
 Trahie suis par lui, mez Dieu lui rendera.
 Or suis en ce desert ou pays par deça
 12,095 Ou le Roy Gadiffer trouver ne me pourra." (Ph. f. CXLVIII)
 Ainsi dist la Roïne qui illec demoura;
 Or cuide moult tresbien que plus ne la verra
 Le bon Roy Gadiffer qui jadis l'espousa.
 Mais sachiez vraiment qu'illec la trouvera
 12,100 En joye et en deduit et si la ramenra

- 12,086 L. Si que a la d. fut tout ce qui lui a.
 12,087 L. Et en ce point la roïne h. d. l.
 Letter d crossed out after 'royne'.
 12,089 L. A D. d. l. r. e. bien mieulx me va.
 12,091 L. oncques en p.p. r. si n'entra.
 12,092 L. C. conques lui c.
 12,093 L. T. fut par elle m.
 Ph. T. suis par elle.
 12,094 L. en tel desert.
 12,095 L. Que le r.
 12,097 L. Or c. bien q. p. n. le v.
 12,099 L. v. qu'encor la t.

Dedens Constantinoble ou riche cité a,
 Et a sa grant honneur il la remectera,
 Et Clodas la Roïne en ung feu ardera
 Et la meschine aussi qui les enffans porta,
 12,105 La faulce macquerelle qui les chiens apporta.
 Ainsi que vous orrez qui taire seouldra. (P. f. 152a)

Laisse CCCXLIX.

Seigneurs or faictes paix pour Dieu le droicturier,
 S'orrés bonne chanson et qui fait a prisier.
 Dedens Constantinoble fut le Roy Gadiffer
 12,110 Et Clodas la Roïne qui le fist varlier
 Et se mectoit tousjours en chambre ou en solier
 Ou le Roy ne pouoit contrester ne lessier
 Qu'il ne lui couvenist acoller et baisier.
 Et en ce fait icy quant on s'i veult ficher
 12,115 Font li aucun amant souvent autre mestier.

12,101 L. D. C. ou noble c. a.
 12,102 L. Et en s.
 12,103 L. Et Claude la r. en feu arse sera.
 12,105 L. and Ph. Et la faulce matrosme qui les enfans
 12,106 L. and Ph. Si com v. tint ja.
 12,108 L. Si orrés belle ystoire q. f. bien a prisier.
 12,110 L. La royne C. la fit moult v.
 Ph. La r. C. le f. m. v.
 12,111 L. Et s. m. en lieu en c. et en s.
 12,113 L. Qui ne l.
 12,114 L. Et e. ce f. cy q.
 12,115 L. Font souvent ly amant a meschief tresbucher.

Tant fist et tant alla et tant voutl approuchier
 Q'a la dame acompli tout le sien desirier
 Et gesoit o le Roy et esté et yver, (L. f.166b)
 Mais elle ne pot oncques le Roy tant conseillier
 12,120 Que pour chose du monde la vouldist espouser.

Laisse CCCL.

Ainsi que je vous dy fut Gadiffer le Rois
 O la dame Clodas VI. ans et IIII. mois.
 Or advint en ce temps que Regnier qui fut noirs
 Nourrissoit doucement les enffans trestout trois.
 12,125 Quant ilz eurent X. ans ou XI., demamois
 Le gentil charbonnier les menoit ens ou bois,
 L'asne leur fist charger et mener sans delois
 Aux villes, et aux bours et chastiaux maginois
 Menoient le charbon dont noircirent leur dois.
 12, 130 Chascun ot nom Regnier, ce nous tesmoigne drois,

- 12,116 L. T. fit tant ala et t. vost aprocher.
 12,117 L. Que la d. a. t. l. s. desirer.
 Pencil transcription of last word.
 12,118 L. Et gisoit ot le r. esté.
~~P. o le r.~~
 12,119 L. r. si conseillier.
 12,120 L. C'onques la vouldist prendre ne fiancer.
 L. and Ph. add 3 lines:
 12,120a Car ung homs ne doit pas espouser (hypometric line)
 12,120b Femme puis qu'il en peut son corps rasaisier.
 12,120c Car il fait d'un franc serf, et se met en danger.
 Also in edition.
 12,121 L. ly roys.
 12,122 Ph. royne Clodas
 12,123 Ch.73 in 1534 edition.
 L. 12,124 L. e. tous trois.
 adds: 12,124a Doucement les nourry Regnier qui fu courtois.
 12,125 L. Q. i. orent X. a. ou XI. a ceste foiz.
 12,126 L. Le g. ch. suyvoient il au b.
 12,127 L. L'a. l. fait ch. et chasser au marois.
 12,128 L. bours aux ch. m.
 12,129 L. ch. et en estoient noirs.

- L'ung ot nom Remechon, c'est le premier courtois,
 Et li autre Regnault qui estoit beaulx et drois,
 Le tiers estoit Regniers, qui estoit bon galois.
 Quant il avoit vendu son charbon aux bourgeois
 12,135 Il alloit acheter espees et espois. (P. f.152b)
 Et son frere Regnault achetoit beaux orfrois,
 Remechon achetoit aussi autre harnois.
 A Regnier leur Seigneur ilz n'apportoient croix
 Dont sa femme disoit: "Par mon ame, c'est drois
 12,140 Qu'autrui enffens nourrit, il en a grant ennois.
 Mieulx vous vaulsit avoir trouvé ung cent de nois."

Laisse CCCLI.

- Quant Regnier oit sa femme les enffançons blasmer
 Il en est si dollans que il ne peult durer.
 "Dame," ce dist Regnier, "Laissez moy labourer,
 12,145 Je veul les enffançons noblement ordonner."

- 12,131 L. Regnenchon se fu le plus c.
 L. 12,133 L. Le t. ot nom Regnier.
 adds: Une en sa sainture emportoit tout adrois.
 12,137 L. Regnenchon.
 Ph. also keeps this form of the name .
Marginal pencil remark next to lines 12,138-
12,141: 'Les 3 filz de Gadifer Deviennent
grands et tesmoignent Beaucoup de valeur.'
 12,138 L. Seigneur ne raportoient c.
 12,140 L. Qu'altruy e. nourrir il en vient anois.
 12,141 L. letter t. crossed out before avoir.
 P. By the side of this laisse and down into
the margin there is a long red fish decoration.
 12,143 L. Il estoit s. d. qu'il n. powoit d.
 P. que is abbreviated.
 Ph. Il estoit si marry.
 12,144 L. Letter d. begun in letter m. of dame.
 12,142 L. Q. R. ot s. f. les enfans b.
 12,144 Dame c. d. R. laisse me.
 12,145 enfans n. ordener.

- "Enffans," ce dist Regnier, "Se Dieu vous puist sauver,
 Se on me couroiſ sus me lairiez vous tuer?"
 "Sire," dist Remechon, "G'y wouldroie esprouver
 Une espee que j'ay qui moult fait a louer,
 12,150 Car nul homme ne scay s'il vous venoit grever,
 Que sur lui ne woulsisse mon espee frapper."
 "Et je," ce dist Regnier, "Je le wouldroie tuer."
 Et Regnault est allés son espee combrer
 Et dist: "Je la woulay avec moy porter
 12,155 Pour scavoir se nulz homs wenra pour vous grever." (L. f.
 Donc dist le charbonnier: "Je me dois bien amer 167e
 Quant j'ay telz III. amis ou je me puis fier."
 "Par foy," ce dist sa femme, "Bien vous voy assotter!
 Ilz m'ont cousté C. mars tous pour eulx alever,
 12,160 Mais j'en wouloie tenir V. solz a ce disner."

- 12,146 L. D. me puist aidier.
 12,147 L. S'on me c. ja sus.
 12,149 Ph. D'une e.
 12,150 L. v. w. frapper.
 12,151 L. e. lever.
 12,152 L. je l'iroye tuer.
 12,153 L. R. est ale s. e. happer.
 12,154 L. wouldray tousjours o moy p.
 P. hypometric.
 12,158 L. la dame.
 12,159 L. mars pour l'eslever.
 12,160 Ph. V. solz.
 L. avoir C. s.
 P. V. s. (abbreviated).

Laisse CCCLII.

- Or s'est le charbonnier de son hostel partis
 S'enmaime ces enfans gracieux et jolis.
 Moult avoient noirci et la bouche et le vis,
 Mais moult estoient bel, courtois et bien pris,
 12,165 Et de moult beau parler, courtois et agentis. (P.f.153a)
 Et Regnier si en est durement esjouis.
 Trois asnes leur charge le charbonnier gentilz
 Et dist: "Allez vous ent, et si vendés toudis,
 Droit a Constantinoble aiez les asnez mis
 12,170 Et si me rapportés XX. livres parisis
 Que pieça me devait le mien hostes Thierris."
 Et cilz ont respondu: "Nous ferons vo devis."
 Les asnes vont chassant, en la ville s'ont mis,
 Le charbon ont vendu, si en ont l'argent pris.
 12,175 Bien avoient XIII. ans passés et acomplis

- 12,162 L. les e.
 12,163 L. M. a. noir la b. et l. v.
 12,165 L. bel p. c. et agentis. 'Bien' crossed out
before 'agentis'.
 12,166 L. Regnier en est au cuer bonnement e.
 12,167 L. and Ph. de charbon^g.
 12,169 L. Droit en Constantinoble.
 12,170 L. in pencil: '20 livres parisis'.
 12,171 L. me doit mon hoste Th.
 12,172 L. ilz.
 12,173 L. a. v. sachant e. l. v. ont mis.
 12,174 L. 'prins' crossed out before 'vendu'.
 L. l'argent en ont prins.
 12,175 L. and Ph. XIII.

- Quant ilz eurent l'argent ainsi que je vous dis
 Et XX. livres aussi qui furent bien assis
 En la heaulmeris jus leur charbon fut mis
 Ung fevre l'achetta XX. solz, ce m'est advis.
- 12,180 Quant ilz orent l'argent ilz ont pris leur advis
 Qu'ilz en acheteront pour estre plus hardis.
 Regnier dist le premier: "Seigneurs, par Saint Demis,
 Je veil ung haubergon qui soit bon et polis
 Et hunette et camail et avant bras faictis."
- 12,185 "Et je," dist Remechon, "Je veil estre vestis."
 "Et moy," ce dist Regnault, "Foy que doy Jhesucris,
 Il nous couvient armer, si n'en vaulron ja pis,
 S'aideron[s] mieulx Regnier s'il estoit assaillis."

Laisse CCCLIII.

- Ainsi que je vous di s'armer[e]nt li enfant
 12,190 Et baillèrent l'argent quanqu'on va demandant.

- 12,176 L. Q. i. orent.
 P. letter 'n' crossed out before 'ainsi'.
- 12,177 L. qui bien f. a.
- 12,178 L. En la heaulmerie fu l. Pencil pointer to this line.
- 12,180 L. prins.
- 12,181 L. Qu'il en achecterioient pour e. pl. jolis.
- 12,182 L. Dit Regnier freres par S.D. Hypometric line.
- 12,183 L. soit bien polis.
- 12,184 L. Hunecte et camail et avanbras faitis.
Pencil pointer to this line.
- 12,186 L. Et je.
- 12,187 L. armer ja n'en seront reprins.
- 12,188 L. and Ph. s'aideront m. R. se il est assaillis.
3rd person plural ending for 1st person plural.
 P. s'aideront.
- 12,189 L. s'armerent.
 P. s'armeront.
- 12,190 L. d'argent ce con va.
 P. 'que' abbreviated.

- Trestous armés s'en vont arriere repairant.
 "A Dieu," dist Renechon, "Vray Roy de Bethleant,
 Se chascun de nous III. avoit cheval courant.
 Que serions ja baut et lié et joyant."
 12,195 Et Regnier respondi: "Nous l'avrons cy avant.
 Nous dirons a Regnier qu'i nous les voist donnant, (P, f153
 Et puis irons jouter, je le vois desirant. & L.
 S'ung pris pouvoie avoir en trestout mon vivant f.167
 Jamez je ne vouldroie plus riens du remenant."
 12,200 Et Regneult leur disoit: "Freres, pour Saint Amant
 Visons que nous allons sur la gent mescreant
 Et que nous conquerrons une terre poissant,
 Et que nous soyons Roys et couronne portant,
 Car on doit hault viser, ce dient ly sachant."

Laisse CCCLIV.

12,205 ainsi parlementoient Regnault et Renechon.

- 12,192 L. vray Roy de Beleant. Pencil note 'vrai Roy
 de Bethléem'.
 12,194 D. Que nous serions lyé et j.
 12,195 L. l'aront.
 12,196 L. qui le nous voit d.
 12,198 L. pouvoient.
 12,199 L. plus de remanant.
 12,200 L. d. par mon serment.
 12,201 L. alions.
 12,202 L. n. conquerrions une cité souffisant.
 12,205 L. A. se devoit R.
 Ladds 12,204a Car qui se veult aidier, Dieu si lui va aidant.

- Nature et loyauté et generacion
 Leur donnoit de ce fait [vraye] augmentacion.
 Et bien disoit leur sire qui Regnier ot a nom
 Que les enffans estoient de grant estracion.
- 12,210 Li preudons si estoit dedens sa mancion
 Et tenoit ung noir pain si mengoit environ
 Quant vindrent les enffans en telle establisson.
 Quant li preudons lez vit, si baissa le menton
 Regarda sa moullier se elle lez voit ou nom
- 12,215 Volentiers l'envoiaist en sus de sa maison.
 "Enffans!" ce dist Regnier, "Ne faictes celison,
 Dont viennent ces armeures et cil III. auqueton?"
 "Sire, vous le scavrés," ce lui dist Renechon,
 "Nous avons aloués les XX. livres en don
- 12,220 Si avons mis aussi l'argent de no charbon."
- 12,206 L. Nature loyauté et.
 12,207 P. omits vraie.
 L. vraye aumentation.
 12,209 L. haulte estracion.
 12,210 L. Le proudomme estoit d. sa mencion.
 P. 'nacion' crossed out before 'mancion'
 12,211 L. s'en mengoit a foison.
 12,212 L. Et vecy les trois enfans en celle establison.
 12,213 L. Q. le p.
 12,214 L. Regarde.
 12,215 L. V. l'e. dehors de s. m. L. & Ph. add 6 lines
 12,215a Ou dedens son jardin pour cueillir du cresson,
 b Mais elle s'en perceust et vit la façon.
 c "Or ça," se dit la dame, "De par la passion,
 d Arons nous chevaliers, sont cecy champion?"
 e Lors a dit a Regnier: "Foy que doy Saint Simon
 f Que vous semble, Sire, avez vous nourreçon?"
 b. is hypometric. f. Ph. que vs en semble.
- 12,217 L. armures et si III. haubregon.
 12,218 L. Regnenchon.
 Ph. Renechon.
Pencil note in right-hand margin next to lines
12,215c to 12,218: "Les Enfans de Gadifer
dépensent l'argent du charbonnier a acheter
des armes."
- 12,219 L. aloué.
 12,220 L. Et a. m. a. l'a. d. vo ch.
 Ph. vostre charbon.

Laisse CCCLV.

- "Enffans," ce dist Regnier, "Par le corps de Jhesus
 Or est ce grant oultrage, j'en suis bien irascus.
 Y avés mis XX. livres et argent par dessus?"
 "Oïl," dist Renechon, "Tant nous fut il vendus:
 12,225 Autant vault ce, que j'ay, le marchant est deceus. (P. f.
 Que vault ungs homs qui d'armes n'est point bien ^{154a)}
 Comment vous aiderons se nous sommes tous nudz? ^{pourvetüs}
 Ja de nous ne serés aidiés ne secourus
 Et vous nous avés dit que seriés batus."
- 12,230 "Certes," ce dist la dame, "Ce n'est mie beau jus,
 Or leur fault des chevaulx et lances et escus."
 "Dame, vous dictes voir," dist Regnier le membrus (L. f.
 "Et puis irons combatre contre les mescreüs. ^{168a)}
 Ce que nous presterés sera premier rendus."
- 12,235 "Enffans," dist le preudons, "Par les Sains de lassus,
- 12,222 L. esse.
 12,223 L. livrés de l'argent p. d.
 12,224 L. Ouy ce d.
 12,225 L. m. e. dessus.
 Ph. et desceuz.
 12,226 L. h. si n'est d'armes pourvetüs.
 12,227 L. aiderions s. n. estions tous nulz.
 12,228 L. Seriez aidez.
 12,229 L. aviez d. q. vous seriez b.
 12,230 L. Enhen c. d. l. d. nesse mie b. j.
 12,231 L. chevaulx lances et.
 12,233 L. ses mescreüs.
 12,234 L. Se que presterés sera bien r.

Or voi que de bon sang estes tous III. issus.
 Cil qui vous engenra fut ou contes ou ducz."
 "Sire," dist Remechon qui moult estoit agus,
 "Qui ou bois nous laissa il puist estre pendus."

Laisse CCCLVI.

- 12,240 "Enffans," ce dist Regnier, "Or n'ay je point d'argent,
 Allons faire charbon et cuire radement."
 Donc dient les enffans, "Vous parlés sagement,
 Il nous fault III. chevaulx avoir prochainement
 Et puis adventurer irons isnellement
 12,245 Car qui fait ce charbon il vit honteusement
 Et ce n'est pas mestier aussi d'onnestement.
 Se povons exploictier nous ferons tellement
 Que pas ne maintendrons ce mestier longuement."
 "Or dictes," dist Regnier, "par vostre serement
 12,250 Si avies honneur ou or fin ou argent

- 12,237 L. Car qui v. e. fu roy conte ou ducs.
 12,238 L. omits qui.
 12,239 L. y puist.
 12,240 L. n'ait p. d'a.
 12,241 L. roidement.
 12,242 L. Si dirent l. e. v. p. saigement.
 12, 243 L. ch. asses p.
 12,244 L. Et p. en aventure yrons.
 12,245 L. le ch. il vit villainement.
 12,246 L. Ne se.
 12,248 L. and Ph. Ne maintenrés
 12,249 L. Enfans ce dit R. et p. v. s.
 12,250 L. Se vous aviez h. or fin et argent.

- Et que le Roy des cieulx par son commandement
 Vous vouldist ja aidier si tresparfaitement
 Et honneur envoier et richesse ensement
 Me donneriez vous du vostre deuement?" (P. f.154b)
- 12,255 "Oïl," dist Renechon, "Sire, certainement
 Se j'avoie un denier vallissant seulement
 S'ariés vous vostre part a moictié drictement,
 Ne je n'aray avoir, je le dis loyaulment
 Qui vous soit enfermé ne veé nullement."
- 12,260 "Par^m foy," dist Regnier, "Or scay je vraiment,
 Que j'a[y] bien employé trestout entierement
 Ce que j'ay mis en vous tres le commencement,
 Car bonne volonté, on le dit bien souvent
 Doibt bien estre comptee pour euvre justement."

Laisse CCCLVII.

- 12,265 Ainsi le bon preudons les enfans esleva. (P. f.154b l.12)
- 12,253 L. Et envoyer eur et richesse ensement.
 Ph. Et e. boneur et.
- 12,254 L. Me donriez v. d. vostre bien souffisament.
 12,256 L. vaillant tant s.
- 12,257 L. S'en aiés vous vo part. Could be read arés.
- 12,258 L. Ne ja n'arons avoir je vous dy l.
- 12,260 L. Par foy dit R. et scay vrayement.
A hypometric line.
- 12,261 P. Que j'a bien.
 L. Que j'ay b.
- 12,262 L. as P.
 Ph. des le commencement.

SUMMARY OF LAISSES CCCLVII - CCCLXV. Lines 12,266-12,507.

P. f.154b l.13 - P. f.158b l.7.

L. f.168a l.35 - L. f.172a l.19.

L. f.168b. Marginal pencil remark: '15 Rois payens ou Mahométans se liguent contre Gadifer en faveur d'Acerés dépouillé du trône d'Antioche.' Gadifer sends for reinforcements from Théséus and Ludovis, whilst the pagans besiege Antioch and Constantinople.

L. f.170b. Pencil remark: 'Le Géant d'Yvorie défie les Chrétiens.' The besieged are overawed by this giant, but continue their defence.

L. f.171b. Pencil remark: 'Le comte d'Assaillant fait une sortie sur les infidèles.' Théséus, Gadifer and Assaillant are captured in battle. The charcoalburner with his boys goes to supply wood to the besieged city.

Laisse CCCLXVI.

- Seigneurs or entendés que Dieu vous beneïe (P.f.158b l.8
 Glorieuse chansson qui doit estre prisie, (L.f.172a l.20
 12,510 Car c'est de la gent Dieu le filz Sainte Marie
 Par qui le loy de Dieu fut jadis essaucie.
 Gadiffer fut dollans, a poi qu'il ne marnie,
 De ce qu'il ot perdu si noble compaignie
 Que son pere loyal le Roy de Rommenie
 12,515 Et le Roy Ludovis de France la garnie
 Et le conte Assaillant qui tant ot baronnie.
 Trestoute la cité en est si courroucie
 Qu'il n'est nulz homs vivant qui le voir vous en die.
 "He Dieu," dist Gadiffer, "qui tout as en baillie,
 12,520 Jamais joye n'aray a nul jour de ma vie,
 Car bien sçay que payens, la pute gent hate,
 Occiront mes amis a dueil et a haschie."
 Ainsi dist Gadiffer que je vous signiffie.
 Seigneurs, a ice temps au lez vers Rommenie
 12,525 Avoit une forest qui fut grande et antie.

- 12,509 L. Glorieuse leçon.
 12,510 L. Car c'est des gens.
 12,511 Ph. omits.
 12,512 L. a pou qu'i n'arabie.
 Ph. n'en ragie.
 12,513 Ph. La firent ung assault sur la gent paiennie.
 12,514 Ph. La firent, prins sans doubte Thezeus a celle
 12,516 L. qui moult ot b. fye.
 L. 12,518 L. nulz vivant.
 adds: 12,518a Moult regretent le roy et ceulx de leur partie.
 12,519 L. A D.
 Ph. omits lines 12,519-12,528.
 12,520 L. en jour.
 12,524 L. S. en ce t. au lez de R.
 12,525 L. et entie.

- La fut le charbonnier manant o sa mesgnie.
 Bien sœevent comment est la cité assiegie. (L. f.172b)
 Regnier le charbonnier et toute sa mesgnie (Ph.f.152b)
 Y venoient souvent, ne le mescréez mie.
- 12,530 Mais les freres germains cui Dieu soit en aïe
 Quant en Constantinoble ont leur voie acueillie
 Chascun des III. enffans l'asne conduit et guie
 Qui portent le charbon dont la char ont noircie.
 Chascun d'eulx fut armés pour la gent payennie
- 12,535 Et avoient tous sainte bonne espee fourbie.
 Et Regnier va après qui forment se cointie
 Ou il les voit armés a la fois en lermie:
 "Ay, enffans," dist il, "Se Dieu me beneie,
 Je croy que vous soyés de tresloyal lignie,
 12,540 Car bien vous retraiés sur la chevalerie."
- 12,526 Pencil note: 'ô sa' avec sa.
 12,527 L. B. savoient c. la ville est asiegie.
 Ph. que la ville estoit a.
- L. 12,527a Mais a ce lez la n'est pas empeschie
 adds, b Car la grant riviere qui porte navie (Pencil tra
 Ph. c Deffendoient paien qui n'y aloient mie, scrption
 omits: d Si qu'a ce lez estoit la cité bien garnie
 e Par les gens du pais et de la seignorie
 f Qui en Contentinoble la cité agensie
 g Aportoient la char et le pain a la fye.
 h La vitaille et les biens et la buche taillie.
- 12,529 L. mescreyez mie.
 12,530 L. germains que Dieu beneye.
 12,533 P. 'est' crossed out before 'ont'
 L. chair est n.
- L. 12,533a Mais depuis que payen avoient assiegie
 adds, b la cité ou ilz vont tous III. par compaignie.
- L. 12,534 L. Ch. y va armé p.
 adds: 12,535 L. Et ont a la sainture b. Pencil 'sainture'
 12535a Et la hunete au chief toute de fer vestie.
 aussi crossed out before au.
- 12,536 L. s'encointie.
 12,538 L. Aux e. si on dit s. D. vous b.
- L. 12,539 L. tres royal.
 adds: 12,539a Gentille et poissant et de grant baronnie.
 12,540 L. sus.

Ensement dist Regnier cui ame soit saintie,
 Certes il disoit vray, c'estoit chose averie
 Car le roy Theséus a la chiere hardie
 Fut taion des enffans, ne le mescreez mie,
 12,545 Filz furent Gadiffer qui les Gregois mestrie
 Et les avoit portés la Roine enchassie."

Laisse CCCLXVII.

Or s'en vont les enffans qui les asnes chassoient
 Tous armés au marchié au mieulx que ilz povoient.
 La gent de la cité forment les regardoient
 12,550 Pour ce qu'ilz furent bel et le charbon portoient,
 Dont li royal enffant souvent se hontoient;
 Et leur estoit advis que les gens les mocquoient.
 Donc a dit Renechon qu'aventurer s'iroient, (L.f.173a
 Ne jamés en l'ostel leur seigneur n'entreroient 1.7)
 12,555 Devant qu'aux Sarrazins combatus se seroient.

- 12,541 L. dont l'ame.
 12,542 P. a verie (two words) (L. one word)
 12,544 L. e. ne tenez a folie.
 12,547 L. Pencil 'chassoient'. Next to lines 12,547a-
 12,552, pencil remark: 'Les 3 Enfans de Gadiffer
 vont vendre, armés de pied en cap, le charbon
 de Regnier leur père adoptif.'
 L. 12,547a Chargés sont de charbon mais les enfans aloient
 adds: 's' crossed out at end of 'charbon'.
 12,548 L. marché ainsi que.
 12,549 L. Les gens.
 12,550 L. ch. menoient.
 12,551 L. Et les royaulx e. si s'ahontoient.
 L. 12,552 L. Si l. e. a. q. l. g. s' en moquoient.
 adds: 12,552a Pour ce qu'a tel mestier ensement mis s'estoient
 (f.173a) b Pourtant les III. enfans souvent s'en devisoient
 c Et aloient disant que le mestier lairoient
 d Puis disoient après que faillir ne porroient
 e Regnier le charbonnier que bien amer devoient;
 f Ne l'osoient laisser et si le desiroient.
 12,553 L. Dont R. leur dit.
 12,555 L. Jusqu'a temps qu'au : paiens c.

En la ville ont trouvé gent qui s'esbayssioient
 Pour le dommage grant que receü avoient
 Et pour les Sarrazins qui II. Rois pris avoient.

Laisse CCCLXVIII.

- Quant les enffans oïrent les bourgeois demener
 12,560 Renechon s'en alla ung ribault demander
 Que la ville avoit si a se desconforter;
 Et le ribault lui dist: "Nous devons bien pleurer.(P.f.159
 Li Empereur de Romme qui tant fait a louer
 Et le Roy des François qui Dieu veullie sauver
 12,565 Ont pris les Sarrazins et fait nos gens tuer."
 Quant Renechon l'ouy, Regnault va appeller
 Et Regnier ensement, puis leur prist a rouver:
 "Freres, il nous couvient du charbon delivrer
 Et puis si nous irons la hors adventurer.
 12,570 Il vault mieulx qu'a honneur nous nous facions tuer

- 12,556 L. ont trouvez gens.
 12,557 L. Pour le d. grant que r. ilz a.
 12,558 L. prins.
 12,560 L. Regnenchon s'en ala a ung homs d.
 Ph. homs.
 12,561 L. omits s^e.
 12,562 L. Et l'omme lui a d.
 12,563 L. L'empereur.
 12,564 L. D. vueille garder.
 12,565 L. S'ont prins des S. et font noz g. t.
 12,567 L. ensement et print a deviser.
 12,568 L. ce ch., Pencil note: 'aventurer chercher
 12,569, les aventures. Exp. peu commune dans les
 auteurs Romans.'

Que si villainement ce charbon demener;
 Ce n'est mie mestier que nul doie louer
 Ne de quoy nous puissions nul honneur recouvrer.
 Je vous di a briefs mos, je me feray tuer
 12,575 Ou briefment me verrés chevalier appeller."

Laisse CCCLXIX.

Seigneurs, si faictement disoient li enfant.
 De rue en rue vont les asnes conduisant.
 "Par foy," ce dist Regnault, "Nous allons trop avant,
 Se nous venions ja en ung honneur poissant,
 12580 Cilz qui nous voyent cy ces asnes conduisant
 Diroient assés tout: 'Ce sont li III. merchant.
 Qui nous souloient cy vendre de charbon tant!'
 Par cellui Saint Seigneur ou li bon sont creant
 Au premier venderay, quoy qu'il voist desplaisant."
 12,585 "Et moy," dist Remechon; et Regnier sault avant

- 12,571 L. Q. sy v. le ch. amener.
 12,572 L. pas m. que on doye lever.
 12,573 L. omits nul.
 12,574 L. Pencil 'à Briefs mots'.
 12,575 L adds 15 lines:
 12,575a "A frere, dit Regnault, "Je vous oy bien parler.
 b Se nous povons trestous noz vouloir achever
 c Si ne nous wouldra nulz priser ne honorer.
 d Chevaliers de Charbon nous wouloit on nommer,
 e Et si le nous fauldroit en noz armes porter."
 f "Taisez!" dit Regnenchon, "Tout ce laissez ester,
 g Car il n'est nulz si peut grant avoir asembler,
 h Ou soit entreprenant de grans faiz apporter,
 i Et il vien(nen)t a honneur par bien aventurer
 j Qu'il ne soit bien prisez quant il se fait amer
 k Et que on ne die: 'venez vous reposer.' (L. f. 173b)
 l Et si n'a si gentil jusqu'a la rouge mer
 m. Que s'il n'a de l'avoir dont il se puisse passer,
 n C'on vueille nullement veïr ne regarder.
 o Puis qu'un homs a du pain chascun lui veult donner
Pencil resolutions of abbreviated words:
 a. a frere
 c. priser

- c. Could read 'vauldra' but 'vouldra' makes
d. entire line transcribed. better sense. ←
- h. entreprenant transcribed.
- i. L. viennent, ungrammatical, corrected to vient.
- k:- n. Wavy pencil line and pointer.
- o. chun transcribed as 'Chatioux ou chevauz.
chascuns.
- 12,577 L. leurs a.
- L. 12,577a Et le charbon dessus con aloit barguignant.
adds: b Ne le veulent donner pour ce con va offrant.
- 12,579 L. a une honneur p.
- 12,580 L. Ceulx q.
- 12,581 L. 'enfans' crossed out before 'merchant'.
- 12,582 L. Qui souloient cy v. du ch. t.
- 12,583 L. Par icellui Seigneur ou l. b. vont c.
- 12,584 L. v. qui qu'en voit d.
- 12,585 L. Regnenchon.

- Qui a ses freres dist: "Vous allés bien parlant."
 Lors vint isnellement ung bourgeois appellant
 Qui dist: "Que faictes vous et qu'alés demenant?"
 Cil offri largement, mais il dist en riant:
 12,590 "Au coron de la ville vous les m'irés menant."
 "Par Dieu," [dit] Renechon, "Nous n'irons plus avant
 Et nous donniés ore d'argent encore autant."
 Lors s'en va le bourgeois, et li dansell plaisant (P.f.160a)
 Vendirent leur charbon tost et incontinant.
 12,595 Ainsi com ilz alloient en la maison entrant
 S'armoient par la ville François et Allemant.
 Car le Roy Gadiffer estoit sus l'aufferant
 Pour combatre aux paiens s'alloit appareillant.
 La porte fut ouverte par devers orient
 12,600 Et quant li damoisel virent le couvenant

- 12,587 L. L. les va hucher u. b. incontinent.
 L. 12,588 L. Q. d. q. f. vous ce que alés menant.
 adds: 12,588a Ilz dirent: "Bon marché!" Lors lui vont delivrant.
 ✓12,592 L. Se d'argent nous donnez e. a.
 12,593 L. le dansel p.
 L. 12,594a Et puis vont a l'ostel leurs asmes conduisant,
 adds: b Et le bon charbonnier leur a dit en oyant:
 c "Je n'ay mie vendu, giray encor avant.
 d Atendez moy a l'ostel, je revien maintenant."
 e Et les enfans s'en vont a l'ostel repairant.
 L. d. hypermetric.
 adds: 12,596a Bourguignon et Gregois, Roman et Normant.
 (hypometric)
 12,598 L. De combatre aux payens il s'alloit aprestant.
 12,590 L. Au bout de ceste v. les m'irés vous m.
 12,591 f. omits dit.
 L. P.D. dit R. n. n'irons ja entrans.

Ly ung a l'autre dist: "Pour Dieu allons avant."
 "Seigneurs," ce dist Regnier, "J'ay moult le cœur dollan
 De ce que nous n'avoms chascun cheval courant."(L.f.174a
 "Frere," dist Renechon, "par le mien esciant,
 12,605 Passons nous de noz asnes, s'il vous plest maintenant,
 Car se nos asnes vont la dehors recanant,
 N'i ara Sarrasin qui ne s'en voist doubtant."

Laisse CCCLXX.

A ce conseil se sont li enffant accordé.
 Chascun a le sien asne hors de l'ostel mené,
 12,610 Et monterent dessus; tresbien furent armé.
 Sur les asnes s'en vont contre val la cité.
 Dieu, qu'ilz furent tous trois et mocqués et hué!
 Ung gras bouchier pesant assés envelimé
 Encontra les enffans qui estoient gabe,
 12,615 A Renechon s'en wint, s'a son asne eombré.

- 12,601 L. L'un a l'autre si dit.
 12,602 L. omits moult.
 12,603 L. omits chascun.
 12,605 L. omits s'il vous plaist.
 L. 12,605a Car ilz sont bien nouris et remuant,
 adds: b Et scevent bien hurler, laidement vont brayant.
 12,606 L. rechignant.
 L. Pencil remark in right-hand margin next to
 lines 12,603-12,607: 'Les 3 enfans voyant
 Gadifer prêt à combattre les Sarrazins, se
 déterminent, faute de chevaux, à monter sur
 leurs ânes pour prendre part à l'action.
 12,608 L. les enfans a.
 12,609 L. l'o. boute. 12,610 L. Monkrent d.
 12,611 L. Sus l.
 12,612 L. D. comme i.
 12,613 P. two words en velimé
 L. Ung savefier puant a. e.
 Ed. boucher.

- Tellement l'a ahers au senestre costé
 Qu'il a l'asne et l'enffant a la terre versé.
 Et quant Regnier le vit si a grant villeté,
 Il a traicte l'espee qui fut a son costé
 12,620 Si en a le bouchier si tresbien assené
 Que tout l'a pourfendu jusqu'au neu du baudré;
 Et puis a Renechon son frere remonté.
 Et quant les bourgeois ont le bouchier avisé
 Li ung a l'autre dit: "Le bouchier est finé."
 12,625 Aultrement ne l'ont cilz ne plaint ne regrete, (P.f.160b)
 Car mauvais glous estoit et trop demesuré.

Laisse CCCLXXI.

- Or s'en vont les enffans sur les asnes de pris.
 En la plus grande presse se sont les enffans mis.
 Ilz ont les pons passés et les grans pres flouris.
 12,630 Vers la bataille vont li enffans seignouris,
- 12,616 L. T. l'a tiré au s. c.
 12,617 L. terre jecté.
 12,618 L. si en fut airé.
 12,619 L. Il a tret le brant q.
 L. f.174a. Pencil note: 'Les jeunes gens sont
 hués, un d'eux est même renversé par un
 savetier que tue un des 3 frères.'
- L. 12,620 L. Il en a le savetier s.
 adds: 12,620a Au col lui a si avant enbarré.
 L. 12,621 L. Qu'il a tout p. j. au barbe. hypometric.
 adds: 12,621a Le savetier chey mort n'y a mot sonnè.
 12,623 L. ont ce avisé.
 12,624 L. L'un a l. ont d. le savetier est tué.
 12,625 L. A. n. l'ont il p.
 12,626 L. Car mal glouton e. et demesuré.
 L. s. Ph. 12,627 Ph. s. leurs a.
 add: 12,628a Et on leur a les asnes batus et assaillis.
 Ph. leurs a. abatus et a mors mys.
 12,629 L. Si o. l. p. p. et les prez f.
 Ph. Et o. l. p. p. dessus les p. floris.
 12,630 Ph. e. de pris.

- Et le Roy va devant, armés et fer vestis,
 A quarante mille hommes bien armés a devis.
 En quatre lieux avoit ses chevaliers partis
 Par avoir en tous lieux Sarrazins assaillis.
- 12,635 Le fort Roy Acerés c'estoit de l'ost partis.
 Le geant d'Yvoire qui tant estoit poestis (L. f.174b)
 S'en venoit trestout seul passant par les courtillx.
 Si orgueillieux estoit, si fier et si despis
 Qu'il ne vouloit mener o lui de ces soubgis.
- 12,640 Sa hache ot a son col et l'escu avant mis.
 Or escoutés, Seigneurs, pour Dieu de paradis
 Ce qui doit advenir, advient, ce m'est advis.(Ph. f.150a
 Le bon Roy Gadiffer avec ces amis
 Estoit par devers destre ordonnés et garnis;
- 12,645 Et les trois damoiseaulx s'en alloient toudis

- 12,631 L. armé.
 12,632 L. A lxm. hommes.
 Ph. A tout xlm. h.
 12,634 L. Pour a. sarrazins en t. l. a.
 12,636 L. t. fu posteis.
 12,637 L. Venoit tout s.
 12,638 L. Si o. estoit fier et d.
 12,639 L. Qu'i n.
 L. 12,639a Ne Turc ne Morien ne nul des Arabis
 adds: 12,639b Et disoit que tout seul les aroit desconfis.
 Ph. omits a. and b.
 12,640 L. La h. o. a s. c. e. l'e. devant m.
 12,642 L. Ce qu'il d.
 12,644 L. ordene.

- Droit au senestre lez costoiant les pallis.
 Ung aunoy ont trouvé qui estoit reverdis;
 La voient les enffans leurs asnes recrandis.
 Atant vint le geant qui la les a choisis;
 12,650 Quant il perceut les asnes, s'en a gecté ung ris,
 Venus est aux enffans li traisteur faillis,
 Haultement leur a dit: "Ou allez vous, chetis?"
 L'asne Regnault feri le geant par advis,
 La teste lui trencha, et Regnault est flatris,
 12,655 Et quant Regnault vit ce, en estant est saillis.
 Adonc dist au geant: "Vous estes mal appris (P. f.161a)
 Quant l'asne avés tué qui tant nous a servis!
 Vous le nous rendrés par le corps Jhesucris
 Ou vous serés de nous maintenant assaillis."
 12,660 "Va, glous," dist le geant, "Tu soyes maleis
 J'en porteroie ja sur mon col XXXVI."

- 12,646 L. D. au s. l. costoient le pays.
 Ph. omits this line.
 L. 12,648a Ne vouloient aler assez leur font despis,
 adds: 12,648b Et les vont batant les costés et le pis.
 Ph. omits line.
 12,649 L. A. est le g. q. les a ch.
 12,650 L. Q. les asnes a choisi s'en a eü grant ris.
 12,651 L. traître.
 12,653 L. par le pis. Pencil note next to lines 12,654
-12,661: 'Les 3 Enfans sont rencontrés par le
géant d'Yvoirie qui coupe la tête de l'âne
que montait Regnier.'
 12,655 L. Regn. vit ce a la terre c'est mis.
 12,656 L. Il a dit a. g.
 L. 12,657 L. Qui l'asne a.
 adds: 12,657a Le charbon a porté ne sçay six ans ou VI.
 Ph. omits.
 12,661 L. porteroient sur m. c. telz XXXVI.

Laisse CCCLXXII.

- Quant li enffant roial ont le geant veü.
 Tost et isnellement lui ont seure couru.
 Le geant prist Regnault, plus n'i a actendu,
 12,665 Sur son col le leva com ung rain de seü,
 Vers ung vivier s'en va, plus n'i a actendu,
 Ou le vouloit gecter s'en avoit pris argu,
 Mais le ber Renechon après lui est couru
 Et tenoit en sa main le riche branc tout nu.
 12,670 Aux creneaux de la wille furent bien perceü
 Des bourgeois qui la sont qui y estoient venu.
 Li ung a l'autre dit: "Ces III. la sont perdu.
 Ilz sont mal arrive' que par la sont venu." (L. f.175a)
 Et le ber Renechon ot le ceur irascu,
 12,675 Après le geant va, onc si dollent ne fu.
- 12,662 L. les e. ont.
 Ph. omits line.
- 12,663 L. ont sus couru. couru crossed out before sus.
 Ph. omits line.
- 12,664 L. print Regn. qui n'y a a.
 L. omits lines 12,665-66.
- 12,667 L. Et lui vouloit jecter, s'avoit il en argu.
- 12,668 L. bel Regnenchon est apres lui c.
- 12,669 L. Si t. e. son poing le branc t. n.
- 12,670 L. Des c. d. l. v. f. b. aperceux.
- L. 12,671 L. omits y.
 adds: 12,671a Defendre la cité s'asault y eüst etl.
 Ph. omits. 12,672 L. L'un a l'a. ont d.
- 12,674 L. bel Regnenchon. 12,673 Ph. omits.

Le geant ne sçot mot quant il l'a si feru.
 Si avant y a mis Renechon le branc nu
 La jambe lui coppa a la loy de Jhesu
 Qui pour les III. enfans monstra belle vertu. (Ph. f CLIII
 = Ph. f 150b)

Laisse CCCLXXIII.

- 12,680 Seigneurs, cil Renechon tellement l'assena.
 Que la jambe au geant toute jus il coppa.
 Le geant est cheüs et Regnault se leva.
 Parmi le hatterel ung tel cop lui donna
 Que petit s'en failli tout jus ne le coppa.
 12,685 Le geant tel cri gecte de l'angoisse qu'il a
 Que la terre autour lui en tenti et croula.
 E vous trois Sarrasins qui tost sont venus la.
 Quant virent le geant forment leur ennuya.
 A pié sont descendus et chascun atacha.
 12,690 Son cheval qu'il avoit a l'arbre qui fut la..

- L. 12,676 L. n'en sot rien.
 adds: 12,676a Que le gras de la jambe lui a parmy fendu
 12,677 Ph. omits
 L. Regnenchon.
 12,678 L. a l'ayde de J.
 12,680 L. S. se R.
 L. 12,681 L. toute jus lui c. 'mie' crossed out before 'lui
 adds: 12,682a Et Regnier sault avant qui le branc lui coppa ^
 Ph. gecta. jeta.
 12,683 L. Parmy le col ung tel cray lui d. Could be 'Cran'.
 Ph. hasterel t. coup.
 12,684 L. failly que jus ne lui coppa.
 12,685 L. g. gecte ung c.
 12,687 L. Et vecy trois S. qui sont venu la. Marginal
pencil note next to lines 12,687 and 12,692:
 'Le géant est tué par les trois freres ils
 defont ensuite trois autres Sarrasins dont ils
 montent les chevaux.'
 L. 12,690 L. a l'arbre qu'il trouva.
 adds: 12,690a Venus sont au geant qu'a terre gisoit la.

- Ilz ont dit aux enffans: "Mal ait qui vous porta.
 Se mort est le geant, pendre vous en faultra."
 Venus sont au geant et li ung s'abaissa,
 Puis lui ont demandé: "Sire, comment vous va?"
 12,695 Mors estoit le geant, oncques mot ne sonna.
 Quant cilz le virent mort, tout le sang leur mua.
 Regnier et Renechon et Regnault qui sont la
 Assaillent les payens si bien, n'en doubtés ja,
 Que les deux sont cheus mors et l'autre s'en alla.
 12,700 Mais Regnault le sievi et Remechon y va
 Et Regnier enssement qui bien fort y trotta.
 Chascun a l'aprouchier ung tel cop y frappa
 Qu'ilz l'ont abbatu mort, oncques puis ne cria.
 Jhesus le Roy de gloire moult tresbien leur aida.
 12,705 "Seigneurs," dist Renechon, "bonne adventure y a.

- 12,691 L. Et o.
 12,693 L. et l(u)i ung se baissa.
 12,694 L. P. lui a d.
 12,695 L. Q. ilz le.
 12,697 L. qui fu la.
 12,698 L. Assaillirent les trois s.
 12,699 L. Q. les d. en sont m. et le tiers s'en a.
 12,700 L. Le suyvy.
 12,701 L. bien tost y t.
 12,703 L. Q. l'o. a. m. car Jhesus leur yda. Scribal
 slip for 'ayda'.
 12,704 L. omits this line, contracted into line 12,703.
 12,705 L. a. si a.
 L. omits lines 12,706-7, and 12,709.

- Vecy plus bel mestier, ne m'en mescreés ja,
 Que tousjours le charbon mener et sa et la.
 Vecy commencement qui nous prouffitera.
 Mort soit willainement qui charbon plus menra!
- 12,710 Or prenons les armeures de ceulx qui gisent la
 Et les chevaulx aussi, bon mestier nous avra."
 Lors s'allèrent armer, chascun bien s'exploicta,
 Et chascun des enffans chausses de fer chaussa,
 Et les bons esperons que ilz trouverent la. (L. f.175b)
- 12,715 Mais le ber Renechom quant il s'esperonna
 Aux esperons chaussier tous deux les bestourna.

Laisse CCCLXXIV.

- Quant les freres germains se furent adoubés
 Venus sont aux chevaulx et si se sont montés. (P. f.162a)
 Les bourgeois aux crenaulx ont ce tout avisé,
 12,720 Li ung a l'autre dit: "Le geant est tué! (Ph. f.151a)

fCLIIIIa =

- 12,710 L. a. de ses trois la.
 12,713 Ph. omits this line.
 12,714 L. E. l. b. e. mais Regnenchom droit la.
 Ph. omits.
 12,715 L. and Ph. omit this line.
 12,716 L. A. e. fermer t. l. d. b.
 Ph. omits.
 12,717 L. adoubé.
 12,718 L. et si y s. monté.
 12,719 L. L. b. des carveaux ont tout ce a.
 12,720 L. L'ung a. l. a. si d.

- Li gentilz demoiseaux moult bien s'i sont porté." .
 La nouvelle s'en va tout parmi la cité
 Que les enfans qui sont charbonnier appellé
 Ont occis le geant vers l'ausnoy sur le pré.
 12,725 Dont oïssiés grant joye et grant sollempnité.
 Alors deux des bourgeois sont a cheval monté.
 Hors de Constantinoble se sont acheminé.
 Jusques a la bataille ne se sont arresté.
 Et quant ilz vindrent la, Gadiffer ont trouvé.
 12,730 "Ha hi Sire," font ilz, "moult vous est bien allé.
 Vous debvés bien louer le Dieu de magesté.
 Il y a trois enfans qui ont adventuré
 Leur corps en grant peril, dont bien leur est tourné,
 Car ilz ont le geant vers l'aunoy encontré.
 12,735 Par le vouloir de Dieu le Roy de magesté

- 12,721 L. Ly g. d. s'i sont bien p.
 Ph. Ly trois d.
 12,723 L. charbonniers apelé.
 12,725 L. Dont ouyssiez g. noise et solempnité.
 Ph. et grant solempnité.
 12,726 L. omits this line.
 12,728 P. 'arrivé' crossed out before 'arresté'.
 L. omits this line, contracted into 12,729.
 12,729 L. A la bataille vont, Gadifer ont trouvé.
 12,730 L. Ay Sire font il nous est bien alé.
 Ph. il y y nous.
 12,731 L and Ph. omit this line.
 12,732 L. qui se sont a.
 12,733 L. and Ph. omit this line.
 12,734 L. Et qui le grant geant ont vers l'annoy trouvé.

- Ont occis le geant [et] a martire tourné.
 Et avec tout ce ilz ont aussi tué
 Trois felons Sarrazins, si se sont bien monté.
 En la bataille sont tout maintenant rentré."
 12,740 Quant Gadiffer l'ouy, s'en a Dieu aouré.
 "A, Dieu," s'a dit le Rois, "comment sont ilz nommé?"
 "Sire," font les bourgeois, "par Dieu de magesté,
 Se sont povres enffans nourris en povreté,
 Enffans d'un charbonnier qui charbon a mené.
 12,745 Mais se sont li plus bel et le mieulx figuré
 C'on pouroit point trouver en nulle royauté."
 "Par ma foy," dist le Roy, "s'ilz ont si bien ouvré
 A tousjours en seront prisie et honnoré;
 Mais que Dieu me ramaint dedens ma fermetté."(P.f.162b)
 12,750 Lors se sont nos barons aux Sarrazins meslé.

- 12,736 L. Ont o.l. g. et ont aussi tué.
 Ph. et l'ont a mort livré.
 12,737 P. hypometric. avecque would correct the metre.
 L. omits this line, contracted into line 12,736.
 12,738 L. si s'en sont b. m.
 Ph. Et autres trois sont avec lui tué.
 12,739 L. En l. b. sont tout m. entré.
 12,740 L. Q. G. ouy, si a D. a.
 12,741 L. Amis ce d.
 12,742 L. S. f. les Gregois.
 12,743 L. Se sont trois p. e.
 12,744 L. Et filz d'un c.
 12,745 L. ly mieulx f.
 12,746 L. Q. porroit t. en n. r.
 12,747 L. roy ilz o.
 12,748 L. Qu'a t.
 12,749 L. dedens la f.
 12,750 L. Nos barons qui se sont a S. merlé.

- La veïssiez estour fier et demesuré
 Et maint tref pourfendu et maint homme afollé.
 Donc vient en la bataille le fort Roy Acéré
 Et en sa compaignie quatre Roys deffaé.
 12,755 Devant Roy Gadiffer ont Anceaume tué,
 Et maint Gregois occis et a terre gecté,
 Ne fussent les François ja fussent recullé.
 La veïssiés assault et grant estour morté (Ph. f. CLIII b)
 La ot maint oliphant et tenti et sonné;
 12,760 Arainez et buisines y ont tel son mené
 Que le champ en tenti environ et en lé.
 Trestous li plus hardis se sont espouventé.

Laisse CCCLXXV.

- Seigneurs, celle bataille fist moult a ressongnier
 Car il ot des gens tous occis maint millier.
 12,765 Qui veïst Gadiffer le bon Roy droicturier

- L. 12,752 L. Et m. chief p.
 adds: 12,752a Mainte lance brisee maint panon reversé.
 'p' crossed out before b.
 Ph. omits.
 12,753 L. Et la par la b. l. f. roy A.
 12,754 L. En sa c. sont IIII. roys d.
 12,755 L. Devant Gadifer o. A. t.
 12,757 Ph. Ne f. les enfans j. f. r.
 L. agrees with P.
 L. 12,757a Car tous les Sarrasins c'estoient avalé.
 adds: 12,757b Des trefz ilz y viennent arme (L. f. 176a)
 12,757b Ph. Des t. et des brehans ilz. 12758 Ph. f. number
 12,759 E. La ot m. o. tenty et s. in pencil: 151
 12,761 Ph. omits this line.
 L. Q. le c. en tourbit en l. e. e. l.
 12,762 L. Et tous les plus h. en sont e.
 L. 12,762a Tel y fait grant semblant et grande fierté
 adds: 12,762b Qui s'avisoit comment il seroit eschappé.
 12,763 L. S. ceste b. fit m.
 Ph. omits this line.
 12,764 L. and Ph. omit this line.
 P. moullier crossed out before millier.
 12,765 L. 'Gadifer' crossed out after 'roy'.
 Ph. Qui veist le bon G. batailler et tuer.

- Qui. faisoit devant lui sa banniere lever
 12,766a [Jamais ne l'eüst hayt, ne faisoit que tuer.]
 Car la mort du geant moult le fist releesier.
 Or diray de Regnault et du vaillant Regnier
 Et du ber Renechon le bachelier legier.
 12,770 Quant ilz furent montés que chascun ot destrier.
 Nature et gentillesse lez tient en tel dangier
 Que chascun desiroit a estre chevalier.
 Devers la grant bataille lez veüssiés brochier
 Et aloient criant l'enseigne au charbonnier.
 12,775 Dessus les Sarrazins se vont si employer
 Qu'ilz n'i ont encontré si hardi lozengier
 Qui se puisse encontre eulx deffendre ne aidier.
 Chascun a fait le sien a terre trebuchier.
 La bataille ont fendue a force de destrier, (P.f.163a)
 12,780 Ne scevent leurs chevaulx tenir ne adrecier,

- 12,766 Ph. omits this line but substitutes 12,766a.
 P. and L. leave the subject Gadifer, without a
 verb, both manuscripts must have omitted a line.
 12,766 L. Qui faisoit devant lui sa banniere haulcer.
 12,767 L. g. le fait releesser.
 Ph. omits this line.
 12,768 Ph. Or d. des enfens qui sont a batailler.
 12,769 L. Et du bel Regnenchon le noble bachelier.
 Ph. omits lines 12,769-12,770a.
 L. adds: 12,770a Ne les rendissent pas pour l'or de Montpellier.
 12,773 L. Vers la grande b.
 12,776 L. Qui n'y.
 12,777 L. Qui se peust contre e. d. ne drecher.
 12,780 L. adresser.
 L. 12,780a Car tant plus vont courant tant plus vont broché
 adds: 12,780b Et en brochant ainsi les rasnes lacher.
 Ph omits.

- Qu'ilz ne voient par tout ou ilz voudront aller.
 Garde ne se donnerent li enfans droicturier
 Qu'ilz sont venus aux trefs ens ou se vont fichier.
 Par l'ost s'en vont courant aussi tost que levrier
 12,785 Et li cheval courant prinrent a aprouchier
 Le lieu ou pris ont c'on les voist herbergier;
 Pres de la tente fut ou sont li prisonnier
 Ou le Roy [Thesés] estoit en grant dangier
 Et le bon Roy de France que Dieu gart d'encombrier.
 12,790 Lors prinrent les enfans haultement a hucher,
 Et disoient: "Trahi! trahi! fel lozengier!
 Tous vous couvient mourir a l'espee d'acier."
 Donc cuiderent payens, li felons lozengier,
 C'on lez venist trestous occire et detrenchier, (L.f. 176b
 12,795 Et que Roy Acerés fust recullé arrier.

- 12,781 L. omits this line.
 12,783 L. Qui s. v. es t. et se vont ens ficher.
 12,785 L. Et chevaux c. ont prins aproucher.
 Ph. omits 12,785 and 12,786.
 12,788 P. Ou le roy Acerés e. Scribal slip.
 L. La le r. Th.
 12,787 L. transcription: 'ly prisonnier'.
 12,789 L. France Ludovís au vis cler.
 12,791 L. tray t. faulx l.
 12,793 L. D. c. p. que Dieu doit encombrer.
 12,794 L. Com l. v. t. o. et detrenchier.
 12,795 L. Aceré fu r. a.

- Lors tournerent fuiant; n'oserent atargier.
 Ne sçavoient trouver place ou se peussent bouter.
 Trestout le plus hardi n'ot ceur de lui vengier.
 Les prisons sont remés qui ont pris a huchier: (Ph. f. 152^f CLVa)
 12,800 "Pour Dieu, Seigneurs barons, or nous venés aidier!"
 Li trois damoiseil vont leur taion approuchier;
 "Qui estes?" dist Regnier, "Ne le debvés celer."
 Et Theséus lui dist: "Pere suis de Gadiffer,
 Le noble Empereur qui tant fait a prisier."
 12,805 Adonc les trois enffans l'alerent desloyer,
 Et le Roy Ludowis et Assaillant le fier,
 Et les autres prisons n'y volrent pas laissier,
 Et chascun ont livré yng aufferant coursier.
 Or ne scet Theséus par qui a [recouvrier]
 12,810 Certes se il le sceust, ja le[s] allast baisier (P. f. 163b)

- L. 12,796a Et les enfans tous trois n'orent soing d'esmayer
 adds: 12,796b Testes, piez et bras ont prins a detrencher.
 12,797 L. omiys this line.
 12,798 L. T. le p. h. n'ot c. de revencher.
 12,799 L. Les prisonniers demeurent q. o. p. a h.
 12,800 L. b. que nous venez a.
 12,801 L. Les III. damoiseaux.
 12,802 L. Qui e. vous font il ne le devez nyer.
 12,803 L. Theséus leur dit pere suis G.
 12,804 L. deslyer.
 12,807 L. Des a. prisonniers n'y vorent p. l.
 12,808 L. A chascun.
 L. lines 12,803-810. Pencil note: 'Les trois
 Enfans delivrent Theséus leur Ayeul, Ludowis
 et Assaillant qu'avaient pris les Sarrasins.'
 12,809 L. par qui a recovrer.
 P. recointier, which makes no sense.
 12,810 P. le .
 L. sceust tost les alast b.

- Car tayons en estoit au juste retraictier,
 Pour ce dit ung parler e'on doit auctorisier
 Qu'on ne doit homme nul ne gaber ne mocquier,
 Car on[n]e scet a qui on a a besongnier.
 12,815 Le sage dit qu'on doit bel parler bien prisier.

Laisse CCCLXXVI.

- Or furent delivrés li nobile baron,
 Le bon Roy Theséus qui tenoit Pré Noiron
 Et le ber Ludovis qui cuer ot de lyon
 Et le coms Assaillans qu'onque ne fit traison
 12,820 Et li autre enssement dont il y ot foison.
 Chascun gecte en son dos ung riche haubregon
 Des Sarrasins qui mors estoient environ,
 Et ot chascun cheval a sa devision.
 Liez estoit Theséus pour iceste ochoison.
 12,825 Les enffans appella et leur dit a hault son:

- L. 12,811 Ph. omits lines 12,811-815.
 adds: 12,813a Ne dire lait parler ne point contralier.
Nul crossed out before lait.
 12,814 P. Car on se scet.
 L. Car on ne.
 12,816 Ph. Or sont tous a cheval les n. b.
 Ph. omits lines 12,817-12,824.
 12,818 L. Et le roy Ludovis qui ot c. d. l.
 12,819 L. Et le comte A. onc n. f. t.
 12,823 L. Si ot.
 12,824 L. pour icelle achoison.
 12,825 L. hault ton. L. may be better, but P. makes
sense.

- "Enffans," dit Theseús, "comment avés a nom?"
 "Sire, bien le sçarés," ce dist Renechon,
 "Ly ung est frere a l'autre, n'en feray celison.
 Esté avons nourris tout d'une nourreçon
 12,830 D'ung preudomme vaillant [qui scet fere charbon].
 Tousjours avons esté en ceste nacion, (L. f.177a)
 Mais ce n'est pas mestier qui nous venist a bon,
 Car d'estre chevalier avons devocion.
 Et quant vous estes Roys de si noble royon
 12,835 Et gecté vous avons par force de prison,
 Faictes nous chevaliers sans nulle arrestison."
 "Par foy," dit Theseús, "c'est bien m'entencion."
 La les fit chevaliers si que bien le vit on,
 Collee leur donna et leur dit a hault son:
 12,840 "Enffans, je pri a Dieu qui souffri passion

- 12,826 L. en nom.
 12,827 L. sarés se lui d. R.
 Ph. Sire, dit R. vous le sarés a bon.
 12,828 L. L'un si est f.
 Ph. omits lines 12,828-33.
 12,829 L. S'avons este n. t. d'une nourechon.
 12,830 P. v. qu'estoit frere Charlon. L. better sense.
 12,831 L. Tousjours l'avons servy em ceste n.
 L. omits 'mestier'.
 L. f.177a Pencil note: 'Theseus demande aux
 3 jeunes gens leur nom ils le prient de les
 faire chevaliers.' 12834 L. roy et de si n.r.
 12,834 Ph. Mais puisque estez roy, nous vous requeron.
 12,835 Ph. omits this line.
 L. 12,835a Je vous prie et requiers que nous donnez ung dor
 adds: 12,835b Par foy dit Theseús c'est bien raison
 Ph. Par foy dit Theseus c'est
 moult bien raison
 12,835c Vous l'avez volentiers a vo devisaion.
 12,835d Et ly enfes lui a dit: Sire nous vous prion.
 Ph. omits lines 12,835d-12,837.

- Qu'il vous octroie honneur et domination.
 Retraies vous vers moy quant en sera saison.
 Grant terre vous donray en vo possession."
 Vers la bataille vont a coite d'esperon
 12,845 Ou le Roy Acerés tenoit s'establisom.
 Oultre se s'ont passés delez le confanon,
 Car Sarrasins cuiderent que fussent Esclavon.
 Avec les Gregois ferirent de randon;
 "Constantinoble," crient li vaillant compaignon.
 12,850 Ilz furent assaillis a force et a bandon,
 Mais ilz ne se sont point mis a deffension.
 Les heaulmes luisans osterent a bandon. (Ph. f. 152.) f. CLVI
 Dont furent congneüs quant on vit leur façon.
 Droit au Roy Gadiffer ont mené Theséon
 12,855 Et le Roy Ludovis et Assaillant le bon.

- 12,841 L. Qui v.
 L. 12,843a Lors ont prins leur chemin ensemble ly baron
 adds: 12,843b Pour aler par dela a leur salvacion
 12,844 L. V. l. b. v. a pointe d'esperon.
 12,845 L. Acerés tint son e.
 12,846 L. O. s'en sont alez d. le gonfanon.
 12,847 L. cuidoiert.
 12,851 L. s. pas mis.
 12,852 L. Le h.
 12,853 L. Bien f.
 12,854 L. D. au r. Gadifer on mena T.
 L. 12,855 L. Et le roy Ludovis de France le royon.
 adds: 12,855a Et le conte Assaillant a la clere façon.
 Ph. omits.

Quant Gadiffer les vit, si leur dit a hault ton:
 "A hy Seigneurs," dist il, "or ay joye a foison
 Puisque je vous voy cy a vo salvacion."

Laisse CCCLXXVII.

- "Seigneurs," dit Gadiffer, "moult ay le ceur joyant,
 12,860 Que vous estes ~~vey~~ sain et sauf et vivant.
 Qui vous a delivrés? ne le m'alés cellant."
 "Beaulx fist," dist Theséus, "se ont fait ces enffans
 Qui oncques mais n'avoient vestu de ~~jaserant~~ (L.f.177b)
 Ne monté sur cheval oncques en leur vivant.
 12,865 Je les fis chevaliers, certes tout maintenant."
 "Pere," dist Gadiffer, "je vous jure et creant
 Ce sont li charbonnier qui ont mort le geant."
 "C'est voir," dist Theséus, "charbon furent menant.
 Je ne sçay dont ils sont, mais je dis en oiant
 12,870 S'ilz estoient trestous engenrés d'ung truant

- L. 12,856 L. h. son.
 adds: 12,858a Ne fusse aussi lies pour tout l'or d'Avignon.
 Ph. omits.
 12,862 L. B. filz d. T. s'ont f. trois beaux enfant.
 12,863 L. jaseran.
 12,864 L. a cheval.
 Ph. omits lines 12,864-65.
 12,867 L. les charbonniers.
 12,868 L. C'est vray.
 12,870 L. S'ilz e. tous trois e.

- Si sont ilz de bon ceur, gentil et souffisant."(P.f.164b)
 "Par foy," dit Gadiffer, "je suis moult desirant
 Que je puisse voir leurs corps et leur semblant."
 Theséus le[s] cuida delés luy chevauchant
 12,875 Mais ilz estoient ja en l'estour bien avant
 Ou il se combatoient a l'encontre ung soudant.
 Testés et piés et bras aloient decoppant.
 Tousjours sont li enffans en l'estour le plus grant.
 Et le Roy Acerés s'aloit bien deffendant;
 12,880 Du geant qui fut mors ot moult le ceur dollant.
 Mais Sarrazins lui sont la venus acourant.
 "Ail, Roy Acerés, mal vous est couvenant.
 Les prisons que teniés en vo tref reluisant
 Sont trestous delivrés et allés a garant,
 12,885 Et cilz qui les gardoient en sont allés fuiant."

- 12,871 L. Si sont il.
 12,872 L. je voy m. d.
 12,874 L. Th. les c.
 P. Th. le c..
 12,876 L. omits a.
 L. 12,877 L. Testés piez et b. a. d.
 adds: 12,877a Il n'est nulz qui vers [eux] peust avoir garant.
 12,878 L. Toute jour sont les trois e.
 12,879 L. Aceré.
 12,880 L. mort.
 12883 L. Les prisonniers q. t. e. v. t. luysant.
 12,884 L. Sont tous d. e. a. a g.
 12,885 L. Et ceulx q. les g. s'en sont a. f.
 L. 12,885a Quant Acerés l'ouyt si se va escriant
 adds: b "Qui les a delivrés?" dit il "par Tervagant." f CLVI
 c "Sire, les Gregois sont alez si avant (Ph. f. 153a)
 d Qu'i vindrent jusques au tref 'tray! tray!' criant
 e Cil qui furent dedens s'en alerent fuyant.
 f Si demourerent ceulx si firent leur commant."
 12,885e L. Pencil pointer.

- "Par Mahon," dit le Roy, "Vecy dompage grant.
 Ceste journee ci nous va moult dommagent."
 Lors fit Roy Acerés sonner son oliphant.
 Retraire fist sa gent et l'estour va fuiant,
 12,890 Et li Crestien en vont ariere retournant.
 Dedens Constantinoble sont rentrés a garant.
 Gadiffer y entra qui le ceur ot joyant (L. f.178a)
 De ce qui voit o lui le sien pere vaillant
 Et le Roy Ludovig et le conte Assaillant.
 12,895 Vers le pallais s'en vont les degrés vont montant.
 La Roïne Clodas va le Roy festiant.

Laisse CCCLXXVIII.

- Or furent Crestiens par dedens la cité
 Chascun en son hostel pour estre desarmé.
 Le vaillant charbonnier qui ^{le ceur} ot ire
 12,900 Actendoit a l'ostel ou maint jour ot esté

- 12,887 L. Ceste j. nous v. fort dommaigant.
 Ph. Car ceste j. n. v. f. d.
 12,889 L. R. fit ses gens l'estour s'en va fuyant.
 12,890 L. Et les Chrestiens vont a. r.
 L. Ph. s'en vont a. r.
 adds: 12,890a La furent fort blecié et navré ly auquant.
 12,891 L. sont entrés a g.
 12,893 Ph. De ce qu'il avoit les prisonniers vaillans.
 12,894 P. omits this line.
 12,896 L. va les r. f.
 Ph. Et la r. C. v. les r. f.
 L.& Ph. 12,896a Et pour eulx desarmer furent pres ly servant
 add: Toujours sont mieulx servis ly plus souffisant.

- Les enffans qu'il aimoit en bonne loyaulté,
 Et quant il apperceut qu'il ne sont recouvré (P. f.165a)
 Il a dit a son hoste: "Mes enffans sont tué."
 Et li hostes a dit: "Vous dictes verité,
 12,905 Car ilz n'estoient point bien justement armé,
 Et partirent de cy moult povrement monté."
 "Las," dit le charbonnier, "Mal furent advisé.
 Jamais joye n'aray enjour de mon aé." #
 Ensement qu'il parloit a tantost regardé
 12,910 Voit venir les enffans a si grant noblece
 Que bien II. cent Gregois furent tout assemblé
 Et crioient en hault de bonne volenté:
 "A gentil charbonnier, qu'i se sont bien prouvé,
 Qui ont tant desconfit et le geant tué!"
 12,915 "He Dieux!" dit Remechon, "Que j'ay le ceur iré
 Que nous serons tousjours charbonnier appellé."

- 12,901 Ph. omits.
 12,902 L. sont retourné.
 12,904 L. Et l'hoste lui a dit.
 L. 12,905 L. n'estoient pas bien j. a.
 adds: 12,906a Ilz firent que musart et que fol rasoté.
 12,907 L. Lors dit.
 12,910 P. 'c' of 'noblece' resembles 't'.
 L. nobleté.
 12,911 L. G. y furent assemblé.
 12,913 L. Aux gentis charbonniers qui s'on b. p.
 12,915 L. A Dieu.
 L. adds a laisse (379A) in -on, of 25 lines,
 (f.178a l.29 - f.178b l.14)
 Ph. includes part of this.

Laisse CCCLXXIX A.

- 12,916a Ensement les Gregois crioient a hault ton.
 b "A gentis charbonniers qui sont fiers que lyon
 c Qui sont les plus vaillant que trouver porroit on
 d Le pris de la bataille ont acquis par raison,
 e Et ont mort le geant qui cuer avoit felon."
 f Le charbonnier ouy bien la conclus^uon;
 g Vint contre les enfans en sa main ung baston,
 h Et ung Gregois lui dit: "Levez ça, proudon,
 i Jamais n'avez que faire de mener charbon!
 j Vos enfans ont gaignié de richesse a foison,

k Et si sont chevaliers a doré esperon;
 l Ilz ont mort le geant qui fut fier que lyon."(L.f.178b)
 m Et quant il les ouyt, si seigna son menton.
 n Les enfans descendirent chascun de l'arragon
 o Et ilz ont acolé entour et environ.
 p. "Sire," font les enfans, "La vostre nourison
 q Sera moult bien paiee en courte saison,
 r Assez avez avoir a vo devisi'on."
 s "Enfans," ce dit Regnier, "Dieu vous face pardon!
 t Joyeux suis quant vous voy en dominaci'on."
 u "Je le disoie bien, Sire," dit Regnenchon,
 v "Homs qui ne s'aventure pour essaucer son nom
 w N'ara ja d'onneur la grant perfection.
 x Car on dit, et c'est vray, avenir le voit on,
 y Ja ne proufitera qui crout en sa maison."

Line w is hypometric.

Ph. omits lines 6-y.

Laisse CCCLXXIX B.

- Quant le charbonnier vit les enfans en present
 Il les a acollés et baisiés doucement. f. CLV1b =
 Si grande presse avoit a leur descendement (Ph. f. 153b)
 12,920 Que toute la chaussee fut peuplee de gent,
 Et li hostes criot: "Pour Dieu allés vous ent
 Si me lessiés mes hostes festier noblement." (P. f. 165a
 Et dient les Gregois: "Car ilz ont de l'argent l. 21
 Vous ne disiés point d'eulx orains si faictement."
 12,925 Enssement qu'a l'ostel entroient doucement
 Es vous quatre sergens qui vinrent vistement,
 La presse vont rompant et crioient haultement:
 "Ou sont li charbonnier? Ne le celés nient."
 Et li hostes respont: "Ve les si vraiment.
 12,930 Or avant bel enfant!" dit il, "Venés vous ent,

Laisse 379B. P. continues after Laisse 378.
 L. and Ph. continue after Laisse 379A.

- L.& Ph.
 add: 12,919a Et pour eulx veoir ung tel assemblement.
 12,921 L. Et l'oste si c. 129
 Ph. omits lines 12,921-12,925, and lines 12,917-
 Pencil remark next to lines 12,921-12,930:
 'Les Enfans vont retrouver le charbonnier et
 l'enrichissent de leur Butin conquis.'
 12,924 L. V. n. d. pas d'eulx si f.
 12,926 L. Et veez IIII. s. qui viennent v.
 12,927 L. crient.
 12,928 L. les charbonniers n. l. c. noyqnt.
 12,929 L. Et l'oste si r. vez les cy en present.
 P. raspont.
 12,930 L. O. a. mes amis dit l'un v.

- Car le Roy Gadiffer vous mande proprement
 Et le Roy Theséus ou tant a hardement." (P. f.165b)
 Et dient les enffans: "Nous irons liement."
 Ilz ont dit a Regnier: "Pere, allés vous ent,
 12,935 Et prenés cest avoir a vo commandement
 Que nous avons conquis sur la payenne gent,
 Si le portés no mere et l'en faictes present,
 Et dictes de par nous que c'est commencement
 Pour ce qu'elle nous a nourris si doucement."
 12,940 "Enffans," dit le preudons, "A vo commandement.
 Je reverray a vous demain certainement." (L. f.179a)
 "Voire," ce dit Regnault bien et hardiement,
 "Quanques nous conquerrons par nostre efforcement
 Ce sera tout pour vous en nom de paiement."
 12,945 "Frere," dist Renechon, "Vous parlés follement,

- L.
 adds: 12,932a Et le roy Ludovis a qui France apent.
 12,933 L. Lors dirent l. e.
 12,937 L. Portez a nostre m. et lui f. p.
 12,940 L. p. a Dieu vous command.
 12,941 L. Je revenray demain a vous c.
 P. 'reverray' for 'revenray'.
 L.& Ph. 12,943 L. Ce que n.
 add: 12,944a C'est vray ce dit Regnier je le vueil ensement.
 Ph. omits lines 12,945-12,952.

Dictes au charbonnier qu'il ne viengne nient
 Tant que nous l'arons vestu plus noblement.
 On ne prise nullui s'il n'est en habit gent."
 "Frere," ce dist Regnier, "Vous parlés simplement.
 12,950 On ne doit renoyer son ami nullement
 Pourtant qu'il soit preudons et de bon couvenant.
 Si ne doit on tenir ung larron a parent."

Laisse CCCLXXX.

Le charbonnier a pris congié aux trois enfans
 Et enmaine l'avoir qui n'i est arrestans.
 12,955 Et Regnault et Regnier et Renechon le frans
 S'en vont vers le pallais, et le quatre sergens.
 Ou pallais sont monté qui moult fut deduisans,
 Au disner ont trouvés les trois Rois combatans.
 Chascun s'agenoulla tantost qu'il en fut temps.
 12,960 Quant le Roy Gadiffer les fut appercevans

- 12,946 L. qu'i ne vienne neant.
 L. 12,947 hypometric.
 adds: 12,947a Car blasmé nous sera si revient ensement.
 L. 12,948 L. Si n'est.
 adds: 12,948a Nous en serons blasmé si revient si souvent.
 12,949 L. parlés folement.
Pencil pointer lines 12,947a to 12,951.
 12,952 L. one word: aparant.
 12,953 L. prins c. des III. e.
 12,955 L. Regnault et R. et Regnenchon le f.
Ph. omits lines 12,955-12,956j.
 12,956 L. avec III. sergens.
 L. 12,956a Ayde Dieu de gloire, Pere: tout puissans,
 adds: b Le peuple qui les suyt de petis et de grans
 c Et de gens de mestier de femmes et d'enfans
 d Disoient entre eulx: "Vela plaisans enfans
 e Qui verront a honneur ains qu'i soit brief temps
 f "C'est droit," dient les autres, "Ilz ont cuers
 vaillans;
 g Par eulx a esté [mors] ly horrible geans
 h Le plus fort Sarrazin qu'au monde fut vivans.

- 12,956i S'ont jecté de prison le noble Roy des Frans
j Et le Roy Theseus qui tant est souffisans."
k Et les enfans s'en vont qui ont les cuers joyans.
12,957 L. qui moult est d.
12,958 L. Roys seans.
12,959 L. S'asei ('e' crossed out) genoulla sitost.

- En eulx bien regarder lui est mués le sangs
 Et Nature qui est si dure et si traihans (P. f.166a)
 Si luy a mis en luy vouloir qui fut plaisans
 Car d'amours les ama si vraie et si ardans
 12,965 Qu'il leur dit doucement: "Bien veignies mi enffans."
 (Ph.f.CLVIIA=154a)
 Vous m'avez fait amours de quoy je suis joyans, (L.f.179b)
 Alés si vous asseés a table sur cez bans."
 Et cilz l'ont ainsi fait qu'i leur fut commandans.
 En l'eure Theséus et Ludovis le frans
 12,970 Leur firent beaulx presens de leurs mez souffisans,
 Aussi fist Gadiffer le pere des enffans.
 Helas, pour quoy ne scet qu'il les fût engenrens,
 Qu'il en seroit liez et grandement joyans!
 Ses yeulx avoit sur eulx le bon Roy combatans
 12,975 Et disoit: "Vraiment, je suis trop desirans

- 12,961 L. lui mué ly sens.
 12,962 L. si douce et si trayans.
 12,963 L. Lui a mis ou vouloir en lui q. f. p.
 12,965 L. Qui leur d. d. beaulx enfans bien veignans.
 L. f.179b Marginal pencil note: 'Gadifer fait
 asseoir les 3 Enfans a la table Royale.'
 12,965 P. Letter 'i' of 'mi' has the stroke of an 's'.
 12,967 L. A. s. v. seez a t. sus ce b.
 12,968 L. Et ilz o.
 12,972 L. scet qu'i les f. engendrans.
 12,973 L. Q. e. s. au cuer lye et j.
 Ph. au c. et lye et j.

- De mectre a grant honneur ces damoiseaux vaillans."
 "Beaulx filz," dist Thesés, "il en seroit bien temps;
 Or me donnés les deux pour faire mes commans,
 Ludovis ara l'ung, bien sera advenans,
 12,980 Et si l'en remenra au royaulme de Frans.
 Le tiers vous demoura c'est bien chose afferans."
 "Pere," dist Gadiffer, "n'en soyés plus parlans,
 Tous trois me demourront si m'[aist] Saint Vincent.
 Jamais ne leur faulray tant com seray vivans."
 12,985 Ainsi dist Gadiffer com je suis recordans,
 Mais tous trois les herra le bon Roy a brief temps
 Pour une traïson c'on fist pour les enffans
 Ainsi que vous l'orrés se l'estés escoutans.

Laisse CCCLXXXI.

- Seigneurs or entendés que Dieu [vous] beneïe,
 12,990 Or furent les enffans en la salle voutie

- 12,978 L. mon c.
 12,979 L. bien lui sera seans.
 12,980 L. Et si le emmenra au r. des F.
 12,981 L. bien mes escians.
 12,982 L. ne soiez p. p.
 12,983 P. si m'aind St. V. (or m'aiud?)
 L. se maist St. Vincens.
 Ph. combines two lines, 12,982 and 83:
 Pere, dit Gadiffer, tous trois me demouront.
 12,984 L. Ja ne leur fauldray tant que soye v.
 12,985 L. comme je vois devisans.
 12,986 L. M. t. les trois haïra le bon roy en b. t.
 L. Ph. omits lines 12,985-88.
 adds: 12,986a Pour les faire morir comme larrons soudoyans.
 12,987 L. c'on fit sur les e.
 12,988 L. se vous estés estans.
 12,989 P. omits vous.
 L. S. or e. q. D. vous b.
 12,990 L. vostie.

- A joye et a honneur et a grant seignourie;
 De viande et de vin fut leur table garnie. (P. f.166b)
 "He Dieux," dist Renechon, "Que vecy noble vie!
 Qui mais menra charbon le corps Dieu le maudie.
 12,995 Or n'est si beaulx estas que de chevalerie,
 Et de v[er]oir les bons garnis de courtoisie.
 Qui les bons veult hanter ses biens lui multiplie.
 Pleust or a Jhesucrist le filz Sainte Marie
 Que nous fussions extrais de la royal lignie!
 13,000 Car adés m'est avis se Dieu me beneie
 Qu'on fait ^{adés} de nous si que une mocquerie (L. f.180a)
 Par ce diable charbon que menions l'autre fie."
 "Frere," ce dist Regnault a la chiere hardie,
 "Il nous fault souffrir des gens, je vous affie,
 13,005 Et estre humbles et doulx sans nulle felonnie,

- 12,993 L. A Dieu.
 12,994 L. Qui plus menra ch. Dieu si le m.
 L. 12,994a Il vouldroit mieulx assez jeune perdre la vie
 adds: b Que vivre en povreté, en paine et en hachie,
 c Car qui est povre homs je dy qu'i ne vit mie,
 d Il ne fait que languir plus que de maladie.
 Ph. omits 16 lines, 12,994c-13,007.
 12,995 L. bel e.
 12,996 L. véoir.
 P. voir.
 12,997 L. son bien.
 12,998 L. Pleust a Jhesus.
 12,999 L. Que feussions e. de royalle l.
 13,000 L. Car tousjours.
 13,001 L. Qu'on ne fait de nous que une m.
 13,002 L. Par ce meschant ch.
 13,005 L. Estre humbles.

- Car qui est orgueilleux assez peu monteplie."
 "C'est voir," ce dist Regnier, "se Dieu me beneie."
 A ces mos sont levés et la table ont guerpie
 Et li Rois ensement et la grant baronnie,
 13,010. En une chambre vont trestous par compaignie.
 Le bon Roy Gadiffer les enffans aplanie
 Et leur dist doucement: "Enffans, je vous en prie
 Comment avés esté de telle vaillandie
 Que vous avés occis le geant d'Yvorie?
 13,015. Et delivrés deux Rois et autre compaignie?"
 "Sire," ce dist Regnault a la chiere hardie, (Ph.f.154b)
 "Ce que nous avons fait, je vous acertiffie,
 Dieu le nous a apris et la Vierge Marie.
 Pas ne sommes extrais de sang ne de lignie
 13,020. Et non pourtant, frans Rois, l'escripture affie

- L. 13,006 L. pou multiplie.
 adds: 13,006a Tousjours lui reprochon aucune villenie.
 13,007 L. me face aye.
 13,008 L. levez s'ont la t. g.
 13,009 L. Et le roy ensement et.
 P. blotted letter 'o' before 'et'.
 13,012 L. je v. supplie.
 13,015 L. roys et l'autre c.
 13,016 L. agenceie.
 13,020 L. pourquant franc r.

Que tous sommes d'Adam et d'Eve son amie.
 Et Dieu a ordonné Fortune et sa maistrie,
 Or a esté pour nous Fortune appareillie,
 Or doint Dieu qu'elle soit tousjours de no partie
 13,025 Si que regner puissions tousjours sans villenie. (P.f.167a
 Car la chose qui est haultement commencie
 Ne vault riens s'elle n'est jusqu'en la fin prisie.
 "Par ma foy," dist le Roy, "Vecy raison prisie,
 Et l'eusist dist le saint pere de Rommenie."

Laisse CCCLXXXII.

13,030 Moulz fut liez Gadiffer quant oï ce parler.
 Lors alla les enfans doucement acoller
 Et dit: "Je vous retiens, car bien vous dois amer,
 Et vous fais chambellains pour ma chambre garder."
 "Sire," font li enfant, "Dieu vous laist si ouvrer
 13,035 Que ja ne nous puissiés de trayson reter."

13,021 L. de Eve samie.
 L. 13,022a Pour mectre a hault honneur tous ceulx de sa
 adds: b Et quant elle lui plaist et elle est delye partie
 c Quanque elle a fait deffait et pis de la moictie.
 Ph. omits lines 13,022b 13,027.
 13,025 L. puissions.
 13,027 L. jusqu'a.
 13,028 L. raison jolie.
 13,029 L. Et l'eust d. le saint pape de R.
 13,032 L. car je vous doy amer.
 13,033 L. chambellain.
 L.& Ph. 13,033a "Sire," dient les enfans, "Dieu vous vueille
 add: sauver,
 b Mais de maindres offices nous povons bien passer.
 c "Enfans je le vueil si le fault endurer." ^
 13,034 Ph. omits. (L. f.180b)
 L. D. v. lait s. o.
 13,035 L. puissez de t. traictier.

- Ainsi vould Gadiffer les enffans ordonner.
 La fist on les enffans tellement amonter
 Que chascun les vouloit prisier et honnourer,
 Et disoient entre eulx sergent et bacheller
 13,040 Qu'ilz ressembloient bien de venir et d'aller
 De bouche et de vis et des yeulx regarder
 Le bon Roy Gadiffer qui les deult gouverner.
 La Royne Clodas en ouy murmurer.
 Des III. petis enffans lui alla remembrer
 13,045 Que par une meschine fit ens ou bois porter
 Affin que les fesist mourir et devier.
 Dont se commença fort a espoventer
 Car le ceur fait souvent creature doubter
 De ce dont il se voit en la fin vergonder.

Laisse CCCLXXXIII.

- 13,050 Seigneurs, a ice temps dont je vous vois comptant,

- L.& Ph. 13,036a Et le roy Theséus leur fit beaux dons donner,
 add: b Aussi fit Ludovis qui France doit garder.
 13,038 L. faisait priser.
 Ph. omits 6 lines, 13,037-42.
 13,039 L. s. et escuier
 L. Marginal note in pencil next to lines
13,040-13,051: 'Gadifer prend les 3 Enfans
pour chambellans. La Reine Clodas se
resouvient des trois filz d'Osane et conçoit
des soupçons.'
 13,042 L. Au b. r. G. q. les doit g.
 13,045 L. Qui p. u. m. f. en ung b. p.
 13,046 L. les fit murdrir ou devourer.
 Ph. omits.
 13,047 L. Adont, would correct the hypometric line of P
 13,049 L. a la fin.
 13,050 L. S. en ce t. que je v. v. c.

- Qu'en la court Gadiffer estoient li enffant,
 Estoient Sarrazin sur le pre verdoiant
 Devant Constantinoble la estoient logent.
 La fut Roy Acerés qui le ceur ot dollant (P. f.167b)
- 13,055 Du damage qu'il ot receu par devant
 Tant par ces prisonniers que par le fel geant.
 En sa terre manda tout son arriere bant,
 A pié et a cheval, sur terre et a calant
 Alloient Sarrazins a force cheminant. (Ph.CLVIIa=155a)
- 13,060 Devers Inde maior jusques en Oriant
 N'y a remés Payen, Sarrasin ne Persant
 Qui ne viengne a ce siege Acerés confortant.
 Au lez de la forest s'aloient amassant.
 Cilz de Constantinoble vont leur ville gardant.
- 13,065 La fut Gadiffer au courage vaillant
- 13,051 Ph. omits.
 13,052 L. Estoient Sarrazins sus les prez v.
 13,053 L. Constantinoble en grant pensement.
 13,055 L. D. d. qu'il eust r.
 13,057 L. Par trestous ses pais m. l'arriere bant.
Pencil transcription of this line. P. one word arriere
- 13,059 L. Venient S.
 13,061 L. N'est demouré P.
 13,062 L. au siege.
 13,063 L. Au lieu de la f.
 13,064 L. Ceulx de C.
 13,065 L. Lyez fut G.
 L. inserts line 13,068 after line 13,065.

- Et le Roy Ludovis et le conte Assaillant,
 Regnault et Renechon et Regnier le vaillant
 Et le Roy Theseus qui les va confortant.
 Cilz trois dont je vous di estoient si avant
 13,070 Qu'il n'i a chevalier ne prince si vaillant
 Qui ne voit les enffans haultement honnourant. (L.f.181a)
 La Roïne Clodas regarde leur semblant.
 A l'encontre du Roy les alla regardant.
 Et voit bien et congnoit et va apercevant
 13,075 Que les enffans le vont si tresbien ressemblant
 Que les plusieurs en vont en la court murmurant,
 Et le Roy Gadiffer les aime et prise tant.
 Qu'adés sont avec lui a sa table seant.
 "Ha Dieux," ce dist le Roy, "doulx pere, Roy amant,
 13,080 Se ma moullier qui fut eust eu en son vivant.

- Ph. omits lines 13,066-67.
 13,069 L. Ses t. que j.
 13,070 L. Qui n'y a ch. n. p. s. sachant.
Pencil transcription of 'prince'.
 13,073 L. les aloit.
Ph. omits 4 lines: 13,073-13,076.
 13,074 L. Si voit.
 13,078 L. Tousjours s. a. l. a sa t. s.
 13,079 L. Dieux dit G. vray pere tout puissant.
 13,080 L. qui fu eu en s. w. ('eu' written above line)

- Ou lieu de ces III. chiens dont alla delivrant
 Aportés III. beaulx filz qui fussent ainsi grant
 Com ces III. demoisel et bien ainsi poissant!"
 Ung jour leur va le Roy leur aage demandant
 13,085 Et il luy ont tost dit qui ne lui vont celant
 Si com le charbonnier leur alloit recordant.
 Et quant le Roy l'ouy, dont alla lermiant (P. f.168a)
 "Enffans," ce dist le Roy, "Je vous jure et creant,
 En l'aage proprement dont vous m'alés parlant
 13,090 Avoie une moullier gracieuse et plaisant
 Qui de III. chiens ajeut dont j'ay le ceur dollant."
 Quant les enffans l'ouyrent, moult se vont merveillant
 Car de ceste aventure ne sçavoient nient.
 Or le sçavront briefment con vous l'orrés avant.

Laisse CCCLXXXIV.

- 13,095 Seigneurs, or escoutés pour Dieu de magesté
- 13,081 L. Au l.
 13,082 L. Aporte III. b. f. q. f. aussi g. (P. could be aussi
 13,083 L. Come c. III. damoiseaux et aussi p.
 Ph. omits.
 13,084 Ph. Et apres l. v.
 13,085 L. tout dit que ne l. v. c.
 Ph. lui alerent tout dire ne l'alerent celant.
 13,086 L. ala r.
 13,088 L. E. dit Gadifer j.
 13,090 L. J'avoye.
 13,091 L. si geust.
 Ph. Q. d. III. ch. s. g. comme on m'ala disant.
 13,092 L. l'ouyrent ilz s'en vont m.
 13,093 P. Letters 'av' crossed out before 'aventure'.
 L. neant.
 L. 13,094 L. c. orres ça avant.
 adds: 13,094a Car il n'est si long jour qui ne voit declinant.
 (Ph. omits.)
 13,095 L. or entendez.

- Glorieuse chanson et de grant dignité.
 Ainsi que vous ay dit et premier recordé
 Estoiēt les enffans prisié et honnoré,
 Et issoient souvent par dehors la cité
 13,100 Et faisoient assault contre Roy Acéré
 Qui devant fut logiés a son riche barné.
 Long temps y demoura; moult y fit de griesté.
 Cilz de dedens estoiēt moult fier et redoubté.
 Bonne chevalerie y avoit a planté,
 13,105 Car Theséus y fut qui tant ot de fierté,
 Et le Roy Ludovis de France le regné.
 Et le Roy Gadiffer qui tant ot de fierté
 Et le conte Assaillant ou tant ot loyauté
 Et les trois damoiseil qui furent bien armé
 13,110 Qui se sont fierement a ice temps porté.
- 13,096 L. S'orrés belle ystoire et de grande dignité.
 13,097 L. A. q. je v. ay d. et recordé.
 Ph. omits lines 13,101-10.
 13,103 L. Mais dedens.
 13,105 L. Roy Theséus y.
 13,109 L. damoiseaux.
 13,110 L. en icelui t.

- La Roïne Clodas qui ait malle santé (L. f.181b)
 Qui la bonne Roïne chassa a povretté
 Et lui changea le fruit qu'elle avoit porté, (Ph.f.CLVIIIb
 Car en lieu des trois filz si tost qu'ilz furent né =155b
- 13,115 Lui apporta trois chiens qui lors furent monstré
 Au bon Roy Gadiffer qui moult en prist en hé
 Sa courtoise moullier qui tant ot de bonté. (P. f.168b)
 Or estoit la Roïne en moult loingtain regné.
 Dedens Jherusalem l'amirable cité
- 13,120 Tenoit hastellerie par grande povretté
 Por tous les pelerins qui la furent allé
 Et qui le Sepulchre ont requis et aouré.
 Or ne cuidoit jamais en jour de son aé
 Revenir a l'amour du bon Roy couronné
- 13,125 Mais si sera, par Dieu ainsi fut ordonné,

- 13,111 Ph. Mais la r. C.
 13,112 L. en povrete.
 13,114 L. de trois f. si t. qu'i f. n.
 13,115 L. chiens lesquels f. m.
 13,116 L. en print e. h.
 13,117 L. moullier ou tant a de beauté.
 L.& Ph. 13,117a Dont illui fit souffry de la peine plenté.
 add: Ph. souffrir.
 13,117b En la fin l'enchaca de sa grant royauté.
 13,118 - 13,126b Ph. omits.
 13,121 L. A t. l. p. q. furent la ale.
 13,124 L. R. en l'amour.
 13,125 L. M. si fera p. D. a. fu oredene.

Si en sera celle arse qui tout ce a brassé.

Laisse CCCLXXXV.

- Seigneurs, or escoutés pour Dieu qui tout crea,
 La Royne Clodas qui tousjours se doubta
 Du mal qu'elle avoit fait des enffans que changa,
 13,130 A soy mesmes a dit et souvent y penssa:
 "Aÿde Dieu!" dit elle, "Bien sçay comment il va,
 Par cellui saint Seigneur qui le monde forma,
 Vecy trois damoiseaulx qui sont venus deça,
 Qui bien les regardra et y avisera
 13,135 Il dira que chascun le Roy ressemblera;
 Il me couvient sçavoir comment la chose va."
 Adoncques la Royne les III. enffans manda
 En sa chambre pawee tous III. les assembla.
 Par grande trayson bel semblant leur monstra,
 13,140 Delez lui les assist et moult les honnoura.

- L. 13,126a Et c'est droit qui mal fait qu'i lui soit.
 adds: b Dieu paye chierement quant tout a regardé. redoublé
 13,129 L. Du murdre qu'elle ot fait d.
 13,130 L. s. si pensa.
 13,132 L. Par icellui S. qui.
 13,134 L. les regarde et les a.
 L. 13,135a De bouche et de nez et de quanque il lui a,
 adds: b Ainsi que creature autre ressembla
 c Comme il font Gadifer, on en parolle ja.
 L.
 adds: 13,138a La royne ont trouvé qui bien les festia.
 13,140 L. Et puis inellement les enfans appella.

- "Enffans," dist la Roÿne, "Oyés c'on vous dira:
 Je vous veil conjurer du Roy qui nous forma
 Et de la Saincte Vierge qui IX. moys le porta
 Et de la Magdalaine qui les piés Dieu lava (L. f.182a)
 13,145 Et de trestous les sains qui lassus ou ciel a
 Que vous me dictes voir et ne me mentés ja.
 Congn[o]issiez vous le pere qui vous trois engenra
 Et la mere enssement qui IX. mois vous porta?" (P.f.169a)
 "Dame," ce dist Regnault qui moult bien l'escouta
 13,150 "Je vous diray le voir comment la chose va."

Laisse CCCLXXXVI.

- "Dame," ce dist Regnault, "Par Dieu qui ne menti,
 Oncques jour de ma vie le mien pere ne vi
 Ne ma mere enssement par ma foy vous affi
 Ainçois avons esté d'ung preudomme nourri,
 13,155 Nous n'avions pas II. jours passés ne acompli

- 13,142 L. c. de Dieu q.
 13,143 L. Vierge qu'en ces flans porta. - hypometric.
 13,144 L. ses piez lui lava.
 13,145 L. que l. es cieulx a.
 13,146 L. me direz v. ne me mentirez ja.
 13,147 P. Congnissiez. 'o' omitted.
 L. Congnoissez v.
 13,149 L. qui bien si l'escouta.
 13,150 L. Nous v. dirons le vray.
 L. 13,150a Honnys soit il de Dieu qui vous en mentira
 adds: b Oncques ne fut proudomme qui sa foy parjura.
 Pencil remark in the left margin next to lines
 13,150*13,154: 'Clodas interroge les 3 jeunes
 gens sur leur extraction.'
 13,152 L. 'd' crossed out before 'jour'.
 13,153 L. mere aussi pour voir le v. a.
 13,155 L. transposes this line to 13,156b.

- Qu'en ung bois nous trouva tous III., il est ainsi.
 Si eussions esté la trestous mors et peri
 Se ne fust le preudons dont nous avez ouy
 Qui nous a gouvernés bien XVI. ans et demi.
- 13,160 Dieux le Roy tout puissant le puist avoir meri!
 Bien en devons prier et maudire cellui
 Par qui nous fusmes pres en la forest peri."
 Lors prist a soupirer et li autres aussi,
 Et quant Clodas les voit tout le sang lui fremi.
- 13,165 "Ha Dieux," dist la Roïne, "Beau pere qu'esse si?
 Or sont ce les enffans qui par moy sont trahi!
 Le bon Roy Gadiffer les a engenui,
 Le Diable d'enffer les a amenés cy!"

Laisse CCCLXXXVII.

- Ainsi les III. enffans parlerent longuement
 13,170 A la faulse Roïne que le corps Dieu carvent.
 Puis partirent de la moult amiablement,

- 13,156 L. Qui au bois. 'tous' crossed out before 'tous'.
 L. 13,156a La fusmes nous laissez et ne savons de qui,
 adds: b N'avions p. II. j. p. ne a. = 13,155 P.
- 13,157 L. Et eussions e. mors et murdry.
 13,158 L. dont vous a. o.
 13,159 L. omits 'bien'. Pencil transcription of line
 in right margin.
- L. 13,159a Et puis avons esté savez et guaranty.
 adds: 13,160 L. omits this line.
 13,162 L. Par qui avons esté en l. f. p.
 13,163 L. print a s. et les a. a.
 13,167 L. G. voir les engenuy.
 13,168 L. Tous les deables d'e. les ont a. c.
- L. 13,168a Oncques en mon vivant telle chose ne vy
 adds: b Il conviendra c'on sache que j'aye fait cecy
 c Et qu'enchassee soit la Roïne par my,
 d Et puis se le Roy scet qu'aye meffait vers luy
 e Il me fera ardoir, ja n'en avray mercy,
 f Bien sera employé, car bien l'ay deservy.

- 13,168g Se je ne prens conseil, vecy mon corps honny."
 h Ainsi dit la Roÿne comme avez ouy.
 i Les enfans regarda et plourer les choisy,
 j Elle ne leur dit pas ce qu'a son cuer senty
 k Ains dit: "Mes beaux enfans, pour Dieu je vous
 l Pensés que de vous soit Gadifer bien servy, pry,
 m Le Roy vous fera bien, pour certain le vous dy,
 n Et je seray pour vous, pour voir le vous affy."
 (L. f.182b)
 o "Dame, vous dictes bien," Regnenchon respondy
 p "Et si sommes tous prestz. de obeir a luy.
 q C'est bien raison et droit, car le bien vient de
 lui."
- a. 'v' crossed out before 'mon'.
 d. or 'mesfait'.
 13,170 L. qui le c. D. c.
 13,171 L. P. p. d'eeleem. a.

- Elle ne monstra point tout ce que son ceur sent.
 Elle jura Jhesus qui fist le firmament
 S'elle peult exploictier assés prouchainement
 13,175 Que mourir les fera tous trois a grant tourment.
 Elle fist ung venim sans nul arrestement (P. f.169b)
 Si ort et si mauvais, si lait et si pullent
 Qu'il n'est homs si hardis dessoubz le firmament
 S'il use du venim ne avalle ne prent
 13,180 Que en l'eure ne soit mort sans nul repassement.
 Et quant elle l'ot fait a son commandement,
 Sur ung hennap en mist qui ne fut mie d'argent.
 Puis actendi la dame jusque l'avesprement
 Que le fier Gadiffer au fier couronnement
 13,185 Devoit aller soupper a table noblement.

- 13,172 L. pas ce qu'a s. c. s.
 13,174 } L. Final word abbreviated, transcribed in
 13,175 } pencil in right margin.
 L. 13,175a Lors a pris avise par quoy ne comment
 adds: b Pourchacer leur porra leur grant encombrement.
 13,176 L. velin. In pencil: 'velin, venin, poison.'
 13,177 L. si m. si faulx et si p.
 13,179 L. de ce velin ny a. et p.
 L. 13,180 L. Qu'en l. n. s. m. sans recourement.
 adds: 13,180a Moult fut fort le velin dont je faiz parlement.
 13,181 L. elle ot.
 13,182 L. Sus u. hanap ne le mist q. n. f. pas d'a.
 13,183 L. jusqu'a l'a. Final word transcribed in
 pencil in right hand margin, plus 'le soir'.
 13,184 L. Q. le roy G. au hardy couvenant.
 13,185 L. soupper adoubé n.

- Or oyés de Clodas que le corps Dieu carvent:
 Ung escuier avoit qui estoit son parent
 Qui servoit a table celle nuit proprement,
 La dame l'appella si lui dist haultement:
 13,190 "Cousin," dist la Royne, "Vous scavez bien comment
 Vous ay mis a honneur en cestui cassement.
 Par moy avés honneur, par mon avancement
 Et encor le serés assés plus largement.
 Si riche vous feray de fin or et d'argent
 13,195 Que honnourés en seront vos amis vraiment
 Se croire me voulés, je vous ay en couvant."
 "Dame," dist l'escuier, "Vous parlés sagement,
 Je suis apareilliés a vo commandement
 Pour faire vostre gre sans nul arrestement."

Laisse CCCLXXXVIII.

- 13,200 "Amis," dist la Royne, "Scavez que vous ferés?
 Vecy ung riche pot que vous me porterés (L. f.183a)

- 13,186 L. qui l. c. D. cravant.
 13,188 L. Q. a table servoit le bon roy proprement.
 13,189 L. La royne l'a et.
 13,191 L. cestuy tenement.
 13,193 L. encores avez a. p. l.
 13,193a L. Se croire me voulés je vous ay couvenant.
 13,194 L. Riche homs v. f.
 13,195 L. Qu'encor en seront tout ly vostre parent.
 13,196 L. transposes this line to line 13,193a.
 13,197 L. p. loyaument.
 13,198 L. a vostre c.
 L. 13,199a Beau cousin dit la Royne vous parlez saigement
 adds: b On doit le sien amy avancer grandement
 c Amy pour amy veille on le dit bien souvent.
 Pencil hand pointing at lines b and c.
 13,200 L. ce dit.

- A la table du Roy, ains ne fut tel clamés.
 Au Roy ne dirés pas que par moy soit livrés,
 Mais par les chambellains vous le saluerés
 13,205 Et dictes qu'il vous est par les freres livrés,
 Voire quant li estas vous en ert demandés
 Pour riens qui soit vivant vous ne m'acuserés.
 Et s'il y a peril, ja ne vous en doubtés (P. f. 170a)
 Je vous en gectera y en fine verités
 13,210 Et eussies par Dieu X. chevaliers tués."
 Et dit l'escuiers: "Comme vous commandés."
 Il a saisi le pot qui n'i est arrestés,
 Vers la sale [s'en va] si monta les degrés
 Et a veü le Roy qui tant fut honnourés
 13,215 Qui a table seoit, ce dit l'auctorités,

- 13,202 L. R. onc ne fut telz clarez.
 13,204 L. ses ch.
 13,205 L. Et dirés qui v.
 13,206 L. V. q. de l'e. v. sera d.
 13,207 L. s. vivant si ne me racusés.
 13,208 L. péril written in pencil in margin, abbreviated word in text underlined.
 13,209 L. Je vous en garderay cest f. v.
 13,210 L. E. eussiez vous.
 L. 13,210a Car le Roy m'ayme tant ainsi que vous veez
 adds: b Se le faictes ainsi prochainement verrez
 c Le plus grant eür; oncques il ne fut telz.
 13,211 L. Alors dit l'e. ainsi que c.
 13,213 L. V. l. s. s'en va et m. l. d.
 P. hypometric V. l. sale si m.

- Et o lui Theséus dont il fut engenrés.
 Ly escuiers passa de son fait avisés
 P[ar] dessus le dressoir fut le pot d'or posés
 De l'escuier qui s'est moult tresbien agaictiés.
 13,220 On ne scet dont il vint ne dont fut apportés.
 Les sergens l'ont saisi, et li enffans delez
 Ont tendu le hennap qui est d'or aournés
 Et pour donner au Roy s'est Regnault aprestés.
 Ainsi que le vin fut ens ou hennap gectés,
 13,225 A la table est venus li damoiseaux loés,
 L'assëeur le donna qui estoit la delés,
 Si tost qu'il ot beü, fut si envelimés
 Que le ceur de son ventre lui est parmi crevés;
 Quant le Roy l'a veü, le sang lui est mués.
 13,230 Son pere regarda et ses amis privés

- L. 13,216a Et le Roy des François Ludovis appellés.
 adds: b Moult y ot de barons; grant y fu ly barnés.
 c Bien fu servy le Roy et tresbien ordonnez.
 d Moult y ot d'entremectz; maint son y fu sonnez
 13,216b Pencil transcription: 'ly Bernez le Baronage'.
 13,217 L. L'escuier si pensa d. s. f. a.
 L. 13,217a Voit par devant le Roy ces III. filz naturelz
 adds: b Mais ne savoient mot ce dit l'auctoritez.
 c Moult estoit des enfans servis et amez
 d Nature les avoit si bien amourez
 e Que le Roy en estoit pres que tout afolez.
 13,218 L. Par.
 P. abbreviative sign for 'par' omitted.
 13,219 L. q. s'est tresbien acquités.
 Pencil remark in left margin next to lines
 13,216-13,219: 'Clodas prépare un Breuvage
 empoisonné et le confie a un Ecuyer son parent
 pour le servir a la table du Roi Gadifer.
 L'officier chargé de déguster le vin meurt en
 goûtant ce poison.'
 13,227 L. eust beu fu si envelimés.
 Pencil note: 'Envelimez empoisonné'.
 13,230 'privez' in pencil next to pvez.
 13,220 L. ne sot
 13,221 L. servans l'ont saisis et les e. d.
 13,222 L. estoit d'or fondez.
 13,223 L. Pour d. au Roy s'est R. a.
 13,224 L. fu es hanap versés.
 13,225 L. venu le damoisel louez.
 13,226 L. A l'assayeur bailla qui estoit par d.

- Et a dit haultement: "Je suis pres attrapés! (L.f.183b)
 Cilz venins fut pour [moy] et fais et ordonnés."
 Le Roy cria en hault: "Seigneur baron cloés!"
 Huis n'i ot en la salle que tost ne fut fermés
 13,235 Li escuier estoit de la salle eschappés.
 On prist le remenant de ceulx qui sont remés,
 Les III. enffans sont pris qui les ceurs ont irés
 Pour itant que Regnault dont vous ouy avés
 Avoit gecté le vin, fut du fait accusés.
 13,240 Et la Roïne vint qui les fais ot brassés (P. f.170b)
 Au Roy en est venue li Sathanas malfés
 Et luy dit: "Sires Rois, sçavez que vous ferés?
 Faictes ung jugement et tous III. me pendés,
 Ces III. freres qui sont et pris et attrapés.
 13,245 Car aussi voir que Dieu fut de la Vierge nés

- 13,231 L. pres qu'atrappez.
 13,232 L. Se velin est p. moy fait et o.
 P. omits moy.
 13,233 L. Seigneurs barons c.
 13,234 L. qui ne fut tost fermés.
 13,235 L. L'escuier si e.
 13,236 L. On print l. r. d. c. c'on a trouvez.
 13,239 L. A. porté le v. fut du fait a.
 'av' crossed out before accusez.
 13,240 L. Et l. r. Clodas qui.
 13,241 L. le Sathanas maufés.
 13,243 L. et tous les me p.
 13,244 L. omits line.
 L. Pencil note in left margin from 13,245-
 13,257: 'Clodas conseille a Gadifer de faire
 pendre les 3 jeunes gens elle accuse Regnier
 de l'avoir requise d'amour et de l'avoir menacé
 d'empoisonner le Roi s'il n'était pas écouté
 d'elle.'
 13,245 L. Car aussi vray que D. f. de Marie n.

- Ilz ont fait le venin tel con vous le veez,
 Car Regnault cy endroit en qui tant vous fiés
 M'a requise m'amour il a trois jours passés
 Et me pria d'amer le traïsteur prouvés.
 13,250 Encore me dit plus le garson parjurés
 Car sa foy me jura, c'est fine verités,
 Vo mort pourchasseroit que vous seriés finés."
 "Aide Dieu," dist il, "Or suis mal atournés,
 Or ne sçay dont je suis et haÿs et amés."

Laisse CCCLXXXIX.

- 13,255 Quant le Roy Gadiffer a la parolle ouye
 Il fut tout esbahis s'a la chiere drecie,
 Et dit aux trois enffans: "Fait avés grant folie,
 Je vous cuidoie faire honneur et courtoisie,
 Et vous me voulés faire mourir a grant haschie.
 13,260 Vous en mourrés tous trois, je le vous certiffie."

- 13,246 L. Il o. f. le velin.
 13,247 L. en qui vous vous fiez.
 13,248 L. M'a r. d'amour il y a III. j. p.
 13,249 L. traître
 13,250 L. E. plus me dit le g.
 Ph. omits lines 13,250-13,254
 L. 13,252a Sire quant je l'ouy je ost le cuer si yrez
 adds: b Que se ne fut pour vous pourtant que vous l'amés
 c Je l'eüsse fait pendre ja n'y fussiez mandez
 d Et quant le Roy l'ouy le sang lui est muez
 13,253 L. il je suis mal arivez.
 P. Letter 'a' crossed out lightly before atournés
 13,254 L. sçay de qui je suis haÿ ny amez.
 13,255 P. Drawing of a fish down the margin from lines
 13,255 to 13,261.
 13,256 L. Il en fut esbahis.
 13,257 L. Il dit.
 Ph. omits lines 13,258-13,290.
 L. 13,259 L. omits grant.
 adds: 13,259a Par la foy que je doy au digne fruit de vie.

- Et quant les trois enffans ont la parolle ouye,
 Lors dirent: "Sire Rois, pour Dieu le filz Marie
 Ne creiez point tel fait ne [t]elle tricherie
 Car nous ne le ferions pour tout l'or de Pavie.
 13,265 La Roïne est pour vous povrement conseillie,
 Car oncques nulz de nous n'i mist son estudie
 A requerir son corps de nulle druerie."
 "Sire," dist la Roïne, "Par Dieu le filz Marie
 De ce que vous ay dit je ne vous en ment mie,
 13,270 Il est tout verité ce que vous signiffie.
 Et c'est a moult bon droit, se Dieu me beneïe, (P.f.171a
 Se le Roy en reçoit ennoy et villainnie
 Il ne se deult mesler d'avoir telle mesgnie,
 Car vous n'estés extrais que de grant villonnie
 13,275 Et de mener charbon de chaussie en chaussie.

- 13,263 P. Or celle t. c/t confusion.
 L. Ne croiez pas tel f. ne telle tricherie.
 L. 13,264a Ains vous mandons du cuer sans point de villenie
 adds: b Et c'est droit et raison par le corps Saint
 Helye (L.f.184a)
 c Car vous nous avez mis en haulte seignorie.
 13,265 L. pour nous.
 13,266 L. nous si ne mist s'estudie.
 P. Last letter of 'son' crossed out, titulus
over 'o'.
 13,267 L. nulle villenie.
 13,268 L. Par Dieu dit la royne ne vous en mens mie.
 13,269 L. contracts this line with the previous one.
 13,270 L. ce que je certiffie.
 13,271 L. a mon bon d.
 13,272 L. Car l. r. en r. ennuy.
 13,273 L. deust merler certes de tel mesgnie.
 13,274 L. n'estes que gens estrais de villenie.

- Appartenoit il a vous d'avoir telle mestrie?
 Oncques Roy Gadiffer ne fit telle folie
 Que de vous retenir, se Dieu me beneïe."
 Lors pleurent les enffans tous trois a une fie
 13,280 Et reclament Jhesus qui de mort vint a vie,
 Et prioient au(x) Roy de France la garnie
 Et au Roy Thesésus que leur fust en aïe,
 Et le Roy leur disoit: "Seigneurs je vous affie
 De ceste chose cy n'est droit que on m'en prie
 13,285 Car c'est une besoingne vilaine et desvoïe."
 Lors furent pris tous trois de la sergenterie
 Et mis en une tour de vielle anchiserie,
 Et furent enfermés toute nuit a nuictie.
 Or sont de hault en bas cheüs par grant envie.

Laisse CCCXC.

- 13,290 Or sont les trois enffans courrouciés et dollent;

- 13,277 P. Capital j started, 'O' written over the top.
 13,278 L. omits line.
 13,279 L. tous en une fie.
 P. 'fie' has a curve over the 'e'.
 13,280 P. ihesus.
 L. Jhesus.
 13,281 P. aux roy.
 L. Et prirent au r. d. F. l. garnie. Final
letter 'r' of 'garnier' crossed out.
 13,282 L. qui l. fut en aye.
 13,283 L. Et les roys leur disoient S.
 13,284 L. que on n'en prie.
Pencil remark next to lines 13,282-13,284:
'Gadifer fait arrêter les 3 freres.'
~~13,283 P. Et le roy leur disoit.~~
 13,287 L. v. ancestrie. Could read anceserie.
 13,288 L. La f. e.
 13,289 L. hault bien bas cheuz.
 13,290 L. couroucés.

- Mis sont en une tour, tenrement vont pleurant:
 "Aide Dieux," font ilz, "Vecy traïson grant!"
 "Par foy," ce dist Regnault, "Mal nous est couvenant,
 Nous estions montés, or allons avallant. (Ph. f.156b)
 13,295 Mieulx nous vaulsist mener le charbon maintenant."
 "Par foy," dist Renechon, "Vous allés mal parlant,
 Nous l'avons fait pour bien, il est bien apparant,
 Se on nous a trahis, nous ne poons nient;
 Nulz ne se peult garder de son ennoy pesant."
 13,300 Seigneurs, en celle nuit dont je vous vois comptant
 Venoit le charbonnier son charbon amenant;
 Contreval la cité alloit, l'asne menant. (P. f.171b)
 Les bourgeois de la ville quant le vont percevant (L.f.184b
 Luy ont dit: "Charbonnier, vous soyés bien venant!"
 13,305 : Demain seront pendus trestous voz fróis, enffans,

- 13,291 L. plourant.
 13,292 L. Aide D. font il v.
 13,293 L. moult n. e. c.
 13,294 L. e. haulx montés.
 13,296-99 Ph. omits 4 lines.
 13,297 L. il est tout a.
 13,298 L. Et s'on n. a t. n. n'en p. neant.
 13,300 Ph. je voys cy c.
 13,302 L. l'asne trotant.
 Ph. omits.
 13,303 L. le v. avisant.
 Ph. qui le v. advisant.
 13,305 L. tous ly III. vos enfant.
 Ph. pendus voz trois e.

- Le Roy les a jugés, bien le scevent li aucquant."
 "Dieux!" dist le charbonnier, "Ne m'alés point mocquant,
 Ce sont li plus loyal de ce siecle vivant."
 "Par foy," font li bourgeois, "il est mal apparant
 13,310 Car ilz avoient fait ung venin si puant
 [Que] se Jhesus ne fut, le Roy de Be[leant]
 Le bon Roy Gadiffer en fut mort maintenant."
 "Dieux," dist le charbonnier, "Qu'alez vous devisant?
 C'est trestoute mensonge dont vous m'alez parlant.
 13,315 Je n'en croiroie mie Jhesus le tout puissant!"

Laisse CCCXCI.

- Or sont li damoisel en la forte prison
 Courrouciés et dollans et en grant soupeçon.
 "Ha Dieux," font li enfant, "Vecy grant traïson;
 Ce nous fait la Royne a tort et sans raison.
 13,320 E las, elle nous het a mauvaise achoison,

- 13,306 L. jugiés b. le scevent la gent.
 Ph. les gens.
 13,308 L. les p. loyaulx.
 13,309 L. P. f. dit les b. il n'est pas a.
 13,310 L. velim.
 13,311 L. Que se J. ne f. le R. de Beleant.
 P. Car s. J. n. f. l. R. de Bethleem.
 L. 13,312a Car l'un de vos filz lui avoit mis devant
 adds: b En ung hanap d'or dont il l'aloit servant.
 13,313 Ph. omits this line up to line 13,369 inclusive.
 13,314 L. C'est toute mensonge que vous m'alez contant.
 13,315 L. c. pas J.
 L. 13,315a Ilz ont esté trahys, par Dieu le Roy amant,
 adds: b D'aucun faulx traytour qui estoient dolent
 c De ce que les enfans estoient si avant."
 d A son hostel s'en va le charbonnier plourant;
 e Celle nuit ne mengast pour (1) Coulongne la
 grant,
 f Toute nuit ne dormy mais va adés pensant
 g Que les III. enfans aloient endurant.
 h Et se le bon proudons aloit grant dueil menant,

- 13,315i. Encores avoient pis ly damoiseil plaisant,
 j Car qui est en prison pour ytel couvenant
 k On peut bien esperer pas n'a le cuer joyant.
 l Bien cuidoiert morir avant midi sonnans,
 m Et la se demenoient et se vont deme[n]tant
 n Ainsi que ceulx qui vont la mort actendant.
 e. letter 'l' after abbreviated 'pour', perhaps
beginning 'l'amour'?
 m. abbreviation of 'demetant' missing.
- 13,316 L. les III. enfans en.
- 13,317 L. Courcés et d. en grant souspeçon.
 B. Could be read souspeçon.
- 13,318 L. Par D. Font lec enfans v.
- 13,320 P. One brown, one red line parallel to E in
margin.

- Dieux le Roy tout puissant l'en rende guerredon."
 Ensement vont disant li damoisel de nom.
 Et le bon charbonnier avoit grant marrison,
 Toute nuit n'eust dormi pour l'avoir d'Avignon,
 13,325 Ains pleure tenrement sa main en son menton. (L. f.185a)
 "Aïde Dieu!" fait il, "qui souffri passion!
 Mectra on dont a mort et execution
 Si loyaulx damoiseaulx et de si grant renom?
 Bien sçay qu'ilz sont extrais de noble extraction.
 13,330 Noblement les trouway au bois lez le buisson,
 Li drappeillion estoient de moult belle façon.
 Dame, Sainte Marie qui portastés Jhesus,
 Ne souffrés, s'il vous plaist et s'il vous vient a bon,
 (P.f.172a)
 Qu'ilz soyent delivrés a tel perdicion."
 13,335 Ainsi fut toute nuit tant que le jour vit on,

- 13,321 L. p. lui en rende pardon.
 13,323 L. Le b. ch.
 13,324 L. Toute nuit ne dormit p.
 13,325 L. a son m.
 13,326 L. Ayde Dieu dit il q. souffrit p.
 13,327 L. et a e.
 P. Or 'execution'.
 13,328 L. Ses l. d. qui sont de g. renom.
 13,329 L. B. s. qui sont estrais de haulte estracion.
 13,330 L. N. l. trouway delez ung buisson.
 13,331 L. Les drappelez e.
 L. 13,332 L. Jhesus.
 adds: 13,332a Qui mourut en la croix pour no salvaçon.
 13,333 L. si vous p. et si v.
 P. ink scribble in top right corner of f.172a.
 13,334 L. Q. s. ainsi livrés a tel destruct[i]on.
 13,335 L. omits line.

L'endemain se leva, n'i fist arrestison.
 Oncques ne lui souvint de vendre son charbon.
 Vers le pallais s'en va a force et a bandon.
 A l'entrer ou pallais a trouvé ung garson;
 13,340 Bellement luy a dit coïement a bas son:
 "Amis, or me dis voir, par amours que dit on
 Des trois hardis enffans qui sont en la prison?"
 Et cil lui respondi qui le ceur ot felon:
 "Par ma foy, mon ami, n'i feray celison,
 13,345 Les chevaulx sont tous prest la oultre en ce peron
 Dont traynés ilz seront a guise de larron.
 Bien sera employé selon m'entencion
 Car pour le Roy destruire firent celle poison
 Que s'il en eusist beu ne passé le menton
 13,350 On l'eust veu mourir, verser sur le leson,

13,339 L. En entrant ou p.
 13,344 L. n'en f. c.
 13,345 L. sont prest.
 13,346 L. Traynez seront.
 13,348 L. telle p.
 13,349 L. en eust b.
 13,350 L. On l'eust veu ^{tu} mort sans fere arrestison.

- Et que ja il n'i eust eü confession."
- Et dist le charbonnier: "Ne dictes tel raison,
 Oncques ne le pensserent li josne compaignon,
 Car on leur a mis sus a tort celle traison."
- 13,355 "Vous y mentés," dist il, "foy que doy Saint Symon!"
 Le charbonnier a dit: "Mais vous, par le menton."
 Adonc l'aherdi cil parmi le chapperon,
 Mais le bon charbonnier tenoit ung grant baston.
 A cellui en donna ung si grant horion
- 13,360 Qu'a terre l'abbati droit la a genoullion.
 Si a si hault crié qu'on l'ouy d'environ.
 La se sont assemblés plus de cent compaignon, (L.f.186b)
 Mais le bon charbonnier n'en donnast ung bouton.
 Ou pallais est montés ou vouldissent ou non,
- 13,365 Et jure Dame Dieu qui souffri passion (P. f.172b)
 Le Roy entendra et orra sa raison.

- 13,351 L. Que ja il n'eust eu certes c.
 13,352 L. Ha d.
 13,353 L. O. n. le penserent ly jeune c.
 13,354 L. tel t.
 13,355 L. vous mentez dit celui.
 13,356 L. omits this line.
 13,357 L. Adont tantost le print p. l. c.
 13,358 L. tenoit ung baton.
 13,361 L. Il a crié si hault c'on l'o. e.
 13,363 L. n'en donna ung b.
 13,364 P. 'nom' for non.
 L. Ou p. e. monté vouldissent ou nom.
 13,365 L. Et j. Jhesucrist q. souffry p.
 13,366 L. Le r. actendra la et o. s. r.
 13359 L. Dont il ala donner a cil kel h.

Laisse CCCXCII.

- Le charbonnier estoit ens ou pallais lassus
 Et actendoit le Roy, s'estoit moult irascus,
 Et le Roy se leva qui n'i est actendus
 13,370 Et est en sa chapelle isnellement venus,
 Et le Roy Ludovis et le Roy Thesés,
 Et après le service du glorieux Jhesus
 Est allés a conseil le riche Roy membrus.
 Le charbonnier le sieut qui n'y est actendus
 13,375 Et a veu le Roy, si lui a fait sallus.
 Quant Gadiffer le vit si en fut tous confus,
 Non pourquant ou il fu s'est tantost apparus,
 Car volontiers parloit aux grans et aux menus.

Laisse CCCXCIII.

- "Preudons," ce dist le Roy, "Que faictes vous yci?
 13,380 S'a moy voulés parler bien vous aray ouy."

- ~~13,367~~ L. ou p.
 13,368 L. roy moult estoit yrascus.
 13,370 L. En sa riche ch. est Gadifer v.
 End of Ph. abbreviation.
 L.& 13,371a Et le conte Assallant et assés d'autres ducz
 Ph.adds: b Le service de Dieu fut fait et maintenus.
 Ph. omits b.
 13,372 L. du tresdoulx J.
 13,373 L. Est alé conseil l. r. r. m.
 Ph. omits lines 13,373-78.
 L. 13,374 L. suyt n'y e. arresteus.
 adds: 13,374a A l'entree de la chambre est ung sergent venus
 b Qui lui a dit: "Villain or vous trayés ensus;
 c Le Roy va a conseil avec lxi ses drus."
 d "Amy," dit le proudons, "par le Dieu de lassus,
 e Il me convient entrer, ou je suis perdu.
 f Nouvelles lui diray dont je seray bien creus,
 g Et en sera le Roy sauvez et secourus."
 h "Or va," dit le sergent, "Tu soyés bien venus."
 i Tant fit le charbonnier qui est monté lassus.
 13,376 L. tout c.
 13,377 L. ou ilz sont c'est bien tost a.
 13,379 P. Decorated tail of P goes down below line.

- "Sire, vous dictes bien, je vous en regraci.
 Je m'esmerveil comment vous voy si assoti
 Que mes loyaulx enffans, qui par moy sont nourri
 Et qui vous ont si bien et loyaulment servi
 13,385 Vous tenés en prison, et si creez aussi
 Qu'ilz vous ayent vendu et enssement trahi
 Ne le venin donné de quoy on vous servi. (L. f.186a)
 Sire, sachiés de vray qu'il ne peult estre ainsi,
 Et que d'ung traïsteur de quoy ilz sont haÿ
 13,390 Ont esté les enffans deshonnourés ainsi,
 Pour ce qu'on vèoit qu'estoient vostre ami.
 Et pour Dieu, gentil Rois, je vous prie mercy.
 Considerés le fait et le gardés aussi;
 Le bien qu'il vous ont fait est mallement meri.
 13,395 Sire, faictes venir li enffans devant mi, (P. f.173a)

- 13,382 L. Je me merveille.
 13,383 L. nourris.
 13,384 Ph. omits.
 L. Qui v. o, si tresbien.
 13,386 L. Qui v. aient vendu ne e. t.
 13,387 L. velin.
 13,388 L. vray qu'estre ne peut ainsi.
 13,389 L. Et que du t.
 13,390 Ph. omits.
 13,391 L. qu'ilz veoient qu'ilz e. vo amy.
 Ph. qu'i v. qu'il e. voz amys.
 13,392 E. A pour D.
 13,393 L. et regardés a.
 13,394 P. 'Le' written in the margin.
 L. qui v. o. f. e. mauvaisement muny.
 Ph. omits.
 13,395 L. Si f. v. les e. d. m.

- Et ceulx aussi qui ont ce fait icy basti;
 Et faictes jugement loyal, je vous en pri,
 Qu'on apprende du fait, pour Dieu qui ne menti,
 Qu'on sache vraiment s'il y a nul souci (Ph. f.157a)
 13,400 Par quoy ilz puissent estre tensé et garanti,
 Car n'y voy achoison de mort, tant vous en di,
 Car n'est pas bien prouvé qu'ilz vous aient trahi.
 Et pourtant y metteray au jugement de tri."
 Dist le Roy Gadiffer: "Beaulx Sire, je l'octry."

Laisse CCCXCIV.

- 13,405 Le bon Roy Gadiffer n'i fist arrestement.
 Les trois enffans manda et on y va briefment.
 Seigneurs d'armes y vont tost et appertement.
 A la tour sont venus si ont dit haultement:
 "Portiers, amenés tost ces enffans vistement."
 13,410 Et le portier respont: "A vo commandement."

- 13,396 Ph. omits.
 L. Et ceulx qui ainsi ont ce plet icy baty.
 L. 13,397a Car se seroit pitie par Dieu qui ne menty
 adds: b Si morroyent a tort de ceste cause cy."
 c Dit le Roy Thesús: "Beaux filz je vous pry.
 13,398 L. C'on enquere du fait et c'on en soit sorty.
 13,399 L. C'on voye clerement s'il y a nul surcy.
 13,400 L. estre saulvez et garanty.
 13,401 L. omits 'vous'.
 13,402 Ph. a. menty.
 L. Car il n'est p. prouvé.
 13,403 Ph. j. estrif.
 L. Et pour ytant m.
 13,404 L. beau pere.
 13,395-13,402: Marginal pencil note: 'Le
 charbonnier se presente à la cour et demande à
 justifier les enfans. Gadifer les fait appeller.'
 13,405 L. n'y fit.
 13,406 L. manda on n'y va liement.
 13,407 P. Seigneurs d'armes. P. srs. cf. l.13,424
 L. Sergens d'armes y v.
 13,409 L. Portier a. nous ses e. v.

- Aux enfans est venus si leur dist fierement:
 "Or tost," dist le portier, "gloutons, venés avant.
 Les sergenés sont lassus et si a moult de gent
 Qui sont venus veoir le vostre jugement.
 13,415 Faictes vous confesser, car le besoing vous prent.
 Aiés de vos pechiés tres vray ramembrement.
 Se les corps sont perdus, que l'ame ait sauvement."
 "Amis," ce dist Regnault, "vous parlés sagement.
 Ainsi nous puist aidier le Roy Omnipotent
 13,420 Que nous mourons a tort et sans cause ensement (L.f.186b)
 Et que c'est traïson faicte tres faulcement."
 Renechon va devant, vers le ciel ces main tent,
 Et a dit aux sergens a sa voix clerement:
 "Ha Seigneurs, s'il vous plest, je vous prie humblement,
 13,425 Qu'ainçois que nous mourions a dueil villainement,

- 13,413 L. Les s. s. l. et y a m. de g.
 Ph. sont a huis.
 13,415 Ph. Faictes venir avant si allez a leurs gens.
 Ph. omits lines 13,416-35.
 13,416 L. p. vray r.
 13,417 L. Se le corps est pendu, q. l'a. a. s.
 13,419 L. puisse a.
 13,420 L. a tort parle nostre serment.
 P. 'no' or 'ne' crossed out after 'nous'.
 L.
 adds: 13,421a Lors sont dehors yssus en plourant tendrement.
 13,422 L. Regnenchon v. d. et les mains au ciel tend.
 13,423 L. v. haultement.
 13,424 P. Srs.

- Que nous puissions parler une fois seulement (P. f. 173b)
 Au bon Roy Gadiffer et nous ait en couvent
 Que ce que nous avons de joyaulx et d'argent
 On les vaille donner sans nul detriement
 13,430 Ou gentil charbonnier et sa femme enssement,
 Car ilz nous ont nourris tousjours moult doucement.
 Tant d'onneur nous ont fait et bien et loyaulment
 Que nous ne leur poons rendre le payement.
 Et s'ilz ont nostre avoir en leur commandement
 13,435 Je de moy en mourray assés plus liement.

Laisse CCCXCV.

- Ainsi dit Renechon a qui moult ennoia;
 Aussi firent ses freres. Chascun mourir cuida.
 Et on les a menés la ou le Roy esta.
 En une riche chambre (la) ou il parlementa.
 13,440 La Roïne Clodas y fut venue ja

- 13,426 L. puissons.
 13,429 L. On le vueille d.
 13,430 L. Au g.
 13,431 L. Car ilz nous ont tous trois nourris doucement.
 13,433 L. povons. 13,432 L. fait et si bien l.
 13,434 L. Et s'ilz l'ont n.
 13,435 L. Quant de moy j'en m.
 L. 13,435a Car qui a eu de l'autruy a son talent
 adds: b Je dy qu'i ne fait rien pour celui si le rent.
 13,436 Ph. includes.
 13,437 Ph. omits.
 13,438 Ph. m. ou roy qui estoit la.
 L. m. ou le r. estoit ja.
 13,439 L. omits 'la'.
 P. 'la' crossed out before 'chambre'

- Et le faulx escuier qui le venin porta.
 La fut le charbonnier a qui moult ennoia
 Et le Roy des François qui les enffans ama.
 Atant sont la venus dont chascun lermoia
 13,445 Ainsi comme murdrux les mains on leur lia.
 Le charbonnier les vit, encontre eulx alla.
 Trois fois chascun baisa et puis les acolla.
 "Ha il!" dist il, "Enffans, le Roy qui vous forma
 Nous veullie garantir que vous n'i mourrés ja
 13,450 Pour iceste achoison, car petit vous ama (L. f.187a)
 Qui ceste traïson dessus vous proposa.
 Mais Dieu est tout puissant qui vous en vengera."

Laisse CCCXCVI.

- Quant le Roy Gadiffer a les enffans choisis
 Si leur dit fierement, voyant tous ces marchis,
 13,455 "Enffans," ce dit le Roy, "Je suis pour vous marris;

- 13,441 L. velin.
 13,442 L. ennuya.
 13,443 L. les roy.
 Ph. le roy.
 L. 13,443a Dolent est pour le mal dont on les acoulpa
 adds: b Les enfans gracieux forment il regarda
 c Aussi fit Theséus qui au Roy s'apoya.
 13,444 L. Et veez les enfans d. ch. l.
 13,445 L. murdriers.
 13,446 Ph. omits line.
 13,447 L. Tous trois, l'un apres l'autre baisa et acola.
 13,448 L. Ay' dit il.
 13,448-13,452 Ph. omits 5 lines.
 13,450 L. Pour ceste.
 13,451 L. t. sur v. pourpensa. 13452 L. en aidera.
 L. 13,452a Adont Roy Gadifer premierement parla,
 adds: b Ou qu'il voit les enfans le cuer lui engossa,
 c Car Nature et Amour tellement l'atourna
 d Qu'il estoit moult dolent quant il les vit la
 e Et aussi le meschief dont on les acoupa

- 13,452f Lui fit signifier que d'eulx se vengera
 g Que le fait fut vilain dont on les acusa.
 Ph. omits 13,452 e, f, g and 13,453.
- 13,453 L. Q. le r. G. achoisis. hypometric.
- 13,454 J. leur adit fierement v. t. les m.

- Je vous amoie tant et vous avoie cheris
 Que vous estiés bien grant et riche en mon país;(P.f.174
 Or ay esté par vous villainement trahis. (Ph. f.157b)
 Dictes moy verité, pour Dieu de Paradis,
 13,460 Et se voir me comptés, foy que doy Jhesucris,
 J'aray pitié de vous volentiers non envis,
 Que vous n'y arés mort, [mais vous serez banis,]
 Pour le bien qu'avés fait a tous mes bons amis."
 Adonc parla Regnault qui moult fut bien apris
 13,465 Et lui dist: "Monseigneur, ce serait grant despis
 Se disiens le fait ou n'avoms riens mespris,
 Je vous jure [sur] Dieu le Roy de Paradis
 Oncques ne nous advint ne en fais ne en dis
 Car moy ne mes freres, par foy le vous pleuvis,
 13,470 N'avoms coulpe ou fait de ce soyés tous fiz,

- 13,456 L. Je vous avoie tant amez et cheris.
 Ph. t. et amez et ch.
 13,457 L. Que vous e. b. grans en m. p.
 Pencil remark in margin next to lines 13,457-
~~13,459~~: 'Gadifer interroge les 3 jeunes gens.'
 13,462 L. Que point vous ne morez, mais vous serez banis.
 P. Que vous n'y arés mort, ains vous aray banis.
 13,463 Ph. omits.
 13,464 L. R. qui estoit bien aprins.
 13,466 Ph. Se nous disions.
 L. Se disions l. f. ou pas n. m.
 13,467 L. J. v. j. sur D.
 P. omits 'sur'. Hypometric line.
 13,468 L. ny en f. ny en d.
 L; 13,468a Aincois estiez de nous bien amez et servis.
 adds: b Or a esté envie dont on nous a hay's.
Pencil transcription of b
 13,469 L. mes deux freres je v. p.
Last three words transcribed in pencil.
 13,470 L. c. en ce f. si en soyez fis.
 Ph. omits lines 13,468 a, b, 13,469 and 13,470.

N'a Clodas la Roïne qui tant a cler le viz
 Ne perlamés d'amer ne d'estre ces amis;
 C'est toute faulsetté qui va par le país."

Laisse CCCXCVII.

- "Sire," ce dit Regnault, "A tort nous va retant
 13,475 La Roïne Clodas qui va adevinant.
 Bien scet la traïson, allés lui demandant;
 Elle nous a trahis, je le vous ay creant."
 La Roïne Clodas sailli tantost avant (L. f.187b)
 Et dit a Gadiffer haultement en oiant:
 13,480 "Sire, par Jhesucrist le pere tout puissant,
 Verité vous diray, n'en mentiray nient.
 Certes ce poise moy qu'on en scet si avant
 Et pour l'onneur de vous que j'ayme et prise tant
 Vous en diray le vray et iray recordant.
 13,485 Vray est que cil Regnault qui a moy va parlant
- 13,471 L. a le cler vis.
 Ph. omits lines 13,473 and 13,474.
 13,474 L. n. va trestant.
 Pencil transcription of line 13,476.
 13,477 L. v. acreant.
 Ph. omits.
 13,478 Ph. omits.
 13,479 L. Si dit a G.
 Ph. Lors a dit G. h. en oyant.
 L. adds: 13,479a A la Roïne Clodas dit: 'venez avant'.
 Ph. compresses line 13,480 into:
 13,481 "Sire," ce dit la Roïne, "verité diray cy empresent".
 13,483 Ph. abbreviates the following speech (lines
 13,483-13,495) by:
 Il est trestout certain ce que ay dit devant.
 13,484 L. Vous en ay le vray si l'i. r.
 13,485 L. ce R.

- Vint lundi a ma chambre si qu'a vespre sonnans,
 Il avoit bien beü de ce fort vin friant. (P. f.174b)
 De m'amour me requist et parla si avant
 Qu'il me dit vraiment qu'il explecterait tant
 13,490 Que seriés mis a fin vostre peuple voyant.
 Et a ce que je voy, bien ala [commençant]
 Se Jhesucrist ne fust le pere Royamant
 Il vous eusist occis de ce venin puant,
 Se m'esmerveille moult que les gardés ja tant;
 13,495 Dignes sont d'essiller con larron soudenant."
 Oü le charbonnier si est saillis avant
 Et a dit haultement: "Vous y allés mentant
 Traistresse desloyaulx! Or me voy percevant
 Que ceste traïson commensastes devant.
 13,500 Sire [Roy] Gadifer, pour Dieu venez avant.

- 13,486 L. en ma ch. si qu'a vespres s.
 13,487 L. ce bon v. f. Letter b crossed out before beu.
 13,489 L. exploicteroit t.
 13,490 L. Q. mis seriez a fin v. p. veant.
 13,491 P. commencement.
 L. commençant.
 13,493 L. Il vous eussent o. d. c. velin p.
 13,494 L. Si me merveille m. q. les gardés tant.
 13,495 L. d'essillier.
 13,496 L. Alors le ch. si est sally a.
 Ph. Et lors.
Marginal pencil remark next to lines 13,496-
13,501: 'Clodas récidive son accusation elle
est démentie par le charbonnier.'
 13,498 L. Tristesse desloyaux o. m. v. p.
 13,499 Ph. Q. c. tr. avez faictes d.
 L. Q. c. tr. alastes commencastes d. hypermetric.
 13,500 L. Sire Roy Gadifer pour Dieu venez avant.
Metrically correct.
 P. "Sire, dist il a Gadiffer," pour Dieu venés avant

- Ne creez point la dame, pour Dieu le Royamant,
 Car par sa traïson sont trahis ly enfant
 Que vers vous sont loyal, gentil et souffisant.
 Fausse le prouueray tost et incontinent.
- 13,505 Sire Roys debonnaires, oncques en mon vivant
 Je ne me combati, certes tant ne quant,
 Mais veez cy mon gage que vous vois presentant.
 Par itel couvenant le vous iray livrant
 Que se la Roïne a escuier ne sergent
- 13,510 Qui veille encontre moy venir entrer ou champ,
 Je m'y combateray tost et incontinent.
 Et se je ne le fais ains le souleil couchant
 Gehir et recorder devant tous en oyant
 Que la Roïne est fausse que je voy cy present, (Ph.f.158a
- 13,515 Et qu'elle a fait ce maï envers vous et plus grant, (L. f
 188a
- 13,501 Ph. omits.
 L. Pour Dieu ne croiez pas la d. tant ne quant.
- 13,502 L. les enfans.
- 13,503 Ph. omits.
 L. Qui v.
- L. & Ph.
 add: 13,503a Car tout ce qu'elle a dit va tout ^{& adveimant} ademinant(?).
 Ph. C. t. c. q. d. elle va devinant.
- 13,504 L. Faulce la p.
- 13,505 Ph. omits.
- 13,506 L. J. n. m. c. a homme t. n. q.
- 13,507 P. blotted letter ? before que.
 L. M. vecy m. g. que je voiz p.
 Pencil remark next to lines 13,506-13,513: 'Il
 offre de prouuer son mensonge par le combat et
 il presente son gage.'
- 13,510 L. Q. V. e. m. fere ung ch.
- 13,512 L. n. lui faiz. Letter 'l' crossed out before 'ne
- 13,514 L. voiz en present.
- 13,515 Ph. p. que tant.

- Si me faictes mourir con larron soudoiant
 Avec les trois enffans que vous allés tenant."
 Quant Theséus l'ouy, si en va souriant, (P. f.175a)
 Au Roy de France a dit, Ludovis le puissant:
 13,520 "Oncques tel charbonnier ne vis en mon vivant."

Laisse CCCXCVIII.

- Le charbonnier parla a moult haulte alenee
 Et dit: "Seigneurs barons, oncques ne tins espee,
 N'oncques en mon vivant je n'eus la teste armee,
 Mais au jourd'uy voulray reprendre la meslee
 13,525 Contre le plus hardi qui soit en la contree
 Et lui feray gehir ains que passe la journee
 Que ceste Roïne (si) est traïstresse prouuee
 Et qu'elle a desservi d'estre en ung feu gectee,
 Et que les enffans sont de tresloial portee,
 13,530 Et n'ont coulpe ou fait, c'est verité prouuee.

- 13,518 L. Q. Th. l'ouyt si s'en va s.
 13,519 L. France dit L. le poissant.
 Ph. omits lines 13,521-13,541.
 L. 13,521 L. parla a haulte a.
 adds: 13,523a Se ce ne fut de vin dont je l'ay ennyvree.
 13,524 L. la merlee.
 13,526 L. jehir ains qu'i soit la vespree. Correct metre
Pencil: 'jehir, avouer.'
 13,527 L. omits 'si'.
 13,528 L. d'estre en f. jectee.
 13,529 L. pensee.
 L. 13,530 L. coupe en ce f.
 adds: 13,530a Nen plus que ceulx qui sont outre la mer salee.

- Et s'ainsi ne le fais, sans nulle demouree
 Je octroy que ma chair soit la dehors traÿnee
 Et aux fourches aussi pendue et encroee.
 Si vous prie, pour Dieu qui fist ciel et rosee,
 13,535 Que vous me faictes droit et raison ordonnee,
 Bataille doy avoir quant je l'ay demandee."
 Quant Gadiffer l'ouy, s'a la chiere levee,
 Son pere regarda sans nulle demouree
 Et le Roy Ludovis de France l'onnouree
 13,540 Et leur dit doucement sans point de l'arrestee:
 "Que dictes vous, Seigneurs? Dictes en vo pensee."
 Dist le Roy Theséus, ja ne sera celee:
 "Je lo que la bataille lui en soit accordee."
 Quant la Royne l'oy, mie ne lui agreee;
 13,545 Elle dit haultement, ne fut pas esgaree:

- 13,532 L. J'octroye.
 13,534 L. ciel et rousee. Transcribed in pencil.
 13,535 L. Q. v. m. faciez.
 13,537 L. s'a la teste levee.
 13,541 L. Qu'en.
 13,542 Ph. includes this line.
 L. Ja n'en feray celee.
 13,543 L. omits en.
 13,545 L. h. pas ne f. e.

"Sire, ne suis pas homme pour emprendre meslee
 Car se je fusse homs, tost l'eusist accordee."
 "Dame," ce dist le Roy, "Par la Vierge louee
 Il fault que vous livrés champion la journee."(P.f.175b)
 13,550 Quant la dame l'ouy si fut desconfortee. (L.f.188b l.4)
 Entour lui regarda, mais ne vit ame nee
 Qui a ce charbonnier voulsist prendre meslee.
 Il estoit grans et fors s'ot la brace quarree,
 Bien mengast au disner quatre loz de poree.

Laisse CCCXCIX.

13,555 Le charbonnier gentil fut droit en son estant;
 Il a dit aux trois freres: "Taisiez vous mi enfant,
 Encor ne m'a on pas occis ne recreant.
 Je vous deliveray par le mien esciant."
 Dit au Roy Gadiffer: "Faictes venir avant
 13,560 Champion qui se voit contre moy armant

- 13,546 Ph. Se ne s.
 L. merlee.
 13,547 L. homme tost lui fust presentee.
 13,548 L. Vierge honnoree. 'Vge' abbreviated,
resolved in pencil.
 L. 13,549a Prenez qui vous plaist en toute l'assemblee (L. f.
 adds: b Qui vous la prendra, on lui ara donnee 188b;
 c Car il convient qu'ainsi soit la cause apretee.
 Ph. omits 13549 b - 13,573 inclusive.
 13,550 L. l'ouy s'en f. d.
 13,552 L. qu'avec le ch. v. p. melee.
 L. 13,553 L. grant et fort s'avoit b. carree.
 adds: 13,553a Par les espauls gros comme une tour fondee.
 13,554 L. IIIII. plas de poyree. Pencil transcription
of line.
 13,555 L. Pencil transcription of last word.
 13,556 L. Et a dit aux enfans.
 13,557 L. E. ne m'aront p. o. n. r.
 13,558 L. J. v. d. n'en doubttez neant.
 L. 13,558a Ou avec vous murray a loy de soudoyant
 adds: b Car vous estes loyal justes et souffisant.
 13,559 L. Dit le r. G.
 13,560 L. contre lui a.

- Ou la Roïne voist sa traïson comptant,
 Car combatre me veil en l'eure maintenant.
 Affin que vous sachiés le certain couvenant,
 Car le ceur me dit bien et me va affermant
 13,565 Que tel chose sçarés ains le souleil couchant
 Dont vous arés le ceur baut et lié et joyant,
 Car je sçay bien de quoy li aucun vont parlant
 Par toute vostre terre et derriere et devant."
 Et quant le Roy l'ouy, si en va sourriant.
 13,570 A la Roïne a dit haultement em oyant:
 "Je ne vous puis aidier que n'aiés ung sergent
 Que vers ce charbonnier voist bataille livrant;
 Cil Roy et cil baron le vont ainsi jugent."

Laisse CD.

- La Roïne Clodas ne se volt attargier
 13,575 Entour lui regarda, s'a veü l'escuier

- L.adds: 13,561a Ainsi comme elle fit et ala commençant,
 13,562 L. C. c. me vueil des maintenant.
 L.adds: 13,562a La bataille desire plus que chose vivant.
 13,565 L. sarez ains soleil c.
 13,566 L. cuer lye et j.
 13,567 L. de quoy on va murmurant. Last word
transcribed in pencil.
 L. 13,568 L. terre derriere et d.
 adds: 13,568a Plus que je vous dit et j'en sçay plus avant.
 13,570 L. r. dit.
 13,571 L. servant. Abbreviated, transcribed in pencil.
 13,572 L. Qui vers ce ch. se voise combatant.
 13,573 Ph. omits up to this line.
 L. Ses roys et ses barons.
 L. adds 20 lines. Ph. does not include these.
 13,573a "Sire," ce dit la Roïne, "et je vous ayme tant
 b Cuidés vous que vers vous voise mal pourchassant
 c Je ne le feroye pour tout l'or d'orient.
 d Ce ribault charbonnier si vous va bien asotant;
 e Folie est quant vous alez ung tel loudier creant
 f Contre une vaillant dame a qui il va parlant."
 g Et lors le charbonnier si le va aprouchant
 h Et dit: "Dame, ung mot diray maintenant.

- 13,573i Se ouyr ne le voulez doucement en oyant
 j Je le diray si hault que l'orent ly auquant."
 k Si dit la Roïne: "A qui vas tu parlant?"
 l Si dit le charbonnier: "Ja ne l'iray celant.
 m Les plusieurs de la ville vous vont grace donnant
 n Que la femme du Roy, Osane la vaillant
 o Féistes traire enssus, et exploistates tant
 p Que le Roy l'enchassa outre la mer bruyant."
 q "A Dieu," ce dit Clodas, "Vray Dieu omnipotent,
 r Ou prent ce lierre cy ce que me [va] contant?"
 s Lors dit le charbonnier: "Dame, par Saint Amant
 t Je le prent en ung lieu ou il en y a plus que tant
 c. Pencil transcription of 'loudier'.
 †. (L. f. 189a)
 m. Pencil transcription of 'vous vont grace
 donnant.'
 r. 'va' omitted. Pencil: 'ce lierre (larron) cy'.
 13,574 L. vost atargier.
 Ph. includes this.

- Qui porta le venin au riche pot d'or mier.
 Doucement lui a dit: "Venés avant Richier
 Et si prenés le gage encontre ce loudier, (P. f 176a)
 Si le m'alés tantost occire et detrenchier.
 13,580 Et quant vous l'arés mort, se Dieu me puist aidier,
 Riche homme vous feray et d'argent et d'or mier;
 Le tiers de Saternie arés a justicier."
 Et quant cil l'a ouy, n'y a que courroucier.
 A la Roÿne a dit: "Prenés ung (a) aultre ouvrier.
 13,585 Je ne me combateray ne d'esté ne d'yver,
 Non, s'on ne lui fait ung de ses bras brisier."

Laisse CDI.

- Quant la Roÿne ouy son escuier parler
 A ung conseil le va isnellement mener,
 Et lui a dit: "Richier, je ne sçay ou aller
 15,590 Pour avoir champion pour mon droit approuver

- 13,576 L. velin ou r. p. d.
 L and P. dormier written as one word.
 13,577 L. Richer.
 13,578 Ph. Et le gaige prenez e. c. l.
 L. Et le gaiges prenez e.
 13,581 L. feray d'argent et d'o.
 Ph. as P.
 13,582 Ph. omits.
 13,583 L. Et q. il l'a.
 Ph. includes this line.
 L. adds: 13,583a Devant lui regarda, si vit le charbonnier
 b Atoutes ses espales pour porter ung sommier,
 c Si avoit bras quarés et fors pour batailler,
 d Et avoit le corps gros en guise de clocher.
 e "A Dieu!" ce dit Richer, "Me veult il engignier?
 f Ouy, si m'aïst Dieu le pere droicturier,
 g Qui me veult faire armer contre ce charbonnier,
 h Se n'est qu'un bocheron pour trestout tresbucher
 i S'il me tenoit aux bras et il vouloit luyter,

- 13,583j De ses bras me feroit tout le corps defroiser;
 k Qui ja s'i combatra Dieu lui doint encombrier.
 a,b,c included in Ph.
 Ph. omits lines 13,583d to 13,602 inclusive.
- 13,584 L. A la r. dit p. u. a. o.
 P. blotted 'a' before 'aultre'.
- L.
 adds: 13,584a De prendre se fait cy ne m'est il nul mestier.
 (L. f.189b)
- 13,585 L. Ne m'y c.
- 13,586 L. Non se on n. l. f. u. d. s. b. lyer.
- L.
 adds: 13,586a Il ne m'est nul besoing de lui ensongnier
 b Ja ne lui feray mal, car je l'ayme de cuer cher.
- 13,587-13,594 Marginal pencil remark: 'Clodas veut
 engager Richer son Ecuyer a combattre pour elle
 après avoir refusé, il accepte.'
- 13,589 L. Richer.
- 13,590 L. droit prouwer.

- Fors a vous seulement, il vous en fault mesler,
 Ou par cellui Seigneur [qui] fist et terre et mer,
 G'iray a Gadiffer et dire et compter
 Comment vous lui alastes le venin presenter
 13,595 Si feray moy et vous mourir et devier.
 Vous fault il enssement ung tel vilain doubter
 Qui espee ne volt oncques en sa vie porter?
 Par ma foy, on vous doit et hair et blasmer
 Quant pour ung tel villain vous voy espoventer.
 13,600 Em l'heure le ferés de son cheval verser
 Et s'il est mis a pié je vous di sans fausser
 Jamais ne le verrés en estant relever.
 Allés legierement le sien gage lever
 Et je feray tellement vostre corps adouber
 13,605 Qu'il n'est nulluy vivant qui vous puisse grever."

- 13,591 L. merler.
 13,592 P. omits 'qui'. S. fist et terre et mer.
 L. S. qui fit terre et mer.
 13,593 L. Gadifer dire et c.
 13,594 L. velin.
 13,595 L. S. f. vous et moy ardoir et embraser.
 13,597 L. Q. e. n. vost o. nul jour p.
 13,598 L. P. m. f. o. v. d. bien h. e. b.
 13,599 L. Que p.
 13,601 L. Et s'il est abatu je. 13602 Ph omits.
 13,603 L. A. inellement.
 Ph. abbreviates the episode by:
 "Non pourtant," lui dit elle, "aller lever."
 13,604 Ph. Et je feray vostre corps tellement habiller.
 L. Et je f. vo corps tellement adouber.
 13,605 L. Qui n'est armure nul q. v. puist grever.

- Et quant Richier l'ouy, lors se va adviser
 Qu'il prendroit le champ pour sa vie sauver.
 Et pour ce qu'il penssa de sa dame amender,
 Il vint au charbonnier et lui dist hault et cler:
 13,610 "Par ma foy, faulx truans, je vous feray irer.
 Mal avez fait ma dame de traïson reter;(P.f.176b, Ph.f.
 Mais il le vous faulcra chierement comparer. 158b)
 Le gaige prenderay." Et il lui va livrer.
 Et le Roy Gadiffer en a fait remener
 13,615 Les enffans en prison et tresbien enfermer.
 Et la Roïne aussi fist il emprisonner.
 Puis dist a l'escuier: "Ne me veillies celer
 Quant voulez vous ce champ et faire et ordonner?"
 "Sire," ce dist Richier, "Je m'e[n] veill delivrer.
 13,620 Jamais ne mengeray fors que ce desjuner

- 13,606 L. l'ouyt.
 13,607 L. enprendroit.
 13,609 L. S'en v. au ch. et si l. d. tout cler.
 13,610 L. Marginal pencil remark: 'Il provoque le
 Charbonnier.'
 13,611 L. Vous avez f. m. d. de t. trestreter.
 13,612 L. f. faulcement comparer.
 13,613 L. et il le va l.
 13,614 P. 'fat' for 'fait'
 13,618 L. ce champ faire et ordener.
 Ph. ce champ cy.
 13,619 L. je m'en v.
 P. je me veill d.
 13,620 L. qu'a ce d.

S'aray fait ce villain a martire livrer." (L. f.190a)
 Et dist le charbonnier: "Dieu te puist craventer!
 Ne suis mie villain, foy que doy Saint Omer,
 Plus gentil suis de toy au juste recorder
 13,625 Car ne sçay traïson ne faire ne penser.
 Le proudons est gentil ou on le peult trouver."

Laisse CDII.

Le bon Roy Gadiffer n'i fist arrestement.
 Aux champions bailla des chevaliers gramment,
 Et pour eulx ordonner bien et souffisamment.
 13,630 Et a fait a chascun faire son serement
 Qu'i les me[n]roit par loy et par droit ensement,
 Sans nulle traïson, sans nul detriement.
 Et cilz en ont juré et tout fait le serement.
 Le charbonnier s'arma tresbien et franchement,
 13,635 Pour monter a cheval fut armé plainement.

- 13,621 L. Wavy pencil line down to line 13,626b.
 L. omits 'fait'.
 13,625 L. trayson faire ne p.
 13,626 L. gentis ou con l. p. t.
 L. 13,626a Et le mauvais doit on le villain appeller
 adds: b Car gentis est de cuer qui ne scet mal penser.
 Ph. omits 3 lines, 13626 - b.
 13,629 L. Pour e.
 13,630 L. f. bon serment.
 13,631 P. meroit.
 L. menront.
 13,632 L. t. et sans variement.
 L. 13,633 L. Et ilz en ont juré et fait grant serment.
 adds: 13,633a Si ont les champions armés a leur talent.
 13,634 L. tresbien et fierement. 'Tresbien' is
contracted and transcribed in pencil.
 13,635 L. fut monté plainement.

- Et quant il fut armés a son commandement
 Et montés a cheval qui couroit radement,
 Ung Breton lui a dit: "Mon ami, or entent,
 Ung estat te diray qui te vaulra gramment.
 13,640 Quant vous estés au champ et vous veez en present
 Richier vostre ennemi que vous n'amés nient,
 Descendés du cheval tost et hastivement.
 S'a cheval demourés, vous ne valez nient; (P. f.177a)
 Mal sçavez chevauchier non pas avenaument.
 13,645 Gardés vous de ce point que je dis seulement."

Laisse CDIII.

- Or est le charbonnier fervestis et armés
 Dedens Constantinoble la jolie cités.
 Tout droit ens ou marchié fut le champ ordonnés
 A une vielle place fut illec preparés. (L. f.190b)
 13,650 La fut le charbonnier noblement amenés.

- 13,636 L. armé
 13,637 L. monte a c. q. c. roydement.
 13,638 Ph. omits lines 13,638-64.
 13,640 L. Quant v. serez ou c. veriez present.
 13,641 L. Richer.
 13,643 L. vous n'y v. neant.
 13,644 L. 'avenament' transcribed in pencil.
 P. advenaument or advenanment.
 L. 13,645a Si dit le charbonnier: "A vo commandement.
 adds: b Vous avez bien dit par Dieu omnipotent.
 c Et foy que doy a Dieu qui fit pluye et vent.
 d Se Jhesucrist me donne, le Roy du firmament,
 e Que j'ay la victoire du traytoir puant
 f Vous arez en yver du charbon largement.
 13,646 P. fer vestis written as two words.
 13,647 L. D. C. qui est j. c.
 L. 13,648 L. ou marche f. ly ch. o.
 adds: 13,649a Ou il y avait en champ avoit un an passez.
 13,649 L. En une belle place de gent bien estorez.

- Le maire de la ville lui fut au maistre lés,
 A cinq cent soudoiers richement adoubés.
 Par le Roy Gadiffer lui fut le champ livrés
 A garder loyaulment qu'il n'y ait faussetés.
- 13,655 Et quant le charbonnier fut ens ou champ entrés
 Moult fut de toutes gens a ce jour regardés
 Et dit ly ung a l'autre: "Il semble ung malfés,
 S'il a bon ceur en luy, ja ne sera matés."
 Et ly autre disoit: "Ce seroit grant pités
- 13,660 S'ung si bon escuier et de telle gent nés
 Estoit de tel willain ne occis ne tués."
 Et ly autre disoit: "Par Dieu, vous y mentés,
 Aims seroit grant meschief et grande cruaultés
 Se cil qui le droit a est occis et tués."

Laisse CDIV.

- 13,665 Or fut le charbonnier armés enmi le champ,

- 13,651 L. fu au destre lez. Pencil pointer to line.
 13,652 L. A II. c. s. noblement ordonnez.
 13,654 L. Et gardé l. qui n'y a. faulcetez
 13,655 L. fut ou champ e.
 13,656 L. gens ce j.
 L. 13,656a L'un a l'autre si dit: "Oncques mais ne fu telz!
 adds: b Regardés comme il [est] grant et formés!"
 (incomplete)
- 13,657 L. Et l'autre si disoit: "Se semble ung malfés.
 L. Pencil underlines last two words and adds:
 'un Diable'.
- 13,659 L. Et l'autre si d. s'estoit g. p.
 13,659-13,663 Marginal pencil remark: 'Le charbonnier
 et Richier se disposent au combat.'
- 13,661 L. willain occis ne t.
 13,662 L. Et l'autre si d.
 13,664 L. est o. ne afines.

L. 13664a Ainsi dient Gregois comme ouy avez,
adds: b Car je croy vrayement et il est veritez
c Qu'a peine est nulz homs tant bon ne avisez
d Qui puist de tout le monde estre amez,
e Car il est trop d'envie et de desloyautez.
Ph. omits these 5 lines.
13,665 L. armé ou champ.

- Et Richier s'adouba qui le cuer ot dollant.
 Quant il fut bien armés du tout a son commant
 Si parent, si ami l'alerent amenant.
 Le maire de la ville leur est venus devant
 13,670 Et leur a dit: "Seigneurs, entendés mon semblant.
 Aujourduy est le jour, bien le veez apparent,
 Que combatre vous fault a l'espee trenchant, (Ph. f.159a)
 Et qui sera vaincu de mort n'ara garant. (P. f.177b)
 Et veez cy le[s] sains de Dieu le Tout-puissant.
 13,675 Il vous couvent jurer devant moy maintenant."
 Lors dist au charbonnier: "Mettés la main avant,
 Si vous couvent jurer en hault que ly enfant
 N'ont coulpe en se fait que on leur va mectant."
 Et dit le charbonnier: "Je diray mon semblant. (L. f.191a)
 13,680 Sire maire," dist il, "par Dieu le Royamant,

- L.
 adds: 13,668 L. Ses p. et a. Pencil hand pointing at this
 line and line 13,674.
 13,668a Lors l'ont mis ou champ et s'en vont yssant.
 13,669 L. ville est venu audevant.
 13670 L. mon talent.
 13,671 L. bien le voy a.
 13,674 L. Veez les s. d. D. le pere T-p. Pencil
 transcription "Veez les Sains de Dieu" and
 'les reliques'.
 P. le sains.
 13,674 Ph. Et v. cy l.
 13,677 L. Il v.
 13,678 L. v. encouppant.
 13,679 L. Lors d. le ch. j'en d. m. s.
 13,680 L. por Dieu le Roy amant.

- Et par la douce Vierge ou s'alla enombrant,
 Et par les trois presens que on luy alla portant,
 Et les trois Roys aussi qui furent presentant,
 Et par le sacrement ou nous sommes creant,
 13,685 Ly enffant si n'y furent oncques tel fait pensant
 Nom plus que cilz qui sont oultre la mer bruiant,
 Ainçois sont de ce fait et pur et ignorant."
 Et Richier lui a dit: "Vous y allés mentant.
 Je le prouveray ains le souleil couchant.
 13,690 Car par le saint serment que vous allés jurant,
 Ilz ont fait le venin dont on les [va] retant."
 Et dit le charbonnier: "Vous y allés mentant,
 Et si le prouveray ains le souleil couchant.
 Qui me donroit tout l'or de ce siecle vivant
 13,695 Je ne feroie paix de ce jour en avant."

- 13,681 L. la d. Dame ou s'ala combrant.
 P. en ombrant (two words)
 13,682 L. trois besans qu'on l. a. p.
 13,683 L. omits this line.
 13,685 Ph. L. e. si ne scevent de ce fait neant.
 L. Les enfans ne scevent de ce fait neant.
 P. 'firent' crossed out before 'furent'
 13,686 L. n. p. q. font ceulx q.
 Ph. omits font.
 13,687 L. fait pur et ygnocent.
 13,689 L. omits this line.
 13,690 L. Et p.
 13,691 L. Le velin dont les voiz accusant.
 P. les retant.
 13,692 L. Lors d. l. ch. lierre alez montant.
 13,693 L. Et je le p.
 Ph. omits lines 13,694-95
 13,695 L. Je n'en feroie p. de cest heure en avant.

Laisse CDV.

- Quant Richer ot juré ainsi qu'avés ouy,
 Belle miracle y fist le Roy qui ne menti
 Ne se pot redressier illecques aveugli
 L'espasse d'une [heure] il se maintint ainsi.
 13,700 Ung evesque y fut qui le seigne et beneï.
 Lors se leva Richier qui forment s'ahonti
 Et a dit haultement que chascun l'entendi
 "Villain!" ce dit Richier, "Par la foy que doy mi
 Tu as fait ung serment qui moult m'a afoibli."
 13,705 Et dit le charbonnier: "Vous y avés menti, (P. f.178a)
 Aims l'a fait vo pechié qui vous ara honni."
 Adonc ly escuier sur son cheval sailly.
 Le charbonnier monta que plus n'y actendi.
 Ce qu'on lui avoit dit mist tantost en oubly
 13,710 Car de son bon cheval mie ne descendy

- 13,696 P. usually has Richier.
 L. Richer.
 13,697-13,708 Marginal pencil remark: 'On fait jurer
 selon la coutume le charbonnier et Richier sur
 les reliques avant de combattre. Richier reste
 aveuglé pendant une heure. L'evêque lui impose
 le signe de la croix il reprend ses sens et
 persiste.'
 13,698 L. redrecer.
 13,699 P. L'espasse d'une lieue il se maintint ainsi.
 L. Bien heure et plus il.
 Ph. Bien une heure et plus y.
 13,700 L. L'evesque qui y fu le seigna et b.
 13,703 L. Charbonnier d. R.
 13,704 L. afloiby.
 P. 'fait' written above the line.
 13,705 L. Lors d.
 13,706 L. Mais s'a f.
 P. 'men' crossed out before 'honni'.
 13,707 L. Adont. L'escuier.

- Et Richier tout de gré l'a tantost assailli.
 Il broche le cheval et est allez vers luy
 [Et il hausa le branc et en l'escu fery].
 Tellement l'assena et s'i efforça sy
- 13,715 Que luy et le cheval a la terre abbati. (Ph. f.159b)
 Le gentil charbonnier a la terre chei.
 Quant Gadiffer le vit, mie ne luy plaisi,
 Et le Roy Theséus en ot le ceur marri.
 Au Roy de France dit qui plus n'y actendi: (L. f.191b)
- 13,720 "Mors est li charbonniers, nulz ne l'ara gari."
 Et dit le Roy de France: "Certes ce poise mi.
 Mors seront li enffant qui bien nous ont chierly,
 Et le bon charbonnier en sera mort aussi.
 Oncques en son vivant n'ot haubregon vesti
- 13,725 Ne monta a cheval ne ne se combati.

- 13,711 P. 'degre' written as one word.
 13,712 L. 's' crossed out before est. 13713 L. reading.
 13,713 P. Et la lance baissa en l'escu le va ferir.
 13,714 L. Si tresfort l'asena et s'i esforca cy.
 13,715 L. Que maistre et cheval a la t. abaty.
 13,716 L. Lors le charbonnier a l. t. chey.
 L. f.191a next to line 13,720. Pencil remark:
 'Les combatans viennent aux mains.'
 13,719 L. Sy ot le roy de F. qui p. n'y a.
 P. que plus n'y a.
 13,720 L. Mort est le ch. n. ne l'ara guaranty.
 13,721 L. Si dit.
 13,722 L. Mors s. les enfans q. b. n. o. servy.
 Ph. omits lines 13,723-13,729.
 13,724 L. O. e. s. vivant h. ne vesty.

- Grant merveille m'est pas s'on le voit desconfi,
 Car l'escuier scet assés de guerre et de champi.
 Se poise moy qu'a pié ne fust cil envay.^u"
 Dit le Roy Theseús: "Voir, aussi fait il my."
 13,730 Et le bon charbonnier mie ne s'esbahi.
 A la terre gisoit de costé son roncin
 Et perçoit l'escuier qui venoit dessus luy.
 Le glaive tint en hault qui le fer ot bruni
 Et le vouloit ferir ou corps trestout parmi.
 13,735 Quant il vint au preudomme il s'aresta sur luy.
 Et quant le charbonnier ot l'escuier choisi
 Il redoubta le cop si a son brant saisi (P. f.178b)
 Et l'estent entour lui et si le tourna sy
 Que le cheval Richier se doubta et fuy.^u
 13,740 Ne le pot approuchier dont le ceur ot marri.

- 13,727 L. de guerre aussi.
 13,728 L. pié ne furent envay.
 13,729 L. Theseús aussi f. a my.
 13,731 L. costé sont roncin.
 13,730 L. Pencil remark next to this line: 'Le charbonnier est jetté a bas de son cheval et blessé.'
 13,732 L. Et perçoit.
 Ph. dessous
 13,733 L. qui ne ferut sus lui.
 Ph. vouloit ferir sur lui.
 13,734 L. Si le v. f. ou c. tout parmy.
 Ph. omits this line.
 13,735-6 L. omits these lines.
 13,737 P. 'le cop' written above the line.
 13,738 L. Et le tient e. lui se le tournoia si.
 13,739 L. R. le doubta.
 13,740 L. dont le corps ot m.

"Dieu," dist ly escuier, "beaulx Pere, qu'esse cy!
Ara dont ce villain p'voir dont contre my?"

Laisse CDVI.

- Le charbonnier tenoit a deux mains son espee,
Et le gecte entour luy de telle randonnee
13,745 S'ataindit le cheval, c'est veritee prouuee,
Il luy eusist bien tost une jambe coppee.
Le cheval le doubta qui fist chiere effraee
Ne le pot approuchier [pour] nes une riens nee.
Et le charbonnier ot une jambe quassee
13,750 Et le piet en l'estrier dont mie ne lui agreee,
Et le cheval gisoit vers lui la geule bee.
Si [tost que] le cheval [ot] force recouvree
Et qu'il se releva en estant sur la pree
Ne pot avoir son piee a ceste relevee
13,755 Et le cheval le trayne ou champ mainte enjambee,

- 13,741 L. D. ce d.
13,742 L. p'voir encontre my.
13,745 L. S'il venist au c.
13,746 L. Il lui eust b. t. u. j. afolee.
13,746-7 Ph. omits these lines.
13,747 L. omits.
P. 'de telle' crossed out after 'cheval'.
13,748 L. Ne le vost a. pour nulle rien nee.
P. par.
13,749 L. Le ch. si ot une j. afolee.
13,750 L. dont pas n.
13,751 L. g. lez l.
13,752 P. Si que tost le c. a force r.
L. text. This makes better sense.
13,753 L. Et qui leva en e. sus la p.
13,754 L. a celle r.
13,755 L. Le c. le trayna m. enjambee.
P. en jambee (two words).

- Et Richier va après qui en fait grant risee
 Et lui disoit: "Villain vostre vie est finee!"
 Sur son cheval le sieut de grande randonnee
 Et le glaive tenoit trenchant et affillee.
- 13,760 Mais le bon charbonnier se deffent de s'espee (L. f.192a)
 Si que li escuier dont je fais devisee
 Ne le pouoit ferir de sa glaive aceree.
 Et quant Richier ce voit mie ne lui agreee,
 Si lui alla jecter par desverie prouuee.
- 13,765 Si l'eusist consievi la vie eusist finee,
 Mais la lance chei' delez son eschinee. (Ph. f.160a)
 Adont le charbonnier l'a en l'eure happee,
 Quant il la tint aux mains en son cheval l'a boutee
 Oultre parmi le corps et parmi la coree (P. f.179a)
- 13,770 Si que mort l'abbati les la baille quarree.

- 13,756 L. qui en fit g. r.
 Ph. Richart.
- 13,759 L. Et l'espee t.
- 13,760 L. de l'espee.
- 13,761 L. omits.
- 13,762 L. Ne le pot aproucher du long de son espee.
- 13,763 Ph. Richer.
 L. Et q. R. voit ce adont lui a jectee.
- 13,764 L. Tellement lui lanca en icelle journee.
- 13,765 Ph. Car ce il eust atainct sa vie fust finee.
 L. S'i l'eust conceu la vie eust f.
- 13,768 L. Q. il la tint au mains au cheval l'a getee.
- 13,768-71 Marginal pencil note: 'Le charbonnier tue le cheval de Richer.' (He kills his own horse here.)
- 13,769 L. Si que l'a conceu parmy l. c.
- 13,770 L. Que il l'abaty mort sus la pree.
 Ph. Tant qu'i l'abatit tout mort dessus la pree.

Adont se releva qui n'i fist arrestee
 A l'encontre Richier a la glaive posee.
 Dist le Roy Theséus: "Par la Vierge louee
 Vecy bon charbonnier, son ame soit sauvee."

Laisse CDVII.

- 13,775 Dit le Roy Theséus: "Si a bon charbonnier."
 Et dit le Roy de France: "A ce cop l'ay je chier."
 Illecques l'oïssiez moult grandement prisier.
 Le charbonnier s'en va a l'encontre Richier
 Mal avoit en la jambe mais n'en donne ung denier
 13,780 Car d'occire cellui avoit tel desirier
 Qu'i ne lui souvenoit d'ennuy ne d'encombrier
 Ains va hardiement assaillir l'escuier.
 De sa glaive luy va son cheval estiquier
 Ens ou senestre flanc lui va si fort lancier
 13,785 Qu'il en a fait le sang a la terre raier.

- 13,772 L. En l'ancontre R. a s'espee posee
 13,773 L. par la Vertu l.
 13,775 L. Dit l. r. Gadifer.
 13,776 L. Et dit le roy françois.
 L. Pencil transcription of 'a ce cop l'ay je cher.'
 13,777 L. omits this line.
 13,779 L. mais n'y conte un d.
 13,780 L. Car d'o. Richer.
 13,781 L. souvenoit de mal ne d'e.
 13,783 L. De son g. l. v. s. c. estoquier.
 13,784 L. Ens ou s. f. l. v. s. f. lancer.

- Et quant cil l'a veü, n'i ot que courroucier.
 Il broche le cheval pour lui a eslongier,
 Du cheval descendi car le corps ot legier.
 Voit le le charbonnier, n'i ot que eslechier,
 13,790 Après luy est allés si le prent a huchier:
 "Traïstre desloyaulx, il nous couvient luittier.
 S'abatre me poués, ne me prise ung denier."
 Mais Richier prent l'espoy qui fut de fin acier
 Et le mist devant luy qu'on ne le puist approuchier.
 13,795 "Villain!" ce dit Richier, "Par le corps Saint Legier
 De vostre corps n'ay garde, sachiés le sans cuider,
 Car prendre vous verray con traïsteur murdrier
 Et les trois traïsteurs a martire jugier."
 Quant l'ot le charbonnier, n'i ot que courroucier.
 13,800 De la glaive s'en va son espoy traire arrier; (p. f 179b,
 L. f. 192b)
- 13,786 L. Et q. Richer le vit, si n'y ot que courcer.
 L. 13,787 L. lui eslonger.
 adds: 13,787a Quant fut ensus mis hors le pié de l'estrier.
 13,789 L. Quant le charbonnier le vit, n'y ot que
 13,790 L. si l'aprint a h. lessiees
 13,791 L. il vous c. luyter.
 13,793 L. print l'espieu qui fut d'acier.
 13,794 L. lui c'on ne pot a.
 13,795 L. V. riens ne vous vault, par le corps St. Omer.
 13,796 L. omits this line.
 13,797 L. v. feray comme traitre m.
 13,798 L. trois traistres a m. livrer.
 Ph. Et les trois autres a m. livrer.
 13,799 L. Q. le ch. l'ot n'y ot q. c.
 13,800 L. De son g. l. v. s. espieu t. a.

- Puis se bouta ou lieu si se va enbronquier.
 Et quant Richier ce vit si se va [efforcer]
 Il l'aherdi aux bras a loy de verrinier.
 Mais le bon charbonnier qu'on appelloit Regnier (Ph.f.160t
 13,805 L'estraindi tellement et a pris a hachier
 Qu'il lui a fait les os et les costes frossier.
 Adonc gecta ungi cri si que le chevalier
 L'ouïrent environ et devant et derrier.
 Ly ungi a l'autre dit: "N'y a nul recouvrer.
 13,810 Le charbonnier fera tost mourir l'escuier."
 Li parent l'escuier vont au maire prier
 Qu'il veille cestui champ ungi petit detrier
 Tant qu'ilz aient ungi peu parlé a l'escuier.
 Et le maire a dit: "Ja mesler ne m'en quier
 13,815 Car le Roy Gadiffer le m'a fait fiancier

- 13,801 L. Puis se b. en lui si le va embrasser.
 13,802 L. Et q. R. vit ce, si se va efforcer.
 P. Et q. R. ce vit, si se va enbronquier.
 13,803 L. Il le happa aux bras a loy de guerroyer.
 13,804 L. appelle R.
 13,805 L. le print a tirer.
 13,806 L. Qui lui a f. l. o. et le coste froer.
 13,807 L. ly chevalier.
 13,808 L. L'ouïrent environ devant et d.
 Ph. environ et d. et d.
 13,809 L. L'un a l'a. si d. n'y a n. recouvrer.
 13,810 L. Le ch. fera tost le jeu definir.
 13,811 L. Les parens.
 13,812 L. Qui vueille le champ u. p. d.
 Ph. delayer.
 13,813 L. aient parlé ungi p.
 13,814 L. maire leur d. j. merler n. m'en quier.
 13,815 L. Gadifer si m'a f. f.

De tenir loyaulté sans nulluy espargnier.
 Allés parler au Roy ou l'en faictes prier.
 Qui son doit lie sain, sain le doit deslier.

Laisse CDVIII.

- Ly parent l'escuier s'en vont au Roy parler
 13,820 Et luy vont tant prier qu'i leur va accorder
 Qu'on face l'escuier et l'autre ung peu cesser.
 Le maire va au champ si a pris a crier
 "Beaulx Seigneurs, en ce point vous veulliez demourer."
 Oÿ le charbonnier, de sens cuida derver;
 13,825 D'ire, de maltalent se prist a eschauffer
 [Lors le charbonnier s'en ala c'y efforcer]
 Qu'il a fait l'escuier a la terre verser.
 Le heaulme lui va hors de son chief oster
 Et puis le va du poing tel horion frapper
 13,830 Qu'en sa bouche lui fist ung de ces dens froer.
- 13,816 L. sans partie e.
 L. 13,817 L. roy et l'en faictes prier.
 adds: 13,817a Car se faire le veult, bien le doy octroyer.
 13,818 L. q. s. doy lie sain, sauf le peut deslier.
 Ph. omits lines 13,817a-18.
 13,819 L. Les parens l'e. s'en v. au r. prier.
 13,820 L. leur fit a.
 13,821 L. pou c.
 13,822 L. ou champ si a prins a c.
 13,823 L. point vueillez d.
 13,824 L. Alors le ch. cuide du sens dever.
 13,825 L. D'yre et de m. se va si forcener.
 Ph. omits.
 13,826 L. Qu'il est si esfroyez car ung tour va tourner.
 P. Qu'il c'est si efforciés a ung ton estonner.
 Ph. Lors le charbonnier s'en ala cy efforcer. Text.
 13,827 L. Il a fait l'e. a la terre v.
 Ph. Qu'ila.
 13,828 L. hors du c. o.
 13,829 L. lui va d. p. tel horion donner.
 13,830 L. Qu'en la b. lui fit six dens froer.

- Et puis ung autre cop lui va en l'ueil donner
 Qu'il luy fist devant luy de la teste voller; (P f 180a)
 Se le maire ne fust ja l'eusist fait finer,
 Mais le maire le va hors de ces mains tirer.
 13,835 Aux deux bras qu'il ot fors le va si bestourner
 Que delez l'escuier fist le maire verser. (L. f. 193a)
 Quant le maire vit ce, si commence a crier:
 "Ha gentil charbonnier, pour Dieu lessiez m'aler.
 Va faire ton vouloir, je n'en veil plus parler."

Laisse CDIX.

- 13,840 Fors fut le charbonnier et de grande façon.
 Le maieur a gecté delés son champion
 A haulte vois a dit: "Par Dieu, mon compaignon,
 Se a fait Gadiffer par sa commandison."
 Quant le charbonnier l'ouy, si rougi la façon.
 13,845 "Or tost," dist il, "Vidiés de par la passion,

- 13,831 L. Et ung autre cop lui va sur l'ueil d.
 13,832 L. Qui lui.
 13,833 L. ja le feist f.
 L. 13,834 L. m. lui va h. de ses m. oster.
 adds: 13,834a Tantost le charbonnier le maire va happer.
 13,835 L. A ses b. qu'il o. f. le va si destourner.
 13,836 L. maire tumber.
 13,838 L. A gentis.
 13,839 L. ton devoir plus ne t'en vueil p.
 Ph. omits lines 13,840-43.
 13,841 L. maire.
 L. 13,841a A haulte voix lui a dit "Faicte avez trayson
 adds: b Qui des mains me voulez oster ce larron."
 13,842 L. Et le maire lui dit: "Pour Dieu mon compaignon.
 13,843 L. Ce fait r. G. . ."
 13,844 L. and Ph. omit this line.
 13,845 L. O. t. d. il au maire d. p. l. p.
 Pencil remark next to lines 13,845-13,852:
 "Le Charbonnier terrasse Richier après ?
 grievement navré, Théséus et Gadifer le
 retirent de ses mains."

- Si me lessiez ycy destruire ce glouton (Ph. f.161a)
 Qui a tort vouloit faire mourrir ma nourreçon."
 Et li maires respont: "Acomplissiez vo bon."
 En estant se leva apoyés d'ung baston,
 13,850 Mais le Roy Gadiffer o le Roy Theséon
 Sont entrés en ce champ et des autres foison
 S'ont dit au charbonnier a moult haulte raison:
 "Tenés vous en ce point, il en est bien saison.
 N'occiez point Richier, bien veons la façon.
 13,855 Nous parlerons a luy s'orrons s'entencion."
 Et dit le charbonnier: "Or me faictes raison.
 Je vous le liveray par tel condicion
 Que vous me remettrés en tel point sa façon."
 Dist le Roy Gadiffer: "N'en feray ce bien non."
 13,860 Adonc le charbonnier n'i fist arrestison

- 13,848 L. Et le maire.
 13,849 L. apoyé.
 13,850 L. roy G. et le r. T.
 13,851 L. ou champ.
 13,852 L. c. a haulte r.
 13,853 L. point car il en est s.
 13,854 L. pas R. b. voyons l. f.
 Ph. omits lines 13,854-9.
 13,856 L. Lors d.
 13,857 L. tel devision
 13,858 L. & v. lui necterez.
 13,859 L. r. G. n'en ferons se b. n.

Et le Roy Gadiffer s'escria a hault ton:
 "Richer," se dit le Rois, "Par amour te prion
 Que tu me dies voir et la conclusion. (P. f. 180b)
 Car ne peus eschapper du meneur de charbon.

13,865 Mais je te puis moult bien recepvoir a raison
 Et pourtant que tu es de bonne extrac^{ti}on
 Et que tu m'as servi longtemps en ma maison
 J'aray pitié de toy et de ton bon renom,
 Mais dy moy de ce fait le voir et l'achoisson."

13,870 "Sire," ce dist Richier, "N'en feray celison;
 La Royne Clodas me bailla la poison
 En ung pot de fin or sans ceuvre et sans laiton, (L. f. 193b)
 Et le mis au dressoir par sa commandison.
 Mais, par cellui Seigneur qui souffri pass^{si}on,

13,875 Je ne scavoie pas ce c'estoit mal ou non.

13,861 L. Et le roy G. commença sa raison.

13,862 L. roy.

13,863 L. Que tu nous die le voir e. l. c.

13,865 L. puis bien recevoir a rençon.

Ph. recevoir a pardon.

13,866-69 Ph. omits these lines.

13,868 L. toy pour le tien bon renom.

13,868-71 L. Marginal pencil remark: 'Richer avoue
 le crime de Clodas.'

13,872 L. cuyvre ne laiton.

13,873-13,876 Ph. omits 4 lines.

13,873 L. au dressouer.

- Jusqu'a tant que j'en vi la declaracion,
 Mais a vous n'en osoie recorder la facon
 Pour ma dame Clodas qui me promist bel don."
 Et quant le Roy l'ouy, si seigna son menton,
 13,880 "Ayde Dieux!" dist il, "qui souffri passion
 Que Clodas s'avisa de grande trayson!"
 "Biaux filz," dist Theseus, "Oyes que nous dirons,
 Faictes ardoir la dame qui fist la trayson
 Et l'escuier mourir a guise de larron,
 13,885 Car trestout doit mourir et dame et compaignon.
 Et si donnés l'avoir de l'escuier felon
 Au gentil charbonnier qui ceur a de lyon
 Si qu'il n'ait plus besoing de mener son charbon."

Laisse CDX.

- Quant le Roy Theseus ot fait le jugement,
 13,890 Trestout l'ont accordé advironeement.

- 13,876 L. que je vy.
 P. or 'deklaracion'.
 L. 13,878 L. P. la royne C. qui m'en p. b. d.
 adds: 13,878a N'en suis que mesaigier sans autre audicion.
 L. 13,881 L. Comme C.
 adds: 13,882a Je foiz le jugement selon m'oppinion.
 13,884 L. en guyse.
 13,885 L. morir dame et.
 Ph. m. et d. et c.
 13,888 L. Si qu'i n'ait p. b. d. m. le ch.
 13,889 L. son j.
 13,890 L. environeement.

- Le bon Roy Gadiffer n'i fist arrestement,
 Les enffans fist venir devant lui vistement
 Et leur dit: "Damoiseaux, je sçay certainement
 Que vous estes loial et de bon esciant,
 13,895 Et qu'encoulpés avés esté mauvairement;
 Et je vous croisteray vostre honneur grandement."
 "Si[re]," font li enffans en pleurant tenrement,
 "Dieux[li] mire le droit et si gart de tourment
 Cellui qui le nous a soustenu fierement."
 13,900 Le charbonnier acollent et baisent doucement,
 Et le charbonnier eulx moult amiablement,
 A icelle parolle que l'ung l'autre content
 A on amené la Roïne moult detirablement.
 Gadiffer le bon Roy lui a dit haultement:
 13,905 "Dame, vo traïson vous maine a finement,

- 13,892 L. d. lui en present.
 13,896 L. honneur largement.
 13,897 L. Sire font les e. en parlant tendrement.
 P. Si font. (plant abbreviated)
 13,898 L. D. lui rende le droit et s. gard de t.
 P. Dieux le mire le droit. Dative makes better
 13,899 L. C. qui nous. sense.
 13,901 L. ch. eulx adamablement. Could read admiablement.
 13,902 L. que l'un si va contant.
 L. 13,903 L. Ont amené la dame tost et apertement.
 adds: 13,903a Droit par devant le roy et trestout sa gent.

- Jugiee estés a mort sur loial jugement.
 Car sachiés que je suis informés justement
 Qu'enherber me voulliez si treshorriblement." (L. f.194a)
 Quant la dame l'ouy, si pleura tenrement,
 13,910 Et au Roy Gadiffer a parlé humblement:
 "Bon Roy, est il ainsi? Ne le celés nient."
 "Oïl," ce dist le Roy, "par le mien serment."
 "Sire," dist la Roïne, "Vous parlés loyamment,
 Je l'ay bien desservi, si ne sçavés comment,
 13,915 Mais je le vous diray, c'on l'orra clerement.
 Puis que je doy mourir, et que droit s'i assent
 Je veil mort recepvoir de ceur devotement."

Laisse CDXI.

- "Sire," dist la Roïne, "Verité vous diray.
 Tout le premier pechié qu'envers vous pourchassay
 13,920 Je le fis pour itant que je vous en amay.

- 13,906 L. Jugee e. amort par loial j.
 13,907 L. enformé j.
 L. 13,908a Comme il m'est apparu a ma table present.
 adds: b Et pour ce morez vous sans nul respitement
 c Car ainsi je l'octroy, dame, par mon serment.
 Ph. omits lines 13,910 to 13,917d inclusive.
 13,912 L. Ouy se d. l. r. foy que je doy Dieu le grant.
 13,913 L. Sire ce d.
 13,914 L. et ne s.
 13,915 L. M. je vous d.
 13,916 L. Et puisque morir doy.
 13,917 L. du cuer.
 L. 13,917a Et crie a Dieu mercy le Roy omnipotent,
 adds: b Car j'ay fait tel pechié dont m'ennoy forment.
 c Or me vueil confesser car on dit souvent
 d Que mieulx vault bonne fin que bon commencement.
 13,919 L. que je vous p.
 13,920 L. Je le fis pour cause q. j. vous amay.
 Ph. je vous vullloye a.

- Osanne vo moullier a grant meschief livray,
 Elle ajeut de trois filz, trois chiens y apportay
 Et puis les trois enffans en ung bois envoyay (P. f.181b)
 Celle qui les porta je vous enseigneray.
- 13,925 Et veez vous ces trois filz qui sont joly et gay
 Roy, se sont ty enffant, je le te dy pour vray,
 Car le bon charbonnier que si bien lesdengay
 Les trouva en ce bois ou mectre les rouvay.
 Voir ce sont ti fil, je le t'approuveray."
- 13,930 Quant le Roy oy ces mos, si en fu en esmay.
 Les enffans regarda qui estoient moult gay (Ph. f.162a)
 Jhesucrist reclama et puis Saint Nicolay.
 Dit au Roy Thesés: "Chiers peres, que feray?
 Je suis en tel pensser, ne scay que je diray!"
- 13,935 "Beaulx filz," dist Thesés, "Je vous conseilleray(L.f.194b

- L.& Ph. 13,922 L. and Ph. Elle geust de III. filz certes plus
 beaux ne scay
 add: 13,922a Mais au lieu des III.filz III. chiens aportay.
 13,923 L. les III. filz e.
 13,925 L. Et v. v. ces III. qui.
 13,926 L. R. c. s. tes enfans j.
 13,927 L. Que l. b. ch. qui les nourry pour vray
 Ph. ch. si a n. p. v.
 13,928 L. bois par ma foy. Hypometric.
 13,929 L. Ilz sont tes enfans j. le te prouveray.
 L. 13,929a Demande au charbonnier le jour sans delay
 adds: b Qu'i les trouva au bois et ce jour prouveray
 c Que les y fit porter le jour que les emblay.
 Ph. omits 13,929 a and b.
 13,930 L. ot ses m. il en f. e. e.
 13,931 L. qui tant estoient gay.
 13,932 L. Jhesus il r.
 13,933 L. chier pere et q. f.
 13,934 L. pense.

De bon conseil certain, voire se je le scay."

Laisse CDXII

- Dist le Roy Theseus au courage vaillant:
 De ceste chose cy me vois esbayssant,
 Et de la traïson si me voy merveillant.
- 13,940 Perdue a ta moullier la belle au corps plaisant
 Par grande traïson dont j'ay mon cuer dollant."
 A la Roïne dit: "Dame, venés avant,
 Vous actendés la mort qui est bien apparant
 Si que pour Dieu n'alés la vostre ame dampnant,
- 13,945 Ains dictes verité; ja n'y allés mentant."
 "Sire," ce dit Clodas, "Foy que doy Dieu le grant
 Et sur l'ame de moy, je le jure et creant
 Se dampnee ne soit en enffer le puant
 Dy vous ay verité, n'y allés variant,
- 13,950 Car a vostre moullier, plus ne l'iray celant,
- 13937 Ph. omits 5 lines till line 13,941.
 13,939 L. trayson me voiz esmerveillant.
 13,940 L. Perdue a sa m. la b. et avenant.
 Blotted 'a' before 'a sa'.
 13,941 L. le cuer d.
 13,942 L. A la r. Clodas dit v. a.
 13,943 L. est toute aparant.
 13,944 L. D. n'alez vostre a. d.
 Ph. n'alez pas v. a. d.
 13,945 L. A. d. v. si n'alez m.
 13,947 L. Et en l'ame.
 13,949 L. Dit v. ait v. sans aler variant.
 13,950 L. moullier ou de beauté a tant.
 Pencil remark next to lines 13,950-13,951a:
 "Clodas avoue elle-même sa trahison."

- Fis changier les enffans et luy fis entendant
 Que delivree estoit de trois chiens maintenant.
 Sachiez au charbonnier qui les alla trouvant
 En quel terme ce fut, et g'iray cy mandant (P. f.182a)
- 13,955 Celle qui les porta voire par mon command."
 "Or tost!" ce dist le Roy, "N'y allés arrestant."
 Adont la fist venir la dame au cuer dolant.
 La macquerelle aussi amenerent sergent
 Qui les enffans receut de la dame avenant.
- 13,960 Gadiffer le bon Roy s'en va esbayssant,
 Dist au Roy Theséus: "Vecy merveille grant."
 "C'est voirs," ce dist le Roy, "Par Dieu le Royamant,
 Oncques telles ne vi en jour de mon vivant."

Laisse CDXIII.

- Moult furent esbahis li prince et ly baron.
- 13,965 Le bon Roy Gadiffer n'i fist arrestison,

- L. 13,951 L. enfans plus ne liray celant.
 adds: 13,951a Et aporter III. chiens et lui fis entendant.
 13,952 L. Que d. en fut et puis ly III. enfant
 L. 13,952a Furent portez au bois feuillu et verdoiant.
 adds: b Et au jour que ce fu, alez vous advisant,
 c Furent trouvez ces III. qui vous vont ressemblant.
 13,952 b and c Ph. omits.
 13,953 L. alast t.
 Ph. omits 10 lines, 13,954-13,963.
 13,955 L. par mon serment.
 13,957 L. A. l. fait v. la royne au cuer d.
 13,958 L. Et la matrone aussi a. s.
 13,959 L. recu.
 13,962 L. C. voir dit Theséus par Dieu omnipotent.
 13,965 L. 'Roi' crossed out, 'g' written on top of 'R'.
 L. arrestoison.

- Au charbonnier a dit: "Ne m'y fay celison,
 Or me dis des enffans se il sont tiens ou non.
 Et dit le charbonnier: "Je diray la raison,
 Si m'aïst Dieu^x, frans Roys, il a longue saison
 13,970 Qu'en ung bois ou faisoie adont le mien charbon (L.f.195a)
 Passay pour moy raller par devers ma maison,
 Et je me regarday, si vi les ung buisson
 Trois josnes enffançons, et furent valleton.
 Sire, quant je les vi en tel destruction
 13,975 Je regarday au bois entour et environ
 Se je orroye gens, mais pour vray vous diron
 Que je ne vi droit la fors les trois enffançons.
 J'eus en moy grant pitié de leur destruction,
 O moy les emportay par devers ma maison
 13,980 Et si les ay nourris une longue saison.

- 13,966 L. ne me fait c.
 13,967 L. se ilz s. t. ou nom.
 13,968 L. omits line.
 13,969 L. S. m'a, Dieu franc r. il lui a l. s.
 13,970 L. faisoie le charbon. Hypometric.
 L. 13,971 L. Passoie pour aler.
 adds: 13,971a Sus mon asne memoie du charbon.
 13,972 L. Et comme je passoye je vis lez ung b.
 13,973 L. Trois beaux enfans et f. v.
 13,974 L. vis en telle d.
 13,976 L. Se veoye nul, je ne vy se moy non.
 13,977 L. omits line.
 13,978 L. J'euz grant p. d. l. perdicion.
 13,979 L. Avec m. l. portay dedens m. m.
 Ph. 13,980 L. omits 'une'.
 adds: 13,980a Et aussi de bon cuer et de telle fason (Ph.f.162b
 Ph. and L. add: l.1)
 13,980b L. Comme s'il fussent mien de mon estracion.
 Ph. Comme s'il estoient miens de nostre e.

- Mais bien ay pourpensé en mon oppinion
 Pour le bien et honneur de leur condicion
 Qu'ilz estoient extrais de generacion
 Tresnoble et souffisant, mais ne sçay l'achoisson.
 13,985 Vecy la verité et ma conclusion." (P. f. 182b)
 Et quant le Roy l'ouy, si a dit a hault ton:
 "Et ou est la meschine qui scet la traïson?"
 Et on luy amena, soy mist a genoullion,
 Le Roy la trait a part et a confession
 13,990 Et lui dist doucement: "Ne me di se voir non,
 Portas tu les enffans ou bois en ton giron?
 Esse voir qu'en leur lieu furent mis li quienchon?"
 "Oïl, Sire," dist elle, "Que le celeroit on,
 Je portay les enffans coyement a larron,
 13,995 Ma dame qui la est m'en fist commendison

- 13,983 Ph. e. de noble ou de baron.
 13,984 L. T. et s. n'en sçay l'a.
 Ph. omits line.
 13,985 L. v. en la c.
 13,986 L. l'oyt lors a dit a. h. t.
 13,988 L. amena et mist a g.
 13,990 L. Si l. d. d. n. m. d. ce v. nom.
 13,992 L. qu'en ce l. mis tu ly enfançon.
 13,993 L. Ouy, Sire, par foy, que le celeroit on.
 13,995 L. M. d. qui est la m.

Qu'en une eaue courant fussent mis a bandon,
 Mais j'en eus grant pitié et grant contriction
 Et pour ce les laissay au bois lez ung buisson."
 Et quant le Roy l'ouy, si dit a Theséon:

- 14,000 "Pere, se sont mes filz, vous en estes tayon."
 Ses enffans acolla cent fois en ung randon,
 N'i ot cloche en la ville qui ne rende son son,
 Par toute la cité fist on procession.
 Le Roy fist la Roïne mectre a execucion
 14,005 Et la matrone aussi, oncques n'i ot pardon.
 Ly putiers de la ville pendi le champion (L. f. 195b)
 Enssement doit on faire de gens de tel renon.
 On ne doit deporter gens qui font traïson
 Car pis vallent assés que murdriers ne larron.

Laisse CDXIV.

- 14,010 Ainsi fut la vengeance des murdriers ordonnee.

- 13,997 L. M. j'en eulx g. p. e. g. compassion.
 13,998 L. au bois lez le buisson.
 14,000 L. Pere sont m. enfans.
 14,001 L. C. foiz de randon.
 14,002 L. Il n'ot c. e. l. v. q. ne sonne a son.
 14,006 L. Le boureau.
 14,007 L. faire de traictres felon.
 14,009 L. que ne font ly laron.
 14,010 L. A. f. la v. des enfans ordenee.

- Le Roy dist a sez filz a moult haulte alenee:
 "Enffans, j'ay si veü la cause et esprouvee
 Que je vous tiens a filz de loyal espousee,
 Dollans suis en mon ceur par la vertu loee
 14,015 Que vo mere qui fut de bonne renommee (P.f.183a, Ph. f.
 A esté enssement trahie et demenee, 163a)
 Et qu'elle se parti ainsi de ma contree.
 Que maudit soit le corps de la pute prouvee
 Par qui la traïson a esté pourpenssee!"
 14,020 Ly enffans vont pleurant de treshumble penssee
 Et le Roy Ludovis de France l'onnouree
 Pleura de la pitié en iceste journee,
 Aussi fist Theséus a la chiere membree.
 Moult ot le charbonnier d'avoir en celle annee
 14,025 Et sa femme si fut devant le Roy mandee,

- 14,011 L. filz par haulte alenee.
 L. 14,013 L. loyal engendree.
 adds: 14,015a Si bonne et si loyal et plus blanche que fee.
 L. 14,017 L. se departy.
 adds: 14,017a Je croy bien qu'elle soit de povreté finee.
 14,020 Ph. omits 4 lines to line 14,023.
 14,022 L. en icelle j.
 14,023 L. chiere senee.
 14,024 L. d'onneur celle annee.
 *14,020 L. Les enfants v. pleurant d.t.p.

Le Roy par bon conseil a la dame rentee:
Si bien qu'oncques ne fut de puis povre clamee.

Laisse CDXV.

- Seigneurs, grans fut la joye qui fut a cellui temps.
Le bon Roy Gadiffer fut liez de ces enffans.
- 14,030 Depuis le charbonnier avoit gardé long temps
Les petis drappellés ou on les fut couchans,
Et furent ceuvrechiefz des meschines vaillans
Qui servoient la dame qui tant fut advenans
Qui en Jherusalem adont fut demourans;
- 14,035 Et une hostellerie fut la dame tenans
La ou elle hostelloit les pelerins passans.
Jamais ne cuide veoir ne estre repairans (L. f.196a)
Dedens Constantinoble ou il y a murs grans,
Ne le Roy son seigneur ne ses hoirs advenans,
- 14,040 Mais si fera par Dieu ains que passe long temps
Ainsi qu'vous orrés en l'istoire advenans.
- 14,027 L. S. b. conques depuis n. f. povre c. .
- L. adds: 14,027a Le charbonnier lui dit a haulte alenee:
b "Dame, maint jour avez esté desconfortee
c Des enfans qu'ay nouris par amour pryvee,
d Or est une raison notable bien prouvee
e Cil qui sert bon seigneur actent bonne souldee."
Ph. omits lines 14,027 d and e, and laisse 415.
- 14,028 L. joye q. f. en ce t.
14,029 L. G. regarde ses enfans.
14,030 P. De puis (two words).
L. Que l. ch. si garda.
- E. adds: 14,031a Les orilliers aussi beaux et souffisans.
14,032 L. Et f. recongnus des m. servans.
14,034 L. Jh. estoit adont manans.
14,036 L. Et la h.
14,037 L. J. n. cuida.
14,038 L. Dedens Contentinoble ou il y a mainte gens.
14,039 L. hoirs prouffitans.
14,040 L. fera ains que passe ly ans.
14,041 L. o. se estes escoutans.

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SEE SUMMARY FOR P. f.183a l.28, L. f.196a l.6.

Line 14,042.

Laisse 416 onwards.

Pencil note on L. f.196a:

'Calidas devenu Roi D'Antioche est tué en deffendant
cette ville contre les Sarrasins.'

Notes on the Verse Text.

- 1.23 Tresparssant for trespasant = passing by.
- 1.34 A common name in romances: FLORENT. King of France in Godefroid de Bouillon 158. Son of king Flore in Li contes dou roi Flore et de la belle Jehane ed. L. Moland and Ch. d'Héricault, Paris 1856. Cl3. Roman knight in Florence de Rome.
 l. 42. ce = object, meffait verb, present indicative. "Or a woman does this wrongly of her malice"... or ce = se meffait = does herself wrong.
- 1.44 And the children often have to pay for it.
- 1.46. This is a common theme: "the woman punished with the fate of the woman she mocks". See p. 387.
- 1.51 Le saige = probably Soloman
- 1.59 ot = she had, or there was present.
- 1.62 veoir evidently already monosyllabic [vwar].
- 1.76 A reference to the custom of making rich gifts to the bearer of good news.
 l. 83 repetition of there (?) y la.
- 1.85 The archbishop Thezeus seems to be an invention by the author.
- 1.94 This kindly attitude can be compared with that of the husband in other tales of supposed monstrous birth.
 l. 124 Note e mute in pourveux.
- 1.127 Fernagu is a familiar name for a giant. See Langlois. Florent et Octavien contains the name for the giant who is nameless in Octavian.
- 1.129 Compare Floridas' description of their close friendship 1.161-170. Fernagus' influence is the greater.

1.135 que y: hiatus.

1.136-139 The author's cynical generalization.

1.139 et for est - he is regarded as a cuckold.

1.143 The rejected lover, motivated by fear, intends, like Potiphar's wife, to accuse before being accused.

l. 146 fut for fust imperfect subjunctive, and l. 191.

1.151 The scene between Fernagus and Floridas is reminiscent of Iago's technique.

1.154 onwards: R. Bossuat p.101, "Fernagus...dépité... persuade Floridas que le nouveau né ne saurait être son fils." Actually Theseus is ten years old at this time.

1.156 hiatus, "que homme".

1.178 alongier = éloigner, voyt = vait = va, cf. 94 aloyt.
 "Nor have I anything but you which makes you go away" - which takes a
 If the line read: you away.

Ne je n'ay rien que vous qui me voyt alongent - "Nor have I anything but you which makes me go away" it would make better sense.

1.187 Sir king, by my faith, since it is for your honour, and good faith must keep it (honour, "le" for "la", N.E. form) in all conditions, and if it were otherwise... Then I could suppose that he did not love me." Fernagus hints that the king would think Fernagus did not love him if he did not let him know that his honour was offended. The language is deliberately ambiguous.

1.196 The edition elucidates the meaning (f.IIIa col.2).

"Sachez Sire," dist Fernagus, "que chascun vous monstre au

doigt disant que vous estes bien simple quant vous cuydez que ce lait nain Theseus soit vostre filz."

1.213-223 Description of jealousy and the psychology of the credulous husband. Henceforth Floridas loses his reason and becomes inconsistent under the sway of conflicting emotions.

Compare P. f.385b, Laisse 385, lines 26628-632:

Pour tant est jalousie plus forte maladie

Que de sentir sans mort cop d'espee fourbie.

This refers to Thaurus when in love with Ydierne and jealous of Regnault.

1.198 Ph. cuider for cuidez or cuidés.

1.210 Ph. et for est.

1.219 Ph. qu'1, 1 for il before a vowel.

1.221-223 There he was in such trouble for no one knew about it, for love attacks him and shame deceives him, for he who is in such a state believes the evil he is told.

1.238 Ed. f.IIIIIa col.2: Vostre femme faict sa puterie avec son nain.

1.243 Floridas thinks aloud and addresses his absent wife. It is the usual threat from jealous husbands in O.F. romance.

1.244-255 The barons tactfully question the evidence - Fernagus' words.

1.259 The knight who warns her can be compared with Dinas in Tristan, where the circumstances however are different.

Dinas, lord of Dinan, is a loyal sanneschal who intercedes with king Marc for Iseut, saying that he should not burn his wife for a misdeed which she does not avow (L.1096):

Sire merci de la roïne!

Vos la volez sanz jugement

Ardoir en feu, ce n'est pas gent,

Qar c'est mesfait ne connoist pas.

(Bérout, Tristan et Iseut, ed. A. Ewert, Oxford 1939)

l.264 Ph. has the more usual version of the proverb, L. has the correct rhyme.

l.259 Cf. 276. Compare also La Marquise de la Gaudine, Miracle XII, Vol.II, lines 794-806, and Ostes rey d'Espagne, Miracle XXVIII, vol.IV lines 970-1017 where a loyal burgher warns the innocent queen. Miracles de Nostre Dame par personnages ed. Gaston Paris and Ulysse Robert, Paris 1876-1893.

l.277 In which I have wronged the king.

l.278 Ph. and L. louyt for ouyt.

l.290-292 (compare line 71) Queen Alidone's first reaction at seeing her deformed child was to destroy it. Here her bitterness is revived when her life is in danger. However she repents immediately (lines 295-8).

l.320 jugie, the rhyme shows that this an error, probably the scribe put in a

l.341 The valiant defence gains the squires' admiration. Picard form

l.353 A disfiguring blow before the art of modern dentistry.

l.361 Theseus penetrates the situation.

l.363 A swift miracle follows this prayer.

l.368 Saintly resignation and filial duty.

l.378 The nobility's death by beheading.

- 1.385 Theseus shows perfect faith and consideration for others.
- 1.387 Cf. Luke XXIII, 34.
- 1.393 Cils = he, this one. 'For he is the king's son that he must die.'
- 1.396 See introduction, ^{Themes} p. 379 for the miraculous transformation.
- 1.414 This passage is a new introduction, for a change of episode. It is addressed to the public, in the style of presentation by a jongleur. This kind of summary of what is to come is frequent.
- 1.443 End of summary.
- 1.419 See p. 515 Visual representations of Theseus de Cologne.
- 1.422 The Dominican order wore white woollen tunic covered by a black cloak, and their habit won the order the name of black friars. The Franciscans wore grey, the colour of natural wool.
- 1.430 Royamant = Redeemer. Read as one word, though the scribe seems to have taken it as meaning 'loving king' and writes two words.
- 1.430-41 The author gives a preview of the deeds of Theseus.
- 1.431 Two of the Saracen trilogy of gods, the third being Jupin. Crusading wars were a typical element of the late mediaeval epic.
- 1.433 Esmeré was the young lover in Florence de Rome, ed. Wallensköld.

1.449 Théséus is intelligent enough to understand that his father was influenced by bad counsel.

1.462 Le saige = Solomon, sometimes Aristotle, who, however, is usually 'le philosophe'.

l. 473 Note syntax of "if" clause, also l. 727.

1.478 L. lierre usually lierre.

l. 491 fut for fust imperfect subjunctive.

1.493 to which side (where) she went.

1.496 Floridas' reaction to the supposed adulterer can be compared to that of Charlemagne when brought by Macaire to see the dwarf in his wife's bed. Macaire 33, lines 308-330.

1.582 'Et vous' for 'Es vous'.

1.631 And the more you check it, the worse it is.

1.642 L. Bjetris two syllables, Ph. reading is Bigtris.

l. 645 The adjective could mean angered by the King's action, anxious or sorrowful for the queen.

1.650 'est vous' for 'es vous'.

1.662 lye, lie for liee, North Eastern development.

1.684 Pavye = Pavia in North Italy.

1.685 Rommenie (Romania) the Byzantine Empire.

1.726-78 They make a procession much more joyfully than they would have done for a poor child if he were transformed. A minor (lit. little) saint's day is never well kept.

1.728 An interesting point of class bitterness

1.734 Plus d'ung trait-for more than a (bow) shot.

1.767 Floridas keeps his word.

1.768 Note the change of name for the sake of the rhyme.

See 1.925.

1.769 On n'y quist advocas. This could be read as on[c] - "he never sought lawyers for it." i.e. he intended to avenge the queen in person. On the other hand, Ph. reads "nul n'y quist" which supports L. "On n'y quist".

1.800 Ebront. Ebron = the Devil in Baudouin de Sebourc, I,283, II,350.

1.799 Toulecte = Toledo, the centre of magical studies.

1.811-812 largement, probably for laidement. Ed. f.IX col.2 Voicy une adventure laquelle est venue bien souldainment. Or estoit Theseus formé si lait, mais maintenant il est bel a merveilles.

1.830 De le Marche is regarded as a fief name.

6.913 *aumentacion for amentacion = reminder.*

1.924 motz congrus. Ed. f.Xa col.1, elle l'appella moult doucement en lui disant...

1.925 Lucas not at the rhyme; it might be his Christian name, and Cornicant his surname.

1.928 [confus]. Ed. confondu et matté.

1.934-935 argus = cunning(?), skill, ^{effort,} Ed. f.Xa col.1: Car Geoffroy le chamberlan de la royne y myst grant entente a l'armer.

1.941 Ed. f.Xa col.1. par derriere a sa ceinture.

1.947 Ed. "j'ay veu Corvitant le nain gesir avec la royne
Alidoyne eulx deux tous nudz bras a bras."

1.944 In a judicial duel the participants swear on holy relics
that their cause is just.

1.949 perjus variant of parjurs for the rhyme.

1.1034 cordis = the rope barrier round the "champ clos".

1.1040 le bel, oblique for nominative. / This may be due to
the scribe.

1.1055 that parents are often in trouble,

1.1058 Description of the contents.

1.1078 The whole of the Laisse is a brief summary of what is
to come.

1.1086 jongleurs' typical praise of generosity to minstrels.

1.1088 Theséus' attitude to minstrels helps his good reputation,
delights the author and no doubt the scribe, as can be seen
in the following sermon, lines 1090-1100.

1.1096 the Devil.

1.1101-02. a typical jongleur's plea for attention.

f. 1104-10 *The conventional 'début printannier.'*

1.1146 Alydone gives the following advice after her own bitter experience.

f. 1150 'ne vit cler' has not seen the light for a long time, *has not been seen, that is, used.*

1.1154 This passage of motherly advice to the son going out into the world can be compared with that of Percival's mother to her son at the beginning of Chrétien's "Perceval".

1.1154 that he who is supported should swim very easily.

1.1160 It is interesting to note that Theseus goes to his mother first and asks for permission to leave, whereas Floridas is not consulted and sees his son preparing to go. However he dutifully offers to help should the need arise (1.1168).

1.1182 La Puille (or La Pouille). Apulia and Calabria are in the extreme south of Italy, Venice in the extreme north. This itinerary shows the ^{poet's} /lack of geographical knowledge.

1.1191-2 He is always welcome who has money, provided that he is prepared to do the right thing with it (spend it).

1.1201 Theseus' four month stay in Venice, the love of Yolent and the tournaments may have been in Jehan Servion's mind for his version. *See Chapter 10.2.*

1.1201 The episode of the princess Yolent who falls in love with the hero is introduced to increase his value as a lover when he finally does fall in love, as does also the adventure with the hostess.

- 1.1215 The poet is unaware that Venice is a port.
- 1.1217 quel part = what way, where.
- l. 1256 Periphrasis in *aler* + present participle, cf. 1257, 1293, 1294, 1295
- 1.1278 Souldain - no doubt originally Soudant.
- 1.1287 Numerous noble suitors refused make Flore seem more desirable.
- 1.1311 Pré Noyron: Pratum Neronis, Nero's Field, is the site of St. Peter's and the Vatican, where Nero had a pleasure garden in which St. Peter is reputed to have suffered martyrdom (Mons Vaticanus).
- 1.1316 n'y = 'to her'. The difficulty of approaching Flore is even greater.
- 1.1334 even if I am beaten for it (lit. to be beaten for it).
- 1.1368 The mediaeval messenger wore a belt with a box or pouch for his letter, and carried a spear. *Glayve* is the commonest word for lance or spear in the later middle ages.
- 1.1369 Theseús is disguised as a social inferior. (Compare the comic scene in the Charroi de Nîmes where William and Bertrand are trying to mange the waggons.)
- 1.1386 These descriptions of jongleur activities are a commonplace.
- 1.1392 Beds were remade as couches during the day.
- 1.1402 smile. See Ph. Ménard "Le Rire et le Sourire dans le Roman Courtois en France au Moyen Age", Geneva 1969, p.432:

"Le mot rire... désigne assez souvent en fait le sourire."

P. 430: "Le mot 'sourire' vient concurrencer le mot 'rire' surtout dans le deuxième quart du 13^e siècle."

1.1405 la nef = a boat-shaped vessel? or possibly throne?
d'azur vis ? = with bright blue.

1.1406-7 perhaps = No one, however cunning, could imagine the wealth and noble manner with which he was served. l. 1404 - 1408 cf. Ed. f XIII b. col 2. et puis regarde l'empereur qui estoit assis en pontificat abillé d'habit3 merueilleusement riches : avec ce regarde la noblesse qui estoit autour de luy qui faisoit moult beau veoir. La chayre ou il estoit assis estoit plaine de si grandes richesses que on ne les pouoit estimer : moult avoit a l'entour de luy de chevalliers.

1.1410 Theseus is so overcome by love that he becomes almost timid in his unusual situation.

1.1420 Theseus recovers his presence of mind, and finds a plausible excuse.

1.1445 Possibly a reminiscence of the Voeux du Paon by Jacques de Longuyon, or Le Restor du Paon (dated 1312-1338) by Jean Brisbare, in which the peacock on which knights swore to perform a deed of valour is "retoré" in gold, jewels and enamel in memory of events in the Voeux (dated 1312). It is the best known peacock in goldsmith's work in mediaeval literature.

E. Donkin, Ph.D. thesis, London 1972, I 98-156. The popularity of the peacock in literature starts with the Voeux du Paon.

1.1451-53 Theseus prefers Flore's beauty to a place in Paradise. The thought of love compared with heaven is further developed in the episode of Theseus' grandson, Renechon, and his wife Florinde. Summary P. f.301 Laisse 625 lines 21483-5:

Et Florinde la belle a Renechon s'apporte,
 Et lui dist: "Doulx amis, se Jhesus bien m'avoie,
 Ains m'est quant vous voy qu'avec Dieu je soye."

Compare also Baudouin de Sebourg I, 177:

Car je n'aim mie otant a veoir

Jhesu Cris com je fai vostre corps.

l. 1473 qui = cui strong oblique, relates to Theséus.

l. 1486 Now come what may, for I am on my way.

l. 1509-1510 interesting perfect imperative.

l. 1514-23 An amusing situation, with dramatic irony. Theséus praises himself, and pleads eloquently with his future father-in-law.

l. 1527 in civil or canon law court.

l. 1529 journee = day's work.

l. 1540 Theséus becomes daring, provoked by the emperor's refusal.

l. 1542 asener = to betrothe.

l. 1555 tournye cf. annuye p. 1559 and annaye l. 1475, use of strong or weak form of radical according to rhyme.

l. 1585 If he made a mistake in it, he would have to be laughed at for it.

l. 1635 ^{enter =} to graft in, to fix it.

l. 1636 en monnoie conter = to reckon in coin, (lit. cash).

l. 1656 pour soy = for herself (?)

l. 1679 young men strong of arm.

l. 1697 deux as, or ambesas, two ones, is the lowest throw on the dice, so is used as a term of comparison for something useless.

1.1695 Ypocras, Hippocras of Cos, the father of medicine.

1.1696 Roy Jonatas or Jonas, a Saracen monarch (See examples in Langlois, West and Flutre.)

1.1697 These terms of comparison, l'or de Damas (de Paris etc.) are variable for the rhyme or assonance.

1.1700 I will get ready my weights (to weigh the gold). Marc is a weight of 8 oz. Troy or 12 oz. avoirdupois, equal to two thirds of a pound. A marc d'argent is 160 old pennies or 13s 4d. It was not coined money at any time.

line 1703 Probably 'fut' for 'fust' - he would not have been.

1.1709 You are in as much trouble as one who throws two ones - the lowest possible score, which cannot win.

1.1729 s'i lui en avoit cent, obscure. Could be read as s'il i en avoit cent - if there were 100 of them. That is grammatically possible, but meaning little in the context. Alternatively if cent stands for cen<cinnum, a sign, the phrase might mean - if he had a sign of it there, if the emperor had any indication of it.

Ed. f.XVIa col.1: "Sire," dit l'orfevre, "Vous me pourrez faire tant d'encombrement que je sçay bien que j'en mourray et eussay je dix mille vies, et aussi je sçay bien que vous n'en eschapperez mie nom plus que moy." Perhaps the text could read "S'il i en avoit cent" ?

1.1738 spreads out along the Rhine.

- 1.1741 Car mon corps s'i assent = for I agree to it.
- 1.1762 qui n'y est alentis = who is not slow in it, in so doing.
- 1.1762-64 Théséus gives the goldsmith all he has.
Par ce baston... A stick could be given as symbol in giving a fief or entrusting someone with a duty. Cf. Roland 319-20.
l. 1781-82 *Interesting courtly love vocabulary.*
- 1.1802 Note the humour and tension.
- 1.1818 Dramatic irony.
- 1.1821 l'esprevier - metathesis for espervier.
- 1.1825 Saint Leger, Bishop c. 616-679. Leger (Leodegar) was appointed to the see of Autun in 663.
- 1.1867 which will not be granted to you immediately by me (?)
- 1.1881 Longis. *Acts of Pilate, Part I, (XVI)*
1. Longin, Longinus, Apocryphal New Testament, Chapter VII verse 8, at the Crucifixion: "Then Longinus a certain soldier taking a spear, pierced his side."
2. The centurion who supervised the crucifixion.
Saint and martyr during the Crusades.
- 1.1898 ^{Could be a scribal error for 'mer' or} _{else} see Glossary: aver = water. An unusual variant.
Ph. has the more usual reading.
- l. 1897-1899 Edition f. XVII a col 2. *Car je croy qui ny avoit poisson en la mer ny oyseau en l'air qui ne fust pourtraict en broderie dessus le drap.*
- 1.1906-7 Traditionally, St. Peter was crucified head downwards at his own request so as not to rival his master - not stoned. He was reputed to have been martyred by order of Nero.

1.1918 L'abille (or Ph. la bile) looks like a variant of la belle to give at least an assonance in 1-2. Perhaps it should read 'la fine', but no ms. supports this.

1.1920 Ph. y for il.

1.1922 he did not wait. One would expect n'actendist.

1.1922-23 For a mine of fine gold he would not wait for manservant or maid before making for his home.

1.1938 l'afine. ? may make an end of him.

1.1960 le (Picard for la) = la pucelle.

1.1965 beñ, 1.1966 beu (one syllable) to suit the poet's metrical need.

1.2039 Le lai d'Aristote, Henri d'Andeli, ed. A. Héron, Rouen, 1901

1.2040-45 A curious assembly of love-stories. The first two, Aristotle and Virgil, are comic stories of women's wiles and the inability of the wisest men to get the better of them.

Tristan and Paris are tragic tales in which love ends badly for the lover. Alexander's love affair with Queen Candace of Aethiopia is not a major episode in the Roman d'Alexandre.

Alexander was caught by Queen Candace who penetrated his disguise. There is also a submarine story with the faithless

mistress which was known in France as well as Germany. See Alexander and the Faithless Lady, a submarine adventure, 7th Nov. 1967, London, Birkbeck College Prof. Ross Inaugural Lecture, Alexander caused Ptolemy to marry

the Persian princess Artacama in 324. The second wife Euridice, daughter of Antiper, was repudiated. Ptolemy also loved Berenice.

l.2042 etc., Lists of lovers were popular in mediaeval romance. J. Bédier in Le Roman de Tristan par Thomas, Paris 1902-1905, II, p.57-60 and 397-400, mentions authors who refer to Tristan and Iseut. This reference to Tristan and Iseut can be added to J. Bédier's list. Bédier p.398: "la bel' Iseutz et Tristanz figurent dans une liste d'amants avec Floris et Blanceflor, Tisbes et Piramus, Serena et Elidus, Alion et Filomena, Paris et Elena dans le Breviari d'Amor de Maître ^(Matfre) Ermengaud (Ed. de Béziers, v.27833)"

l.2043-2045 Edition f.XVIIIa adds: "de Lancelot pour la royne Geneievre".

l.2045 Ptolemy I son of Lagos appears in the Roman d'Alexandre as one of Alexander's twelve peers, but there is as far as I know, no story in which a woman mocks him. Ed. f.XVIIIa col.2:

"... de Lancelot pour la Royne Geneievre et aussi Alexandre le grant et du Roy Tollonier."

1.2049 The nearest parallel is in Floire et Blancheflor in which Floire is smuggled into the Tor as Puceles in a basket of flowers. See Themes, p.302.

1.2056 parenthesis: let no one disbelieve it.

1.2060 the Devil.

1.2063 esse is not rare for est ce.

1.2085 Ave salus, a prayer.

1.2086 There are two well-known hymns, Ave sancte spiritus
and

Veni Creator spiritus, which appear to be conflated in this line.
 Ed. f.XVIIIa col.2: ...les pucelles crient plus fort que par
 avant: l'une disoit son benedicite: l'autre veni creator: ces-
 toit merveilles comme ils estoient effroyees: car depuis que
 une femme s'esmeult a crier ce n'est pas pour ung petit on
 les entend de bien loing.

1.2097 It is an interesting point of social history that in
 mediaeval times, once the light was out it tended to stay out,
 as striking one with flint and steel was difficult in the dark.
l. 2098 etc Note the number of abstract nouns ending in -on.
 1.2122 Past historic.

1.2143 The use of *que* with subjunctive expressing a wish or
 command is late.

1.2145 *L.* fondement *m.*, foundations, referring perhaps to
 the future, when the Empire of Rome will come to him through
 Flore. *Ph.* Hardement, *m.*, = bold action.

1.2208 see line 2042 and note.

1.2208 or Dayre, a name for the rhyme. Rivalen, father of
 Tristan, was king of Loonois (Lothian).

1.2209 Another name for the rhyme. Yseut's sister is not
 mentioned elsewhere to my knowledge. The author of the 1534
 edition omits Clodaire.

1.2210 Priam's wife was Hecuba. Seraire is another name
 invented for the rhyme. See note below for Ed.: Pirus.

1.2208-2211 Edition Book I f.XIXa: Car jamais Tristan, qui fut filz au roy Meleagus, n'ayma autant Yseult, ne Pirus Thisbee, combien qu'il mourut pour l'amour d'elle, ne aussi Paris n'ayma autant Heleine comme je vous ayme, belle.

1.2252 Saint Lienart, Saint Leonard, c.6th century, date unknown. The crusaders looked on him as the patron saint of prisoners. The best known is Saint Leonard of Noblac (now

Saint Léonard) near Limoges. *l. 2266-72 But I beg you...that you never have Knife or sword or a wretched death without delay. But as you did it for the sake of love, you shall be pardoned for this deed. But if you return, [the penalty] will be renewed*

1.2273 Ph. reading 'You were born in a good hour' makes better sense than L.: 'You would be (have been) born well'. An epic formula.

1.2295 Flore had been told by Theseus of his parentage. See lines 2153-2155.

1.2312 Ph. doint (3 P.S. doner) is a better reading than L. donne, an anomalous form (?) for doigne ?

1.2316 L. so grafted itself into her.

1.2384 va for vois.

1.2403 the denier of Paris.

1.2409 traictis adj. not normally applied to "yeux", but face, hands, arms or body. It does apply to eyes in fifteenth and sixteenth century poetry.

1.2414-16 et = est. And also a lover overcome with love - the pain and the distress with which he is served are, to tell the truth, roses and lilies.

1.2424 A possible correction for the false rhyme paine in this -ye laisse: haschie (?) (-iee). Haschie is the N.E. form for haschiee.

1.2427, 32, 34. payee for payiee (-iee > -ie)

baisee for baisiee

exploitee for exploitiee.

The scribe of the Ph. manuscript tends to use modern forms in such cases.

1.2441 Ydorie. No such person exists in La chevalerie de Judas Macabé, ed. J.R. Smeets, Rijks Univ. Groningen, 1955, dated 1285. The name Ydorie is however found in Les Voeux du ed. R.G. Ritchie, The Buick of Alexander, (Vol. II, IV, IV) Edinburgh, & London, 1921. Paon, Judas Macabé marries Brunehaut in Le Roman d'Auberon ed. J. Subrenat, Paris-Genève, 1973.

1.2444 Indication as for a Laisse, but it is only an indication of a new episode.

1.2444-2460 again a jongleur's intervention with a 'reprise' in lines 2461-4 at the beginning of the next Laisse.

1.2445 et ouye for est ouye = is heard.

1.2455-2460 A commonplace note of an alleged source, typical of the author's parenthesis.

1.2488 adreçopt must be a scribal error for adreça. It seems hardly likely that an imperfect in -ot should appear as late as the fourteenth century.

1.2493 (?) don't keep it hidden from me.

l. 2501 Saint Omer (Andomarus) a missionary bishop of Théroutanne (Pas de Calais) of the 7th century. He is probably used merely for the rhyme, rather than indicating the locality of the poem.

l. 2514 or, the subject is presumably Theseus understood.

l. 2568 repus meaning well-fed makes poor sense here. It may be a variant of repos or repost, in the usual sense, hidden.

This makes good sense with the following line. The form repus must be correct because of the rhyme. See line 2580

l. 2580 que riens ne tient repus. repus is probably for repos, hidden; that is, keeps nothing hidden = ? allows no hidden faults to remain in the lover, but banishes etc.

l. 2594 Et se vous ne le faictes a honte vous touldra. (Future of tolir)

This line does not make sense as it stands; the verb has no object. It could possibly be corrected to [l] a honte vous

touldra = the shame will take you away. Ed. f. XXII 1st col.:

"Car si vous ne le faictes, croyez qu'il vous tournera a grant dommaige." Tournera makes the meaning clear.

l. 2605 L. verriés, conditional of veoir, makes no sense.

Ph. venrés is preferable.

l. 2634 The name of Theseus' son is Gadifer after his adoptive father Gadifer d'Acon. The name Gadifer Theseus is not used again. Gadifer in Langlois: Roi Sarrasin, seigneur d'Abilant et de l'Ile Galant (Les Narbonnais, H. Suchier, Paris 1898, v. 1200). Flutre: Gadifer, Gadiffier, Gadisfer, son of Dinas, duke of Carthage, in Ille et Galeron by Gautier d'Arras, ed. W. Foerster, Halle 1891. Also a Greek knight.

The popularity of the name Gadifer seems to date from the appearance of Gadifer du Larris, a hero of Branch II of Le Roman d'Alexandre (circa 1160) but was greatly increased by the appearance of the Voeux du Paon in 1312.

1.2636 Ludovis = Clovis II, king of Neustria (635)

1.2637 Dagobert I king of the Franks (623-39). ^{See p. 405.} He was the founder of the abbey of St. Denys. The Chanson de Floovant is based on the Gesta Dagoberti.

1.2641-46 A conventional 'début printanier' for this new section. There was a similar passage at the beginning of the Rome adventure, lines 1104-1110.

1.2649-57 A typical portrait of the heroine; common from the 12th century in octosyllabic romances, they occur mostly in late epics. See Alice Colby "The Portrait in 12th century literature", an example of the stylistic originality of Chrétien de Troyes", Geneva, Droz, 1965.

1.2658-60 Florence de Rome, ed. A. Wallensköld, Paris, 1909. In this romance Florence's father is called Othon not Gracion. Garssille (Garcie, Garisire), is the name of the unwelcome old suitor, Milon the jealous brother-in-law, i.e. Esmeré's brother. Esmeré is the hero of Florence de Rome. However, there is a knight called Gracien.

1.2661 Flore is the only daughter of Florence in Théséus de Cologne. In the original version of Florence de Rome, Florence and Esmeré have a son called Othon.

1.2673-2685 A conventional prophetic dream: the gryphon is the Saracen Griffon who takes away the falcon, Theseus, overseas into a bush, prison, to die there, although Theseus does not actually die. The dove is Flore, the pigeon who subjects all other birds is Gadifer. Theseus only interprets the last part of the dream, lines 2680-85.

1.2685 Ph. parson f. = parçon, part, share.

1.2708 voit = vait.

1.2727 A similar situation occurs in Florence de Rome and other romances. See examples cited by Boje in Über den altfranzösischen Roman von Beuve de Hantone, Beihefte zur Z. für R.P. XIX, Halle 1909 p.78.

1.2729 [n] is not supported by either L. or Ph., but the sense seems to require it: that never will he return to Greece if he has not destroyed you and the pope likewise.

1.2724-25 A Mohammedan emperor of Greece and Byzantium reveals the author's ignorance of history.

1.2742 An echo of these words is found in the remaniement of Florence de Rome, ed. A. Wallensköld, lines 564-567:

"Baron, " che dist li rois, "bien em poéz raler
 565 Et au fort roy Gar^ssille polréz dire et compter
 Que je n'ay nulle fille qui voille marier
 Ne li conssaus de Rome ne s'i poet acorder."

The messengers of Gar^ssille, emperor of Constantinople, defy the emperor of Rome after this refusal of his daughter (line 576)

According to A. Wallensköld the manuscript was written between 1455 and 1456. In Théséus de Cologne dramatic irony intensifies the situation.

1.2835 Flore's opinion of Abillant who will have her in his power.

1.2835 L. has verra, although 'venra' would make better sense.

1.2849 Flore knows her father well.

1.2855 (Verb, p.p.) avalee = had come downstream.

1.2857 avalé (verb, p.p.) = embarked, climbed down into the ship.

1.2861 le voile levee. N.E. le for la.

1.2862 Le Fart or Far, name of the straits of Messina between Italy and Sicily. (See Chanson d'Aspremont, ed. L.M. Brandin, Vol.II p.197.) The continuator of Théséus de Cologne thought it was the river in Rome (P. f.318b Laisse 653, line 22519):

En l'eaue du Fart qui va parmi Romme courant.

Le Far is mentioned in La Manekine 1.6222. Philippe de Rémi, Sire de Beaumanoir, Oeuvres Poétiques, ed. H. Suchier, SATF, 1884-85.

The tide runs swiftly through the strait, the supposed site of Scylla and Charybdis, dangerous to navigation in the Odyssey.

1.2866 Evidently having made its way through the strait.

1.2877 L. and Ph. agree tant, corrected to Tans (=temps); he returned to Rome only(when) it was time to eat.

1.2929 This is no empty threat: Esmeré makes war against Théséus for years, but peace is finally concluded before the old emperor dies.

*

1.2946 Aceré is the name of a Saracen killed by Enguerrant de Saint Pol in the Chanson d'Antioche, I, 198.

1.2950 Toulect (Toulette, Toulectear). Toledo was ^dreputed as the centre of magical studies in the Middle Ages, probably because of its recent recapture (in the 12th century) from the Moors by the Cid. It had a large surviving Moorish and Jewish population. There are still two mediaeval Jewish synagogues and the church of Santo Cristo de la Luz was originally a mosque. Many magicians in romances, especially Saracens, are graduates of Toledo.

1.2951 Tintargot. Difficult to identify; it may be a Saracen fief. There is probably no connection with Tintagel.

G.P. West. An Index of Proper Names in French Arthurian Romances, 1150-1300, Toronto 1969: 'Tintergol, see Tintague(1)1, Tintagel, Tintagol, Tintoiel, Tintajoel, Tintagel in Cornwall, residence of Arthur, an enchanted place which disappears twice a year. (La Folie de Tristan)'

1.2968 en langage triant, possibly metathesis for tyrant.

Ed. f.XXIVb col.1: "et puis ont commencé a crier en langage Sarrazin 'a la mort! a la mort!'"

1.2970 It seems rather surprising that Theséus was not armed.

*

1.2940-2961 Edition f.XXIIIIa second col.: Seigneurs bien avez ouy recorder comment le puissant empereur de Grece nommé Abillant avoit envoyé deffier l'empereur de Rome. Or c'estoit il mis sur la mer avec grande puissance de Payens et Sarrazins et amenoit avec luy Accerés roy de Antioche lequel

estoit son subject, et menassoit fort l'empereur de Romme. Vray est que en sa compaignie avoit ung clerc moult grant nygromancien, lequel avoit estudié a Tollette moult longuement, et fut icelluy clerc appellé Druinas de Tintergot, et si bien estudié et si bien retenu que jamais ne trouva nul qui le peust passer en l'art de Nicromance. Icelluy Druinas promist à l'empereur de Grece que tant incontinent qu'ilz seroient approchez de Romme, qu'il s'en yroit devant et exploicteroit tant qu'il luy amenroit la fille de l'empereur pour en faire (f.XXIVb) a son plaisir: et puis par son art la renvoyerait en sa chambre sans que l'on s'en sceust appercevoir: pour l'amour de ce l'empereur Abillant avoit fait Druinas de Tintergot son maistre conseiller.

Lines 2956-7 are not clear in the verse; the edition helps to clarify the meaning.

(l. 2957 Qu'i = that there or qu'i = qu'ils)

l. 3004 Abillant speaks in his language to Flore, but there is no difficulty of communication. Cf. l. 3101, Flore speaks in her language among Saracens.

l. 3040 Le flur¹ = the river Orontes, which is not mentioned by name in the text.

l. 3116 a ce cop = on this occasion.

l. 3125 P. emperesse, possibly originally empereris (imperatoriem) which would be metrically correct.

l. 3134 P. Who is not more moderate at one time than another.

l. 3141-44a See p. 421 on the unconsummated marriage. A commonplace of mediaeval literature. One of the earliest examples is found in Cligès.

1.3142 P. par la force de paroles = hypnotism.

L. and Ph. charme - a more vague description of magic.

1.3168 pur = nu, simple. en pur + substantif.

Cf. Baudouin de Sebourg XVII, 337:

Devestirent la belle en pur son pelisson.

Cf. Hugues Capet 4639:

"Sy menez Blancheflour en pur son pelichon."

Compare Ed. f.XXVb 2nd col.: On ordonna ung lict ou la belle fut couchee: oncques ne voulut devestir son pelison.

Pelisson (m.) "fourrure portée sous les vêtements qui s'appliquait sur la peau." G. Paris, Contes et récits du moyen âge, Hachette, Paris, 1896, p.226. The normal meaning is a fur-lined cloak. The text implies an undergarment, for Flore keeps only this on, and later (1.3187) dresses again.

1.3190 Another jongleur's address to the audience.

1.6001 Theséus is speaking to Salidoine (Salidain), Gaultier's wife.

1.6056 obeissance. The use of this word indicates that Ludovis is beginning to lose his temper.

1.6067 Ludovis is certain of Theséus' death to make such a proposition. Flore knows her husband to be alive when she replies (1.6072).

1.6071 parole a bergier = simple words. Shepherds were held in contempt. Cf. Ludovis' words to Theséus P. f.62b L. f.92b Laisse 187 line 7623: "combatre a ung bergier". The idea of

stupidity is associated with shepherds in the Middle Ages; see T.B.W. Reid, "L'heure du berger" in Studies in Romance Philology and French Literature presented to John Orr, Manchester 1953, p.246. Cf. B. de S., quoted in Tobler-Lammatsch s. v. bergier:

N'i a nient plus de sens en vous qu'en un bregier.

1.6081 Assaillant always gives young Ludovis practical advice.

1.11116 The usual call for silence at the beginning of a separate section.

1.11121 By the early 14th century anyone would know that Saint Sophia was the principal church of Constantinople. The L. St. Marie may be a scribal slip. Hagia Sophia, or the Holy Wisdom, built by Justinian I, is still the glory of Christian Istanbul.

1.11126 lui = le lui, as usual in O.F.

1.11134 Gadifer confirms his marriage with Osane.

1.11134j XVII ans, previously XVIII: see P. f.102a, L. f.124b, Laisse 261, line 9074-5:

P. Dix ans VIII tous plains par le mien conscient

Tant vous ay je nourri en l'onneur Tervagant.

L. XVIII ans tout sain p. le m. essient.

1.11148-9 Another anticipation and comment, a survival of jongleur technique.

1.11279 There appears to be a caesura after the 7th syllable instead of the usual 6 : 6 cut.

1.11347 poison < potionem, could be a medical draught or a love philtre, as well as poison. However, Clodas seduces Gadifer by natural means. No love potion is mentioned. The later owner of the L. Ms. notes: ...un Philtre amoureux après avoir empoisonné Osanne...

1.11761 P. li saiges may be Solomen, reputed author of Ecclesiastes.

1.11761 1534 ed., last f. of Volume I: Et pour ce dit on que il fait bon acquerir des biens ce pendant que on est en jeunesse: a celle fin que l'on puisse estre crainct et redoubté et vivre à honneur en sa vieillesse; car quant vieillesse et povreté ont acueilly ung homme, il est en grande misere, car il auroit assez a porter d'en avoir l'un des deux. Or vous ay je racompté du fait de Theséus depuis sa naissance jusques a maintenant qu'il est dedans Romme empereur couronné crainct et honoré de chascun. Si me tairay de luy jusques a une autre fois pour vous racompter des enfans de Gadifer et de ce qu'il leur advint. Qui sera la fin du premier volume de Theséus de Coulongne.

Cy fine le premier volume de Theséus de Coulongne.

1.11813 This episode is illustrated by a woodcut in the edition f. 1^a ^{BKII} and a miniature in Ms. Fr 1473 f. 68 (See photocopy).

1.11820 ne.1, enclisis was disappearing in Middle French. Here is an unusually late example.

1.11839 argent: Fantastic etymology of this word according to the author of Baudouin de Sebourg, II, 25: Un deablez d'enfer

le fist argent nommer: car une grange fist de monnoie pupler et puis l'ala tantost a moult de gent conter. Chil alerenet tantost le grance deffremer, s'alerent le monnoie querquier et entasser, et li deablez ala celle grange allumer, si fist le gens dedens ardoir et embraser: pour chou ot nom argens, li noms n'en voelt muer, car il art tout le monde, si lons qu'on set aler.

1.11862 Rire in O.F. can mean smile or laugh. New born infants do not usually laugh. However 'rire a fort' suggests more than a smile, perhaps a shout. According to the description in other romances, when a woman is about to destroy an infant, she is moved to pity by its smile.

1.11881 P. mez, L. les m'a. Possibly the text is corrupt in P. The word obviously means me les. Cf. line 11902.

1.11886 Caesura after the 5th syllable, which is very rare.

1.11894 eussiés here two syllables. The author uses eus and eds at choice to suit the metre, which is characteristic of the transitional period of the language.

1.11902 P. le mez (?) L. le mes. A sort of half metathesis for les me eust.

1.11916-18 "I have often seen you break faith about it (i.e. about giving up drink) and you swore that you won't have gone there for a whole year, but your story was that they had taken you there." Interesting peasant humour, and lively characterisation.

1.11944 Dramatic irony of situation: Gadifer trust, most in

the woman about to betray him. Compare Floridas who trusted Fernagus, and Theseus Melsior. Clodas hesitates in a tantalising way, as did Fernagus before revealing the supposed shocking misbehaviour of the queen.

1.11972 Gadifer d'Acon, Gadifer's foster-father, told him that he was a foundling, kept him in ignorance of his royal origin, and asked him to marry Osanne in return for his keep. (See Laisses 259-261). lines 9082-83:

Gadiffer or vous pry que l'alés espousant
Pour vostre nourreçon c'est ce que je demant.

1.11974 A surprising statement after the revelation of supposed crime.

1.11981 Gadifer shows a little more humanity than credulous husbands in the miracle play ^{(See (l. 10. 1.)} and other versions of the legend, when the wife accused of bearing non-human offspring is not granted "her month" after childbirth, but punished immediately.

1.11983 'potage' for the rhyme. The usual prison diet was bread and water.

1.11986g France = the west. Gadifer complains to Clodas about misalliance with Osanne, saying that he could have had a nobler wife from France 'whence he came'. Flore, his mother, came from Rome. His father was supposed to be Abillant emperor of Constantinople. He did not know that Theseus, heir to the throne of Cologne, was his father, nor Alydone, of French origin, his grandmother. 'France' probably means the Christian West here; 'Franks' often meant Western Christians as opposed to Saracens.

1.12005 Osane knows the truth but does not attempt to defend herself.

1.12019d,e,f A poor man will never meet with fair judgement save when Jesus comes to judge his folk. Then scoundrels will be in trouble and the good will be in a fine position.

1.12019d and e. A bitter, class-conscious remark.

1.12022a guerra (inf. guerrer, to cause disorder, to battle, to harm, Germanic werra = to quarrel). The line is hypometric. Verbs in -oier tend to have doublets in -ier. The verb should probably be guerroia.

1.12058 Calidas does not offer to defend Osane against impossible odds.

1.12070 Rommenie, Roumelia, Greece. The Greeks of Byzantium called the Byzantine Empire Romania.

1.12078 Angorie, Angera = Ankara.

1.12082 ceste part = over here, in the Holy Land.

1.12086 trestout ce qu'il ya a = All that he has there (not all that there is).

1.12092 Osane knows that Clodas caused her misery, but does not attempt to accuse her accuser.

1.12093 Hypometric in P. and L. - could be [le] lui rendra.

1.12097-12106 Anticipatory asides seem to have been de rigueur in late epics. It is interesting to see to what extent the

author of this poem follows the conventional patterns of jongleresque approach to the audience. This seems to indicate occasional performances.

1.12102 remectera - parasitic ə .

1.12016-7 The author seems to use the jongleur's formula every time he has a change of scene. Originally the insertion of the formula seems to have marked off a section of the poem suitable for presentation in a single session, an instalment.

1.12110 (?) variër. The laisse is in [-jər] but also admits [-r] as in Gadiffer, yver, espouser.

1.12113 lui feminine for O.F. tonic li is an analogical extension of the masculine.

1.12120 Gadifer does not marry Clodas, whereas in Doon de la Roche Doon repudiates his innocent wife Olive and marries the traitor's daughter Audegour. In Parise la Duchesse the husband, Raimont Duke of Saint Gile, marries a second wife, the daughter of the traitor Berenger.

1.12120a-c L. is in the habit of adding sententious or proverbial comments. They often look like interpolations, here in bad taste. If P. is cut, the scribe of P. shows good taste. Either hypothesis is possible. See discussion of the stemma, *Chapter 8 p.55*

1.12127 delois for delais shows that -ois is here -es.

1.12138 croix, a penny, so called from the cross on the reverse side.

1.12170 livres parisis. There was not one standard of money in mediaeval Europe. There was a royal mint in Paris striking the denier parisis, and after the annexation of Touraine by Philip Augustus the old mint of St. Martin de Tours became a royal mint and the Tours standard, one third lighter than the parisis, gradually became generalised. The denier Tournais ultimately became the standard coin of the realm.

1.12176 eurent. 2 syllables to suit the metre.

1.12187-8 These lines could be punctuated as follows: quotation closed at pis. S'aideront then could be kept, line 12188 being the author's comment. The correction to s'aideron[s] seems preferable, being Regnault's conclusion.

1.12196 qu'i for qu'il, this is frequent in the text.

1.12204 According to the mediaeval idea, royal origin appears naturally in the children's aristocratic tastes.

1.12213-15 This author has a sense of humour and a gift for characterisation.

1.12215a-f This passage seems authentic and is supported by Ph.

1.12236 The traditional sign of noble birth is valour.

1.12239 Renechon has the right sense of value.

1.12263-64 Proverb typical of Regnier's generosity.

1.12527a-h These lines look like an addition in L. rather than omission in P.

1.12552a-f These lines seem authentic.

1.12575d-e The idea is that they should have charcoal in their arms in reference to their origin.

1.12575a-o This L. addition again rings true and seems authentic.

1.12575k Hypometric. Could be corrected: ne [li] die.

1.12576 Another aside of the 'jongleur'.

l.12584 *f. quoy, unusual but possible use of quoy referring to a person whomsoever it may displease.*

1.12613 Usually the editions agree with L. Here the editions read 'boucher' with P.

1.12621 This phrase is a common epic formula.

1.12640 The axe tends to be a weapon of doubtful respectability.

Infantry and outlandish barbarians or giants seemed to use it. Not as contemptible as the missile (javelin, arrow or crossbow bolt) it is nevertheless not really a knight's weapon. Acerés fights with 'une hache d'acier' and so does the charcoalburner later on in the text.

1.12661 XXXVI, as usual in O.F. = trente et six, which completes the line.

1.12686 resounded and shook as a result of it (the giant's fall).

1.12699 Cheus - one syllable, for two would make the line hypermetric. The poet treats these words according to his convenience.

1.12716 A possible reminiscence of Octavian, ed. K. Vollmöller Heilbronn, 1883, when Clément puts the spurs on the wrong way, lines 3034-57.

1.12719 Another reminiscence of the scene when the the burghers on the battlements watch a villein's adopted son fight a Saracen giant in Octavian (lines 2440 onwards).

1.12749 mais... que provided that, if only.

1.12751-2 Very typical formulaic lines.

1.12762a-b A cynical and anti-heroic remark about the Christian army.

1.12759-63 Another typical formulaic passage.

1.12766a *This line from Ph. makes sense of the passage; it could have been the original reading variously mutilated by L.'s P.*

1.12774 This is clearly intended to be a sort of comic war-cry, the vilein's equivalent of 'Monjoie St. Denis'.

1.12796a-b L.: probably an addition, formulaic and commonplace.

1.12809 L. Théséus does not know by whom he is rescued (lit. has a rescue).

1.12817 Pré Noiron. See 1.1311. Prater Neronis, Nero's Field, was the site where Nero had a pleasure garden in which traditionally St. Peter suffered martyrdom. The phrase means 'who held Rome'. A common formula in epic.

1.12834-36 This does not necessarily imply that, as today, the monarch alone can make a knight. Originally any knight could knight anyone worthy of the honour.

1.12847 Esclavon, like Escler (Slavonians), as a synonym of Sarrasin (especially in the very common formula Sarazin et Escler), all heathen being regarded as more or less equivalent to one another.

1.12853 Either dont = 'by means of', or dont = 'done' (as it so frequently is) and there is a full stop after bandon. The punctuation could be either and make equally good sense. L. reads B^ein furent, so that P. probably means done, then.

1.12854 Theséon. This kind of variant form for the rhyme is common in the Alexander poems and seems to have spread from there to the late epics in alexandrines like Theséus.

1.12910 c/t palaeographic confusion in P. (?) noblece = nobleté as in L. (See Godefroy, noblesse, -esce, -ece.)

p. 12916 a - y Laisse 379 A in L. and Ph. is good enough to ^{be} ^{authentic}

1.12939 They obviously bear no grudge against their grumbling foster-mother.

1.12944 This remark was caused by the charcoalburner's wife who mentioned the cost of their keep.

1.12972-73 Alas, why does he not know that he was their father, for he would be glad and very joyful about it!

1.12973 qu = car

1.12986 herra verb, future 3rd pers. sing. of haïr.

1.12994c-d For he who is poor, I say does not live at all; he only languishes more than if he were ill.

1.13029 the Pope. (Usually Rommenie is the Eastern Empire.)

1.13088-13094 Gadifer's conversation with his sons can be contrasted with that of Octavian who tells his unknown son how he had wronged his innocent wife. (Octavian lines 5120-5151).

1.13111-13126 Recapitulation and anticipation by the jongleur.

1.13148 'qui IX mois vous porta' may just be a cheville (cf. 1.13143) but it may be that Clodas, being childless, was jealous of Osane's motherhood.

1.13161-62 dramatic irony.

1.13274 The author adds this trait of snobbishness to Clodas' hypocrisy.

1.13315 A memorable line, summing up the charcoalburner's trust in his boys even though the expression is blasphemous.

1.13321 L. a more charitable prayer than P.

1.13324 Avignon was the Pope's residence between 1309 and 1378. Clement V, Pope from 1305 till 1314, transferred the seat of the papacy to Avignon. The Comtat Venaissin already belonged to the Pope in 1274 (and remained in that possession till 1791). In 1348 Pope Clement VI acquired Avignon from Jeanne I queen of Sicily.

1.13382 The charcoalburner, not overawed by the royal company, does not mince words.

1.13403 P. detri, L. detry, delay, or de tri on trier, to try out, test. Ph. estrif = trial by combat.

1.13462 L.'s reading offering commutation to banishment is clearly right. P. benis - seems to make little sense here.

1.13518 and 13569 Note the use of the form souriant. Cf. with rire used for smile elsewhere.

1.13556 indirect indication of the triplets' reaction.

1.13583a-k Seems to be authentic and definitely improve the story.

1.13625 An interesting passage in view of the usual prejudice against the villain. (Jean de Meung has a similar view in the Roman de la Rose ed. E. Langlois, Paris 1914-24, l. 2083 and 1. 6576-80. See also Bauduin de Sebourg, Tome I Chant III, 535-38.

1.13633 P. 'tout' is unnecessary.

1.13638 This Breton gives the charcoalburner the same advice - to avoid fighting on horseback - as did Ludovis to the goldsmith (see summary Laisse 228). It was a Breton too who prepared Calidas (see Laisse 209).

1.13659-13664 Interesting commentary on trial by combat.

1.13690 Richier does not repeat the oath in detail, but refers to the charcoalburner's oath. However he is foresworn and suffers accordingly.

1.13699 P. lieue, L. and Ph. heure. Heure is no doubt the right reading as a league's space can only be a measure of time if it is made quite clear that the time required to walk it is meant, which is not the case here.

1.13703-704 The implication seems to be that the charcoalburner has pronounced a charm to incapacitate his opponent. In trial by combat the contestants had to swear that they carried no charms or amulets about them and used no magic.

1.13707 onwards The description of the combat is full of epic formulas.

1.13713 The L. reading is preferable because of the rhyme 'le feri' and metre.

1.13714 made such a great effort in it (i).

1.13719 L's reading qui makes better sense. Who no longer expected it (anything); (or qu'y, Who waited no longer for it).

1.13721 N.E. mi for moi, probably for the rhyme.

1.13728 Se = ce. I am sorry this duel was not on foot.

1.13729 i.e. il me poise.

1.13734 right through the body.

1.13735 il = subject l'escuier in each case; luy = le charbonnier.

1.13748 pour makes better sense: for any born thing - for anything in the world.

1.13751 open mouthed, i.e. panting.

1.13754 he could not get free, release (lit. have) his foot at that uprising, i.e. his foot remained caught in the stirrup.

1.13755 many a stride.

1.13758 at full speed.

1.13764 so he went to hurl [his lance] at him in his proven madness.

1.13765-66 If he had hit him, his life would have been at an end, but the lance fell beside his spine, i.e. missed him.

1.13770 so that he struck him (his own horse) down dead next to the palisade (square enclosure) of the field (in order to release his foot from the stirrup).

1.13781, 13820 etc. and frequently, qu'i for qu'il.

1.13786 and 13799 There was in him nothing but anger.
i.e. he was furious.

1.13789 there was nothing in him but joy - he was delighted.

1.13796 I do not care about you, know it without doubt
(lit. without thinking about it)? This line may be corrupt
but unfortunately we have no variants.

1.13797-98 For I will see you taken like a treacherous
murderer, and the three traitors condemned to torture and death.

1.13800 He goes to draw back his lance with his spear (? he
is trying to disarm his opponent).

1.13801 Then he thrusts himself forward and goes and falls down.

1.13802 P. has clearly a dittography in the second hemistich.

1.13802-803 And when Richier saw that, he went and made a great effort and seized him in his arms like a warrior.

1.13805 squeezed him so much and began to harm (or hurt) him. Probably hachier, verb, formed on haschie < *haxaria (Germanic) pain, torment. Evidently Regnier is attacking Richier with a sort of bear hug which cracks his ribs (1.13806).

1.13807 gecta, subject Richier.

1.13812 champ = fight, detrier = to delay, put off.

1.13818 He who binds his finger when it is well, should unbind it well. The meaning is rather obscure in the circumstances.

1.13825 L. is better than P., but P. is possible.

1.13826 Ph. seems to make better sense: Then the charcoal-burner went and made a great effort in it.

1.13832 luy = le luy.

1.13833 But for the mayor he would have already put an end to him.

1.13834 ces = ses.

1.13841 le maieur - note correct use of oblique case of maire.

1.13845 Widiés = clear out, go away!

1.13849 P. apoyés, L. apoyé d'ung baston - leaning on a stick.

1.13856 "Now do me justice".

1.13857-58 I will give him up to you on condition that (?) you will give him back to me in the same state (condition)?

1.13885 Theseus' advice is only right, ^{according to the justice of the time} although Gadifer had offered pity in return for a truthful confession (1.13868).

1.13898 God protect him aright; mire, verb, from mirer, on mire, physician.

1.13920 Ambition was as much the motive.

1.13929a-c These lines seem necessary and authentic.

1.14004-6 Mention of the maid seems to have been omitted. However, her execution was foretold in line 12104.

1.14005 la matrone = la macquerelle.

1.14031 Recognition tokens are obligatory elements in divided family stories.

PROPER NAMES.

Note for Place and Proper Names:

Line number only given for edited text.

P. f., L. f., Laisse and line number for other sections of the work.

Abillant, Saracen Emperor of Constantinople who wants to marry Flore.

2718, de Gresse 2741, 2751, 2833, 2941, 2944, 2989, 3130.

Laisse 122, P. f.27b, L. f.61b, line 4601.

Note: Abillant is the Sultan's nephew and the guardian of the Saracen princess Florie who loves Godefroid in Godefroid de Bouillon.

Aceré d'Anthioche, ally of Abillant.

2946, 3032, 3047, 3054, 3057, (P.) Acerés 3084, Accerés 3192,

3194 wants to marry Flore in rivalry with Abillant. = L. f. 119b
P. f. 5b, L. f. 42a, P. f. 37a, L. f. 68b, P. f. 65b, L. f. 94b, P. f. 92, L. 115, P. f. 97a
P. f. 136b, L. f. 153b, Laisse 317, line 11156.

P. f. 138a, L. f. 154b, Laisse 320, line 11244.

11996, 12023.

P. f. 154b, L. f. 168a, Laisse 357, line 12268 etc.

Acerés outside Constantinople: P. f. 157b, L. f. 171a, Laisse 363 line 12456.

Captures Théséus, Ludovis, Assillant: P. f. 158a, L. f. 171b, Laisse 365.

12635, 12753 etc. 12882, 13054 etc.

13100 (Aceré at the rhyme)

Acerés

P. f.186b, L. f.199a, Laisse 423, line 14235 *et*.

P. f.194a, L. f.207a, Laisse 438, line 14724 *etc.*

L. f.211a Laisse 438G, line 264

Acerés prisoner: P. f.200b Laisse 450 line 15,119 *etc.*

P. f.269-P. f.272, P. f.277, P. f.281, P. f.283, P. f.301,

P. f.306, P. f.360 - P. f.363, P. f.365, P. f.372, P. f.378 -

P. f.384, P. f.391, Ed. Ch.89.

Note Aceré occurs in several epics. (See Lanson). Saracen brother of Orable in Les Enfances Guillaume ed. P. Henry, SATF, 1935.

Adam (et Eve)

13201.

(P.) Admiraulx L. amiral de Jherusalem, ally of Acerés.

P. f.155a, L. f.168b, Laisse 357, line 12287

Emir (Nivelon) in Jerusalem: P. f.200a Laisse 450, l.15097 *etc.*

Advocat, advocas - an advocate speaking for Baudour.

P. f.124a, L. f.142b, Laisse 295, line 10406.

L'aigle (d'or)

438, 1069, 1672, 1676, Ph. 1684, 1686, 1701, 1720, 1723, 1788,

1791, 1794, 1796, 1802, 1828, 1839, 1844, 1887, 1889, 1893,

1945, 1946, 1947, 1951, 2026, 2049, 2054, 2083, 2140, 2151,

2222, 2230, 2248, 2321, 2354, 2400, 2472, 2553, 2701, 2758,

2761, 2764, 2770, 2774, 2822, 2889, 2896, 2922, 3024, 3182.

11277

P. f.146a, L. f.161a, Laisse 335, line 11752.

11768

~~P. f.146a, L. f.161a, Laisse 335, line 11752.~~

Aimerés de Pavie, a knight sent by Floridas to Esmeré to enquire into the reason for his attack.

~~P. f. 10b, Laisse 90, line 3518.~~

Aimeris de Pavie: P. f. 15a, L. f. 50a, Laisse 98, line 3786.

Aimerez de Pavie: P. f. 10b, L. f. 45b, Laisse 90, line 3497, 3518.

Aymeri de Sens - supports Nabugor.

P. f. 326a, Laisse 664, line 22988.

Alemans at Floridas' court.

568, 807.

Alemans - Germans helping Gauffroy king of Frisia to invade France.

P. f. 201a, Laisse 451, line 15170.

Alemant (Fernagus)

128.

d'Alençon, coms. At Jargeaux with royal party.

P. f. 344b, Laisse 696, line 24156.

Alexandrin

P. f. 155a, L. f. 169a, Laisse 358, line 12312.

Alidon, a pagan who advises Acerés to attack Abillant and carry off Flore.

P. f. 6a, L. f. 42a, Laisse 82, line 3207.

Alidone

8, 11, 15, 18, 140

Alidone

Alydone 640, la royne, la dame, la mere de Theséus, femme de Floridas.

1125, 2791.

The queen nearly kills herself in sorrow for the defeat of Cologne: P. f.23b, L. f.57b, ^{Laisse 114} line 3442 etc.

She goes to save her husband from the gallows, and argues with Esmeré: Laisses 116, 117, 118.

She speaks considerately to the inhabitants of Cologne, ^{Laisses} 119, 120.

Imprisoned in Rome: Laisse 121.

Alidone grandmother: P. f.122a, L. f.140b, Laisse 291, l.10277.

Alidoine P. f.46a, Laisse 151, line 5733.

Ed. Alidoine or Alidoyne.

C18, Alidoine.

Alixandre le grant

2045.

A. le roy L. f 91b, Laisse 185, line 6662b.

Allart de Laon, royalist at Jargeaux.

P. f.344b, Laisse 696, line 24157.

Allisant de la Free fights with Ludovis against Esmeré.

P. f.21a, L. f.55a, Laisse 109, line 4175.

Almauri (or Almanri), one of Clodas' four brothers trying to gain Constantinople.

P. f.314a, Laisse 645, line 22264.

Note Fernagus is mentioned instead on P. f.309a.

Alpharon, died saving Renechon from the charcoalburner in battle.

P. f.216b, Laisse 477, line 16104.

Amant, Saint.

12200.

Note: Possibly Saint Amandus, Bishop of Maëstricht, 7th century, but there are other saints with the same name venerated in France.

Amaurri (or Amanrri) P., Esmaury (or Esmarri) L., Emery Ph.

A squire of Theseus.

P. f.93a, L. f.116a, Laisse 244, line 8540.

Amours, Amour.

1289, 1296, 1336, 1488, 1654, 1751, 1777, 1778, 1779, 1937,
1943, 1979, 1984, 1985, 1986, 1994, 1996, 1999, 2000, 2003,
2047, 2050, 2146, 2158, 2166, 2178, 2179, 2180, 2198, 2212,
2218, 2277, 2407, 2414, 2426, 2578, 2579, 2644, 3196, 3197.

Floridas defends Theseus acting for love: P. f.24a, L. f.57b,
Laisse 114, line 4355.

Ludovis woos Flore: Amour 6051, 6083.

Florinde and Renechon: P. f.197a, Laisse 443, line 14896 etc.

Anceau de Digon supports Nabugor.

P. f.326a, Laisse 664, line 22988.

Anceaume

12755.

Angevins

P. f.17b, L. f.52a, Laisse 102, l.3944.

P. f.23b, L. f.57b, Laisse 114, line 4335.

Anne (and Joachim, parents of the Queen of Heaven)

P. f.234a, Laisse 506, line 17211.

Anne, Saint.

P. f.234a, Laisse 506, line 17215.

Anseïs de la Roche, (Ph.) Anseys, (Ed.) Ancealme, baron who proposes how the combat between Fernagus and the dwarf should be conducted.

818, 847.

Anthenor roy L. f. 92a, Laisse 185, line 6662 d. Note Reute
~~lists four~~ Antioche, roy d'A., charbonnier. in Perceforest.
 Kings of Antioch, Troy, Sardaigne, Antenor compaignon de Gadifer

P. f.349a, Laisse 702, lines 24420-3

Apolin (L.) (P. Yvorin), la gent d'Yvorie.

L. f.169a, Laisse 358, line 12319.

Appolin - Saracen god; la gent Apolin = the Saracens.

P. f.185b, L. f.198b, Laisse 422, line 14185.

l'Apostole, Pope.

2749

Pappe

Threatened with destruction if Esmeré refuses his daughter to Abillant: 2729.

Tries to make peace between Estandart king of Hungary and Flore:

P. f.113b, L. f.134a, Laisse 278, lines 9784-9790.

Meets Gadifer in Rome and converts him: P. f.120b, L. f.140a, Laisse 290, line 10211.

Crowns Theséus emperor of Rome: P. f.140b, L. f.156b, Laisse

324, line 11405.

f. f. 269b, Laisse 573 onwards deceived by Acerés.
 Saint pere de Rommenie: 13029.

P. f.287 - P. f.289, P. f.291-2.

False pope: P. f.318 - P. f.320.

Aquillant d'Aspremont, fights for Nabugor.

P. f.326a, Laisse 664, line 22991.

Aquillon, P. roy de Salerne, L. and Ed. roy d'Auferlierne.

P. f.184b, L. f.197b, Laisse 419, line 14133.

Note: Achillor, Aquillon in Le Roman de Thèbes, ed. L. Constans, Paris 1890.

Araby, payens et A., people of Arabia.

P. f. - , L. f.209b *line 135*

Arabian horse *L.f. 209b, line 145.*

Arbalestrier *an arbalester who mocks Theseus P. f.42b, L. f.73b, Laisse 145, line 5517. Ten arbalesters line 5512 et*

Arcala, roy de

P. f.155a, L. f.168b, Laisse 357, line 12288.

Arcevesque (Thezeus) archbishop of Cologne who names the child.
85.

Introduces Gadifer to Floridas: P. f.123a, L. f.141b, Laisse 293, lines 10333 onwards.

Celebrates funeral service for Theseus believed dead: P. f.122b, L. f.141a, Laisse 292, line 10319.

Note: evêque de Cologne in Beuve de Hantone, arcevesque de Cologne in Godefroid de Bouillon.

Arnis (Arvis), Arins, Arine (Ph.), Aryne (Ph.), relation of Griffon of Saterne fighting Theseus at Antioch, captured, exchanged for Lambert.

P. f.93a, L. f.116a, Laisse 244, lines 8535, 8542.

Note: Arin in Le Roman en prose de Tristan, Analysis E. Løseth, Paris 1890.

Aristote

2037, 2925.

Artibus, lover of Gloriant's wife.

P. f.360a, Laisse 720, l.25085.

Artus de Bretagne, Bretagne. Ludovis fights against him in Nantes.

P. f.317b, Laisse 651, line 22465.

Artus L. f. 91b, Laisse 185, line 6662b.

Asalans (L.), Assaillans de Dammartin, ensign bearer for Ludovis in expedition against Esmeré besieging Cologne.

P. f.17b, L. f.52b, Laisse 102, line 3947.

Assaillant

P. f.19b, L. f.54a, Laisse 107, line 4062.

Fighting with Ludovis, comforts him at defeat: P. f.22b,

L. f.56a, Laisse 112, lines 4259, 4260 etc.

Laisse 125, line 4720.

Reasons with Ludovis about Flore: 6081.

Rescued in Antioch: P. f.138b, L. f.154a, Laisse 320, l.11350.

Receives Brittany and Anjou: P. f.145a, L. f.160b, Laisse 333, lines 11691, 11692.

Fights outside Constantinople: P. f.157b, L. f.171b, Laisse 364, line 12467.

Captured by Saracens: P. f.158a, L. f.171b, Laisse 365, l.12485. 12516, 12806, 12819 etc., 13066 etc.

Assaillant's wife, Gerart's mother.

P. f.246b, Laisse 528, line 17977

Assaillant's four daughters, Gerart's sisters.

P. f.246b, Laisse 528, line 17978.

Assëur who tastes the king's food.

13226-28.

Aufalerne (L.) l'amustant d' Au., Falerne (P.) l'admirault de F., ally of Acerés.

P. f.155a, L. f.168b, Laisse 357, line 12291.

Auffricque, l'ammilan d'A.

P. f.155a, L. f.168b, Laisse 357, line 12290.

Aupatris *roy L. f. 92a, Laisse 185, line 6662e. Note Langlois, Aupatris f'aumalchor, Roi de Nubie in La Conquête de Jerusalem.*

Aussere (P.), Saucerre (L.), Count who speaks for Lambert against Baudour in court.

P. f.125a, L. f.143b, Laisse 297, line 10480 etc.

Autriche (L.) le duc de A., Osteriche (P.), fights for Floridas.

P. f.19a, L. f.54a, Laisse 107, line 4058.

Auverne, conte d'A.

P. f.19b, L. f.54a, ^{Laisse 107,} line 4067.

Ayre, king of A., Tristan's father.

2208.

Note: Aire, see Langlois 1) in the Pas de Calais, 2) in the Landes, 3) a Saracen country.

Barrabain, from whom Gauffroy conquered Frisia.

P. f.264a, Laisse 561, line 19127.

Note: Barbarin, a magician in Floire et Blancheflor

Barraton, Saracen god.

P. f.185b, L. f.198b, Laisse 422, line 14185.

Baudelus (or Bandelus), sultan of Damascus.

P. f.364b, Laisse 725, line 25364. P. f.384 (Bandelon).

Note: see Langlois.

Baudela (le roi de) in Saisnes, La Chanson des Saxons par Jean Bodel, ed. F. Michel, Paris 1839.

Baudus, Saracen king in several epics.

Baudour (Bauldour in edition), daughter of Alidoine and Floridas.

P. f.13b, L. f.48b, Laisse 95, line 3708.

Ludovis falls in love with her: P. f.18a, L. f.53a, Laisse 104, line 3994.

Ludovis wishes to rescue her: P. f.23a, L. f.57a, Laisse 113, line 4304, Laisse 114, line 4313 etc.

Accompanies Alidone to save king Floridas: P. f.24b, L. f.58a, Laisse 116, line 4391.

Prisoner of Esmeré: P. f.25a, L. f.58b, Laisse 117, line 4424.

P. f.26b, L. f.60b. Laisse 120, line 4540 etc.

In Rome: P. f.27a, L. f.60b, Laisse 121, line 4554.

Goes with Flore and Esmeré to Rome after wedding to Ludovis:

P. f.91a, L. f.114a, Laisse 241, line 8414.

Aunt of Gadifer in need of help: P. f.123b, L. f.142a,

Laisse 294, line 10384.

P. f.139a, L. f.155b, Laisse 322, line 11313.

In Soisson, summoned to Paris for forced wedding with Lambert:

P. f.141b, L. f.158a, Laisse 327, line 11477 onwards.

11651.

Baudour, Sainte.

P. f.74b, L. f.103b, Laisse 212, line 7433.

P. f.241b, Laisse 520, line 17662.

P. f.326a, Laisse 664, line 23014.

Baudouyn, brother of Godefroy de Buillon.

1534 Ed., last paragraph.

Note: Baudouin de Bouillon appears in numerous epics:

Antioche, Baudouin de Sebourg, Bastart de Bouillon, Godefroi, Jerusalem, La Chanson d^e Chevalier au Cygne et de Godefroid de Bouillon.

Baviers^p (Bavarian), Berruyers (L.) inhabitants of Berry (Langlois).
P. f.23b, L. f.57b, Laisse 114, line 4335.

Note: le comte de B. in Hugues Capet and La Chanson d'Anthioche.

Beauvais (L.), Beauvoisin (P.) Conte de B., fought with Floridas and Ludovis against Esmeré.

P. f.19b, L. f.54a, Laisse 107, line 4063.

Beauvoisin, Conte de B., royalist at Jargeau.

(P. f.23a, L. f.56b, Laisse 113, line 4293)

P. f.344b, Laisse 696, line 24156.

Note: le c. de B. in Baudouin de Sebourg

Bel marin, roy de B., ally of Acerés.

P. f.155a, L. f.168b, Laisse 357, line 12289.

Berviers (P.), Berriers (L.), Barriers (Ph), inhabitants of Berri (Langlois)

P. f.17b, L. f.52a, Laisse 102, line 3953.

Bethléan (Bethlehem) Roy de B.

12192.

Bietris, Biatrix, lady-in-waiting who escapes with queen Alidone (Alydone).

284, 642.

Bietris, lady-in-waiting to Flore.

L. f.10b, lines 642, 1963.

Bietrix (P.), Bietris (L.), Lambert's sister offered as a bribe to Sanson de Bretagne.

P. f.132a, L. f.149b, Laisse 309, line 10899.

P. f.141a, L. f.157b, Laisse 326, line 11453.

Un bocquillon, meets Theséus in the wood, teases about fleur de lys.

P. f.60; L. f.90b, Laisse 182, line 6575 etc.

Boniface, Saint.

P. f.269b, Laisse 572, lines 19494-19504, 19516.

Boniface, Pope

P. f.320a, Laisse 655, line 22616.

Note: There were the following saints of the name: B. of Crediton, c.675-754 or 755. B. of Querfurt, c.974-1009.

R. Bossuat (p.300) notes: Deux papes de ce nom ont été canonisés, Boniface I, 418-422 (= 423), Boniface IV, 608-615.

un bouchier (P.), ung savetier (L) who attacks Renechon and his donkey.

12613. Regnier kills him 12620.

Bourgeois.

Four traitors from Soissons: P. f.142a, L. f.158a, Laisse 328, line 11504.

Four traitors in prison in Soissons: P. f.144b, L. f.160a, Laisse 332, line 11648.

Un bourgeois who buys the triplets' charcoal: 12587.

Deux bourgeois who watched the triplets' success inform Gadifer: 12726 etc.

bourgeois who inform the charcoalburner that the triplets are accused of poisoning: 13303 etc.

Quatre bourgeois, messengers from the emir of Jerusalem to Acerés: P. f.193b, L. f.207a, Laisse 437, line 14700.

Bourguignon (Burgundian)

P. f.16b, L. f.51b, Laisse 101, line 3893.

P. f.23b, L. f.57b, Laisse 114, line 4334.

Boutor d'Esclaudie, ally of Acerés against Sultan of Damascus.

P. f.371b, Laisse 734, line 25803.

Note: Butor, a common Saracen name; Esclaudie, a Saracen country. See Langlois.

Butors de Salorie in La Conquête de Jerusalem, ed. S. Duparc-Quoic (in Le Cycle de la Croisade).

Braine (L.), Breine (P.), Marchis de B.

P. f.18b, L. f.53a, Laisse 104, line 4000.

Note: Braisne sur Vesle, Aisne, arr. de Soissons. (Langlois).

Brebançon.

P. f.325b, Laisse 664, line 22973.

Bretaigne, duc de B., fights with Floridas and Ludovis against Esmeré.

P. f.19b, L. f.54a, Laisse 107, line 4066.

Note: Brittany, though sometimes B. for Britain.

Bretaigne. King of Brittany, Lambert's ally against Baudour.

P. f.124a, L. f.142a, Laisse 294, line 10392.

Bretons.

P. f.17b, L. f.52a, Laisse 102, line 3944.

P. f.23b, L. f.57b, Laisse 114, line 4335.
 ung Breton who prepares the goldsmith before single combat L. f.102, Laisse 209, ^{line 734}
 ung Breton/advise^{who}s the charcoalburner before the single combat:
 13638.

Bruiant de Tabarie, ally of Acerés against the sultan of Damascus.

P. f.371b, Laisse 734, line 25802.

Note: Saracen name (Langlois). Name of an enemy in O.F. romance (Flutre and West).

Buccifant (or Buccifaut) accepts post as marshal hoping to win Florinde's love.

P. f.224b, Laisse 490, lines 16598-6002E.

Rejected turns traitor P. f. 228 etc

Note: Buchifal, Buchifaus, name of Alexander's horse.

Buillon duc de B. Colombe's father P. f. 266a, Laisse 566 lines 19277-7c

Buillon, Duc de B., with rebel Nabugor against Ludovis.

P. f.339b, Laisse 689, line 23832.

Note: Buillon, Bouillon, in the Ardennes.

Burgibus, the devil (Belzebuth?)

2060, 2087.

Note: also in Baudouin de Seboure, Florence de Rome and Galiens

li Restorés. Langlois quotes Bugibus, Beugibus, Belgibus etc.

in several epics.

Caiphas (P.), Calefras (L.)

P. f.155b, L. f.169a, Laisse 357, line 12318.

Note: Caffas - Saracen name in Langlois.

Calafarin (P.), Calefrin (?) (L.)

P. f.155b, L. f.169a, Laisse 358, line 12318.

Note: Calafre, Calefe, Calaphe, an Arab in Le roman d'Alexandre II, ed. Armstrong etc., Princeton, 1937, see Flutre.

Calidas (l'Orfevre)

1062, 1250, 1256, 1262, 1266, 1269, 1310, 1620, 1628, 1630,
1637, 1649, 1662, 1690, 1699, 1716, 1717, 1727, 1790, 1799,
1807, 1827, 1831, 1843, 1860, 1869, 1884, 1908, 1918, 1925,
1928, 2188, 2234, 2529, 2542, 2565, 2709, 2712, 2756, 2762,
2766, 2771, 2775, 2821, 2900, 2905a, 2978, 3022, 3027.

Messenger: P. f.64b, L. f.— Laisse 191, line 6851.

P. f.70^a; L. f.99b, Laisse 202 etc. *Calidas saves Flore from
Melsior's treason.*

Calidas called by his name: P. f.72a, L. f.101a, Laisse 205,
line 7266.

P. f.138a, L. f.154b, Laisses 320, 321, lines 11275, 11280.

Theséus reminds Gadifer to help the goldsmith: P. f.146a, L. f.
161a, Laisse 335, line 11748, 11995, 12023, 12026, 12044 etc.

L. f.196a, Laisse 416, line 14050h.

Note: Calidus, name of a Roman prince in L'Estoire de Merlin
T.II, ed. H. Oskar Sommer, Washington 1908.

Capanors de Salorie, messenger to the Sultan of Damascus.

P. f.237b, Laisse 513, line 17409.

Note: Place names in Baudouin de Sehourc: Capanort and Salorie,

also a proper name Caparnort, Capanor, 'roi de Capadie, ou Cappadoce' in Le roman de Troie en Prose, ed. L. Constans and E. Faral, Champion, 1922.

Chambellan who shelters Alidone from Floridas.

302.

Gieufrois, 471. chevalier, 479.

Chamberiere

Lady-in-waiting who shows two boys carrying golden eagle into Flore's bedroom: 1890.

Une chamberiere, damoiselle, a lady-in-waiting who praises Love to Flore: 1981, 1998, 2009, 2309.

Chamberieres, damoiselles, six ladies-in-waiting serve Flore, 1949.

Two stay in the bedroom: 2012, 2024, 2068 etc. 2085, 2092, 2130.

One goes with Flore to Esmeré: 2330.

One receives Flore's confidence: 2341, 2399, 2573.

Two join Flore and Theseus' wedding dinner: 2623.

One joins Flore and Theseus when eloping: 2859.

One remains behind: 2859-60.

One informs Esmeré after Flore's escape: 2887.

One tells Gadifer that Bandour lost her case in court P. f. 126a, L. f. 144a Laisse 298, line 10513 et.

Champenois

Laisse 113,
P. f. 23a, L. f. 56b, line 4293.

Charbonnier (Regnier)

11864 finds the triplets.

11880, 11886, 12123, 12526 etc. 12830,

preudomme 13154 etc., 13301 etc. 13323 passim, 13430 etc.

13442 etc., 13496 onwards, 13552 etc. 13572g, 13583a, 13622,
13634 etc., 13646 etc., 13665 etc., 13730 etc., 13887, 13900 etc.
13927, 13953 etc., 13968 etc., 14024 etc.

See Summary.

Chastellains and chastellaine, governor and wife in charge of
castle where Floridas, Alidone and Baudour are kept prisoner
by Esmeré.

P. f.74b, L. f.103b, Laisse 212, lines 7423 etc.

Une chevaleresse - a lady who informs Gadiffer of Osane's
delivery.

11931, 11936.

Chevallier

Knight who warns Alidone: 258, 265.

Ung chevalier, a knight at Esmeré's court who enquires where
Théséus comes from: 1431.

Chien - adultery with a dog.

11811, 11961, 11978.

L. f.210b, Laisse 438F, line 218.

Chiennés, three dogs.

11803, 11810, 11828, 11955, (quienchon) 12002, 13081, 13091,
13115, 13922, 13952.

L. f.210b, Laisse 438F, line 217.

Chipre, roy de Ch.

L. f.168b, Laisse 357, line 12286b.

(P.) Cipre, roy de, ally of Acerés.

P. f.155a, Laisse 357, line 12289.

Note: roi de C. in Baudouin de Sebourc.

Clarembaude de Dammartin, daughter of Assaillant, engaged to Regnier, future mother of Guion de Dammartin.

P. f.325a, Laisse 663, line 2294₂.

Cleremont (P.) Clermont (L.), conte de, informs Gadifer that the nobles will govern France.

P. f.126b, L. f.144b, Laisse 299, line 10553.

Cleves (L.) conte de C., Clunez (P.), fights with Floridas against Esmeré.

P. f.19a, L. f.54a, Laisse 107, line 4056.

Note: Clerves, Clèves in Germany, le C. de C. in Baudouin de Sebourg.

Climent, Saint.

P. f.30b, L. f.64a, Laisse 126, line 4788.

Note: Pope Clement, end of the 1st century.

Clodaire, sister of Yseut.

2209.

Note: Clodaire, a Breton knight in Le Roman de Laurin, ed. Lewis Thorpe, Nottingham, 1961.

Clodas, Griffon's wife, queen in charge of Constantinople.

P. f.104b, L. f.127a, Laisse 265, line 9222.

Imprisoned: P. f.105b, L. f. — Laisse 267, line 9312.

Clodas de Saternie, widow of Griffon de Saternie, living in

Const^antinople: 11123, 11138.

Meets Gadifer returning to Constantinople and intends to usurp Osanne's place: line 11334 onwards.

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Clodas, une faulse dame

P. f.190b, L. f.203a, Laisse 431, line 14511 etc.

L. f.210b Laisse 438F, line 212 etc.

11778-9, 11789 etc. 11939 etc., 12011, 12103, 12110, 12896,
13043, 13072 etc., 13111, 13128, 13164 etc., 13170,

La faulse royne: 13186.

Sathanas malfés: 13241, 13268,

13440, 13471 etc., 13544, 13574, 13616, 13871, 13881, 13903 etc.,
13946, 14004,

Pute prouvee: 14018

*

Clovis, once king of France

P. f.126b, L. f.144b, Laisse 299, line 10551.

P. f.341b, Laisse 692, lines 23952-3 (legend of three fleurs
de lis).

Clovis L. f. 91b, Laisse 185, line 6662 b.

Colombe, Coulombe, daughter of the Duke of Bullon (Bouillon),
wife of king Gauffroy.

P. f.253b, Laisse 542, line 18460.

P. f.255, P. f.257-58, P. f.265, P. f.267.

Compaignons, escuiers, gens, mesgnie, thirty squires who
accompany Theséus.

1179, 1301, 1315, 1317, 1339, 1360, 1590, 1704, 1710, 1735,
1765, 1790, 1795, 1926, 2470, 2487, 2527, 2562, 2781.

Constantin, founded a palace in Constantinople.

P. f.28b, L. f.62a, Laisse 123, line 4651.

Constentinoble, roy de C., one of Flore's suitors.

1280.

Cormorant, chamberlain, Christian convert, friend of Ydierne, suspected wrongly of adultery, killed by Sultan.

P. f. 294a, Laisse 612, line 21055.

Cormorant, king from whom Godefroy de Buillon conquered the Holy Land.

P. f. 303b, Laisse 628, line 21631.

Note: Cornumarant, king of the Turks in Florence de Rome; Cornumarans, king of Jerusalem in Le Batard de Bouillon.

Cornicant or Lucas, Dwarf at court of Floridas accused of adultery with queen Alydone.

339, 349, etc.

Ed. Corvitant.

C18, Corvitant.

Note: Cornicant has the variant Cornicas, and the names Lucan-s, -z, Lucant, Lukan, Luquans, Luquant, may have caused the two names for the dwarf. Saracen king (Langlois) Cornicas in La Chanson de Jerusalem.

Corniquant (Ph.) (L. Maudirant)

2986

Coulongne, king of C.

589, 770, 849, 1481, 2352, 2599, 2891.

Crestiennee (la gent c.)

2836, 3062.

Crestiens (et Juifz) 1400, 3055, 3060.

Curion roy, Saracen supporter of Acerès.

P. f. 364b, Laisse 725, line 25361

Dagobert, Dangóbert.

Founder of Saint Denis, 3-4, 2637.

P. f.14b, L. f.49b, Laisse 97, line 3770 etc.

Assaillant tells Lambert that they dare not return to France without Ludovis, for he will kill them: P. f.60b, L. f.91a, Laisse 183, line 6610.

Ludovis refers to D.: P. f.22b, L. f.56a, Laisse 112, line 4271

Thinks son dead and has funeral service for him: P. f.29b,

L. f.63b, Laisse 125, line 4725.

Died: P. f.100a, L. f.122a, Laisse 256, line 8943.

Damas, Soudan de, Sultan of Damascus.

P. f.154b, L. f.168b, Laisse 357, line 12283.

P. f.184b, L. f.197a, Laisse 418 line 14099.

Note: Soudan de Damas (whose wife Gloriande loves a Christian prisoner) in Saladin. See S. Duparc-Quoic, Le cycle de la Croisade.

Dammartin, Assaillans de

P. f.17b, L. f.52b, Laisse 102, line 3946-47, see summary.
See Assaillant. His son Gerart; his wife Contesse de Dammartin
P. f. 246a Laisse 528, line 17977, his four daughters p. 17978.
David, le saige D.

2560

David, King D.

P. f.157a L. f.170b, Laisse 362, line 12413.

Davis L. f.91b, Laisse 185, line 6662a.

Dayre (or d'Ayre), king, Tristan's father.

2208.

Note: Daire(s), Dairon, variant Darès "père d'Ivain aux Blanches Mains", Le Roman en Prose de Tristan. See Flutre.

Deable - the Devil.

Looks after Lambert in single combat: P. f.132a, L. f.149a,
Laisse 308, line 10872.

Diabale: 802, 6079, 11971, 13168.

Denis, Saint. P. f.63a, L. f.93a Laises 188-190, lines
6764-6810
P. f.252a, Laisse 539, lines 18342-3.

On coin: P. f.352b, Laisse 707, line 24632.

Desirans de Pavie, cousin of Lambert d'Anjou, pays 2000

Lombard soldiers to help Lambert sent by Dagobert against
Esmeré.

P. f.30a, L. f.63b, Laisse 125, line 4744.

Note: Desier de Pavie, Desir, Didier, king of the Lombards,
see Langlois and Flutre.

Druguemans - interpreters of the Sultan of Damascus.

P. f.222a, Laisse 485, lines 16447-9.

Drumas de Tintergot (Ph. Domas, L. Dommas) studied magic at
Toulecte; accompanies the emperor Abillant of Constantinople.

2951, 2953, 2961, 3109, 3115, 3119, 3120, 3132, 3135, 3157,
3160, 3170, 3171, 3174, 3185.

Helps Flore to keep her chastity: P. f.90b, L. f.113b, Laisse
240, lines 8392-4.

Note: Drumans (Drumanz), Dromons, Saracen king of Narbonne in
Aymeri de Narbonne, L. Demaison, Paris 1887.

Drumas, son of the king of Illande, defeated by Gauvain in
La Vengeance Raguidel, ed. M. Friedwagner, Halle, 1909.

Drus, Roy des, Love.

2798.

Durandal

P. f.62, L. f.92a, Laisse 186, line 6678: Le maistre qui la fist si forga Durandal.

Note: Roland's sword.

Ebront, teaches at Toledo; the devil (?)

800

Note: Ebron, the devil in Baudouin de Sebourc.

Elene, loved Paris.

2044.

Eloy, Saint, Ger^{f 24a}may (P.)

L. f.58a, Laisse 115, line 4375.

l'Ennemy = the devil.

1096.

Eracle, false Pope's nephew, son of Estandart, claimant to Empire of Rome during Theséus' absence.

P. f.319a, Laisse 654, line 22554.

Note: Eracle, Patriarch of Jerusalem in Baudouin de Sebourc, and Le Batarde de Bouillon - poisons Godefroi.

Erudas, brother of the Sultan of Damascus, killed in battle by the charcoalburner.

P. f.299b, Laisse 622, line 21395.

Esclandi, tous cilz d'E., Saracen allies of Acerés.

P. f.155b, L. f.169b, Laisse 359, line 12343.

Escouflant, roy, accompanies Abillant to attack Rome because of Esmerés refusal of Flore.

2732.

Note: Escouflant, Saracen in Le Batard de Bouillon

Escuier who tells Alidone about the dwarfed child.

33

Escuiers, four squires who take Theséus to the woods to execute him: 323, 345, 354, 365, 372, 400, 596.

Esmeré, emperor of Rome.

433, 1066, 1270 E. de Hongrie, 1341, 2600, 2874.

Battle outside Cologne: P. f.20b, L. f.—, Laisse 109.

Delighted to receive daughter back: P. f.27b, L. f.61a, Laisse 122

Esmeret P. f.75a, L. f.104a Esmerés, Laisse 213, line 7450.

Died: P. f.98b, L. f.121a, Laisse 254, line 8856.

Note: Esmeret in Baudouin de Sebourg, II, 827.

Esmeré, Saracen, Sultan's son in La conquête de Jérusalem.

Esmeré, son of king Felipe of Hungary, husband of Florence in Florence de Rome; E. de la Roche in prose Tristan.

Estampes, a knight of (Etampes, Seine et Oise) sees Duke of Orleans at Jargeaux.

P. f.343a, Laisse 695, l.24065.

Estandart or Lestandart, king of Hungary, Esmeré's brother, accompanies him to occupy Cologne.

P. f.47b, L. f.— Laisse 154, line 5812.

Tries to usurp Rome from Flore: L. f.121b, P. f.99a, Laisse 255, line 8900.

Killed in his camp by Gadifer: P. f.117a, L. f.137a, Laisse 283, line 9994.

Note: In Florence de Rome Esmeré's brother is called Milon.

Enchanteur (Drumas). Flore mentions 'ung enchanteur qui m'aimoit loiaulment', never knowing that he desired her.

P. f.119b, L. f.138b, Laisse 287, line 10133.

Europe (roy d'Europe) brings Turks to aid Acerés.

P. f.155a, L. f.168b, Laisse 357, line 12284.

Note: a Saracen country in La Destruction de Rome, ed.

M.G. Groeber, Paris 1878, and in Baudouin de Sebourg.

Eve (Adam et E)

13021.

Evesque.

A bishop who says grace in Esmeré's palace: 1467.

A Saracen bishop who celebrates the wedding ceremony between Flore and Abillant: (P.) 3098.

A bishop who blesses Richier blinded by perjury: 13700.

Evesque de Hongrie, Lestendart's brother, elected as Pope when Boniface is believed dead: P. f.318b, Laisse 653, lines 22536-38.

Falus, one of Gadifer's would-be assassins.

P. f.105b, L. f. — Laisse 266, line 9282.

Fernagus, German knight at Floridas' court.

127, 141, 218, 256, 457, 514, 524, 548, 572, 573, 751, 778,

785, 795, 796, 823, 826, F. de la Marche 830, 859, 865,

ly Alemant 906, 927, 959, 975, 922, 978.

Note: Fernagu, Saracen giant in ^{Florent et} Octavien and in l'Entrée
d'Espagne, ed. Antoine Thomas, Paris, 1913. Fernagu in epics,
see Romania XXVI p.116, n.1.

Fernagus in Godefroid de Bouillon, C. Hippeau, Paris 1877.

A Saracen in Floovant and in Otinel, ed. F. Guessard and H.

Michelant, Paris 1859, also in Hugues Capet and Enfances Vivien.

Fernagus (scribal error), the 3rd of Clodas' four brothers who
claims the throne of Constantinople.

P. f.309a, Laisse 636, line 21964.

Ed. Almanry or Almaury, also P. f.314a.

Flohars, Provost of Cologne, left in charge by Esmeré.

P. f.26b, l.f.60b, Laisse 120, line 4544.

Note: Flohart, a traitor in Gaidon and Aye d'Avignon, a
brigand in Aiol, elsewhere a Saracen.

Flore de Romme, de Rommenie, daughter of the emperor Esmeré.

433, 1065, 1075, pucelle 1309, 1311, 1388, 1448, 1561, 1573,

1810, 1859, 1910, 1918, 1948, 1950, 1957, 1972, 2000, 2011,

2220, 2283, 2370, 2417, 2464, 2476, ~~2485~~, 2486, 2489, 2504,

2570, 2597, 2649, 2657, 2710, 2757, 2768, 2829, 2844, 2938,

2980, 2990, 3004, 3017, 3031, (P.) 3063, 3099, 3126, 3160,

3175, 3184, 3186. P. f. 8a Laisse 85 lines 3330 etc. gives birth to Sadifer.
 P. f. 27a, L. f. 61a, Laisse 121, line 4572, 4575.

She is afraid to return to Esmeré in Rome: P. f. 29a, L. f. 62b
 Laisse 124, line 4675.

6002 etc. passim. P. f. 53b, L. f. 82b, Laisse 166, lines 6181,
 Flore's reunion with Theseus.
 Defends her Empire in the Senate: P. f. 114b, L. f. 135a,

Laisse 280, line 9845 etc.

Hears of Theseus' return to Rome: P. f. 140b, L. f. 156b, Laisse
 324, line 11393.

Empress of Rome, goes to give military aid to Baudour besieged
 in Melun by Gauffroy: P. f. 201b, Laisse 452, line 15192 etc.

General of Roman army: P. f. 243b, Laisse 522, lines 17761-2.

Note: Flore fut toute armee et l'espee tenoit

Et fut entre ses gens et si les sermounoit.

Florence de Rome, mother of Flore, daughter of Gracion.

2658.

P. f. 12b, L. f. 47a, Laisse 92, line 3613.

Florent, king, Alidoyne's father.

Prose edition Chapter I.

Florent, father of deformed child mocked by Alidone.

34,

Note: Florent, Florenz, Doon's German father in Doon de la Roche.

A common name in O.F. See Langlois and Flutre.

Floridas, king of Cologne, husband of Alidone, father of Theseus.

1, 6, 10, 14, 126, 455, 485, 490, 545, 586, 594, 750, 758, 848,
 873, 882, 1160, 1437, 1442, Floridas de Coulongne 1506, 1556,
 1770, 2081, 2154, 2790.

Battle for Cologne: P. f.20b, L. f.— Ph. f.55a, Laisse 109.

Captured: Laisse 113.

Meets Esmeré: Laisse 114.

Is nearly hanged: Laisse 116.

Ready to die for Theseus: Laisse 118,

Imprisoned in Rome: P. f.27a, L. f.60b, Laisse 121.

Grandfather: P. f.122a, L. f.140b, Laisse 291, line 10276.

Holds funeral service for Theséus believed dead: P. f.122b,
L. f.141a, Laisse 292, line 10312.

Died: P. f.140b. L. f.156b Laisse 324, line 11422.

Note: Floridas occurs in Le Restor du Paon and other Alexander romances. See Flutre.

Florinde, queen of Rohais, Acerés' niece, wife of Renechon.

L. f.211a, Laisse 438G line 262.

Arrives with military aid for her brother Aceré(s): P. f.196a
Laisse 442,
line 14844

Loves Renechon: P. f.197b, Laisse 445, line 14939.

P. f.199, P. f.203 - P. f.211, P. f.219.

Called 'Sarrasine' even after conversion: P. f.224b, Laisse 491,
line 16610, P. f.229, P. f.232, P. f.230 - P. f.241. P. f.272,-
P. f.275, P. f.280, P. f.284, P. f.286, P. f.301, P. f.356,
P. f.374, P. f.375 - P. f.377, Ed. Ch. 93.

Note: Florinde perhaps a souvenir of Florie, *L*oved by Godefroy
in Godefroid de Bouillon, (Épisode des Chetifs)

The daughter of Thoros, king of Rohais, marries Baudouin in
La Chanson d'Antioche, 182-186

Fortune.

2815.

Foucher. Conte F. de Saumes or Chaulmes in the Ardennes,
fought with Floridas.

P. f. - L. f.54a, Laisse 109, line 4058b

France, roy de F.

417.

Had the story of Theséus painted in St. Pol: 2449.

François, Saint.

P. f.114b, L. f.135a, Laisse 280, line 9846.

Note: St. Francis of Assisi, c.1181-1228.

Frise, roy de F. (Gauffroy).

P. f.242b, Laisse 522, line 17742, *etc.*

Gabriel, angel.

3014.

Gadifer d'Acon, Osanne's father, saves Flore's child and gives
him his name.

P. f.8b, L. f.43b, Laisse 86, l.3371.

P. f.27b, L. f.61a, Laisse 121 line 4586.

ung chevalier: P. f.100b, L. f.123a, Laisse 259, line 9002 etc.

Gadiffer P. f.101a, L. f.124a, Laisse 259 line 9009 etc.

Reveals that Gadifer is a foundling and gives him Osane:

P. f.102a, L. f.124b, Laisse 261, lines 9063-83.

Gadifer Theséus' adoptive father: 11986a-e.

Against four brothers of Clodas, and meets charcoalburner:

P. f.309, P. f.311, P. f.316.

Fights Acerés, meets grandson Renechon and Osanne: P. f.361 -
P.f.364.

Taken prisoner, meets Gadifer, P. f.366.

Dies of joy: P. f.368a, Laisse 370, line 25590.

Note: A Saracen king in Gadifer (Runeberg, Etudes sur la Geste Rainouart, p.101. See A. Dickson, p.229.)

Roi sarrasin, seigneur d'Abilant in Les Narbonnais ed. H. Suchier, Paris 1898. A Greek knight in Ille et Galeron, ed. W. Foerster, Halle 1891. Frequent in Alexander romances.

Gadifer d'Acon's wife.

P. f.100b, L. f.123a, Laisse 259, line 9004 etc.

Gadifer Theséus, conceived by Flore from Theséus.

2629, 2634, empereur de R. 2684, d'Alemaigne 2685.

Gadiffer enfant, named after foster father Gadiffer d'Acon:

P. f.101a, L. f.124a, Laisse 259, line 9010 etc.

Fights Theséus: P. f.108b, L. f.130a, Laisse 271, line 9482 etc.

Discovers his origins: P. f.111b, L. f.132b, Laisse 275, l.9648.

Kills Estendart and saves Flore: P. f.116a, L. f.136, Laisse 282 etc.

Baptised: P. f.121a, L. f.140a, Laisse 290, line 10219.

In Cologne: P. f.122a, L. f.140b, Laisse 292, line 10291.

At the palace of justice in Paris to save his aunt Baudour:

P. f.125b, L. f.144a, Laisse 298, line 10510.

Fights Lambert in single combat: P. f.131b, L. f.149a, Laisse 308, lines 10864 etc.

Bites off a piece of Lambert's nose: P. f.134a, L. f.151a, Laisse 312, lines 10986-8.

11122 passim.

Engenders three sons: lines 11355-7.

Leaves Osanne pregnant and asks for son to be named after him:
11367-70.

11771, 11783, 11809, 11932, passim.

P. f.155a, L. f.168b, Laisse 357, line 12298.

Against Acerés: P. f.154b, L. f.168a, Laisse 357, line 12270 etc.

Fights against Saracens: P. f.156a, L. f.169b, Laisse 360,
line 12362 etc.

12512 etc., 12643, 12931 etc., 13065 etc., 13184, 13255 etc.,
13376 etc., 13453 etc., 13537, 13614, 13627, 13653, 13717 etc.,
13850 etc., 13891, 13904 etc. 13986, 13999 etc.,

L. f.209a, Laisse 438F etc.

Rescues his son Renechon from Acerés: P. f.198b (L. f.208a),
Laisse 447, line 14986 onwards.

Finds Osanne and asks for forgiveness: L. f.210b - L. f.211a,
Laisse 438G, lines 231-251.

Searching for his wife: P. f.212b, Laisse 471, lines 15853-4.

Confesses to Gadifer d'Acon: P. f.367b, Laisse 729, lines
25567-75

Galehault, one of the four Romans who steal the charcoalburner's
prisoners Gadifer, Regnault and Regnier, bring them to
Jerusalem and cause the family reunion.

Ed. Ch.91, para 5.

Galien de Vienne, fights with Nabugor.

P. f.326a, Laisse 664, line 22993.

Gallerans de Aūq (P.), Galerant de Quainsi (L.).

P. f.93a, L. f.116a, Laisse 224, line 8543.

Gallerent (P.), Galeran (L.) de l'Estree, killed as a traitor by Theséus.

P. f.144a, L. f.160a, Laisse 331, line 11633.

Gallerant, Conte de Limoges, fights with Ludovis against Esmeré outside Rome.

P. f.32a, L. f. - , Laisse 128, line 4876.

Gannelon, descendant of Nabugor.

P. f.242b, Laisse 521, line 17734

Gardes du champ, guards for the combat between Cornicant and Fernagus.

1018, 1021.

Un garçon un varlet who takes Melsior's treacherous letter to Flore, P. f.67b, L. f.97a Laisse 197 line 7012 etc.

Ung garson at Gadifer's palace gate who accuses the triplets to the charcoalburner.

13339 etc.

Gascon.

P. f.16b, L. f.51b, Laisse 101, line 3892.

Gaudffroy de Bullon, went against 'la gent Baraton' P. f.257a, Laisse 548, line 18672.

Gauffroy, roy de Frise (Frisia), cousin of Nabugor d'Autefeulle, invades France during Ludovis' absence.

P. f.201a, Laisse 451, line 15163, P. f.241b, Laisse 520,

line 17656 etc., P. f.325b, Laisse 664, line 22950.

Note: Gaufrois, Gaufrois de Frise, duke of Frisia, usurper of Nimègue in Baudouin de Sebourg.

→ Gauvain L. f. 92a, Laisse 185, line 662e.

Gaultier, the host at the Besant inn who gives a free meal for a prayer for the royal family of Cologne.

P. f. 43a, L. f. 73a, Laisse 144, line 5497,
 P. f. 44a, L. f. 73b, Laisse 146, line 5568 etc, Laisse 147, Laisse 150,
 Laisse 151, 156, 163, 164, P. f. 53a, L. f. 82a Laisse 165, line 6148.

→ Gerars (P.), Girart (L.), cousin of Ludovis who leads him away from battle.

P. f. 23a, L. f. 56b, Laisse 113, line 4296.

Gerart de Dammartin.

P. f. 242a, Laisse 521, lines 17685, 17699, etc.

Gerart d'Avignon, ally of the duke of Orleans.

P. f. 329b, Laisse 672, line 23225.

Note: Girart, cousin of Henri d'Avignon in Garin le Loherain ed. M. Fauriel
 Paris 1833.

Gerart de Tarascon.

P. f. 345a, Laisse 696, line 24161.

Germay, Saint

P. f. 24a, Laisse 115, line 4375.

In L. another saint is invoked - Saint Eloy.

Note: Germay, Saint Germain (?), Giermain, Jermain, bishop of Auxerre 378-448, or G. "the Scot", 460, a Neustrian bishop, or G. bishop of Paris 555, to whom is dedicated the church of Saint Germain des Prés.

Gerin (P.), Guerin (L.), one of Ludovis' cousins who leads him away from battle.

P. f. 23a, L. f. 56b, Laisse 113, line 4296.

Gervais de Saint Martin, accompanies Ludovis away from battle.

L. f. 56b, Laisse 113, line 4296a.

Gieuffroy de Pontalie, loyal chamberlain who shelters Alydoine for 4 days.

Gieufrois 471, Giefroy 641, 650, 655, 662, 676, 677, 682, 695, 714, 721. (Geofroy in the edition).

Gieufrois' wife

643.

Note: Pontalie variant of Pont Elye, Pontarlier (Doubs) Langlois "localité près de Douai (?)" Flutre.

Gieffroy de Vermendois jousts with Gerard de Jammartin f. 247a
Laisse 530, line 1804
Gistrant king of Venice, Yolant's father, who provides Theseus with tournaments during his 4 months stay.

1196, 1201, 1208.

Gloriant, king killed in his sleep by his wife, tale told by Acerés to Baundelus.

P. f. 360a, Laisse 720, line 25084-90.

Note: A fairy king in Huon de Bordeaux and its continuations.

A Saracen in La Chanson de Jerusalem and Baudouin de Sebourg.

Gloriant in Le roman de Tristan en prose, ed Renée Curtis, Munich, 1963.

Gibert de Melun (Ph.), Richart de Melleum (P.), Richart de Melun (L.)
Ph. f. 55b, L. f. 55a, P. f. 21a, Laisse 109, line 4176.

Godefroy de Buillon

P. f. 303b, Laisse 626, l. 21628.

Note: reconquered the Holy Land from king Cormorant, appears in numerous crusading epics.

Golias (P.), Goulias (L.). (Goliath)

P. f. 157a, L. f. 170b, Laisse 362, line 12412.
L. f. 170b, Laisse 361, line 12401a.

Gondre, one of four squires, would-be assassins of Gadifer.

P. f.105b, L. f. - ,Laisse 266, line 9281.

Note: Gondré, a traitor in Parise la Duchesse, and Gaufrey, a pagan in Le Charroi de Nîmes and La Prise d'Orange.

Gracion, father of Florence of Rome.

2659.

Greai, the Grail of Arthurian romance.

P. f.62a, L. f.92a, Laisse 186, line 6690.

Gregois

2843, 2931, 2941.

P. f.137a, L. f.154, Laisse 318 and 319.

Ung Gregois, a Greek who tells the charcoalburner about the triplets' success: 12916h.

Grex (P.), Grez (L.), Greeks of Constantinople converted to Christianity.

P. f.135b, L. f.152a, Laisse 315, line 11097-98.

Griffon de Lorraine, one of three traitors against the king of France.

P. f.326b, Laisse 666, line 23039.

Griffon (Griffes P.) le roy de Rodez et de Saternie, brother of Abillant, Emperor of Constantinople.

P. f.6b, L. f.42b, Laisse 83, line 3249. P. f.7b, L. f. —

Laisse 84, line 3312. P. f.27b, L. f.61a, Laisse 121, line 4581,

Laises 122, 123.

Abillant's brother P. f.28a, L. f.62b, Laisse 123, line 4667.

Loses his arm in battle with Gadifer: P. f.108b, L. f.129b,
Laisse 270, lines 9459-9466.

Note: Griffon, Greek, Saracen or traitor. See Langlois.

Griffon de Saternie, king of Rohais in Le Chevalier au Cygne
line 18938. Griffon = Greek.

In Charles le Chauve there is a traitor Butor de Saternie
who commands that the infant Dieudonné be killed.

Saternie, see Flutre. Variants: "Satagnie, Satañie, -thanie,
un gouffre, en réalité le golfe de Satalie ou Adalia, antique
Attalia, en Asie Mineure."

Griffon's widow Clodas.

11123-11124.

Grimaut (Grimaus) the eldest of Clodas' four brothers who
try to usurp the throne of Constantinople.

P. f.309a, Laisse 636, line 21963.

P. f.314a, Laisse 645 l.22264.

Note: Grimoart is a thief in Sibille. See Appendix in Macaire
ed. F. Guessard.

Grimaut is a giant in Mélusine by Jean d'Arras, ed. L. Stouff,
Paris 1854.

Guelles (P.), Guerles (L.), duke of G., fights Floridas.

P. f.19a, L. f.54a, Laisse 107, line 4057.

Note: Guerle, see Flutre "le province de Gueldre (Pays Bas)."

In Mélusine variant Guerlles.

Gui de Saint Lorent questions the charcoalburner about his
"hunt" at Jargeau.

P. f.346a, Laisse 698, l.24241.

Guibert de Letree (L.), Lesree (P.), Richart de Letree (Ph.)
with the forces of Ludovis relieving Cologne.

P. f. 21a, L. f. 55a, Laisse 109, line 4176.

Guichert de Hollende, fights with Nabugor against Ludovis.

P. f. 333a, Laisse 679, line 23428.

Called Guillaume de Hollande P. f. 339b, Laisse 689, line 23831

Guillaume de Cambray (P.), Gille de Cambray (L.), Esmeré's
ambassador who demands the surrender of Cologne.

P. f. 24a, L. f. 58a, Laisse 115, line 4377.

Guillaume de Nimez, le conte d'Avignon, fights for Nabugor.

P. f. 326a, Laisse 664, line 22922.

Guion de Dammartin, son of Clarembaude and Regnier, future
king of Jerusalem and Syria, emperor of Rome and Constantinople.

P. f. 325a, Laisse 663, line 22946. *Father to five Sons and
five daughters.*

Guion de Terascon, ally of Nabugor, a good fighter at the
banquet.

P. f. 339b, Laisse 689, l. 23834.

Guion de Toulouse, a royalist at Jargeau.

P. f. 345a, Laisse 696, line 24162.

Guyon (L.), Guion (Ph.) archbishop of Cologne
*who marries Ludovis and Bandour. L. f 111a,
Laisse 235, line 8181a*
Hautefeuille, see Nabugor d'Autefeuille.

Hector L. f 92a Laisse 185, l. 6662 c.
Helaine, Saint.

P. f. 18a, L. f. 53a, Laisse 104, line 3984.

Note: Saint H., c. 247-327, mother of the Emperor Constantine.

Helene (L.) loved Paris.

2210

Helaine (Ph.) suffered for Paris: 2439.

Helye, bourgeois who gives Gadifer hospitality in Rome.

P. f.114b, L. f.134b, Laisse 279, line 9834.

Helye, Saint.

P. f.254a, Laisse 542, line 18472.

Note: Elias (?) born in Egypt, died at Caesarea Maritima, 309.

Henri, the 2nd or the youngest of Clodas' four brothers who attempt to usurp the throne of Constantinople.

P. f.309, Laisse 636, line 21963.

P. f.314a, Laisse 645, l.22265.

Henri d'Oridon, traitor against Ludovis, king of France.

P. f.326b, Laisse 666, line 23036.

Note: Oridon, castle in the Ardennes. See Langlois.

Heraulx, heralds.

P. f.59b, L. f.70b, Laisse 139, line 5321

Les joustes, les behours vont les heraulx criant.

Hermant, host and friend in Liège who informs Theséus of the misfortunes of his family.

L. f.70b, P. f. - , Laisse 139, line 5295a.

Note: Hermant is a knight attached to Elyas in Béatrix, La Chanson du Chevalier au Cygne, ed. C. Hippeau, 1874.

Hollande, Conte de H., ally of king Floridas who supplies boats to cross the Rhine.

P. f.17b, L. f.52b, Laisse 103, line 3960.

Hollandres, Dutch giants helping Gauffroy king of Frisia to invade France.

P. f. 201a, Laisse 451, line 15171.

Hongrie, roy de H., one of Flore's suitors

1282.

Honoré, maistre d'ostel, l'escuier, a squire of Theséus' house in Rome, 2488,

2492, 2500, 2520, 2506, 2513.

Receives a letter about Theséus' success with Flore (Ph.) 1. 2500.

Honneurés (P.) rescued in Antioch: P. f. 138a, L. f. 154b,

Laisse 320, line 11254.

Note: Honneurés serves king Gharsille in Florence de Rome.

Hospitallier brings Patriarch of Jerusalem to Osane's inn.

P. f. 210a, Laisse 467, lines 15702-3.

Two hospitallers from Syria who accompany the charcoalburner, called Templiers elsewhere.

P. f. 318a. Laisse 652, line 22498.

Host, oste, bourgeois who gives Theséus hospitality in Rome.

1230, 1243, 1714.

Host from Rommenie who gives Osane hospitality in Jerusalem.

12070-12085.

Host in Constantinople where the charcoalburner waits for the triplets: ^{12903 ct,} 12929

Host in Damascus who tells the charcoalburner of the siege of Jerusalem: P. f. 213a, Laisse 471, line 15877.

Hostess in Rome who desires Theséus: 1231, 1236.

Hostess, Gaultier's wife, P. f 44a, L. f 74b, Laisse 47 line 5611, Laisse 148 line 5633 etc, Laisse 149 passim, Laises 150-152, Goes to give Flore news of Theséus Laisse 154-156, 158.

Hue de Namur, fights with Nabugor against the duke of Orleans.

P. f.328b, Laisse 670, line 23154.

Huez d'Aginois, fights for Nabugor.

P. f.326a, Laisse 664, line 22991.

Huissier, an usher who urges Theséus, disguised as messenger, to eat.

1411, Rommain 1422.

Hurtains, one of four squires, would-be assassins of Gadifer.

P. f.105b, L. f. - , Laisse 266, line 9281.

Indorie, Osanne's mother.

P. f.240b, Laisse 519, line 17608.

Jhesucrist, Jhesucris, Jhesus.

261, 298, 394, 430, 585, 638, 658, 670, 689, 693, Dieu 691, Roy de Paradis 712, 740, 899, 920, 1047, 1324, 1397, 1453, 1587, 1969, 2059, 2061, 2082, 2112, 2120, 2171, 2311, 2402, 2563, 2795, 6007, 6014, 6021, passim 11136, 11139, 11902 passim, 13315.

Joachim, husband of St. Anne, father of the Queen of Heaven.

P. f.234^v, Laisse 506, line 17211.

Jonas (L.), Jonatas, king.

1696

Judas

690

referring to Fernagus: 770.

Died of despair and lost his soul: L. f.150a, Laisse 310,
line 10945aJudas Macabeus suffered for love of Ydorie (Ph.)

2441.

*L. f.92a, Laisse 185, line 6662c.*Judit who killed Olofernes.

P. f.360a, Laisse 720, line 25093.

Juifs

692, 1400.

P. f.28a, L. f.61b, Laisse 122, line 4615.

Jupin, Saracen god.

2724, 2992.

Juppin, la geste J., Saracen allies of Acerés.

P. f.155b, Laisse 358, line 12321.

Katherine (Ph.), Katcherine (L.), Saint.

L. f.53b, Laisse 106, line 4035e.

Note: Saint Catherine of Alexandria, early 4th century.Lambert d'Anjou, loved by Dagobert, sent on expedition.

P. f.30a, L. f.63b, Laisse 125, lines 4735-4736.

Lambert le traistre: P. f.91a, L. f.114a, Laisse 241, l.8419-29.

Persecuting Baudour: P. f.123a, L. f.142a, Laisse 294,
line 10385 onwards.

Accused of treason and challenged by Gadifer: P. f.127a,
L. f.144b, Laisse 300, line 10576 etc.

Confesses his treason to his relations: P. f.129b, L. f.147a,
Laisse 304, line 10749.

Vows himself to the devil, and an anticrusade to deny Christ:
P. f.131b, L. f.148b, Laisse 307, lines 10843-8.

Prays to Jesus and excuses his previous prayer to the devil:
P. f.132b, L. f.149b, Laisse 309, line 10910.

Has his nose bitten off by Gadifer: P. f.134a, L. f.151a,
Laisse 312, lines 10987-8.

With a silver nose, returns to Angers: P. f.141a, L. f.157a,
Laisse 325, line 11433.

Killed by Ludovis: P. f.144a, L. f.159b, Laisse 331, lines 11620-
28.

Avenged by Gauffroy King of Frisia: P. f.201a, Laisse 451,
line 15173.

Landris L. f.92a, Laisse 185, line 6662d. *Note: Landrisⁱⁿ Alexander
romances. Landry in Doon
de la Roche.*

P. f.333b, Laisse 679, line 23459.

In
Note: Baudouin de Sebourc and other epics le roy de Mon Laon

= the king of France. See Leroux de Lincy, Le Livre des

Proverbes françaises Vol.I, 232: "Laon a été la demeure

ordinaire des rois de la seconde race, et la principale ville

du royaume de France.... De là sans doute est venu ce dicton

populaire."

Lazaron

658, 1916.

Leger, Saint.

1825.

Legier, Saint (P.): 13795.

Note: St. Léger, bishop of Autun 616-678. Called to court by Saint Bathilde, 663.

Lestandard (ed.), see Estandardart.

Liege, mineurs du, undermine the castæ of Melun.

P. f. 244a, Laisse 524, line 17814.

Note: Liège in Belgium.

Liegeois

P. f. 325b, Laisse 664, line 22973.

Lieffroy, Saint L. f. 147b, Laisse 305, line 10773j.

Lienart, Saint

2252.

Limosin

P. f. 23a, L. f. 56b, Laisse 113, line 4292.

Lombards, fight with Esmeré against Cologne.

P. f. 19b, L. f. 54b, Laisse 107, line 4078.

Longis.

1881. P. f. 24^b, L. f. 58b, Laisse 116, line 4411.

Note: Roman centurion who pierced Christ's body with his lance and recovered his sight through contact with the blood.

Lucas, le nain (Cornicant)

768, 925.

Ludovis

2636.

Dagobert's only son: P. f.14a, L. f.48b, Laisse 95, line 3710.

Baudour will be his wife: P. f.15a, L. f.50a, Laisse 98, line 3798.

Sent to Clagne by Dagobert: P. f.17a, L. f.52a,

Laisse 102, line 3922 etc.

Defeated:

P. f.22b, L. f.56a, Laisse 112, line 4257.

Ashamed in defeat: P. f.29b, L. f.63a, Laisse 125, line 4719.

6007, 6035, 6038, 6044, 6050, 6060, 6067, 6075.

Called Thesús' rightful overlord: P. f.136b, L. f.153b,

Laisse 317, line 11156.

~~P. f.136b, L. f.153b, Laises 317,~~ ^{Laises} 321, and 322.

11350, 11373.

Accompanies Thesús to Cologne: P. f.141a, L. f.157a, Laisse 325, line 11430.

Ludovis and Baudour: 11654-56, 11660.

Crowned king of France in Rheims: P. f.144a, L. f.160a,

Laisse 333, lines 11666-69.

12515, 12806 etc., 12969, 13066, 13106, 13216a, 13281,

13371, 13443, 13519, 13539, 13719, 14021.

Ludovis outside Jerusalem hears from pilgrims of the invasion of France: P. f.201a, Laisse 451, line 15157.

Curses Lambert's family: P. f.201b, Laisse 452, line 15196.

Ludovis and allies go to fight Gauffroy King of Frisia, P. f. 243 etc. against Nabgor d'Hautefeuille, P. f. 325 etc. strips the church of St. Denis, P. f. 352.
Lyonnet de Tarente (called Moridas in P.), sent by Esmeré to

bring back Flore from Constantinople.

L. f.62a, Laisse 122, line 4633a (+ Ph.) line 4641.

Macquerelle serving Clodas.

11790, 11799 11808, 11812, (P.) called meschine 11814, 11817,
11828, (P.) 12105 macquerelle, (L.) matrosne, 13958, (P.) matrone
14005.

Magdalaine (Mary Magdalene)

13144.

Mahon (Mahomet)

431, 2724, 2731, 2992, 2999, 3001, 3008, 3034, (P.) Mahomet 3097,
3163.

P. f. 28b, L. f. 62a, Laisse 123, line 4659.

P. f. 28a, L. f. 61b, Laisse 122, line 4613 (invoked with Christ)

12886.

Maire, the mayor of Constantinople.

13651, 13669, 13811, 13814, 13822, 13833 etc. Oblique case:

maieur 13841

maistre, smith who forged wonderful steel and iron axe, split
the anvil with it, and was executed by the king so that ^{no} other
could be made like it.

P. f. 216a, Laisse 476, lines 16076-84.

maistre d'ostel (Honoré), in charge of Theseus' household
in Rome.

2488.

maistres de la loy, councillors who receive the Emir's public
surrender.

P. f. 209b, Laisse 466, line 15662.

maistre marinier, captain who takes Theséus to Rome from Venice.
1221, 1226.

maistre maronnier, captain of a merchant ship from Greece to
Damascus: P. f.212b, Laisse 471. line 15861.

Ly maistre du treu at the gate of Jerusalem who collects toll.
P. f.188a, L. f.200b, Laisse 427, line 14336.

Malacquin de Mesques, arranges a truce between the Sultan of
Damascus and Acerés.

P. f.360b, Laisse 720, line 25117

Note: Malaquin, frequently a Saracen name (Langlois).

Mesques = Mecca.

Malore, one of four would-be assassins of Gadifer.

P. f.105b, L. f.—, Laisse 266, line 9282.

Note: Malore, Saracen name (Langlois).

Marbrus, cruel pagan in charge of Christian prisoners for the
Sultan of Damascus.

P. f.366b, Laisse 727, line 25478.

^{NOTE}
Mardrun Saracen in Bandouin de Sebourc, Godefroid de Bouillon and
Bastard de Bouillon,
Marc, Saint. Abbot St. M. performs betrothal of the unwilling
Baudour to Lambert.

P. f.142b, L. f.158b, Laisse 329, line 11533.

Marcillion, king who holds Mont Obscure and Morienne.

P. f.184b, L. f.197a, ^{Laisse 419,} line 14114.
^

Margot, Saracen god.

P. f.185b, L. f.198b, Laisse 422, line 14185.

Marie, Sainte, Vierge Marie.

261, 664, (Ph.) 1568, Vierge Marie 1267, 1876, 1934, 2266, 2839, passim, 6029, passim, 11136.

marinier (L.) maronnier (P.), sailor paid by Theseus for journey to Floridas.

P. f.39a, L. f.70b, Laisse 139, 1.5291.

Martin, Saint.

P. f.155a, L. f.168b, Laisse 358, line 12308.

Note: St. Martin 335(?)–397, Roman soldier who gave his cloak to a beggar. Bishop of Tours.

Mathelin, Saint invoked.

P. f.23a, L. f.56b, Laisse 113, line 4284.

matrosne (L.) who held the newborn triplets, macquerelle (P.) who brought the dogs.

12105.

(Mandurant or) Maudirant (L.), Corniquant (Ph.), Abillant's messenger to Esmeré who recognises Flore a year later when she is captured at sea.

2986, 2995.

Note: Maudurant is a Turk in Godefroid de Bouillon, a relative of Gaufroi in Baudouin de Sebourg.

Melsior, (Ph.) Melior, (Ed.) Melchior, chamberlain and trusted friend to whom Theseus sends greetings.

L. f.95a, P. f.66a, Laisse 193, line 6925 ^{Melsior the traitor} ^{Laisse 194,} L. f.95b, Laisse 195A
 p.6951t etc Laises 195B–210, Laisse 222, 223, 227–234, p.f.87a
men^estriers, minstrels at Esmeré's court. ^{L. lacun f.110b–111.}
^{Ph. 114b.}

1382–1386.

merchants leaving Venice for Rome who take Theséus and his thirty companions.

1215, 1216.

mesagier, message, messenger sent from Abillant to Esmeré.

2714, 2739, 2744.

meschine who carried the triplets to the wood.

P. f.151b, L. f.166a, Laisse 348, line 12104.

une meschine, Osane's companion in exile: 12038+9, 12042, 12062.

Maid sent by Clodas to fetch dogs and expose the triplets:

11802, 11805, 11831, 11842 etc., 12104, 13987 etc.

Milant, prince de M., one of Flore's suitors.

1283.

Millon, prisoner with Theséus under Griffon in Antioch.

L. f.126a, P. f.103, Laisse 264, line 9163.

Milon, jealous about Florence de Roje.

2660.

Note: Milon, Miles, is Florence's husband in Elioxe, La

Naissance du Chevalier au Cygne, ed. H.A. Todd, Baltimore 1889.

Monbehart, coms de, supports Lambert.

L. f.149a, Laisse 308, line 10855a.

Monbranc, l'orgueilleux de M., ally of Acerés.

P. f.155a, L. f.168b, Laisse 357, line 12292.

Monbrant o le Rouge Lion: P. f.157b, L. f.171a, Laisse 362,

line 12445.

Montfort (L.) Moulfort (P.), coms de

P. f.131b, L. f.149a, Laisse 308, line 10855.

Mons, conte de M., fighting for Floridas against Esmeré.

P. f.19a, L. f.54a, Laisse 107, line 4055.

Mor (Turc ne Mor), Moor, Saracen.

P. f.155a, Laisse 358, line 12314.

Moridas de Tarente, besieging Cologne in Esmeré's army.

P. f.20a, L. f. - , Laisse 108, line 4117

P. f.21b, L. f.55b, Laisse 110, line 4219. Ph. f.56a, Moradas.

P. f.28b, Laisse 123, line 4641. (L. f.62a, Lyonnet de T.)

Note: Both forms are found as a Saracen name in Fierabras,

ed. A. Kroeber and G. Servois, Paris 1860.

Moradas is a cruel knight in Floriant et Florete, H.F. Williams,
Univ. of Michigan, 1947.

Moriens, roy de M. ally of Acerés

P. f.155a, L. f.168b, Laisse 357, line 12286.

Fights against Regnault outside Damascus: P. f.385b.

Note: Moriene, pays des Maures (Langlois).

Mort, death apostrophised.

3070

Moullier (charcoalburner's wife).

11878, 11885, 11893 etc., 12139, 12158, 12214 etc. 12937-9,
13430, 14025,

His wife died, further adventures begin: P. f.212a, Laisse 471,
line 15834.

Moullier G. ieuffroy

643.

Moultfort (P.) ^{se} Monfort (L.) ^{le com de,} supports Lambert, f. f 131b, L. f 149a,
Laisse 308, line 10855

Nabugor d'Autefeulle, traitor against Ludovis.

P. f. 242b, Laisse 521, line 17730

Note: Griffon d'Autefueille, a traitor in Doon de la Roche.

Griffon de Hautefueille also occurs in Les Quatre Filz Aymon
and Griffon d'Autefoelle in Fierabras.

Griffon "qui fortifia Hauteville, Beau-frère de Ganelon", in
La Chanson d'Antioche II, 179.

Grifon d'Autefeille, father of Ganelon in Jehan Lanson, ed.
J. Meyers, U. of N. Carolina Press, 1965.

Hautefeuille - "cri de ralliement du lignage des traîtres"
(Langlois).

Autefeille - family home of Ganelon in Jehan Lanson.

le nain (Cornicant)

148 etc.

Namur, Conte de N., taken prisoner by Ludovis.

P. f. 325b, Laisse 664, line 22974.

Nature

12206,
2410, 2643, 2655, /12771, 12962.

Nevelon (Nivelon), Emir who took Jerusalem from Acerés.

P. f. 200b, Laisse 550, line 15122.

Note: Nivelon (de Bisance), a king in the 14th century

Bérinus, ed. R. Bossuat, Paris, 2 vol. 1931.

Nicholay (P.), Nicolay (L.), saint, invoked.

P. f. 24b, L. f. 58a, Laisse 115, line 4380.

Nicolay, saint: 13932.

P. f. 223a, Laisse 488, line 16514.

Saint Nicolas
786, 1708.

Note: St. Nicholas, bishop of Myra in Lycia, one of the most popular saints of the Greek and Latin churches.

Nivelon, Nyvelon (named only in P.), amirault (L.), emir of Jerusalem, related to Acerés.

P. f.186b, L. f.199a, Laisse 423, line 14245 etc.

P. f.192a, L. f.204a, Laisse 434, line 14578 etc.

L. f.208a, Laisses 438B onwards.

P. f.204a, Laisse 456, line 15344 (first time named).

Persian Emir calls prisoner Renechon: P. f.221a, Laisse 485, line 16397.

Noyron (Nero) who stoned St. Peter.

1906

Le peuple Noiron (with Acerés) 11997.

Noiron, Néron l'empereur considéré comme un démon ou un dieu sarrasin (Langlois).

Normans

P. f.15, L. f.50b, Laisse 99, line 3813.

P. f.23a, L. f.56b, Laisse 113, line 4293.

P. f.23b, L. f.57b, Laisse 114, line 4335.

Normans, duc des, goes against Lambert's kinsfolk who break into the field.

P. f.134a, L. f.151a, Laisse 312, line 11000.

Normendie, duc de N., with the royalists at Jargeau.

P. f.344b, Laisse 696, line 24156.

Olofernes (Holoferne) killed by Judit.

P. f.360a, Laisse 720, line 25094.

Omer, Saint, invoked.

2501, 13623.

Orgueilleux de Monbranc, Saracen supporter of Acerés.

P. f.155a, L. f.168b, Laisse 357, line 12292.

Orlienois (P.), Orleans (L.).

P. f.17b, L. f.52b, Laisse 102, line 3945.

Osane, Osanne, daughter of Gadifer d'Acon, wife of Theséus' son.

P. f.101a, L. f.123a, Laisse 259, line 9005

P. f.101a, L. f.124a, Laisse 260, lines 9019-9024.

11131, 11144, 11147, 11333, 11366-87.

P. f.145b, L. f.161a, Laisse 335, line 11735.

P. f. 103b, Susanne L. f.126a.

11776, 11785, 11788, 12001 onwards, 12028, 12087, 13080, 13090,
13112 etc., 13573n, 13921, 14015, 14033.

La baptisié: P. f.188a, L. f.200b, Laisse 427, line 14347.

Hostess to pilgrims: P. f.188b, L. f.201b, Laisse 428, l.14380.

L. f.210a, Laisse 438F, line 191 etc.

Wonders at Renechon's resemblance to Gadifer: P. f.206a,

Laisse 460, line 15467 etc. P. f.229a etc, P. f.238b, P. f.239b,

Osanne's humility: P. f.240a, Laisse 519, line 17586 etc.

P. f.277b - P. f.279b.

Loved by charcoalburner P. f.281b - P. f.283a, P. f.284b.

Leaves Jerusalem: P. f.285a.

With the Pope in Antioch: P. f.292b.

Meets father Gadifer d'Acon: P. f.364b.

Reunion with sons and Gadifer, Ed. Ch. 92.

Osteriche, le duc d'O, fights for Floridas.

P. f.19a, L. f.54a, Laisse 107, line 4058.

Note: le duc d'Osteriche also occurs in Baudouin de Sebourg.

Ostrans de Tabarie, uncle of Sultan of Damascus.

P. f.305b, Laisse 632, line 21775.

Otavien le Gris (had great treasures)

L. f.149b, Laisse 309, line 10902a.

Oton, duke of Orleans, royalist.

(le duc P. f.317b)

P. f.325b, Laisse 664, line 22963.

Pantelon de Tartarie, king expected to join Acerés against the Sultan of Damascus.

P. f.366b, Laisse 727, line 25486

paon, peacock given to Theséus by Esmeré.

1445

Pape, elected by Romans when Boniface is believed dead.

P. f.318b, Laisse 653, l.22525.

Li parent, Richier's relatives.

13811, 13819.

Paris, roy de P.

2406.

Paris of Troy

2044, 2210, (Ph.) 2439.

L. f92a, Laisse 185, line 6662c

Patriarch of Jerusalem, (named *Clement* in the edition)

P. f.195a, Laisse 440, line 14777.

paulmiers - palmer - referring to charcoalburner.

P. f.222a, Laisse 485, line 16449

un payen, a pagan in Jerusalem who directs Renechon to his mother's hostel.

P. f.188a, L. f.200b, Laisse 427, line 14343.

Pelerin paulmier, pilgrim who brings news of Acerés' forces to Gadiffer.

P. f.155a, L. f.168b, Laisse 357, line 12304 etc.

Pilgrims from France bring message to Ludovis of King of Frisia's invading France. P. f.201a, Laisse 451, line 15149.

per de France, 12 peers of France with Ludovis in Jargeaux.

P. f.341b, Laisse 693, line 23964.

Perceval, *Percheval*, L. f.92a, Laisse 185, line 6662 e.

P. f.62a, L. f.92a, Laisse 186, line 6691.

Note: One of king Arthur's knights.

Pere, saint, in Rome thanks God for peace.

P. f.91b, L. f.114b, Laisse 242, line 8437.

Persans, (terre aux P.)

P. f.15b, L. f.50b, Laisse 99, line 3828

Persant = barbarin (P.), sarrazin (L.).

P. f.22b, L. f.56b, line 4282.

Persie, Soudant de.

12067.

Pharao(n), the old law of the time of Ph.

1902.

Pierre, Saint, stoned by Nero.

1907.

Invoked: P. f.30a, L. f.63b, Laisse 125, line 4754.

Pillate (P.), Pitale (L.)

10693.

Pize (Pisa), Chastelain de P. receives ensign fighting for Esmeré against Cologne.

P. f.20b, L. f. - , Laisse 109, line 4148.

Poitiers, Poitierz (P.), conte de P.

P. f.19b, L. f.54a, Laisse 107, line 4065.

Pol, Saint, palace

420, 2451.

Invoked: P. f.30a, L. f.63b, Laisse 125, line 4754.

Pollibans of Bethlehem, fights with Acerés against Theséus.

P. f.378b, Laisse 744, line 26215.

Note: Polibant (de Falise), Saracen who became Saint Brandon in Baudouin de Sebourc.

Pontieu, le conte de P.

P. f.242a, Laisse 521, line 17684.

Porter guarding Esmeré's gate.

1344, 1350, 1355, 1357, 1373, 1376, 1378, 1799, 1801, 1805,

1811, 1827, 2243.

Porter in prison who tells the triplets to confess: 13410 etc .

Prevost, provost of Cologne, P. f. 68a, L. f. 97b, Laisse 199,
line 7045 etc.

Friam(us) loved Seraire

2210

Procureur, speaking for Lambert against Baudour.

P. f. 124a, L. f. 142b, Laisse 295, line 10417.

Putiers (P.), bourreau (L.), hangman.

14006

Raoul de Belin, accompanies Ludovis in retreat.

L. f. 56b, Laisse 113, line 4296b.

Regnault de Lyons, native of Brittany, one of three traitors
against Ludovis.

P. f. 326b, Laisse 666, line 23038.

Regnault, the 2nd triplet.

12132 passim, 12566 passim. 12654, 12942, 13003, 13016,
13149 etc., 13223, 13238, 13247, 13293 etc., 13418, 13464 etc.,
13485.

1st triplet according to the charcoalburner's account to

P. f. 278a, Laisse 587,
Osanne: p. 20066.

Regnault marries Ydierne, Ed. ch. 93.

Renechon (P.), Regnenchon (L.) the eldest triplet.

12131 passim. 12553, 12668 etc., 12915 etc., 12945, 12993 etc.,
13422.

Prisoner: P. f. 186a, L. f. 198b, Laisse 422, line 14209.

Champion for Acerés: P. f. 187b, L. f. 200a, Laisse 426 etc.

Declares his love to Florinde P. f. 197b, Laisse 445, line 14929 etc.

3rd triplet according to the charcoalburner's account to Osanne:
P. f.278b, Laisse 587, line 20068.

Regnier, name for triplets

12130.

Regnier, the 3rd triplet.

12133 passim, 12567, 12 618, 12949.

2nd triplet according to the charcoalburner's account to
Osanne: 20067.

Remi, Saint, invoked.

P. f.74a, L. f.103b, Laisse 211, line 7401.

Note: c.438-533, archbishop of Rheims.

Renier le hardi chevalier. Charcoalburner referred to as
knight after list of names, fol, putier, pautonnier.

P. f.345b, Laisse 697, line 24198.

ung ribault

12560, 12562.

Richart de Melleum (P.), Melun (L.) (Ph. Gibert de Melun)
under Ludovis against Esmeré.

P. f.21a, L. f.55a, Laisse 109, line 4176.

Richart de Letree (Ph), Guibert de Letree (P.), Guibert de
Lesree (L.).

P. f.21a, L. f.55a, Laisse 109, line 4176.

Note: Estree (Pas-de-Calais, arr. de Montreuil).

Richier, a squire related to Clodas.

13187, 13197, etc., 13235, 13441, 13575, Richier 13577 etc.,
Richer 13583e, 13606 etc., 13617, 13660, 13666 etc., 13727 etc.,
13756, Richer 13884, champion 14006.

Richier, duc de Normandie, Lambert's ally against Baudour.

P. f. 149a, L. f. 124a, Laisse 294, line 10397.

Richier, conte de Panechen (Pavechen), commander under
Ludovis and Floridas against Esmeré.

L. f. 54a, Laisse 107, line 4058a.

Rodouen, son of king of Esclavonnie, escorts Ydidone when she
follows the charcoalburner away from Damascus.

Ed. ch. 89.

Note: Esclavonie 'le pays des Esclavons', Slavs, confused
with Saracens.

ung Rommain - a Roman at court who asks Theséus for his message.
1393.

Roman - a trusted friend sent by Flore to Honnoré: Ph. line 2489.

Romelin, to be Gadiffer's allies.

L. f. 169a, Laisse 358, line 12330a.

Rommenie, roy de R.

2237.

Rouge Lyon.

P. f. 157b, L. f. 171a, Laisse 362, line 12445.

Note: Rouge Lion, a Saracen king in La Chanson d'Anthioche
Vol. II. p. 361 and 389, also in La Conquête de Jerusalem,

La chanson du Chevalier au Cygne et Godefroid de Bouillon,
and Baudouin de Sebourc.

trois roys, the Three Kings who brought presents.

13683.

Sagitaires, roy S., who accompanies Abillant in quest of Flore.
2733.

Note: Le Sagitaire, name of the Devil in Le roman de Troie en prose, ed. Constans and E. Faral, Champion, 1922.

Salidain, Salidoïn, Salidoïne, lady-in-waiting sent by Flore to enquire about the return of Théséus to Cologne.

P. f.50a, L. f.78b, Laisse 157, line 5963, 5997, - 6004, 6014, 6024, 6028.

Salmon

2115 *Salmon L. f.91b, Laisse 185, line 6662a.*

P. f.157a, L. f.170b, Laisse 362, line 12413

Note: Salmon, a variant of Salomon (Flutre).

Sanson, Sansson, a Roman, tells Floridas that Alidone is saving him from the gallows.

P. f.25b, L. f.59b, ^{Laisse 118,} line 4471.

Sanson (L.), Sansson (P.), prisoner with Théséus in Antioch.

P. f.103, L. f.126a, Laisse 264, line 9164.

Sanson, conte de Bretagne, elected regent of France till Ludovis' return.

P. f.135a, L. f.152a, Laisse 314, line 11069.

Sanson (P.), Sanses (L.) de Bretagne accepts Lambert's bribe.

P. f.141b, L. f.157b, Laisse 326, line 11460.

Killed by Ludovis: P. f.144a, L. f.159b, Laisse 331, l.11629-32.

Note: Sanson, follower of Gaufroi the Frisian in Baudouin de Sebourc. Sanses d'Orion, a traitor in Parise la Duchesse.

Sarrasines et payennes, ladies admired by Renechon in Jerusalem.

P. f.188b, L. f.201a, Laisse 428, line 14361.

Une Sarrasine (Saracen lady) who urges Florinde to return to Mahomet.

P. f.219b, Laisse 482, line 16311 onwards.

Sarrasins, quatre - who found the giant dead.

12687.

Satalie, roy de S., ally of Acerés.

P. f.155a, L. f.168b, Laisse 357, line 12285.

Note: Satalie "ville d'Orient" in Godefroid de Bouillon. Flutre gives variants Sataignie, Satanie, Satalie, -talié, -thalie, Satelee, Salantree, -latree, -tellie, -thenie, -ternie.

Sathanas, Satan.

761.

Saucerre (L.), Aussere (P.). count who speaks for Lambert.

P. f.125a, L. f.143b, Laisse 297, line 10480 etc.

Savary, a senator who defends Theséus to Esmeré.

2917

Savary (or Sanary), the 4th of Clodas' four brothers who try to usurp Constantinople.

P. f.309a, Laisse 363, line 21964 etc.

P. f.314a, Laisse 645, line 22264.

Savoie, conte de S., Lambert's kinsman.

P. f.131b, L. f.149a, Laisse 308, line 10854.

Secille, roy de S., one of Flore's suitors.

1283.

Seneschal de Grece, de Constantinoble.

P. f.309, Laisse 636, line 21959 etc., P. f.312, P. f.313, f.316.

Seraire, loved by Priam(us).

2210.

un sergent who brings Theseus to his four would-be executioners.

323.

sergent sent by Flore to the goldsmith: 2711.

sergens, quatre, messengers who call the triplets to Gadifer:12926,

sergent, who tries to stop the charcoalburner coming into

Gadifer's palace: 13374a.

sergens (L.) d'armes, who call for the triplets in prison: 13407.

Sezillois (P.), Sisilois, (L.), Sesillois (Ph.), fought with Esmeré against Cologne.

P. f.19b, L. f.54b, Laisse 107, l.4078.

Simon, Saint.

12215e, 13355.

Symeon, Saint: P. f.186a, L. f.199a, Laisse 422, line 14220.

Note: apostle, 1st century.

(?) Simeon the Stylite c.390-459.

Soisson, le coms de S., royalist at Jargeaux.

P. f.344b, Laisse 696, line 24155.

Solomon

2115.

Soudant de Damas, Sultan of Damascus, related to Emir Nivellon.

P. f. 211b, Laisse 470, line 15798.

Imposes oppressive taxes and claims the right of first night:

P. f. 212a, Laisse 470, lines 15823-5.

Surie, l'amiral de S. (Syria), ally of Acerés.

L. f. 169b, Laisse 359, line 12346a.

roy de S.: P. f. 183b, L. f. 196a, Laisse 416, line 14052.

Note: Le roi de S. plays a part in Baudouin de Sebourg and Godefroid de Bouillon.Surien

P. f. 155a, L. f. 169a, Laisse 358, l. 12314.

Tabarie (P.) roy de T. (Tiberius) d'Atarbarie (L.), ally of Acerés.

P. f. 155a, L. f. 168b, Laisse 357, line 12288.

Tarente, Esmeré's ensign bearer.

P. f. 19b, L. f. 54b, Laisse 107, line 4076.

Tartarie, roy de, surrenders to Bucciffaut.

P. f. 224b, Laisse 490, line 16594.

Taurus

P. f. 355b, Laisse 713, line 24821.

Thaurus, sent by the Sultan of Damascus as ambassador to Ydierne.
P. f. 356a, Laisse 714 line 24854 et P. f. 359 declares his love for Ydierne,
 Note: Thoros king of Rohais in La Chanson d'Antioche. *when refused,*
turns traitor.

Templier

Templars in Osane's inn celebrate Renechon's success:

P. f. 210b, Laisse 468, line 15725.

Templiers: P. f. 285, P. f. 287, p.f. 302.

Deux templiers: P. f. 310a, Laisse 637, line 20021, called
 "deux hospitalliers", P. f. 318a, Laisse 652, line 22498.

Templiers: P. f. 319b, Laisse 654, line 22587. (Same two
 companions as hospitalliers) ~~P. f. 318a, Laisse 652, line 22498.~~

P. f. 332, P. f. 341, Laisse 691, line 23904.

"deux templiers qui sont tous noirs vestis", P. f. 346.

Note: Templier, chevaliers du temple, in Baudouin de Sebourg,
 I. 383.

Tervagant, Saracen god.

431, 2724, 2731, 2999, 3034.

Tierry (L.), Thierri (P.), host where Ludovis and Theséus stop
 in Rome when coming to rescue Floridas and family.

P. f. 74a, L. f. 103a, Laisse 211, line 7395.

Theséus, Thezéus.

Ph. 1.84 named after the archbishop of Cologne.

Thezéus: 84, 106, 118, 125, 239, 251.

Theséus: 272, 288, 314, 325, 330, 337, 341, 350, 365, 368,
 371, 376, 384, 395, 403, 426, 444, 584, 593, 595, 598, 612,
 615, 632.

Theséum: 651.

666, 700, 743, 812, 861.

^h
 X_λThéséun: 890.

931, 970, 991, 1002, 1026, 1038, 1040, 1050, 1059, 1067, 1077,
 1083, 1102, 1112, 1118, 1130, 1155, 1158, 1161, 1162, 1165,
 1169, 1174, 1178, 1185, 1193, 1200, 1202, 1204, 1208, 1212, 1213,
 1216, 1224, 1229, 1231, 1234, 1235, 1239, 1255, 1258, 1265,
 1267, 1288, 1297, 1305, 1317, 1323, 1337, 1342, 1348, 1353,
 1358, 1363, 1371, 1377, 1379, 1390, 1395, 1418, 1424, 1426,
 1431, 1435, 1444, 1454, 1472, 1473, 1491, 1510, 1525, 1534,
 1537, 1546, 1551, 1557, (Ph.) 1570, 1571, 1572, 1578, 1583,
 1588, 1596, 1618, 1620, 1623, 1632, 1633, 1638, 1642, 1648,
 1665, 1670, 1697, 1702, 1710, 1711, 1716, 1721, 1722, 1725,
 1731, 1759, 1765, 1775, 1783, 1795, 1803, 1805, 1824, 1833,
 1873, 1877, 1924, 1926, 1932, 1936, 1941, 1960, 2015, 2020,
 2026, 2034, 2053, 2065, 2076, 2109, 2116, 2120, 2121, 2137,
 2140, 2144, 2147, 2175, 2192, 2197, 2216, 2220, 2231, 2253, 2273,
 2275, 2287, 2307, 2313, 2319, 2322, 2370, 2374, 2382, 2388,
 2390, 2394, 2402, 2418, 2419, 2422, 2430, 2434, 2463, 2468,
 2469, 2478, 2482, 2522, 2534, 2550, 2562, 2566, 2610, 2616,
 2627, 2648, 2662, 2664, 2686, 2692, 2700, 2759, 2773, 2776,
 2781, 2784, 2785, 2806, 2808, 2816, 2823, 2827, 2839, 2851,
 2873, 2903, 2938, 2966, 2969, 2974, 2977, 2978, 3019, 3024, 2028.
 (P.) 3067, 3078, 3082, 3102, 3146, 3182, 3193.

Théséus: 6001 passim.

Théséus de Coulongne; 426.

Théséon, leaves Constantinople; goes to Rome and Paris: 11360.

Théséon, P. f.75a, Théséun, L. f.104a, Laisse 213, line 7457.

Théséus, roy a Coulongne: P. f.141a, L. f.157a, Laisse 324,
 line 11423.

Theséus, empereur de Romme: P. f.140b, L. f.156b, Laisse 324,
lines 11405-11416.

Theséus, empereur d'Allemagne: P. f.141a, L. f.157a, Laisse 325,
l.11425.

Theséus accompanies Ludovis to rescue Baudour and France from
Lambert: P. f.142a, L. f.158b, Laisse 329, line 11540.

Offers military aid to Gadifer if required: P. f.146a,
L. f.161a, Laisse 335, line 11743.

At peace in Rome with his wife Flore: P. f.146a, L. f.161b,
Laisse 335, line 11756.

11767.

P. f.155b, L. f.169a, Laisse 358, line 12328.

Laisse 359, line 12333, Laisse 360, line 12371 etc.

12788 etc., 12811 etc., grandfather 12969, 13068, 13105,

13216, 13282, 13371. 13518, 13542, 13718, 13729, 13773 etc.

13850, 13882 etc., 13933 etc., taylor 14000, 14023.

Thierris, host in Constantinople who owes the charcoalburner
20 livres parisis.

12171

Thierris, rescued in ⁿAntioch with Theséus' companions: P. f.138a,
L. f.154b, Laisse 320, line 11254.

Tholomer, king.

2045.

Thomas, Saint, apostle.

763, 1690, 6021, 7276.

Thoulousains, the inhabitants of Toulouse.

P. f. 16b, L. f. 51b, Laisse 101, line 3893.

Touraine, Conte de T., fights with Ludovis and Floridas.

P. f. 19b, L. f. 54a, Laisse 107, line 4064.

Trinité, Sainte.

1863.

Triplets, three sons of Osane and Gadiffer.

Conceived 11357, born 11800, exposed 11834-11861, found 11867, baptised 11920, growing up 12124, guiding donkeys 12532, 12547 passim, 12645 passim, 12805 etc, knighted 12838, 12910 etc., 13044, 13069 etc., 13133 etc., 13169, 13221, 13237 etc., 13257 etc., 13290 etc., 13316, 13406 etc., 13517, 13556, 13615, 13722, 13892 etc., 13922 etc., 13973, 14012 etc. L. f. 210a, Laisse 438F, line 198, 221.

Tristan, son of king Ayre.

2042, 2208, Tristain (Ph.) 2440.

L. f. 92a Laisse 185, line 6662d.

Troye, two senators born in T. (either Troy or Troyes) (de la grant T.) serve Esmeré.

1469.

Turcs, au royaume des T. (Saracens)

2078

Turc: L. f. 169a, P. f. 155a, Laisse 358, line 12314.

Turcois (Turks), Buciffaut's army from Jerusalem.

P. f. 228a, Laisse 497, lines 16829, 30.

Vandres, emir of V., ally of Acerés against the Sultan of Damascus.

P. f. 371b, Laisse 734, line 25804.

Note: Vandre = les Vandales (Langlois).

Varletz, ~~two boys who~~ carry the eagle back to the goldsmith.
2769.

Varletz, garsons, two trusted boys who carry the golden eagle into Esmeré's palace: 1793, 1828, 1889.

Un varlet who gives Ludovis news of Baudour's enforced wedding to Lambert: 11553-11572.

Vermendois, Count of

P. f. 242b, Laisse 521, line 17728.

Note: the region of Vermand, between Péronne and St. Quentin. Le comte de V. also occurs in Hugues Capet and La Conquête de Jerusalem.

Veronne (saint).

L. f. 64a, Laisse 126, line 2788b.

Note: St. Veronica who wiped the face of Jesus. Saint V. also in Baudouin de Sebourc (and L'Estoire del Saint Graal, ed. H.O. Sommer, Washington, 1909.)

Vienne, conte de V., ally of Nabugor.

P. f. 339b, Laisse 689, line 23833.

Note: Probably Vienne on the Rhône.

Vincent, Saint

1269, 12983.

P. f. 15b, Laisse 99, line 3826.

St. V. of Spain, 4th century, or St. V. of Lérins, d. before 450.

Virgille.

2040, Virgile 2923.

Virson, conte de V., advises Dagobert to help Floridas.

P. f.16b, L. f.51b, Laisse 101, line 3886.

Note: Vierzon, Cher, arr. de Bourges.

Ydierne, Idierne d'Abillant, Sultan Bandelus' wife.

P. f.294, Laisse 612, line 21040, P. f.295, P. f.296, P. f.298,
P. f.301, P. f.353, P. f.360, P. f.369 - P. f.373, P. f.376, f.385,
P. f.390, P. f.395, Ed. chapter 89 etc. Ch.93. *Ydierne marries Regnault.*

Note: Idain, Ydain, Ydayne, Yde, fille du chevalier au Cygne
et de Béatrix, mère de Godefroi de Bouillon. See Lanson.

Ydorie. Judas Macabeus suffered for love of Y.

2441.

Note: Idorie, a place name in Esclarmonde, ed. M. Schweigel,
Marburg, 1889, a continuation of Huon de Bordeaux

Ydorus, Ydorie, sister of Edea in Li Restor du Paon, ed. E. Donkin,
Ph.D., London, 1972. Ydorain, Ydore, Idorie, Ydoïfe, Idoine,
Ydoire, in le Voeux du Paon. Idoire, Idorie, wife of
Perceforest in Le Roman de P. (see Flutre).

Ydoine (see Flutre for other romances).

Yolent, daughter of Gistrant, king of Venice, falls in love
with Theséus.

1201

Note Flutre gives Iolant, - lent, Yolande.

Ypocras

1695

Note: Hippocrates, the Greek doctor.

Yseut, queen, sister of Clodaire.

2043, 2209, (Ph.) 2440.

Ysobie, name of Thezéus' princess in Jean Servion's version.

See Chapter 10, 2.

Ytalie, Soudant d'Ytalie or Dytalie in Damascus.

P. f. 275a, Laisse 582, line 19853.

Yvon, chaplain who marries Flore and Theséus secretly.

2591, 2595, 2612, 2613, 2618, 2624, 2858.

Yvorie, le geant d'Y., ally of Acerés.

P. f. 155a, L. f. 168b, Laisse 357, line 12293.

P. f. 156b, L. f. 170a, Laisse 361, line 12390.

P. f. 157a, L. f. 170b, Laisse 362, line 12416 etc.

P. f. 157b, L. f. 171b, Laisse 363, line 12462, geans Laisse 364
line 12475.

12636 etc., 12685, 12695, 13014.

Note: Yvoire, Ivorie in Alexander romances (See Flutre)

Yvorie de Monbrant, a Saracen king in Beuve de Hamptone.

Yvorin (P.)

P. f. 155b (L. f. 169a Apolin), Laisse 358, line 12319.

Note: Yvorim, Yvorin in Huon de Bordeaux and continuations.

Yvorin, Saracen king of Monbrant in Histoire de Gilion de
Trasignyes, ed. O.L.B. Wolff, Paris, Leipzig 1831.

Yzengris and Regnart, traitor referred to as R. and Y.

P. f. 346b., Laisse 699, line 24280.

PLACE NAMES.

Abillant, Ydierne d'A.

Note: place name in Simon de Pouille, in Charlemagne, ed.

F. Micheł, London 1836, p. LXII

Acon (Aron?) (Acre), near Constantinople.

P. f. 103a, L. f. 125a, Laisse 264.

Chastel Acon 9141, 9142.

Allemaigne, Theséus crowned Emperor of Germany.

P. f. 141a, L. f. 157a, Laisse 325, line 11425.

Angiers, Lambert's castle containing six mule loads full of gold.

L. f. 147b, Laisse 305, line 10773a.

Angorie, pilgrims from A. Angeria = Ankara (?), l. 12078.

Note: Anghorie in Florence de Rome, ed. A. Wallensköld, Paris, 1907-9. "pays oriental peut-être identique à la contrée de la Turquie d'Asie ou se trouve la ville d'Angora anc. Ancyra."

Angorie is famous for its cloth in Le Parfait du Paon, ed.

Enid Donkin, Ph.D. thesis, London, 1972. Angorie is a Saracen city taken by the Christians in Valentin et Orson. A. Dickson

in Valentine and Orson, New York, 1929, p. 232, mentions the same place name in the prose Huon de Bordeaux,^{and} the prose

Charlemagne et Anseïs of Ms. Bibl. de l'Arsenal B.L. F. 214b (Gautier, Epopées, III, 432).

Antioche, Anthioche.

2633, 3040, 3062, Andioche (P.) 3086

P. f. 136b, L. f. 153b, Laisse 317, 318, 319, 320.

11283.

P. f.146a, L. f.161a, Laisse 335, line 11749.

11994, 11997, 12043, 12061.

P. f.154b, L. f.168a, Laisse 357, line 12269 etc.

P. f.155b, L. f.169b, Laisse 359, line 12341

P. f.92a, L. f.115a, Laisse 242, l.8466.

A. qui siet sur le rocher

Il n'y avoit qu'on port seulement a gaictier

C'estoit le port de Grece selon le mien cuidier.

Endioche = Antioch: L. f.61a, P. f.27a, Laisse 121, line 4567.

Note: Antioch lies on the River Orontes some 12 miles from the sea. Antioch was conquered in 1268; it had been taken by Crusaders in 1097. The first state of the Franks founded outremer lasted 171 years as a Christian kingdom. The author bases his knowledge on the literary tradition of the crusading epics.

l'Apuille or La Puille, Apulia.

1182.

Aquitaine.

P. f.18a, L. f.53a, Laisse 104, lines 3982, 3988.

L'Arbre qui fent.

P. f.50b, L. f.79b, Laisse 158, line 5985

Note: Tobler Lommatsch has several examples.

B. de S. XVIII, 625 "L'arbre de la Science du Bien et du Mal"

cf. 'sec arbre', see Batard de Bouillon ed. R.F.Cook.

Aufallerne. Town on the Red Sea in ~~Hyon de Bordeaux~~. See Langlois.

P. f.203b, Laisse 454, line 15298.

Auferlierne (L.) Salerne (P.)

P. f.184b, L. f.197b, Laisse 419, line 14133.

Note: Aufalerno, town on the Red Sea in Huon de Bordeaux.

Autriche (L.), Ostriche (P.)

P. f.19a, L. f.54a, Laisse 107, line 4058.

Avignon, pour l'avoir d'A.

13324.

Babilone.

P. f.203b, Laisse 454, line 15296.

Belmarine P. f. 267a, Laisse 567, line 19,334, 'jusques en B.'

Bethleem

P. f.199b, Laisse 449, line 15060.

Bondis(?) Bondy, Seine); Gerard de Dammartin meets Colombe there.

P. f.254a, Laisse 543, line 18481.

Boulogne sur mer

P. f.250b, Laisse 536, line 18264.

Bourgogne

P. f.145b, L. f.161a, Laisse 334, line 11720.

Breandis, Brandi, port. (Brindisi)

P. f.202b, Laisse 453, line 15229, P. f.324a.

Bras Saint George see George.Brandi, port of B.

P. f.205b, Laisse 458, line 15426.

Brandy, pour l'or de B.

L. f. 209b, Laisse 438E, line 150.

Brebant

P. f. 39a, L. f. 70b, Laisse 139, line 5294.

Brie

P. f. 17b, L. f. 52a, Laisse 102, *line 3943.*

P. f. 253a, Laisse 541, line 18417

Calabre

1182.

Caladre = Calabria

L. f. 60b, Laisse 121, line 4557c

Caldee, cité de C.

P. f. 203b, Laisse 454, line 15300

Caldee, river flowing through Antioch

P. f. 361^a, Laisse 721, line 25156.

Flows down from Greece: P. f. 373a, Laisse 736, line 25890

Cambray *par les sains de. L f 147b, Laisse 305, l. 10773m*

Cartage

3007

Chambres des Contes (P.) des Comptes (L.)

P. f. 126b, L. f. 144b, Laisse 299.

Called thus because counts administer justice there: l. 10558,
10562.

P. f. 129b, L. f. 147a, Laisse 303, line 10734, the name remains.

Charenton

P. f. 245a, Laisse 526, line 17883

Chartres. Ludovis and allies in Chartres during Nabugor's rebellion

P. f. 332a, Laisse 676, line 23375.

la Chapelle

P. f. 252b, Laisse 540, line 18385.

Chastellet, Paris, where traitors were imprisoned.

P. f. 351a, Laisse 705, line 24553.

Chaulmes en Ardennes (L. Saumes en Ardennes).

L. 7
Ph. } f. 54a, Laisse 107, line 4058b.

Compiègne

P. f. 201b, Laisse 452, line 15187.

Constantinoble

P. f. 27b, L. f. 61a, Laisse 122, line 4594.

Constance (pour l'avoir de C.)

6055

(L.)
Constantin, Constantin^(L.) inhabitants of Constantinople.

P. f. 105a, L. f. 127b, Laisse 266, line 9276.

Constantinople (P.)

P. f. 136a, L. f. 152^b, Laisse 316, line 11118

Constantinoble ^(L.) (and ^(P.) Constantinoble)

1280, 2719, 2631, ~~1118~~, 11332, 11352, 12027, 12036, 12101, 12109.

P. f. 155a, L. f. 168b, Laisse 357, line 12999.

Laisse 359, line 12345.

P. f.156b, L. f.170a, Laisse 361, line 12382.

Reunion of Theséus, Ludovis, Assaillant and Gadifer:

Laisse 362, line 12422, 12531 etc., 12891, 13053, 13064,
13647, 14038 etc.

Couloigne Coulogne, Cologne,

9, 108, Coulongne 326, 411, 454, 729, 658, 845, 1178, 1241,
1436, 1442, 1555, Ph. Couloigne 1569, 1652, 1653, 1738, 2154,
2604, 2632, 2697, 2789, 2932, passim.

Note: The accusation of an innocent woman also takes place
in Cologne in Parise la Duchesse and Doon de la Roche.

Coulogne P. f.41b, L. f.72b, Laisse 143, line 5443.

L. f.72b, line 5443e:

Fors en furent les murs et haulx sont ly befrois.

P. f.122a, L. f.140b, Laisse 292, line 10291.

P. f.140b, L. f.156b, Laisse 324, line 11421.

~~Coulogne, Cologne~~, Coulongois, line 474.

Corbueil (?), (Seine et Oise) Corbeil.

P. f.242b, Laisse 522, line 17744.

Damas, l'or de D.

(Ph.) 1696a.

L'avoir de D. 1704

Damas = Damascus.

P. f.154b, L. f.168b, Laisse 357, line 12279.

P. f.203b, Laisse 454, line 15297

P. f.211b, Laisse 470, line 15797

P. f.212b, Laisse 471, line 15863.

Note: Damascus believed to be a port.

Dampmartin (Dammartin-en-Goëlle, Seine-et-Marne)

P. f.246a, Laisse 527, line 17946, *et.*

David (L.), Davis (P.), Tower of David in Jerusalem.

P. f.191b, L. f.203b, Laisse 433, line 14548.

Saint Denis

4, 1366, 12182.

Ludovis commends himself to Saint Denis whilst fighting

Theséus in single combat: P. f.61b, L. f.91b, Laisse 185, l.6656.

Reference to church covered with silver by Dagobert: l.6658-9.

P. f.255b, Laisse 546, line 18592.

P. f.256b, Laisse 547, line 18630.

~~St. Denis abbey library, Ph. lines 2456-58.~~

Abbey founded by Dangobert: 2638.

P. f.327a, Laisse 665, line 23048,

* P. f.530b, Laisse 704, line 24509.

Belfry of Saint Denis and coins for the crusade: P. f.352b,

Laisse 707, lines 24632, 24634.

~~1366~~

Abbey library, source of the romance: Ph. lines 2456-58.

* Ludovis, king of Saint Denis: ~~P. f.350b, Laisse 704, line 24509.~~

Digon, Dijon.

P. f.145b, L. f.161a, Laisse 334, line 11722.

Escalon (between Tabarie and Damas)

P. f. 305a, Laisse 631, line 21728.

Note: Escalone = Ascalon in the Holy Land.

Estamppez (P.), Estampes (L.) (Etampes, Seine et Oise).

P. f. 17b, L. f. 52a, Laisse 102, line 3945.

Fart

2862

P. f. 318b, Laisse 653, line 22519

Note: "bras du Tibre, aujourd'hui le Fiumicino, qui débouche à Ostie" Langlois.

Flandres

P. f. 39a, L. f. 70b, Laisse 139, line 5293.

France, meaning the Christian occident.

P. f. 196b, line 14869.

France will be saved by Gadifer Theséus: 2635, 11362, 11374, 11986g.

Frans, kingdom of the Franks, France, will be devastated 100 years after Ludovis' death by Gauffroy's invasion:

P. f. 201b, Laisse 451, line 15175.

Galilee

1513.

Gabbelee (Galilee?)

P. f. 203b, Laisse 454, line 15301

Saint George, Bras de Saint George, port of Jerusalem.

P. f. 187a, L. f. 199a, Laisse 425, line 14260

P. f. 202b, Laisse 435, line 15237.

Grece

11365, P. f. 145b, L. f. 161a, Laisse 335, 11733, 11739,
11771. 11773, 12078.

Grece, Gresse, Abillant's empire,
2728 (P.) 3063, 3145.

Port of Greece: P. f. 212, Laisse 471, line 15860.

Hollande

P. f. 264b, Laisse 563, line 19159.

Halles, Paris, where traitors are executed.

P. f. 351a, Laisse 705, line 24548.

Henault

P. f. 325b, Laisse 664, line 22977

Hongrie (Esmeré king of Hungary) roy de H.

one of Flore's suitors
1066, ^ 1282

L. f. 60b, Laisse 121, line 4557d.

Honguerie

P. f. 99a, L. f. 121b, Laisse 255, line 8906.

Inde la maiour.

P. f.18b, L. f.53b, Laisse 105, line 4013.

13060

P.f.203b, Laisse 454, line 15301

Jargeau ^(Jargueau) Abbey (Loiret near Orleans). Ludovis is invited to
'conclude peace with the traitor Nabugor there.

P. f.334a, Laisse 680, line 23481~~et~~.

Jherusalem

P. f.137a, L. f.153b, Laisse 318, line 11183.

12063, 12065, 13119, 14034.

P. f.186a, L. f.198b, Laisse 422, line 14210 etc.

P. f.203b, Laisse 454, line 15299, Laisse 455 line 15313.

P. f.212a, Laisse 470, line 15812, 15813. P. f.217a, Laisse 478,
1.16130-138.

Jourdon, castle in Cologne

P. f.52b, L. f.81b, Laisse 164, line 6130.

Jourdain: Ed. f.LIb, col.2.

Leon

P. f.15a, L. f.50a, Laisse 98, line 3795.

P. f.18a, L. f.53a, Laisse 104, line 3987.

Floridas finds Dagobert there: L. f.158b, Laisse 329, 1.11551a.

Baudour's dowry: P. f.124a, L. f.142b, Laisse 295, line 10405.

Lampatris, Tower in Antioch. (Ed. Lampatrix)

P. f.138a, L. f.154b, Laisse 320, line 11251

Note: L'Ampatris, a Saracen chief, also a place name, in Godefroid de Bouillon. See Langlois, Ampatris, also A. Dickson, p.183, l'empatris in Valentin et Orson; other forms in chansons de geste are Aupatri, l'Aupatri, l'Ampatris... Béatrix II, 172ff.

Liege

P. f.39a, L. f.70b, Laisse 139, line 5295.

Lombardie

1539.

L. f.60b, Laisse 121, line 4557b.

P. f.30a, L. f.63b, Laisse 125, line 4743

Louvre, la Tour du L., outside Paris, where Gadifer and Lambert fight in the field.

P. f.130b, L. f.148a, Laisse 306, line 10800.

P. f.132a, L. f.149b, Laisse 309, line 10890

Lyon

P. f.243b, Laisse 523, line 17795.

Mabon, gate leading to Solomon's Temple, gate of Damascus, by the river Orion.

P. f.305a, Laisse 631, line 21725.

Marceillez, port (Marseilles)

P. f.202b, Laisse 453, line 15230

P. f.262b, Laisse 559, line 19059.

Marence (mentioned with Inde la Maiour)

P. f.203b, Laisse 454, line 15301.

Meaulx (P.), Meaux (L.), Baudour's dowry.

P. f.124a, L. f.142b, Laisse 295, line 10405.

Meleum, Melun.

P. f.201a, Laisse 451, line 15167. Melleun line 15191.

Melleum sur Saine

P. f.18a, L. f.53a, Laisse 104, line 3987.

P. f.202b, Laisse 453, line 15232.

Montfaucon (P.) Monfaulcon (L.) where the gallows are.

P. f.135a, L. f.151b, Laisse 314, line 10047.

Montfaucons: P. f.253a, Laisse 541, line 18411.

Montpellier (pour l'or de M.)

line 12770a.

Moultpellier: P. f.215b, Laisse 476, line 16054.

Morienne

P. f.184b, L. f.197a, Laisse 419, line 14115.

Note: "pays des Maures" (Langlois).

Nantes

P. f.317b, Laisse 651, line 22465.

Normendie

P. f.17b, L. f.52a, Laisse 102, line 3944.

Nostre Dame Paris,

P. f.130b, L. f.147b, Laisse 306, line 10786.

Obscur, Mont O.

P. f.184b, L. f.197a, Laisse 419, line 14115.

Note: Saracen town or country in Le Bastart de Bouillon.

Orion (in the edition Oriorde), river near Damascus.

P. f.305a, Laisse 631. line 21727.

Paris

2, 2450.

P. f.124a, L. f.142a, Laisse 294, line 10391.

P. f.141b, L. f.157b, Laisse 327, lines 11474, 11481.

P. f.144b, L. f.160a, Laisse 333, line 11671

P. f.145a, L. f.160b, Laisse 334, line 11701.

Pour l'avoir de P.: 747.

L. f.148a, Laisse 306, line 10801a.

De Paris la cité qui sur Seine s'estent.

Parlement, council of Lords assembled to judge Baudour.

P. f.126a, L. f.144a, Laisse 298, line 10531

~~P. f.147b, Laisse 305, line 10773.~~

Pavye, pour l'avoir de P.

684

Pour l'or de Pavie: 6033.

Pavie: 13264

Piccardie (P.), Picardie (L.).

P. f.17b, L. f.52a, Laisse 102, line 3945.

Pierre, Saint, church in Rome.

2730

Saint Pol, palace in Paris.

2451

Popelicans (Gadifer roy de Constantinoble et de P.)

P. f.221b, Laisse 485, line 16417

Note: Popellicant, peuple païen. (Langlois)

Saint Pourcain. The charcoalburner hears of civil war here and joins forces around Orléans.

P. f.327a, Laisse 666, line 23053

Pre Noiron, Pré Noyron

1311, 12817

= Rome (roy de P.N.): P. f.16b, L. f.51b, Laisse 101, line 3897.

La Puille, Pouille, Apulia in South Italy.

1182.

Saint Quentin

P. f.250b, Laisse 536, l.18163.

Rains = Rheims.

(P. f.144b, L. f.160a, Laisse 333, lines 11666, 11667.
L. f. 147b, Laisse 305 line 10773 i

Remes (= Rama) les plains de R.

P. f.198a, Laisse 446, line 14972.

Rin, Rain, river Rhine.

1436, 1555, 1738, 2154, 2352.

P. f.17b, L. f.52b, Laisse 103, line 3963 etc.

Rodez king of Rhodes - Griffon.

P. f.6b, L. f.42b, Laisse 83, line 3249.

Rohais = Edessa.

P. f.199b, Laisse 449, line 15072.

P. f.203a, Laisse 454, line 15264.

P. f.217a, Laisse 478, lines 16145, 16150.

Romme, Rome,

1061, 1311, port^{te} Romme 1224, 1227, 1242, 2630, 2837, 2877,
2941, 2942, 2956, 2987, 2988, 2996.

P. f.135b, L. f.152a, Laisse 314, line 11079.

P. f.140b, L. f.156b, Laisse 324, lines 11392-11417.

P. f.145b, L. f.161a, Laisse 335, line 11726.

11769, 11772.

Rommenie, Romenie, la terre de Rome, l'empire romain.

(Rommelia - Greece?)

685, 1538.

P. f.145b, L. f.161a, Laisse 335, line 11723.

12070, 12079, 12524.

Saine^(?), river Seine^(L.).

P. f.18a, L. f.53a, Laisse 104, line 3987.

P. f.134a, L. f.151⁴, Laisse 312, line 11008.

~~Lambert banished and declared traitor: P. f.134b, L. f.151b,
Laisse 313, line 11037~~

P. f.130b, L. f.148a, Laisse 306, line 10799.

Santeron, Saint Trond, Belgian abbey (according to Baron de Reiffenberg ed. of La Chanson du Chevalier au Cygne, note for 1. 398).
2632.

Salemon (Solomon's Temple) representing Jerusalem.

P. f. 200b, Laisse 450, line 15123

P. f. 188a, L. f. 200b (Salmon), Laisse 427, line 14346.

P. f. 204a, Laisse 456, line 15345

Salerne (P.), roy de S., Auferlierne (L. and Ed.)

P. f. 184b, L. f. 197b, Laisse 419, line 14133.

Salorie (Capanors de Salorie)

P. f. 237b, Laisse 513, line 17409.

Note: Capanort and Salorie are place names in Baudouin de Sebourg.

Saternie, l'ille en S.

P. f. 6a, L. f. 42b, Laisse 83, line 3224

13582.

Note: "le gouffre de S. où souffre Judas" - Esclarmonde, ed.

M. Schweigel, Marburg 1889. (Lanson).

Saumes en Ardennes (Ph. Chaulmes)

L. f. 54a, Laisse 107, line 40584.

Scecille (Sicily) le roy de S.

1283

Scille, L. f. 60b, Laisse 121, line 4567b. Ph. Sizille.

Senlis

P. f. 18a, L. f. 53a, Laisse 104, line 3987

Sepulcre P. f. 191a, L. f. 203b, Laisse 433, line 14530.

Signagoque (Mahon et Tervagant)

2731.

Soissons, Soisson, Baudour's dowry.

P. f.124^a, L. f.142b, Laisse 295, line 10405.

P. f.135a, L. f.152a, Laisse 314, line 11075.

P. f.142a, L. f.158a, Laisse 327, line 11487 etc., Laisse 328, line 11498.

P. f.143a, L. f.158b, Laisse 329, lines 11545, 11550.

Sainte Sophie, Hagia Sophia or the Holy Wisdom, the first church built in Constantinople.

11121.

Surie (P.), Syrie (L.).

P. f.137a, L. f.153b, Laisse 318, line 12062.

Synai (Sinai), Mont de S.,

P. f.212b, Laisse 471, line 15866.

P. f.224b, Laisse 490, line 16595.

Tabarie, on the way to Damascus (Tiberias on the lake of Galilee).

P. f.211b, Laisse 470, line 15796.

P. f.325, Laisse 663, line 22921.

Tarente (Taranto)

P. f.140b, L. f.156b, Laisse 324, line 11391.

L'eau de T.: P. f.318b, Laisse 653, line 22518.

Tartarie

P. f.203b, Laisse 454, line 15300.

Tintergot

2951

Note: Tintagol, Tintagueil, Tintagel in Cornwall. See G. D. West, An Index of Proper Names.

Toulecte, Tolete (Ph.), Tholette (P.), (Toledo).
799, 2950, 2952, (P.) 3110, 3142.

Tournay

P. f. 201b, Laisse 452, line 15184.

Tourraine

P. f. 18a, L. f. 53a, Laisse 104, line 3986

Trois Roys, church of the Three Kings, Dreikönigskirche in Cologne, where the relics of the three kings are reputed to be kept.

P. f. 41b, L. f. 72b, Laisse 143, line 5450.

P. f. 53a, L. f. 82a, Laisse 165, lines 6157-60.

P. f. 122b, L. f. 141a, Laisse 292, lines 10302-307.

Troye

1469.

Venise

1183, 1195, 1209.

Verbrie, (Verberie, Oise, near Senlis)

P. f. 201b, Laisse 452, line 15187.

GLOSSARY.*

- abus adj. l. 1303, uncertain, ^{confused.} l. 1299,
 abusion s.m. uncertainty, confusion. l. 2671, l. 11322.
- adamablement (L.) = ? admiablement, amiablement (P.) adv.
 amiably, friendly. l. 13901.
- ades, adv. at this moment, l. 13000. without interruption,
 l. 13001. always, l. 13078.
- acointier, ^{verb inf.} become acquainted, have relations with. l. 6064.
- adeviner, ^{verb} to slander, to attack with false imputations, to
 lead into error. l. 13475 ^{pr. pple.} adevinant, l. 13503a
 L. ademinant(?), P. devinant.
- adestrer, verb, to walk to the right, to guide. l. 1470 ^{pr. pple.} adextrant,
 adrecés, adj. l. 710 (?) wise, well educated, possessing all
 kinds of qualities. l. 11149 (istoire) adrecié, perfect,
 well written, true(?)
- ae sf. l. 2507, age, life.
- aferrant, ^{adj} l. 416, to the point, appropriate (ms has aserant)
 l. 12981 P. afferant.
- aferir, verb, l. 503 il ^{pr. indic. 3} affiert, belongs to, is suited to.
 l. 11344 afferroit, ^{impf. 3.}
- agai tier, ^{verb} to watch, to set a trap. l. 13219 agaictiés ^{pple.}
- agenser, verb, ^{inf.} to make more charming. Ph. l. 1998.
- agensis ^{s.} m. l. 1985, embellishment, charm. l. 12080 agenti(e),
 adj. noble, pretty.
- agus, adj, l. 12238, intelligent, bright, enthusiastic.
- aherdi, verb, ^{p. hist. 3} l. 13357. l. 12616 P. ahers, ^{p. pple} L. tiré, ^{110987 p. hist 3.} ahert, (a)herdre,
 (aerdre) to attach oneself, to get hold of, to grasp,
 to attack. ainsi que adv. l. 649 while, as.
- alentis adj. l. 1762 slow. alongent verb, ^{pr. pple} l. 178 (éloigner) [^]
 ançois, adv. l. 339, rather, but. ^{to move away,}
^{to drive away}
- aorer, verb, ^{inf.} l. 81, to adore, to pray.

* Abbreviations see p. 1094.

- apendre, verb, to depend from. 1.1442 apent, pr. indic 3.
- apertement, ^{adv.} 1.923, openly, clearly.
- aplanir, verb, to flatter, caress. 1.13011, aplanie, pr. indic. 3.
- appaierer, ^{verb, inf.} 1.6074, to match.
- arainez, s.f.pl. bronze, brass, trumpets, 1.12760.
- argument s.m. 1.625, idea, point of view, feeling.
- argus, s.m.pl. 1.119, opinion, reasoning. l. 935 cunning, skill, effort.
- aspirement, s.m. 1.2289, yearning for.
- asener ^{verb, inf.} 1.1542 to betroth. 1.2506 to assign, direct.
- 1.1519, assené, adj. betrothed. l. 2003 provided with, blessed by.
- aserrant adj. l. 416 see aferrant.
- assoagier, verb, to calm, to console, to relieve.
- 1.11988 assouaige, ^{pr. indic 3} 1.73 assuage, pr. indic 3.
- aufferant ^{s.m.} 1.12597 war horse.
- augmentacion (P.) ^{s.m.} amentacion (L.) (?) increase, improvement, 1.12207.
- aumentation s.m. ^{(? ment)=} 1.653, message (amentation), account, narration, mention.
- li aucquant, ^{pron.} 1.13306, some, certain people.
- aunoy, s.m. 1.12647, alder plantation. 1.12724 ausnoy.
- atache ^{s.f.} 1.997, an attachment of some kind, ribbon or brooch which holds together clothing.
- auqueton s.m. 1.2096, shirt of mail (hacton or acton).
- l'autrier, adv. 1.1816, the other day, a while ago.
- avant bras, s.m., vambras, 1.12184, armour to protect the (fore)-arm.
- aver, ^{s.f.} 1.1898, (?) water (ave, aive) (Ph. en la mer).
- 1.12542
- averie, ^{s.f.} verb ^{pple}, proved, true, justified.
- avesprir, verb, to draw towards evening. 1.6012 ^{pple} avespris.

baille, s.f. P. 1.13770, stake, palisade, enclosure, wall.

a bandon, ^{adv.} 1.2093, free(ly), impetuously.

baras, s.m. 1.785, deception.

baston ^{s.m.} 1.2100, stick, but in O.F. can be a general word for
weapon, including clubs, spears, halberds etc.

baudré, s.m. belt. 1.12621. jusqu'au neu du baudré, to the
knot of his belt.

baut adj. 1.454, gay, bold, proud.

bestourner, verb, to turn upside down, put on the wrong way.

1.12716 bestourna, p. pp^{le}. 3.

bocquillon ^{s.m.} (P. f. 60a) bosquillon (L. f. 90b) bouquillon (Ph. f.
90b), Laisse 182 line 6575, a woodcutter who ~~humorously~~
~~delays giving Thibéus information about Ludovic.~~

bourdie s.f. 1.683, lie, deception.

brace, ^{s.f.} a la brace quarree, 1.2827, broad across the shoulders,
well-built.

brant s.m. 1.3129, large sword.

bricons, adj. 1.512, mad, wicked.

brochier, verb, ^{inf.} 1.12773, to spur.

bruye, verb ^{pple} 1.234, burnt.

bruyne s.f. 1.1935, tumult, struggle.

buisines, s.f. pl. 1.12760, trumpets.

camail s.m. 1.12184, hood of mail, a sort of fringe of mail
attached to the helm and protecting the shoulders.

Camoscas s.m. l. 14360 silk material.

carvent, 1.13170, metathesis for cravent, verb, pr. ind. 3.

casement s.m. 1.3038, domain. 1.13191 P. casement,

L. tenement.

cent, ^{s.m.} ?=cen< cinnum, a sign. l.1729. si lui en avait cent,

if he had a sign of it there.

Cent = a hundred, see note to the text.

ceuvre s.m. (L. cuyvre) l.13872, copper.

chalés (L.) (Ph. chienez) ^{verb} ppple.cha(a)ler, chaeler, chieller

(from catellare, catellus = young animal) to give birth

to puppies. Pejorative: to give birth, to produce. l.11828a.

Chasser l. 914 vous chassez trayson, verb, pr. indic 5. You pursue treason

chief, s.m. l.1324, end (en venir a chief) to come to the end of,

to succeed.

se cointie, verb, ^{pr. indic. 3.} l.12536, is proud. (Cointier.)

a coite d'esperon, ^{adv.} l.12844, pricking their spurs.

combrer, ^{verb inf.} l.12153, get hold of vigorously.

Commandie s.f. l. 2250 Command, wish.

comparer, verb, ^{inf.} l.44, to pay.

conjourir, ^{verb inf.} l.1091, to rejoice with someone, to congratulate,

to give pleasure to, to welcome.

conroy s.m. l.1180, suite, retinue.

cordis s.m. l.1029, rope around the field for trial by combat.

cf. Baudouin de Sebourg XXII, 771. "ens ou marchiet

cordis avoit on."

coree s.f. l.13769, entrails.

coron (P.) s.m. (L. bout) end. l.12590. ¶ 2108 = corner.

corsages s.m. l.60, body.

coulon, s.m. l.2678, pigeon.

courage, s.m. l.3010, heart, thoughts.

courcé, adj., couroucé, l.645, angered, anxious, upset, sorrowful.

courtilx, ^{s.m.} l.12637, gardens.

covenant, s.m. l.170, intention, wishes.

couvent, ^{s.m.} avoir en, l.822 (?) to promise.

couvaine s.f., couvine, l.1930, project, plan, intention,

way of action.

coy, adj., 1.1455, quiet, calm.

craventer, verb, to break, crush, destroy. 1.13186/ cravent, *pr. ind*
 créant, 1.1262, verb, present indicative, 1st person (creanter)
 to promise, guarantee, grant.

créant, 1.1284 present participle of créer? croire, to believe.

crine, *s.f.* 1.1925, hair.

crout, ^{verb} 1.12916y ~~se~~ crouches. 3rd pers. sing, *pr. ind.* of croupir.

cuidier, ^{verb inf.} 1.6068, to think, imagine, to care. 1.13796, sans

cuidier (*s.*) without thinking about it (?) without
 hesitation.

cytolles (*s. f. pl.*) citolle (*s.f.*) 1.1384, zither, musical instrument
 with metal strings. citera < Greek cithára

-faire danger,

danger, *s.m.* 1.1813, refusal, resistance. 1.2902, dangier, power.

1.11850, mourir a dangier, in fear, danger, pain,
 with difficulty.

dechoite, *s.f.* 1.2518, deception.

deduire, verb, ^{inf.} 1.1108, to entertain, to amuse.

deduysant, adj., 1.1254, agreeable, diverting, amusing.

deffaé, ^{adj.} 1.12754, infidel, of false faith, furious, terrible.

demanois, ^{adv.} line 12125, at once.

se demener, verb. 1.13315m. se demenoient, ^{impf.} were agitated.

se dementer, verb, become mad with sorrow, lament.

1.3101 se demente, *pr. indic. 3.*

en dementiers que, ^{conj.} Laisse 438B line 32, whilst.

deporter, ^{verb inf.} 1.14008, to be lenient, to exempt.

deprier, ^{verb to pray} 1.689, deprie *pr. indic 1.*

derver verb, inf. l. 13824(P.) to become mad, become angry.

dervés, adj., estre dervés, to be or become mad, l. 3106.

l. 11829, derva, verb, past historic, 3.

desroyer, verb, to put into confusion, to make mad.

l. 1473 desroye, pr. indic. 3.

destroit, adj, l. 195, afflicted. a destroit, l. 207, in distress.

desverie s.f. l. 13764, madness.

detry, s.m. l. 2932, detri, l. 13403, delay.

detr^{verb, inf.}ier (P.), detryer (L.), delayer (Ph.) l. 13812, to delay.

dever, verb, inf. l. 13824 (L.) to become mad, become angry.

devinant (Ph.) l. 13503a, see adevinant.

a devis, ^{adv.} l. 735, carefully.

devis s.m. l. 12172, wish.

doubter, verb, to fear. l. 1878, doubt^a, p. list. 3.

drogmon s.m. (dromon), l. 11365, warship with several lines of oars above each other.

embatus, l. 2057, verb pp^{pl} of embatre, to penetrate.

embler, verb, to steal. l. 1536 emble(e) ^{p. pp^{le}.} l. 13929c emblay, p. list. 1.

empetrer, ^{verb, inf.} l. 2052, to obtain, request, implore.

embesas, ^{s. m.} l. 1709 = embesas, two aces.

enbronquier, verb, ^{inf.} to fall down. l. 13801.

encroer, verb, to hang, to attach. l. 13533 encroe(e), p. pp^{le}.

engignier, verb, ^{inf.} l. 13583e(L.) to overcome, to harm.

emy adv. and prep. l. 2054, in the middle of.

ennuit, ^{adv.} l. 2668, tonight.

enorté, verb pp^{le} l. 457, exhorted, advised.

ensement, adv. l. 958, in this way, also.

- ensongnier, verb^{inf}, 1.13586a to occupy, cause pain, to worry.
- entaille, verb, p. ~~pl~~ of entaillier, 1.2238, sculptured.
- enter^{verb, inf.}, 1.1635, to graft in, fix in, to penetrate. 1.2316,
- enta^{p. hist 3.}, 1.2823 ente(e), p. ~~pl~~ implanted.
- enterine^{adj.}, 1.1941, (?)magnificent, perfect, entire.
- entie, adj., 1.2232, ancient.
- envay[†], s.m. attack, combat. 1.13728.
- envelimé, adj. 1.12613. lit. poisonous, = vile, foul.
- envelinement s.m. 1.628, poisoning.
- ens, 1.1070, adv. inside.
- envis, adv. 1.269, unwillingly.
- errament, adv., 1.1438, running, hastily, immediately.
- errant^{adv.}, 1.2709, immediately.
- esbaubie^{adj.}, 1.6044, amazed.
- esbaudis^{adj.}, 1.1379, delighted, esbaudir, verb.
- escharcer, verb^{inf.}, 1.1148, to economise, to treat meanly.
- escharssement, adv., 1.11141, scantily, poorly.
- escondis, s.m. 1.2581, refusal, excuse.
- eslechier^{verbae s. m.}, 1.13789, joy, rejoicing.
- esmeré^{adj.}, 1.1063, pure.
- esmouvement s.m. 1.2179, emotion, inspiration.
- espois s.m.[†] 1.12135, espoy 1.13793, variants of espiet, lance.
- essients s.m. 1.31. Knowledge, par le mien essient - as far as I know
- essilié, verb, p. ~~pl~~ 1.243, tormented, reduced to misery, exiled.
- essillier^{verb inf.}, 1.11846, to destroy.
- estage, s.m. 1.54, living place.
- ester, verb^{inf.}, 1.587, to stand.
- estiquier, verb^{inf.}, 1.13783, to pierce.

estorement s.m. 1.25, creation. 1.3167 estoré verb p.p~~a~~.

set up, supply.

estour, s.m. 1.526, battle.

estrine s.f. 1.1919, variant of estrenne, present.

e vous for es vous, 1.12687, here are, suddenly there appears,

et vous for es vous, e. 582,

et Ph. e. 139 = est, verb. pre. indic. 3.

si faictement, adv., 1.614, in such a way. 1.3183 con

faictement.

si fait, ^{adj.} 1.1260, such.

faitisement, adv., 1.1723, successfully.

fermetté s.f. 1.12749, fortress, castle, strong place.

fervestis, ^{adj.} 1.13646, clad in iron, normally one word in O.F.,

often 2 words in P.

fi(z), adj, fi(1)z (L.), fiz (Ph.) 1.1377, assured. 1.1983 fis.

flatris, verb p.p~~e~~ of flatrir, 1.12654 to knock flat.

flun s.m. 1.3040 river.

froer, verb, ^{inf.} 1.13830, to break.

fus s.m. 1.942, fust 1.2977, stick, wooden lance, weapon.

fye s.f. 1.1078 = fois, time, occasion.

galie, ^{s.f.} 1.2963, galley, warship.

gaber, verb, to mock. 1.6027 gabés, imp. 5.

gas s.m., gab, 1.772, joke, deception.

galois s.m. 1.12133, joyful companion.

gehir, verb, ^{inf.} 1.13513, to declare, confess.

glay m. 1.3144, joy, delight.

glayve s.m. e. 1368 lance, (sword).

gloux s.m., glouton, 1.3164, scoundrel.

Gouvernant, verb, pr. p~~e~~ e 157 prevail.

de gre, 1.13711, willingly.

adv.

gramir, verb, to be worried. 1.6034, (P.) se gremie, pr. indic. 3.

(L.) se garmie.

grever, verb, to harm, oppress, torment. 1.404 grevera, fut. 3.

griesté s.f. 1.13102, pain, suffering, difficulty.

guerdon s.m. 1.917, reward. 1.12012, guerredon.

guerpir, verb, ^{inf.} 1.2797, to leave. 1.54 past hist. ³ guerpy.

haschie s.f. 1.1077, pain, suffering.

haire s.f. 1.2199, misery, pain, suffering.

hatterel s.m. 1.12683, nape of the neck.

heaulmeris ^{s.f.} (P.), heaulmerie ^{s.f.} (L.), line 12178, helmet shop or
factory.

hé s.f. 1.13116, hate.

heritier s.m. 1.2893, country, inheritance, heritage.

hostoier, verb, ^{inf.} 1.6077, to go away.

hunette sf. hunecte (L.) 1.12184, Godefroy: "peut-être
faudrait-il lire huvettes?". Iron helmet to which was
attached the mail shirt covering neck and shoulders.

huÿson s.f. l. 2098 Shout, cries, noise.

jaserant ^{s.} m. 1.12863, mail armour.

jus adv. 1.579, down.

largement adv. l. 812 ugly.

a laron adv. 1.641, furtively.

léans, adv. 1.1343, inside there

lee 1.1506 ^{la lee s.f.} (wide), great, large. 1.2837 grant et lee, adj.

leësser, verb, ^{inf.} 1.1824, to rejoice.

lermier, verb, to weep. 1.12537, lermie, pr. indic. 3.

lesdengay, verb, p. hist. 3. insult, dishonour, maltreat, l. 13927

leson s.m. 1.13350 (little) bed.

- loër, verb, to approve, to advise. l.13543 lo, *pr. indic. 1.*
- losengier, verb, ^{inf.} l.2892, to flatter, speak nicely, deceive.
- loudier s.m., lodier, l.2890, idle fellow, waster.
- loz, ^{s.m.} l.13554, a liquid measure, about a quart.
- lozengier s.m. l.12776, l.12791 etc., deceiver, scoundrel, rogue. A general term of abuse.
- macquerelle s.f. l.11790 woman servant, (l. 12105 L. matrosne),
abusive: band, go-between.
- magninois, *adj.* l.12128, powerful, rich, noble.
- mahonnerie s.f. mosque.
- P. f. 24a, Laisse 469, l.15774.
- maleige s.m. l.11987, suffering, ill, evil.
- maleis, ^{adj.} / l.12660, cursed.
- malfés *adj.*, l.13241, devilish, wicked. l.13657 s.m.
- malotrus s.m. ^{pl.} l.137, unlucky, wretched creatures.
- mandement s.m. l.2583 ^(mendment) ? improvement; recommendation, power to command.
- marison s.m. l.646, sadness, desolation, regret.
- marnoyer, verb ^{inf.} (P. f. 61a), forcener (L. f. 91a), devyer (Ph. f. 91b)
to go out of one's mind. l.6621, ^{P. f. 61a} Laisse 184.
- l.12512 marnie, *pr. indic. 3.*
- marris, verb p. *pple.* l.265, afflicted, oppressed, downcast.
l.2920 marry, distressed, vexed. l.11384 marrison s.f.
- mars s.m. l.1700, a weight of a marc (see note).
- mater verb, *inf.* l.105 to defeat, to beat, to do better.
- merir, verb, to reward. l.13160 meri, *p. pple.*
- mercy s.f. avoir sa m. l.1747 receive her favour.
- merler, verb, *inf.* l.576, to quarrel, fight.
- meschine s.f. l.11802, servant girl.
- mestier s.m. l.2901 need, ~~use~~, 'mais ne leur a mestier'.
- mestier s.m. l.2911 state, (occupation).

Mestier Jhesucrist, P. f.130b, L. f.147b, Laisse 306, l.10786.

Dieu mestier line 10795, *religious service, Mass.*

mier adj., l.2889, pure.

mirer, verb, (on mire, physician) to take care of, to cure,

to protect. l.13898 mire, *pr. Subj. 3.*

moslé ^{adj.} Ph. l.2468, well-shaped, shapely.

mucé verb, *p. ppl* of mucier, to hide. l.1802.

nase (P.), naze (L.) *sf.* nose.

naviron *s.m.* l.2975 oar.

nef *s.f.* *boat shaped vessel ?* l.1405.

neu *s.m.* < nodum l.12621, knot.

nom s.m. ou nom de p. 1252 intended for.

Noiron *adj.s.* l.11997, *peuple N. the infidel.*

non si *conj.* l.1347 *unless.*

nouer, verb, *inf.* l.1154, to swim.

octris *s.m.* l. 1937 *granting of favours.*

oppinions *s.m.* l. 501, 516, *idea, intention.*

orains, adv. l.12924, just now, formerly.

ord(e) adj. l.12010, ort l.13177, dirty.

orfrois *s.m.* l.12136, cloth of gold border, gold lace.

orine *s.f.* l.1924, origin.

orendroit adv. l.2133, now, at once.

ot, preposition, l.1113, 2903, with.

ouvrant, verb, ^{*pr. ppl.*} l.1250, working.

parson *s.f.*, parçon, l.2685, share, part.

parisis *s.m.* l.2403, denier of Paris.

pautonnier, adj. beggarly, wretched, cowardly. l.2910.

pelisson *s.m.* l.3168, fur garment worn next to the skin.

perlers *s.m.* l. 3123 *for parler, speech, speaking.*

perron *s.m.* l.11335, peron l.13345, flight of steps before

a building.

- ^{S.m.}
 pieron (P.), pierron (L. paron), P. f.157a, L. f.171a,
 Laisse 362, 1.12430. *stone*
- person s.m. 1.2668, impregnation (from percer).
- pièce, ^{adv.} 1.1054, a long time ago.
- pleuvis, verb, ^{pr. indic. t.} 1.13469, from plevir, to guarantee.
- poésté s.f. 1.1868, power.
- poree s.f. 1.13554 vegetable soup containing leeks.
- pourpenssé, verb, p. p^{fe}. 1.13981. reflect, meditate, plan,
 decide.
- pourpris s.m. 1.733, surroundings, enclosure.
- pullent adj. 1.13177, stinking.
- puis ce dy, ^{adv.} 1.2337, since then, later, thereafter.
- putiers s.m. (P.) (L. boureau) 1.14006, hangman.
- queux s.m. pl. 1.2881, cooks.
- quienchon s.m. (P.) chienon (L.) 1.12002, puppies.
- quier, verb, ^{inf.} 1.13814, to wish.
- racine s.f. 1.1944, domination.
- radement adv. 1.12241, quickly.
- raier, verb, ^{inf.} 1.13785, to pour down.
- rain de sêu s.m. 1.12665, branch, twig, of elder.
- raison s.f. œuvre de raison well made work (?) well composed work(?)
- ramier s.m. 1.1823, branches.
- ramentevant verb, present participle of ramentevoir, to
 remember. 1.1293
- randon s.m. 1.11660, impetuosity.
- randonnee s.f. 1.2862, swiftly, with force. 1.13758, de
 grande randonnee, at full speed.

- reçant, verb, ^{pr. pple.} 1.12606, braying.
- rechinant, verb, ^{pr. pple.} 1.336, showing his teeth, frowning, grimacing.
- recointier (P.), verbal ^{s.m.} 1.12809, win by kindness and
flattery. L. recouvrer s.m. rescue.
- recrendis adj. 1.12648, weakening, giving up, tired out.
- recreant adj. 1.13557, defeated.
- remanent s.m. the rest.
- remés, verb, 1.13236, p. pple of remanoir or remaindre, to
remain.
- reparer, verb, ^{inf.} 1.6066, to come back, to return to his
country.
- repus, adj. (satisfied) 1.2568 probably for repos, repost,
= hidden.
- reter, verb, ^{inf.} 1.13035, to accuse, to blame. 1.13691, retant, ^{pr. pple}
- resongne(e) adj. 1.2453, fearful.
- ressongnier, verb, ^{inf.} 1.12763, to fear.
- retombie, ^{verb pr. indic. 3} 1.674, resounds (?) retombir, retumbir,
- retraire, verb, ^{inf.} 1.2204, to account.
- revaux, 1.2939, s.m.pl. of revel, delights.
- ribault s.m. beggar, vagabond.
- rymer, verb, ^{inf.} 1.113, to address words, to say, to grumble.
Ph. la n'y a que rymer, L. n'y peut rymer, = "there
is no gainsaying it."
- roncin s.m. 1.13731, pack horse, mule.
- rouver, verb, ^{inf.} 1.12567, to ask, to order, ^{to desire} 1.13928 rouvay, ^{p. l. st. 1.}
- royamant s.m. 1.430, redeemer.

sains s.m. ^{pl.} 1.723 bells, 1.943 relics.

salterion s.m. psaltery, psalterion, a stringed instrument
resembling a dulcimer but played by plucking the strings
with the fingers or a plectrum. 1.1385.

secrétaire adj. 1.2212, special friend, confidant.

Seignourie s.f. 1.663 power, importance.

semblant s.m. 1.13670, opinion.

sené adj. 1.702, sensible, wise, prudent.

seri(e) adj. 1.695, sweet, gentle, clear, calm.

setl s.m. 1.12665, elder.

signagogue, ^{s.f.(Ph) s.m.(L)} 1.2731, temple, mosque.

solier s.m. 1.12111, apartment, room.

soudoyans adj. 1.12986a, treacherous.

souldee sf. 1.14027e, reward.

souloir, verb, to be used to. 1.1302 souliez, ^{impf. 5} 1.12582

souloient, ^{impf. 6}

tables, ^{s.f.pl.} 1.2571, game of draughts.

taçon s.m. 1.11894b, patch.

taion s.m. 1.12544, grandfather.

ne tant ne quant, ^{adv.} 1.2342, at all.

talent s.m. 1.602, 1.2284, desire, inclination, intention, wish.

tantost adv. 1.1238, immediately.

targer, verb, ^{inf.} 1.1574, to delay.

tensé, 1.13400, verb p.^{pl} from tenses, tensier, to defend,
protect.

tensements s.m. 1.12019, defence, protection, blame, dispute,
discussion.

tentir, ^{verb} 1.12686, to resound, to make a noise, tenti p. hist. 3.

tenement s.m. 1.813, 1433, territory, domain, district, area.

tirant s.m. 1.324, torturer, executioner.

tourbit (L.) (P. tenti), 1.12761, past hist³ of tourbier,

tourber, to be troubled, tormented, stirred up.

Que le champ en tourbit en long et en le.

totee s.f. 1.2844, ne vault une totee. tostee = toast,

toasted bread eaten with drink.

traictis adj. 1.2409, beautiful, pretty.

trait s.m. 1.734 bow shot, measure of distance, 'plus d'ung trait'

traveillié adj. 1.1420, tired, exhausted.

trefs s.m.pl. 1.12783, tents.

tres dont qu' 1.11972, since.

tres, prep. 1.12262, since.

treschie s.f. dance.

Verb, inf. (P) line 11604
treschier x to dance.

triboulements s.m. 1.798, torment, confusion, agitation.

triant (L.), tyrant (Ph.), adj. 1.2968, tyrannical.

truage s.m. 1.12067, tribute.

varier, verb, ^{inf.} 1.12110, to change feelings, to go astray,

to weaken, become corrupt.

vertus s.f. 1.989, miracle. 1.12584 vertu, 1.2218 Ph. power.

veer, verb, ^{inf.} 1.571, forbid, refuse.

verrinier s.m. (L. guerroyer m.) 1.13803, warrior.

vespree s.f. 1.2828, evening, twilight.

viaire s.m. 1.2197, face, appearance.

vis adj. (vif) 1.1405, bright (?)

voir adj. 1.1376, true.

voirs (L.) adj. vairs, (Ph. vers) l. 2652, bright, shining
or flashing (eyes).

vuis, ^{adj.} l. 291, nominative for oblique vuit, empty.
^{verb.} voyt, l. 178 pr. indic. alic.

y l. 220 il pron. he.

ynel le pas, ^{adv.} l. 782, quickly, immediately.

yssir, verb, to get out, go out. l. 1225, yssi, p. hist. 3.

List of abbreviations.

adj. adjective.

adv. adverb.

conj. conjunction.

fut. future.
imp. imperative, impf. imperfect.
inf. infinitive.

p. pple post participle.

p. hist. past historic.

pr. indic. present indicative.

pr. pple. present participle.

prep. preposition.

pr. subj. present subjunctive.

pron. pronoun.

s. substantive.

s. f. substantive feminine.

s. m. substantive masculine.

vbl. Verbal.

1-6 persons.

PROVERBS IN THESEUS DE COLOGNE.

Some mediaeval authors used proverbs freely, whereas modern writers avoid proverbial material as intellectually banal.^{1*} The author of Théséus de Cologne uses numerous proverbs, often at the end of *lais*ses and sometimes within the text, in order to foreshadow future events, comment on the situation, sum up a character or aptly point a moral

The additions found in L. are occasionally cynical, and usually even more sympathetic to the poorer classes than the proverbs in P.

Many of these proverbs are common coin and are consequently not borrowings from other works. Some of them have so far not been found elsewhere, but need not therefore be regarded as original creations of the author. The interest of these proverbs lies in the fact that the author chose just these and not others to suit his purpose and give the individual atmosphere of Théséus de Cologne.

^{1*} See Grace Frank, Proverbs in Mediaeval Literature, Modern Language Notes, Vol. 58, 1948, p. 510-515: 'From the twelfth century on authors of books on rhetoric recommend the use of proverbs as a stylistic device of merit, and in the 16th century Henri Estienne can still say "les beaux proverbes, bien appliqués, ornent le langage de ceux qui d'ailleurs sont bien emparlez."' Also Grace Frank and Dorothy Miner, Proverbes en Rimes, Baltimore, John Hopkins Press, 1937, p. 2, in conclusion concerning a collection of proverbs by Geoffroi de Vinsauf (1208-13) 'Proverbs... were held to be tradition in concise form, useful moral ornaments and stylistic embellishments that would add both truth and beauty to the words of writers and speakers.'

Proverbial lore was characteristically popular and therefore appropriate in a work which was clearly addressed to a popular rather than an aristocratic audience.^{1*}

Bibliography of proverbs in Old French

Abbreviation:

- Dieudonné L.F. Flutre, "Dieudonné de Hongrie" (Charles le Chauve), Zeitschrift für romanische Philologie, LXVIII (1952) p.372-375.
- Perceforest L.F. Flutre, "Les proverbes du roman de Perceforest" (Roman fleuve du XIV^e siècle, dated 1314-1323) in Revue de linguistique romane, Tome XXXI (1967) p.89-104.
- Grace Frank and Dorothy Miner, Proverbes en rimes, Baltimore, 1937.
- Grace Frank, "Proverbs in Mediaeval Literature", in Modern Language Notes LVIII (1943) p.510-515.

^{1*} The idea that the use of proverbs was not appropriate to courtly literature is expressed in the mid-twelfth century translation and commentary of the Proverbs of Solomon by the Anglo-Norman Sanson de Nanteuil (lines 143-154):

- 'Maslot' nos numad le premer
 144 Dun 'paroles' volt designer.
 Li pueples 'Proverbes' les claimet
 E 'les Respeiz' que il molt aimet.
 Ço sunt les 'Respeiz Salemon'
 148 E 'deï Vilain' dunt nos parlum.
 'Vilain' en apelent la gent
 Pur ceo ques dit apertement,
 Cil de seculer corteisie
 152 Li aturnent a vilanie,
 Mais la raisun n'est pas vilaine
 Ki vent de la cort souveraine.

Text with kind permission by Miss Clare Izoz, from her Ph. D. thesis in preparation at Birkbeck College, University of London.

Abbreviation:

- B. de S. E.R. Labande, Etude sur Baudouin de Sebourg, Paris 1940, p.171-177.
- L. de L. Leroux de Lincy, Le livre des Proverbes Français, Paris 1842.
- Leroux de Lincy, Dictionnaire comique et proverbial, Lyon, 1735.
- Morawski J. Morawski, Proverbes Français antérieurs au XV^e siècle, Paris 1925.
- Singer Samuel Singer, Sprichwörter des Mittelalters, Bern, Lang, 1944-47.
- Tobler Tobler, Li proverbe au Vilain, die Sprichwörter des gemeinen Mannes... Leipzig, 1895.
- Froissart B.J. Whiting, Proverbs in the Writings of Jean Froissart, in Speculum X (1935), p. 291 - 321.
- Tristan de N. K.V. Sinclair, [^]Proverbial Material in the late French Epic of Tristan de Nanteuil, in Speculum, XXXVIII (April, 1963), p.285-294.

The following list of proverbs is taken only from the edited sections of Thesús de Cologne. Examples from other works are given after each quotation as available.

Th. de C. l. 51-2:

Et pour ce dit le saige qui a raison entend:

Que la fole parole revient devant souvent.

Proverbs of Solomon, X 32:

Labia justii considerant placita: et os impiorum perversa.

This quotation is not very close to the French, but it may have inspired it.

Ecclesiastes X 12:

Verba oris sapientis gratia: et labis insipientis
praecipitabunt eum.

Ed. f. llla col. 2:

Et pour ce il vault beaucoup mieulx se taire que de parler follement, car la parolle est bien dicte: si elle ne vault mieulx a dire que dicte.

Th. de C. l. 139:

Que s'ung homs s'esbahit, tenus et a cornus.

... he is regarded as a cuckold or a fool.

Th. de C. l. 264 (Ph.):

Mieulx vault amy en voie que monnoye en courroye.

L. monnoye forgie.

Morawski no. 1241.

B. de S. I 1047-1048, XIX 780.

(L. de L. II 236)

Tristan de N. (265 r 7-8)

Pour ce dit ung proverbe: mieulx vault avoir amis

Que ne face en courroie or ne argent massis.

Guillaume de Lorris et Jean de Meun, Le roman de la rose,

ed. E. Langlois, Paris 1920 t.II p.238 v. 4947-4948.

Perceforest.

No. 37 Mieulx vault amy par voye que l'argent en courroye.

(V. 12, f.34d)

Mieulx vault amy en voye que denier en courroye (VI 41, f.81d,
VI 51, f.106c)

L. de L. Tome II p.171:

Adès vaut miex amis en voie

Que ne font deniers en corroie. (Roman de la Rose t.II,4962).

Th. de C. l.413:

De mesdire d'autruy, ja nul bien n'en viendra.

Th. de C. l.450:

Car par mauvais conseil est on souvent dolent.

Morawski No. 1205:

Mauvais conseil fait moult mal.

L. de L. Tome II p.278:

Par mauvais consel mains hosteus est honnis.

(Roman de Renart v.2005)

Th. de C. l.463 (cf. l.2274):

Qu'ung seul Jour de respit vault plus qu'or ne argent.

L., l.465-468:

Qu'ung seul jour de respit vault cent mars a la foiz

Car par hasitivité vient souvent grant ennois

Bon se fait aviser qui est saige de loix.

Godefroid de Bouillon l.19287:

Un jours de respit vault C. mars de fin argent.

Morawski No. 2451:

Un jour de respit cent souz vault.

Singer Vol.I p.71:

Respit une nuit vaut cent soz. (Claris et Laris 20893);

Respit un jour... numerous examples.

L. de L. Tome II p.329:

Troys jours de respit valent cent livres.

L. de L. II 355.

Th. de C. l.488:

Car on n'amende mie ses torsfais a la fois.

Froissart, 330:

Tous meffais ne sont point amendés à la premiere fois.

Th. de C. l.539-540 (and see lines 13626a and b)

Car je dy vraiment qu'il n'est pas gentilz homs

Cilz qui trayson fait, vilains est et bricons.

Roman de la Rose l.2083:

Vilanie fait les vilains.

B. de S. T.I p.78:

Pas ne sui villains de cuer ne de pensee

Et j'ai bien oï dire, il a mainte journee,

Que nulz homs n'est villains, de maise renommee

Se de cuer ne li vient: c'est veritez prouuee.

T.I p.80:

Car il n'est nulz gentis, s'il n'est à bien pensans:

Car trestous venons d'Eve; no peres fu Adans.

Th. de C. l.628-629:

Que pis vault coup de langue qu'envelinement

Que ferir d'une espee et navrer laidement.

Th. de C. L. line 630-631:

Car mauvaise parole multiplie souvent,
Et tant plus est mauvaise et plus on le repret.

Th. de C. l. 697-698:

Ce c'on ot volentiers...
On le fait recorder souvent plus d'une fye.

Th. de C. l. 728:

(L.) Le jour du petit saint n'est oncques bien gardés.
(Ph.) Le jour d'ung petit saint ne fut oncques bien gardee.

L. de L. Tome I; p 98 :

A petit saint petite offrande. (XV^e s)

Th. de C. l. 757:

(L.) Car par traître est ung royaume honnis.
(Ph.) Car par ung traître est ung royaume peris.

Th. de C. l. 817:

Que ja bien ne venra de hatif jugement.

Morawski 989:

Juge hastif est perilleux.

L. de L. Vol. II, p. 98.

Th. de C. L. l. 844:

Que par faveur d'amour maint juge se deçoit.

Th. de C. (Ph.) l. 918-919:

Vous ressemblés celui selon mon entencion
Qui va batre le chien par devant le lyon.

L. m'entencion.

Morawski No. 1669:

Por donter bat on le chien devant le lyon.

Th. de C. lines 986-987:

L. Et on dit ung parler qui avient bien souvent

Ph. Qu'on veut bien estre delivré de ce qui est nuysant.

Th. de C. L. lines 1054-1055:

Car on voit avenir et l'ay vedd pieça

Que souvent a afaire cil qui les enfanta.

Ph. ...celui qui l'enfanta.

Th. de C. l.1078:

Car qui fait son vouloir, il lui couste a la fye.

Morawski No. 1940

Qui fait son cuer se fait son duel.

Th. de C. (L.) l.1080-81:

Beaux motz et bel estat fait bon retenir

Le bien pour doctriener et le mal pour fuyr.

Ph. l.1080 ... estat car bon fait retenir.

Morawski No.231

Beal proverbe fait a retenir.

(not very close but approximately parallel).

L. de L. Tome II p.250:

Les bonnes coustumes sont a garder

Et les mauvaises a laisser. (XVI^e s.)

Dieudonné de Hongrie 23:

En biax dis escouter...

Ne puet nulz mauulx venir ne jamais ne fera.

Th. de C.

1090 Car on prise le donner trop mieulx que le tolir

1091 On se fait par donner amer et conjouir

1093 Car n'est si grant avoir ne couviengne apovrir

1100 Car doulice charité si fait les yeulx ouvrir.

Morawski No. 1585

Par donner se fait li hons amer.

Th. de C. L. 1.1139:

Car de petite chose se fait l'omme blasmer.

Perceforest, No. 175:

Peu de chose peust amoindrir tres grande desserte.

(II, 8, f.8b)

Th. de C. L. 1.1147:

Car cuer qui est jaloux ne fait que mal penser.

L. de L. Tome II p.221:

... Envie est telle racine

Où touz li max prennent orine. (Roman de Renart v.185)

Th. de C. L. 1.1154:

Que celui qu'on soustient doit bien aise nouer.

Morawski No. 2263:

Soef noe cui len tient le menton.

B. de S., XXIV 351-352:

Chius noe bien aise...

Cui on tient le menton.

quoted, Tobler p.63, no.148.

Singer Vol.II, p.52:

Cel à qui l'en tient le menton

Souef noe, ce me dist on. (Godfroy de Paris 3645)

Se seus (l. sens) veus faire, t'as trouvé qui te soustenra le
menton. (Du garçon et de l'avaeugle 175)

L. de L. Tome II, p.353:

Soef noe, biax niés, cui mentons est tenuz.

(La Chanson des Saxons, T.II, p.58)

Th. de C. l.1191:

Tousjours est bien venus qui de l'argent cy a.

Morawski, No. 254:

Bien est venuz qui aporte.

L. de L. Tome II p.183:

Bien est venu qui aporte.

Th. de C. L. l.1296:

Forte chose est d'amours qu'en tel point met l'amant.

Th. de C. L. l.1327-1328:

Homs qui pense a honneur il en vient audessus

L'omme qui pense a mal est en la fin pendus.

Froissart, 326:

Ensi eult il son paiement de son pechiet. Lez mallez oevrez
amainment les gens à povre fin.

Th. de C. L. l.1490:

Homs qui ne s'aventure ne vault ung fil de soye.

Froissart:

2. Qui ne s'aventure il n'a riens (XI 12 [B III 367])

67. Car qui rien ne quiert, riens ne treuve.

Singer Vol.II. p.23

Qui rien ne fet rien ne prent.

L. de L. Tome II p 236. Il n'est pas hardy qui ne s'aventure.

Th. de C. Ph. 1.1610-14:

Mais qui veult accomplir honneur et essaulcer
 Il ne doit redoubter paine ne encombrer.
 Car ja homme pereux qui ne veult travailler
 Ne verra le sien corps de nul bien exploiter
 Car Dieu donne les biens, mais y les fault gaingner.

Morawski, No. 580:

Dieu done le buief, més ce n'est pas par la corne.

Th. de C. 1.1645:

Car on peut pour l'argent de grant chose finer.

L. de L. Tome II, p. 86:

Argent fait tout.

Froissart 242:

Il n'est chose qu'argens ne face.

Th. de C. 1.1646-1647:

Et l'argent fait souvent le proudomme aveugler
 Et cil plus en a, et plus en veult amasser.

Morawski No. 2080:

Qui plus a plus covoite.

L. de L. Tome II p. 306:

Qui plus a plus convoite.
 Ki plus a plus li convient.

Th. de C. 1.1709

L. Vous l'avez aussi lait que tel gecte en besas.
 Ph. ... aussi layt que qui gecte deux as.

Froissart 185 :

Pas n'aroit getté II. et as.

Ci qui en saroit bien l'usage

En tous lieux et en tous estas.

'Amener deux as étant généralement une mauvaise chance, ambesas s'employait souvent au fig. pour signifier insuccès, malheur, infortune. Jeter, faire ambesas = amener deux as dans un coup de dés.' Godefroy, Dictionnaire de l'ancienne langue française.

Plus li fust mescetl

Qu'a gieter ambes as. 480, 2.

Li Romans d'Alixandre p. Lambert li tors. Alexandre de Bernay
ed. H. Michelant, Stuttgart, 1846.

Th. de C. L. 1.1758:

Que la chose qui plaist si vent moult chierement.

Th. de C. 1.1774:

Car qui ne croit conseil a la fin est honnis.

Morawski No. 1872.

Qui conseil ne croit dolent s'en voit.

Morawski No. 777:

Fous est qui ne croit consoill.

Perceforest No. 180:

Qui de conseil ne use, si l'en meschet ne fait à plaindre.

(V. 29, f. 74c)

Th. de C. 1.1777- 78

Car le conseil d'Amours qui est (lç) superlatis

Et qui croit bonne Amours il n'en peut valoir pis.

Th. de C. l.1780:

Ja a bien ne venra amant si n'est hardis.

Froissart 15 :

De ce qu'on dist, oublyé ne l'ai mie,

Que coars homs n'aura ja belle amie.

Th. de C. l.1993-95:

Qui de trestout l'avoir du mont seroit servis

S'il n'amoit par Amours se seroit ung chetifz

Car il n'est nulz amans ne povres ne mendis.

Th. de C. L. l.2090:

Puis que femme s'esmeut, son cry est entendus.

Th. de C. L. l.2274: (cf. 463)

Ung jour de respit vault l'avoir d'une contree.

Morawski No.2451:

Un jor de respit cent souz vault.

L. de L. II 355:

Un jour de respit cent mars vaut (Li Jus de S. Nicholai)
cf L. de L. II 329, + Godefroid de Bouillon 1927.
Perceforest No.89:

Un jour de respit cent marcs vault.

Car tel est au jou d'hui pris digne de mort qui demain
eschappe (II 43 f.47d)

Th. de C. Ph. l.2394:

Car chascun prisonnier si doit estre dolent.

Th. de C. L. l.2558-2561:

Car qui veult ordonner ses faiz soubtillement

Il lui fault aviser (tres)malicieusement.

Car le saige David certes le nous aprent
Com fait plus par engin que par force souvent.

Froissart, 291:

Il fait boin ouvrer par engin, quant on ne peut avant
aler par force.

Morawski No.1287:

Meuz vaut sens que force.

Morawski No.2169:

Qui tot set forz est a engignier.

L. de L. Tome II p.221:

Engins vaut mieux que force.

L. de L. Tome II p.264:

Mieux vaut subtilité que force.

L. de L. II 296, ... Couronnement de Renard 1354,

Mieux vaut engiens que force. (B. de S. XV 740),

Or verrez engin et saveir

Mielz que vertu de cors valeir. (Wacch, Roman de Brut 8145),

La valt engin u force falt. (ib. 8060),

Car force vaut molt peu s'engiens ne li aie.

(Roman d'Alixandre III 532).

Singer Vol.I p.65:

Engins vaut mieux que force.

Th. de C. L. 1.2579:

Car ce qu'Amours assault, convient qu'il soit vaincus.

L. de L. Tome II p.172:

Amour vainct tout...

Perceforest No. 116:

Encontre amour n'a pouvoir roy ne empereur (V, 30, f.78d)

Froissart 235:

Hons ne se doit pas esmayer
 Qui bonne amour voelt assayer,
 C'est Amours, qui par sa maistrie
 Tous les seigneurs mondains maistrie.

Th. de C. L. 1.2588:

Mesdisant ne doit estre nulle part bienvenus.

Th. de C. L. 1.2812-2815:

[Celui] qui est mis a pie ne doit point trop plorer
 Ne homme a cheval ne doit trop hault chanter
 Car en petit de temps le peut Dieu ravaler
 Lors que fortune fait sa roe retourner.

Froissart 307 :

Ce scèvent juge official
 Comment Fortune boute aval
 Ceuls a pié et celuls a cheval.

Morawski No. 1403:

Nul duel sordoleir ne nule joye sorjoyr.

Perceforest No. 79:

On ne se doit pas trop esjourr en sa liesse (II, 15, f.16b)

Perceforest No. 161.

Ne doibt trop haut chanter qui au coeur a liesse: Aucunes
 fois peu dure. Ne pour perte <ne doibt> prendre trop grant
 tristesse, Car par tristeur meurt l'homme de mort sure (II 15
 f.16b)

Pieudonné de Hongrie 738:

Quant il meschiet un homme par aucun couvenant,

Fortune de sa reue le va si reversant
 K'a painnes se relieue jamais en son vivant.

Th. de C. L. 1.2871-2872:

Tout ainsi est la vie de ce ciecle tournee
 A peine est il(z) nulz qui ait joye a duree.

Morawski No. 109:

Aprés grant feste grant pleur, et après grant joie grant
 douleur.

No. 111:

Aprés grant joie grant corrous.

Perceforest No. 80:

On voit pou souvent grant joye longuement durer (II,101 f.99t
 L. de L. II 328.

Toute joye fault en tristesse. XV^e s.

Th. de C. L. 1.2919-2920.

Qui trop garde sa fille, pour voir le vous afy,
 En la fin en venra le sien corps marry.

Tristan de N. (5v 31 - 6r 1)

Et aussi jone dame quant voit l'oppinion
 C'on la garde sy pres qu'a lui ne parole on,
 S'elle voit homme nul, varlet ne danzillon
 Qu'Amours lui face amer, tant visera coron
 Qu'elle parlera a lui, veulle son pere ou non.

Th. de C. L. 1.3026:

On chace tel prouffit qui fait pou davantage.

Morawski No. 217:

Aventaiges fait aucune fois dammaige.

No. 2347:

Teus cuide gaingnier qui pert.

L. de L. Tome II, p.322:

Tex cuide gaignier qui pert

Et autre emboïse le gaaign. (Roman de Renard v.20,864)

B. de S. X 1135

Tel a quidiet gaignier qu'a le fie perdoit.

Froissart 244:

Tel se cuide à la fois avanchier, que il se arrière.

Th. de C. P. 1.3080-3081:

Qu'on ne peust esperer ne ne doit nullement

Ce qui est advenir fors que le temps present.

Th. de C. P. 1.3090-3091:

Ce qu'on peust faire tost n'est point bien advisez

Qui le garde sans plus que le Jour soit passés.

L. Ce qu'on peut faire tost point n'est bien avisés

Qui regarde sans plus que le jour soit passés.

L. de L. Tome II p.190:

Ce qu'aujourd'huy tu peux faire

Au lendemain ne diffère.

L. de L. Tome II p.265:

... Molt est fox qui se demeure

De son pro faire une sole heure. (Chrétien de Troyes)

Morawski No. 404:

Com ainz si mieuz

Tant plus toust tant mieulx.

Froissart 21

Et disoit on tous les jours: On se combatera demain! On
se combatera demain! Et cilz jours ne vint oncques.

Th. de C. P. 1.3133-3134:

Car il n'est si maulx homs ne si desmesurés
 Qui ne soit mieulx un^e heure qu'une autre amesurés.

L. Car il n'est si mauvais ne soit desmesurés
 Ne soit meilleur une heure que un^eg autre dussez (?)

Ph. ... une heure qui n'est autre assez.

Morawski No. 1415

Nus n'est si bons qui ne puist empirer
 Ne si mauvais qui ne puist amander.

L. d. L Tome II p.271 ditto (...amender)

Perceforest No. 85:

Tel est au jour d'huy pervers et maulvais qui est demain boi
 (VI, 10, f.29b)

Th. de C. 1.3197-3198:

P. Ce sont les fais d'Amours, ouy l'avez piessa,
 Car advenus en est maint maulx et avenra.

L. maulx en a.

Godefroid de Bouillon 1.30882:

Amours fait souvent de grans maulx avenir.

L. de L. Tome II p.226:

Grand amour cause grand dolour.

L. de L. Tome II p.209:

De grand amour grand duél et dolour.

Th. de C. P. 1.3199:

Ly homs qui plus y met, c'est qui plus y perdra.

L. L'omme qui plus y met et plus y perdra.

Morawski No. 2079:

Qui plus a mis plus perde.

Froissart (60):

Si demoroient les choses en cel estat: qui plus y avoit
mis, plus y avoit perdu.

Qui plus y avoit mis plus y avoit perdu.

Et qui plus y avoit mis, le plus y avoit perdu.

Th. de C. l. 6059a and b.

Et on dit, et c'est vray, l'escripture l'avance,
Que pardoin doit avoir qui a fait penance.

Th. de C. l. 11013a-c:

Et qui pert son honneur plus n'y recouvra
On receuvre avoir mais quant honneur s'en va
Jamais d'eaue qui soit laver ne le porra.

B. de S. XXIV, 640:

Laver ne l'en pourroit toute l'iauwe du Rin.

Th. de C. l. 11386-7:

Quant creature doit avoir tribulacion
Le ceur lui en fait bien significacion.

Tristan de N. (200v 11-12)

Et le ceur donne bien a la fois congnoissance
Quant a la creature doit advenir nuyssance.

Th. de C. l. 11567-9:

Car fol est durement qui femme prendera
Se n'est de son accort, que quant elle jurra
Que c'est de son accort et qu'elle le dira.

Th. de C. 1.11571-2:

Nul ne scet esperer ne jamais ne fera

Le voulloir d'une femme ne les pensees qu'elle a.

Th. de C. 1.11761-4^b:

Pour ce est vrais ung parlens que li sages affie:

Qu'en èa jeunesse doit li homs sans villenie

Aquerre tant de biens et tant de seignourie

Qu'il en soit a honneur sur la fin de sa vie.

a Et quant viellesse et povreté est compaignie

b Il a trop aporté de l'une maladie

L. de L. Tome II p.272:

On doit querir en jeunesse

Dont on vive en la vieillesse.

Morawski No. 1462:

On doit porchacier an sa junece de quôl on vaile meuz
an sa vailace.

No. 1464:

Len doit querir en sa jeunece dont len vive en sa veillece.

Th. de C. 1.11794-5:

Et puis que II ceurs sont a ung fait entendant

A mal couvient aller trestout le remenant.

Th. de C. 1.11894a and b.

Toujours treuve ung meschant, c'est la conclusion

Ces souliers trouez pour asseoir taçon* *a patch.

Th. de C. l.11950a,b,c:

Non pourquant j'ay ouy les saiges retraiter
 Que mauvaise nouvelle dire et publier
 Voit on assez atant venir le messenger.

Morawski No. 2431:

Trop tost vient qui male nouvele aporte.

L. de L. Tome II, p.175:

Assez tost vient a l'hostel qui mauvaise nouvelle apporte.

Tome II, 352:

Car li vilains le dist et c'est vertés
 Que trop vient tost ki mal doit apporter.

Th. de C. l.11990a and b:

Dont une raison est tesmoingnee d'un sage
 Qui plaide sans partie, on lui delivre gaige.

(he who pleads a case without an opponent has a pledge given
 him, i. e. has an easy time of it),

Morawski No. 946:

Il plaide bel qui plaide sans partie.

Dieudonné de Hongrie, 8615:

Qui plaide sans partie, sa cause est bien paree.

Th. de C. l.11973a:

De faulce merchandise ne se peut on louer.

Th. de C. l.12019d,e,f:

Ja povre homme n'ara pour lui bon jugement
 Si ne l'a quant Jhesus venra juger sa gent
 La seront mal villain et ly bon seront gent.

L. de L. Tome II p.377

Povres homme fest povre pleit.

Morawski No. 1711

Povres hon fait povre plait.

No. 1712:

Povre home n'a ley.

B. de S. II 939

Parole de povre homme est moult pau eslevé.

Th. de C. 1.12060a

Car a grant meschief vit qui plaisance n'a.

Th. de C. 1.12120a,b,c:

Car ung homs ne doit pas espouser

Femme puis qu'il en peut son corps rasaisier,

Car il fait d'un franc serf et se met en danger.

Th. de C. 1.12204:

Car on doit hault viser, ce dient ly sachant.

Th. de C. 1.12204a:

Car qui se veult aidier, Dieu si lui va aidant.

L. de L. Tome I p.12:

Ayde toi, Dieu te aydera.

p.13 Aide toit le ciel t'aidera.

Th. de C. 1.12263-64:

Car bonne volunté, on le dit bien souvent

Doibt bien estre comptee pour euvre justement.

(cf. English: to take the will for the deed).

Morawski No. 1879:

Qui cuide bien faire ne doit pas estre blasmé.

(More or less the same meaning but differently expressed).

Perceforest, No.13

Bonne volenté doit estre reputee pour oeuvre (III,46,f.127c)

L. de L. II 185:

Bonne volenté est reputee pour le fait.

B. de S. III907, XII, 776-777:

Bonne volenté doit pour oeuvre estre contee.

Singer Vol.III p.9:

On doit bonne volenté conter pour oeuvre (Jeux-Partis XXV,23

Th. de C. 1.12575o:

Puis qu'un homs a du pain chascun lui veult donner.

= Unto him that hath shall be given, Matthew IV,25.

cf. B. de S. I. 922-24:

Car li homs^{qui}/est riches, plain de bonne fin

Il treuve des amis, qui se font de son lin;

Et li povrez ne treuve ne parent ne cousin.

(Not really parallel as it means riches win friends.)

Th. de C. 1.12642:

Ce qui doit advenir, advient, ce m'est advis.

Dieudonné de Hongrie 57:

Chu qui doit advenir avient quoy qui l'detrie.

8571 Trestout avenra quanque il doit avenir.

Morawski No. 997: and II p. 244.

La chose qui estre doit ne peut estre qu'elle ne soit

L. de L. Tome II p.191.

Ce qui doit advenir on ne puet nullement

Destourner qu'il n'avienne, ce dit on bien souvent

(Roman de Siperis de Vigneaux)

L. de L. Tome II p.244:

La chose qui estre doit

Ne peut estre qu'elle ne soit.

Froissart 257:

Les choses tournent ainsi que elles doivent tourner et
advenir, ne on ne les puet fuyr, ne eschiever.

Froissart 78:

Tout ce peut faire il n'est chose qui n'aviengne. (Similar)

Th. de C. l.12812-12815:

Pour ce dit ung parler c'on doit auctorisier

Qu'on ne doit homme nul ne gaber ne mocquier,

12813a Ne dire nul lait parler ne point contralier,

Car on ne scet a qui on a a besongnier.

Le sage dit qu'on doit bel parler bien prisier.

Th. de C. l.12896b:

Tousjours sont mieulx servis ly plus souffisant.

Th. de C. l.12916v,w,x,y: cf Th. de C. l. 1490.

Homs qui ne s'aventure pour essaucer son nom

N'ara ja d'onneur la grant perfection.

Car on dit, et c'est vray, avenir le voit on,

Ja ne proufitera qui crout en sa maison.

= English: Nothing venture, nothing have.

Th. de C. l.12948:

On ne prise nullui s'il n'est en habit gent.

Cf. English: Clothes make the man.

L. de L. Tome II p. 273:

On honore communément ceux qui ont beaux habillements.

(Proverbes communs XV^e S.)

Th. de C. l.12950-52:

On ne doit renoyer son ami nullement

Pourtant qu'il soit preudons et de bon couvenant.

Si ne doit on tenir ung larron a parent.

Th. de C. l.12997:

Qui les bons veult hanter ses biens lui multiplie.

L. de L. Tome II p.184:

Bon fait à preudome parler,

Car on i puet mout conquerer

De sens, de bien, de cortoisie. (approximately parallel)

Th. de C. l.12994c and d:

Car qui est povre homs, je dy qu'i ne vit mie

Il ne fait que languir plus que de maladie.

Perceforest No. 200

Tousjours au chetif la malheureté (VI, 8 f.22d)

B. de S. l.435-6

Cil qui ont povreté sont en infer manant

Car je tieng pour infer le règne d'un mescant.

Th. de C. l.13006:

Car qui est orgueilleux assez peu mouteplie.

L. de L. Tome II p.165:

A orgueil

Ne manque de corre dueil.

A l'orgueil ne manque de venir le chagrin.

Tome II p.327:

Tout destruit orguex où il se mest.

Th. de C. 1.13020-21:

... l'escripture affie

Que tous sommes d'Adam et d'Eve son amie.

Morawski No. 2435:

Tous furent de Eve et d'Adam.

L. de L. Tome I p.2. ditto.

B. de S. III 616:

...Trestout venons d'Eve, nos peres fu Adams.

Froissart 230 :

Se venons tout d'un pere et d'une mere, Adam et Eve, en
quoi poent il dire ne monstrier que il sont mieus signeur
que nous.

Th. de C. 1.13026-7 (and cf. lines 13917d,c.)

Car la chose qui est haultement commencie

Ne vault riens c'elle n'est jusqu'en la fin prisie.

Morawski No. 890:

Il n'a pas fait qui commence.

Morawski No.2211:

Riens ne fait qui ne parfait.

Morawski No. 1002:

La fin loe l'oeuvre.

Perceforest No. 91:

A l'accomplir gist le fort (I 145, f.127b)
 c'est
 c'est à dire/dans le fait de mener la chose à bonne fin que
 gît la difficulté.

L. de L. Tome II p.234:

Il ne fait rien qui n'acheve bien.

p.315:

Rien ne fait

Qui ne commence et parfaict.

Singer Vol.I p.106:

La bone fin fait l'ovrage loeir. (Berner Liederhandschrift
 CXLII)
 Puis que la fin fait les euvres louer. (Alain Chartier,
 Breviaire 593).

Th. de C. l.13094a:

Car il n'est si long jour qui ne voit declinant.

Morawski No. 1423:

Nul si long jour est qui n'eit vespre.

L. de L. Tome I p.68:

A chascun jour son vespre.

p.69 Il n'est si grand jour qui ne vienne au vespre, ny
 temps qui ne prenne fin.

L. de L. Tome I p.69:

Il n'y a si long jour qui ne vienne à la nuit.

Froissart 36 :

Or n'est riens, si com dist, qui ne prende fin.

Il fault que, quant que soit, elle ait une fin.

Th. de C. l. 13150b:

Onques ne fut proudomme qui sa foy parjura.

Froissart 313:

Oncques gentil coer ne pensa ne fist traïson.

Perceforest No. 112:

De bouche de chevalier ne doit yssir mensonge (IV,15, f.43c).

(Similar, but lying and treason are not quite the same.)

Th. de C. l. 13199b and c:

On doit le sien amy avancer grandement

Amy pour amy veille, on le dit bien souvent.

Morawski No. 81:

Amy pour aultre veille.

L. de L. Tome II p.253:

L'en doit pener pour son amy.

L. de L. Tome II, p.256, p.350:

L'ung amy pour l'autre veille.

Froissart 238:

Tousjours amy pour amy veille.

Th. de C. l. 13299:

Nulz ne se peult garder de son ennoy pesant.

Froissart 296:

Nul homme ne poet son encombrer

Eschiewer par nesune voie.

L. de L. Tome II p.255:

L'en ne se peut gaiter de mauvaise adventure.

(Approximately parallel)

Morawski No. 1517:

L'en ne peut fouir son adventure.

Th. de C. l.13435a and b:

Car qui a eu de l'autruy a son talent

Je dy qu'i ne fait rien pour celui si le rent.

(For whoever has had the use of another's wealth, I say he is doing him no favour if he returns it to him.)

Th. de C. l.13626-13626a and b. (cf. line 539-540).

Le proudons est gentil ou on le peult trouver.

a Et le mauvais doit on le villain appeller.

b Car gentis est de cuer qui ne scet mal penser.

Morawski No. 1418:

Nus n'est vilains se de cuer ne li muet.

Morawski No. 805:

Gentillesse se monstre la ou elle est.

L. de L. Tome II p.82:

Il n'est vilain qui ne faict la vilennie.

Nul ne est vilain se du cuer ne li vient.

Perceforest No.77

Nul n'est gentil se de cuer ne luy vient (V. 40 f.108c)
cf. Ed. f.XXIXa 2nd col.:

(Esmerly, Floridas' ambassador, to Esmeré). Car nulluy n'est villain s'il ne comect vilennie: car gentillesse n'est pñt en lignee ny en avoir: ains est au cuer de celluy qui hayt villenie.

Th. de C. l.13664b-e. cf. line 1139:

Car je croy vrayement et il est veritez

Qu'a peine est nulz homs tant bon ne avisez

Qui puist de tout le monde estre amez,
Car il est trop d'envie et de desloyaltez.

Morawski No. 930:

Il n'est rien si bien fait ou len ne treuve a dire.

Morawski No. 1512:

Len ne peut estre de touz amez.

L. de L. Tome II p.270:

Nus n'est de tous amé.

Singer Vol.III p.64

Impossible est de bien complaire a tous,(Molinet)

Nul n'est qui jamais puist a toutes les gens plaire.

(Gilles li Muisis)

Impossible est qu'on sceust complaire à tous.(Gringoire)

Th. de C. 1.13818:

Qui son doit lie sain, sain le doit deslier.

L. Qui son doyt lie sain, sauf le peut deslier.

Morawski No. 2125:

Qui sain lie son dei, sain le deslie.

L. de L. Tome II p.310:

Qui son doigt sain lie sain le delie.

L. de L. Tome II p.292:

Qui bien lie bien deslie.

Singer Vol.I p.47:

Qui sain lie son doi, sain le deslie.

Th. de C. 1.13126a and b:

Et c'est droit qui mal fait qui lui soit redoublé

Dieu paye chierement quant tout a regardé.

Morawski No. 1983:

Qui mal fera mal trouvera.

L. de L. Tome II p.298:

Qui fait le péché attend la penitence.

Qui fait la faute la boit.

p.301:

Qui mal fera mal trouvera.

Th. de C. l.13917c and d. (see line 13026-27):

Or me vueil confesser car on dit souvent

Que mieulx vault bonne fin que bon commencement.

Finis Coronat Opus.

Th. de C. l.13048-49. (cf. lines 11386-7):

Car le ceur fait souvent creature doubter

De ce dont il se voit en la fin vergonder.

Th. de C. l.14008-009:

On ne doit deporter gens qui font traïson

Car pis vallent assés que murdriers ne larron.

Cf. Th. de C. lines 7672-a, 7673:

On doit avoir pitie' a la fois d'ung larron

S'il emble aucunesfoiz pour avoir nourisson

Mais ly homs qu'est traistres ne doit avoir pardon.

Th. de C. l.14027d-e:

Or est une raison notable bien prouuee

Cil qui sert bon seigneur actent bonne souldee

Morawski No. 1861:

Qui bon seigneur sert bon loyer en atent.

Tristan de N. (42v 25):

Bon fait servir ung maistre dont on peut amender.

B. de S. II 362:

Qui bon maistre sert il a bonne soudee.

L. de L. Tome II p.69:

Qui a bon maistre sert bon loyer en attend.

Perceforest No. 43

Qui bon seigneur sert, bon loyer en attend. (I)

L. de L. II, 77 id. XV^e S.

Froissart 72:

Bon don attent cilz qui bon mestre sert.

Or est ainsi qu'on dist. 'Qui sert bon maistre, bon loyer attent.'

(This seems to have been a very popular proverb)

10 - LATER VERSIONS.

1. The Miracle play No. XXXII of the "Miracles de Nostre Dame par personnages" ed. Gaston Paris and Ulysse Robert, 8 vol. Paris 1876-1893 (SATF), Vol.V, 1880. Reprinted London and New York 1966.

The Osanne episode in the Miracle play and in Théséus de Cologne. "Miracle du Roy Thierry", p.257-338.

The forty miracles in the manuscripts Cangé (Paris, Bibl. Nat., Nouvelles acquisitions françaises 819 and 820) were written and performed for the literary society, the "puy", of the company of goldsmiths of Paris, probably almost every year between 1339 and 1382.

The dates of performance after the incipit were erased,^{1*} leaving the phrase "Joué au pui des orfevres a Paris...l'an...", but the following dates could be deciphered:^{2*}

1* The reason for the erasures was perhaps because in 1382-3 Charles VI issued a decree forbidding meetings of burghers outside church without Royal permission, because of the revolt of the Maillotins, and the company who owned the manuscript wished to obliterate its connection with the "puy". Glutz p.203-4.

Possibly the manuscript belonged to the royal family (for Charles VI was a patron of the Confrérie de la Passion) or to this company of actors. Grace Frank, "Erasures in the Miracles de Notre Dame par Personnages and the Confrerie de la Passion". Romance Philology, Vol.XII (not XIII) p.240-43.

2* by Rudolf Glutz, "Miracles de Nostre Dame par personnages" Kritische Bibliographie und neue Studien zu Text, Entstehungszeit und Herkunft. Berlin 1954, p.196-8.

Miracle 8 probably	(13)46
" 20	(13)62
" 24	(13)66
" 26	(13)68
" 35	(13)77
" 38	(13)80
" 40	(13)82 1*

The sequence of the miracles in the manuscript being identical with the chronological sequence of performance, Miracle 32 could be regarded as having been performed in 1374^{2*}.

This date, and the mention of paintings in the "salle Théséus" in the palace of St. Paul (palais de S. Pol) in 1378, together with the date of the tapestry by Nicolas Bataille (1391) indicate that the romance of Théséus de Cologne was well known literary material by that time.

The connection between the romance and the miracle play was mentioned by H. L. D. Ward^{3*}, who refers to the miracle play in the study of accused queens by Svend Grundvig,^{4*} Margaret Schlauch^{5*} and Robert Bossuat,^{6*} discuss the subject,

1* Glutz, op.cit. p.201.

2* Graham Runnells in "Mediaeval Trade Guilds and the Miracles de Notre Dame par personag", Medium Aevum, Vol. XXXIX, 1970, No. 3, p. 257-87, confirms the date for the performance of Miracle no. 32 as December 8th 1374 at the annual meeting of the goldsmiths' guild and confrérie.

3* Catalogue of Romances in the British Museum, London 1883, Vol. I, p. 769-775.

4* Danmark's Gamle Folkviser, Copenhagen 1854-61, p. 177-204.

5* Chaucer's Constance and Accused Queens, New York 1927, p. 82-8.

6* "Theseus de Cologne" in Le Moyen Age, Tome XIV 4^e série, Bruxelles 1959, p. 541-545.

but Rudolf Glutz,^{1*} when discussing miracle no.32 concludes that the direct source is unknown, giving as sources the chanson de geste Elioxe,^{2*} and for the second part A thousand and one nights^{3*} (the Envious Sisters^{4*}) and Le Roman de la Manekine.^{5*}

I now propose to make a detailed comparison of the Miracle play and the episode in the verse romance, followed by the recognition scenes in L. and the edition.

1* Glutz, op.cit., p.74.

2* Elioxe in La naissance du chevalier au cygne ed. Todd, Johns Hopkins Univ. Baltimore, 1889. R. Glutz notes G. Groeber, Grundriss der romanischen Philologie, Strasbourg, 1888-1912, II, 1, 1210, and 2nd edition Geschichte der mittelfranzösischen Literatur, bearbeitet v. Stefan Hofer, 1932 p.189. However Elioxe dies after giving birth to seven children.

3* L. Voigt, Die Mirakel der Pariser Hs 819 welche epische Stoffe behandeln, auf ihre Quellen untersucht. Diss. Leipzig 1883.

4* Histoire des deux soeurs jalouses de leur cadette, in Les Mille et une Nuits ed. Gaston Picard, Paris, 1941, Vol.III p.373.

5* Philippe de Beaumanoir, ed. H. Suchier, SATF, 1884-5.

THE PLAY.

Le Miracle du Roy Thierry (No. 32 p. 257-338)

Cy commence un miracle de Nostre Dame du roy Thierry, a qui sa mère fist entendant que Osanne, sa femme, avoit eu trois chiens, et elle avoit eu trois filz, dont il la condampna a mort, et ceulx qui la dorent punir la mirent en mer; et depuis trouva le roy ses enfans et sa femme.

1. Osanne senés her husband, King Thierry of Arragon, out of the way when her childbirth is about to begin.
(Lines 1-9)

2. King Thierry entrusts his wife to his own mother and her 'demoiselle' Bethis.
(lines 10-16)

3. The queen-mother hypocritically agrees that even less noble ladies have companions, but asks Thierry to send no one else to the task.
(Lines 18-22).

THE ROMANCE

Theséus de Cologne in the verse version (based on Ph., L. + P.)

1. King Gadifer of Constantinople leaves his pregnant wife in order to give military aid to King Ludovis with Theséus.

(Lines 11365-87)

2. Gadifer entrusts Osanne to Clodas, the ex-usurper Griffon's wife, newly freed from prison, converted to Christianity and promoted to be the queen's companion.

(Lines 11122-46)

3. Clodas does not consider Osanne equal to the King as she is the daughter of a petty nobleman Gadifer d'Acon.

(Lines 11341-3)

She hides her jealousy and is left alone with Osanne, a matron and a servant girl.

(Lines 11798-9)

THE PLAY

4. The king wants to know about his child at once, the queen mother promises to inform him herself.

(Lines 24-32)

5. The labour scene is enacted on the stage. Osanne faints.

(Lines 33-59)

6. The queen mother asks Bethis if she loves her enough to do a certain thing for her. Bethis is willing.

(Lines 60-67)

7. The queen mother explains:

(lines 68-75)

"Ceste femme ne me peut plaire;
 Ne me plut onc en mon aé,
 Ja soit qu'ait mon filz espousé.
 Ne scé se ce fu de par Dieu,
 Car n'est pas venue du lieu
 Que deust estre sa compaignie;
 S'en ay au cuer dueil et engaigne,
 Et ce n'est mie de merveilles.

THE ROMANCE

4. Gadifer enquires on his return, of a lady-in-waiting,
and then of Clodas.

(Lines 11931-69)

5. The labour scene is described; Osanne faints.

(Lines 11796-800)

6. Clodas has the servant girl at her command, as she had
given her many jewels.

(Lines 11789-93).

7. Clodas intends to marry Gadifer herself.

(Lines 11341-8).

Social inequality

(Lines 11341-3).

THE PLAY.

8. She sends her to the woods to strangle and bury the three infants, promising rich rewards. Bethis asks her to keep this secret.

(Lines 76-97).

9. The queen mother herself fetches three puppies her bitch had had, and reveals a further motive for her hate:

(Lines 98-103).

"Puis qu'elle s'en va, querre iray
Trois des chiens qu'a eu ma chienne,
Dont mourir a honte prouchaine
Se je ne fail, feray ma bruz:
Mon filz a trop esté ses druz;
Par dyable l'ait il tant amee!"

10. Bethis cannot bring herself to strangle the children, and talks to them:

(Lines 112-119):

"Egar! ces enfans ci me font
Feste et me rient par accort.
Et comment les mettray j'a mort,
Quant me rient si doucement?
Je n'en feray riens, vraiment,
Quant me font signe d'amistié.
Doulx enfans, plourer de pitié
Me faites. De vous que feray?"

THE ROMANCE

8. Clodas sends the maid to the woods to drown the children in a river.

{Lines 11805-7}.

9. Clodas is jealous of the children

(line 11801)

and sends her maid-servant to town for the three puppies to be substituted.

(Line 11804)

Gadifer's foster parents planned the marriage between him and their own daughter Osanne when they adopted him in infancy, consequently there is no hate here. Love and jealousy arise when Clodas is kissed and treated graciously by Gadifer, and sees the royal couple from close by.

(Lines 11334-9).

10. The false servant girl is about to drown the children in the river by a fig tree, but when she looks at them she is moved by pity, curses Clodas and leaves them to the mercy of God. The infants laugh; the girl weeps.

(Lines 11831-63).

THE PLAY

She continues to soliloquise, even the thought of taking them home crosses her mind, but the knowledge of certain death deters her. She leaves them covered with leaves and branches, concluding:

(Lines 129-30)

"Je n'i scé miex ore trouver.

C'est fait: Dieu vous vueille sauver!"

11. Bethis returns to the queen mother, finding Osanne still unconscious, but is afraid of being overheard.

(Lines 135-141).

12. Osanne asks to see her offspring. Her mother-in-law is sarcastic (Lines 150-154) and adds:

(Lines 155-61).

"Se j'estoie comme du roy,
Mourir vous feroye a desroy
Tel que seriés arse en un feu;
Et je promet a Dieu et veu
Que ci n'ailleurs n'arresterey
Tant que monstré je li aray
Vostre portee.

THE ROMANCE.

11. There are two servants present - a midwife
(macquerelle, ^{1*} matrosne) and a girl (meschine).

12. The matron and Clodas tantalise Osanne with horrible
suggestions before showing the three dogs.
(Lines 11817-23).

^{1*} Macquerelle is normally an abusive term and means a
bawd or go-between.

THE PLAY

13. Osanne prays to the Virgin knowing that she has been betrayed, for the accusation is impossible.

(Lines 164-173)

"Bien voi c'on a sur moy envie,
 Et ne scé pour quelle achoison
 On m'a fait ceste traïson;
Car, certes, ce ne pourroit estre
Qu'homme peust en femme mettre
N'engendrer autre creature
Que telle q'umaine nature
A ordené; et on me monstre
 Que mère sui de plus d'un monstre,
 Lesquelx ont semblance de chien."

14. She calls on God as witness to her purity and prays for help.

15. The queen mother tells her son that she had warned him, and moralises hypocritically:

(Lines 182-195).

"Je vous ay pieça dit, biau fiex,
 Qui ne croit a mère et a père
 Il ne peut qu'il ne le compère.
 Espousé avez une femme

THE ROMANCE

13. Osanne begs them not to betray her and threatens to kill herself if she is not shown her child. When she has seen the three dogs she nearly goes out of her mind, and does not eat nor drink for three days.

(Lines 11824-30).

Note: she does not comment on the impossibility at this point.

14. Osanne prays to the Virgin when she is put into prison.

(Line 12007).

15. Clodas mentions social difference to Gadifer.

(Lines 11975-6).

She lets herself be persuaded and threatened by Gadifer before unwillingly revealing the horror.

(Lines 11943-55).

She sends for the dogs, and explains the bestiality.

(Lines 11960-1);

she quotes imaginary public opinion.

(Lines 11962-69).

THE PLAY

Que royne avez fait et dame,
 Dont tout le monde se merveille,
 Car n'estoit pas vostre pareille
 Ne de lignage ne d'avoir,
 N'aussi de meurs, je vous di voir;
 Et quant son mal je vous ay dit,
 Vous m'avez touz jours contredit,
 Et m'en avez souvent tenu
 Mal gré: dont il a convenu
 Que je m'en soie deportee."

She immediately shows king Thierry the dogs and adds:
 (Line 198-201)

"Certes, elle est digne d'ardoir,
 Quant tieulx trois cheaux vilz et ors
 Sont nez et issuz de son corps
 Con je voi ci."

16. Thierry believes the evidence of his eyes, but begs
 his mother to hide it, and wants to see Osanne to
 upbraid her, remind her of his past love and deny her
 (Lines 202-219).

(Line 207): "Faulse mauvaise sodomite."

(Lines 211-215):

"Est ce pour ce que tant t'amoie
 Que ma compaigne fait t'avoie
 Que tu m'as fat cesk laidure
 Qu'en lieu d'umaine creature
 Sont nez de ton corps ces cheaux?"

THE ROMANCE

16. Gadifer bitterly curses his wedding night.

(Lines 11969-73, 11985)

He remembers how he was tricked into marrying

(Lines 11972, 11986)

below his social status

(Lines 11986a-h).

Enraged he does not wish to see her,

(Line 11970).

THE PLAY

17. Osanne begs for mercy and defends herself
logically to her husband:
(lines 221-3):

"Certes ne peut estre
Voir le fait que sus me voy mettre
De vostre dame."

18. The queen mother calls the midwife as a false
witness. The midwife confirms the lies.
(Lines 224-31).

19. Thierry leaves his mother in charge to conceal
the disgrace and imprison Osanne:
(Lines 235-247)
(Lines 236-7):

"...en si tresmale prison
Com vous li pourrez pourveoir."

20. The queen mother announces:
(Lines 250-1):

"Osanne n'arez pas un mois,
Pour vous efforcier de jesine."

THE ROMANCE

17. Osanne is never given a chance to say a word in her own defence.

18. Gadifer is credulous, not needing to be further convinced.

19.} Gadifer allows Osanne to have her month (Line 11981)
20.} before being imprisoned (Line 11982) with poor
nourishment (Line 11983).

THE PLAY

21. Osanne still has faith in God and a better future.
(Lines 259-63, 266-69).

22. Her mother-in-law locks the prison personally,
exulting, and intending to starve her to death:
(Lines 277-81)

"Et runge le mur s'elle a fain;
Car dès ore mais po de pain
Et po d'yaue ara pour son vivre
Chascun jour, afin que delivre
Plus tost en soie."

THE ROMANCE

21. Osanne is unhappy that her husband does not call on her.

(Lines 11987-8).

The dogs are burnt before her eyes.

(Lines 12002).

She laments that her family are not present, and moreover too poor to defend her.

(Lines 12018-19f)

22. She remains in prison for four years, suffering it as a penance and praying to Jesus.

(Lines 12008-16, 12020-1).

THE PLAY

23. A charcoalburner hears the infants:
(Lines 286-8).

"Il sont plus d'un, et a leur vois,
Que venir de ci endroit sens,
Semblent qu'ilz soient inocens."

for (Lines 300-302)

"De lonc, de lé et de travers
Vueil regarder si venroit ame."

He talks to the babies:

(Lines 303-4)

"Enfans, n'avez gaires d'amis,
Quant on vous a ci endroit mis."

24. The charcoalburner's wife enquires how he found
them, ⁽³¹⁴⁻³¹⁹⁾ and being childless accepts them happily:
(Lines 336-41).

"Loé soit Diex! Renier, bien voy,
Puis qu'ainsi t, nous en ferons
Noz enfans et les norrirons;
N'en avons nulz, bien m'y accorde."

25. The couple take the triplets to be baptised,
the charcoalburner's wife saying:

(Line 352)

"Prenez en un, j'en prendray deux."

THE ROMANCE

23. The charcoalburner sees the infants and takes them home.

(Lines 11864-924)

This episode is told before the return of Gadifer.

Renier searches in vain

(Lines 11870-73),

and decides to accept this gift God gave him.

(Lines 11879-81).

24. The charcoalburner's wife is rather a scratchy character, and being poor raises objections to feeding three foundlings.

Renier has to argue to keep them. These episodes are among the highlights of the romance.

(Lines 11885-924).

25. The three are baptised.

(Lines 11919-20)

THE PLAY

26. Osanne prays to the Virgin and God, at the end of her endurance,

(Lines 355-91)

complaining about the injustice she suffers, the reversal of her fortune, lack of food and:

(Lines 370-3)

"Après pour punir sui livree
A la personne de ce monde
Qui plus me het (Dieu la confonde!)
Et qui plus m'est grant ennemie."

She also complains to the absent Thierry

(Lines 374-7)

"Ha! roy T ierry, ne vous ay mie
Desservi que tel me fussiez
Qu'a celle baillie m'eussiez
Pour justicer qui tant me het
Et sanz raison, si com Diex scet."

27. She has suffered for over a year.

THE ROMANCE

26. Osanne suffers from scorpions in the filthy prison
(Lines 12008-9)

but is spared this refinement of torture: (play e 370-373)

27. She endures four years imprisonment before Gadifer
has her set free and banished.

(Lines 12024, 12031).

THE PLAY

28. Our Lady requests her Son to join her to comfort
the prisoner who prayed for her aid.

(Lines 392-99).

God consents:

(Lines 401-4)

"Mère, je vueil ce que voulez:

Li sien corps est trop adolez,

Et, pour voir, sanz cause n'est pas."

He calls on angels and St. John,

(Lines 404-5).

St. John agrees,

(lines 406-9).

God directs the holy company,

(Lines 410-13).

The first angel speaks,

(Lines 414-5).

Our Lady asks for angelic music to accompany their
journey,

(Lines 416-419).

The second angel (line 420) begins a Rondel to the
glory of the Virgin,

(Lines 42 -36).

God speaks to Osanne to explain His presence ,

(Lines 437-48).

(Lines 441-3):

¶Cy vien pour toy donner confort

Qui sui de ma fille et ma mère

THE PLAY

28 (continued):

Filz, frère, ami, espoux et père."

Our Lady adds that as Osanne trusted in her, she brings consolation and assures her:

(Lines 457-8):

"Que de ceulx vengee seras

Qui en ceste peine t'ont mis."

However:

(Lines 461-63).

"Et, se plus as d'aversité,

Seuffre la pour Dieu doucement:

Ton prouffit feras grandement."

In conclusion Our Lady calls the angels for a repetition of the Rondel as they leave,

(Lines 465-7).

The first angel asks Michael (Michiel) to join in the song,

(Lines 471-8).

Osanne tanks the Virgin devoutly,

(Lines 479-94).

THE ROMANCE

28. There is no supernatural intervention.
Osanne is glad to be set free in the fields
(Line 12037-8)
accompanied by one lady-in-waiting.

THE PLAY

29A. In contrast, the moth r-in-law arrives hoping to find her dead.

(Line 509):

"Morte fust elle ore de fain."

fearing harm for herself were she to live.

(Lines 495-500).

(Lines 501-505):

"Et tant comme je puis me pain
 Que de personne n'ait confort,
 Car la clef de la ou est port
 Si c'on ne la peut conforter."

She taunts and abuses Osanne

(Lines 511-14)

and wishes her harm

(Lines 519-24).

29B. Osanne replies that but for God's mercy her wish had been fulfilled

(Lines 515-18),

and prays that God may forgive her

(Lines 525-8).

THE ROMANCE

29B. Osanne curses Clodas while sheltering in Jerusalem,
(Line 12092)
and even after she knows of her judgment and execution.
(Laisse 438F).

THE PLAY

30. Osanne looks beautiful in spite of her endurance.
Her mother-in-law is astonished and decides on another
method.

(Lines 533-41):

"De ce trop esbahie sui
Que, pour paine qu'elle ait eue,
N'a riens de sa biauté perdue,
Ains a la cher polie et fresche.
Il fault qu'autrement m'en despesche;
Et vraiment je si feray,
Trop l'ay souffert et enduré,
Et aussi elle a trop duré."

Alixandre, Rainfroy and Gobin are willing to throw
Osanne into the sea as long as the queen mother will
protect them.

(Lines 543-76)

The queen mother hands Osanne over to the three, saying:

(Lines 580-82).

"Menez l'en tost ou vous savez,
Et en faites ce que devez
Appertement."

Gobin tells Osanne:

(Lines 585-6).

"Avecques nous vous en menrons
Un po espatre."

Osanne asks where they are taking her; Alixandre

THE ROMANCE

30. Osanne is not persecuted a second time by Clodas, but after two years is driven from her place of refuge with Calidas the goldsmith, now king of Antioch, by Gadifer's threat.

THE PLAY

replies that we must all die one day and
(Lines 595-9)

"Il me semble qu'il ne plaist pas
Au roy n'a ma dame sa mère
(Se je vous di paroleamère
Pardonnez le moy, je vous pri)
Que vivez plus."

He adds that she should beg God for pardon and mercy
(Lines 603-6).

Osanne eloquently begs the men for mercy and calls on
God to have mercy on all;

30A. ...and protests her innocence to her would-be
executioners:

(Lines 611-13)

"Car par haine et par envie,
Sanz cause nulle et sanz desserte,
Vous sui baillie a mettre a perte."

God will reward them for showing mercy. Rainfroy
is moved to pity and fears that they will have cause
to repent if they put her to death
(Lines 619-24).

Gobin agrees

(Lines 625-8).

Alixandre wonders how they can save her
(Lines 629-32).

Rainfroy finds the solution (Line 635):

"En la mer la devons jetter,"

THE ROMANCE

30A. Osanne protests her innocence to her former protector
(Lines 12054-5)
to her sons
(L. f. 210b, lines 211-19),
but not to her accusers and persecutors.

THE PLAY

but instead of drowning her they will put her into a boat, leaving her at the mercy of the sea and of God, (Lines 638-42).

"Sanz gouvernement de nullui,
Et si n'ara avecques lui
Perches ne vøille n'avirons;
Et ainsi aler la lairons
Ou la mer porter la vouldra."

She will be safely out of the way:
(Lines 647-8).

"Et si nous serons acquicté
De nostre fait."

They find the boat, and Gobin explains their plan of action to Osanne, giving her the choice of being drowned at once or entrusting herself to the boat. (Lines 649-68)

30B. Osanne naturally chooses the boat:
(Lines 669-78).

"Seigneurs, de deux maux le mains pire
Doit on eslire pour le miex."

and (lines 681-4) steps into the boat without resistance, to the men's relief. They commend her to God and watch the disappearance of the boat. (Lines 691-6).

Gobin:

"Egar! comme la mer ja loing
L'a de nous mise."

THE ROMANCE

30B. Osanne bitterly wishes for death,
(Lines 12043-60).

THE PLAY

Rainfroy:

"C'est de la mer, Gobin, la guyse.
S'encore un petit y musoies,
Je te dy que tu ne verroyes
Batel ne femme."

Alixandre reminds them that the queen mother is waiting.

(Lines 697-700)

Gobin informs her:

(Lines 705-8).

"Bien, ma chiére dame; cela
Venons de faire que savez,
Ainsi que dit le nous avez,
Je vous promet."

The queen mother urges secrecy and promises them riches.

(Lines 709-16).

She dismisses them and goes exulting to tell her son
the news:

(Lines 727-30):

"Sanz faille, puis qu'il est ainsi
Que ma bruz est morte a hontage,
Maintenant en seray message
Et l'iray denuncer au roy."

(Lines 743-50):

"Biau filz, delivré estes et quittes
D'Osanne qui fu vostre femme,
Qu'en prison ay pour son diffame
Gardee par vostre congié.

THE PLAY

Sy po y a bu et mengié,
 Pour Dieu, qu'elle est a fin alee.
 Enterrer l'ay fait a celee
 Et coyement."

31. At this point Thierry realises the truth at last,
 (Lines 751-754):

"Mére, par vostre enortement
M'avez tant dit et envay
Qu'il fault que je l'aie ha
 Et mencee jusqu'a l mort."

32. However he is still not sure of the truth and
 devoutly prays to Our Lady and to God to reveal it.
 (Lines 755-64):

"J ne scé s'avez droit ou tort,
 Si l'amoie je moult, par m'ame;
 Dont je pri Dieu et nostre dame,
 Pleurant des yeulx et de cuer fin,
 Que, se l'avez fait mettre a fin
 A tort, que longuement n'atende
 Que tel loier ne vous en rende,

THE ROMANCE

31. Gadifer takes the criminal Clodas as his mistress
(Lines 13110-120),
until his sons are accused by her and defended by the
charcoalburner. Clodas thus profits from the fruits of her
villainy for years before being forced to confess,
(Lines 13905-955),
and executed
(Line 14004).
Gadifer curses her when the case is proved,
(Lines 14018-19).

32. Gadifer leaves the revelation to God by letting the
charcoalburner, untrained in military skills, fight in
single combat against Clodas' champion.
(Lines 13548-9).

THE PLAY

Qu'il appere de vostre fait
 Se bien ou mal li avez fait.

A tant me tais."

(Lines 765-770)

La Mere du Roy:

"Fil, de vous pren congié huy mais.
 Je voy que de moy vous courrouvez
 Pour bien faire; or laissez, laissez.
 Par saint George, le jour venra
 Que de ceci me souendra,
 S'il chiet a point."

Yci se laisse cheoir. (Stage direction).

Bethis describes her thus:

(Lines 774-76).

"Sa biauté ne fait qu'obscurcit
 Ne son viaire que noircir.
 Lasse! elle meurt a grief des roy."

She calls the king to his mother

(Lines 777-8),

adding:

(Lines 781-82):

"Onques mais ne vy

Femme ainsi laidement cheoir."

Two knights accompany ^{the King} (Lines 785-92)
 who exclaims
 (Line 795):

"Diex! con le vis li est noirci

Et tout le corps!"

THE PLAY

Thierry is revolted;

(Line 808).

"Plus la regars, plus ay grant hide."

He orders the burial

(Lines 810-814)

and the knights pass^{on} the task to three paid servants

(Lines 817-28)

Alixandre, Gobin and Rainfroy who find her a heavy weight,

(Lines 828-48).

The first knight tries to comfort Thierry in his
bereavement

(Lines 849-52),

but he meditates lucidly on the situation:

33. (Lines 853-60):

"J'ay bien matère de courroux

Certainement, amis: pour quoy?

Non pas pour ma mère que voy

Qu'est morte si sodainement,

Car c'est du juste jugement

De Dieu; mais pour autre achoison.

Elle a fait morir sanz raison

Ma treschière compaigne Osanne."

Thierry describes his saintly wife:

(Lines 861-68)

"N'avoit de ci jusques Losanne

THE ROMANCE

33. Gadifer thinks of his wife when his three unknown sons are at the palace, still believing she bore three dogs.

(Lines 13080-3).

After the confession of the crimes he tells his sons that they are his,

(Lines 14012-13),

and grieves that their mother was thus betrayed and exiled

(Lines 14014-17).

THE PLAY

Plus vaillant dame qu'elle estoit:
 Elle junoit, point ne vestoit
 De linge, mais ceingnoit la corde;
 Elle mettoit paix et concorde
 Tant com pouoit entre les gens,
 Et touz jours estoit diligens
 Des povres paistre et soustenir."

34. (Lines 869-875):

"Je me doy bien pour fol tenir
 Quant je la mis en la baillie
 De celle qui si l'a trahie.
Il pert bien c'onques ne l'ama:
Maintes foiz la me diffama,
 Et en la parfin a tant fait
 Qu'elle l'a fait morir de fait."

He then laments for the loss of his beloved Osanne,
 (Lines 876-80).

The scene ends with a knight coming to arrange the
 funeral.

(Lines 881-892).

THE ROMANCE

§4. He does not blame himself for being credulous, but when finally he finds Osanne in Jerusalem he begs for forgiveness for his deed, which was caused by treason.

(Laisse 436G lines 250-51).

He never suspected Clodas of trying to supplant the queen, although the people of Constantinople gossiped darkly, as the charcoalburner tells Clodas,

(Lines 13573g-t).

In the latter part of the Paris manuscript which is by a continuator

(P. f. 262, Laisse 557-558),

when helping Ludovis in France a Templar brings him news of Osanne in Jerusalem, concluding:

(Lines 19007-19008)

"Et venés vostre femme aussi merci prier

Qu'a tort luy avés fait vivre en si grant dangier."

In this version he feels that he deserves his suffering for having maltreated his wife:

THE ROMANCE

(Laisse 558, lines 19015-20)

"Ha Dieu," dist Gadiffer, "Pere omnipotent,
 Que j'ay bien deservi d'avoir encombrement
 Quant ma dame bani a tort si laidement!
 Ahy, faulse Clodas, le corps Dieu te cravent!
 T'ame sera dampnee au jour du jugement,
 Car je me plains a Dieu de toy piteusement."

He is helpless and needs advice from two of his sons.

(Lines 19021-29).

Et Regnault et Regnier pleuroient tenrement.

A Gadiffer ont dit a leur voix haultement:

"Il nous couvient [aler] oultre la mer briefment."

"Helas," dist Gadiffer, "Or ne sçay je comment
 Je lairay Ludovis en tel encombrement."

"Pere," ce dist Regnault, "vous parlés folement,

Car voz besongnes vont devant premierement. (P. f. 262b)

Qui laisse sa besongne et l'autrui entreprent,

Il ne doit en la fin avoir pain ne argent."

THE PLAY

35. God sends Michiel

(Lines 895-7)

"Scez tu ou? la en ce batel,
Ou toute seule est celle dame.
Je l'ains car elle est preude fame."

(Lines 899-900)

"La maine et conduiz jusqu'au port
Qu' est de Jerusalem le plus près."

Osanne is terrified alone at sea without being able to guide her boat, and without the skill to do so if she had the means,

(Lines 905-12).

She laments (Lines 913-22) her fortune and the famine she endures, and prays to the Virgin

35A. (Lines 923-30)

to intercede for her with her son as she is innocent and persecuted, (lines 931-4.)

36. She thinks of her husband:

(Lines 935-6)

"Ha! bon roy d'Arragon Thierry,
La vostre amour m'est bien changiee;"

(Lines 939-40)

"A Dieu, amis!

Ne vous verray plus, ne vous moy."

Hopeless and expecting death,

Ici se taist un po. (Stage direction).

THE ROMANCE

35. Osanne has her lady-in-waiting to accompany her as she finds her way to Jerusalem from Antioch.

(Lines 12061-3)

36. Osanne thinks only of escaping from her husband,

(Lines 12040-41, 12094-95).

THE PLAY

When the boat comes within sight of land the invisible Archangel is fulfilling God's command.

(Lines 945-7)

"E' biau sire Diex, je voi terre,
Ou ce batel va tout atrait
Aussi comme s'il fust trait."

37. Osanne thanks God and lands on the unknown soil in a state of exhaustion, cursing her enemy.

(Lines 951-957).

"Mére Dieu doulce, en quelle terre
Sui j'ore? Certes, je ne scé.
Celle doy bien avoir en hé
Par qui j'ay esté trahie,
Qu'aussi q'une beste esbahie
Sui ci, et ce n'est pas merveille.
Ore Diex adrescier me vueille!"

38. She sensibly decides to go into service.

(Lines 958-63)

"Puis que suis en pais estange
Il convera* bien que je change
De mon grant estat la maniere;
Car se puis estre chamberiere
Et avoir un preudomme a maistre,
Il me souffira ainsi estre
Toute am vie."

* Probably convenra with omitted titulus

THE ROMANCE

37. Osanne curses Clodas when she arrives in Jerusalem.
(Line 12092).

38. She travels dressed as a pilgrim.
(Line 12064).

THE PLAY

A host from Jerusalem questions her, but she firmly refuses to answer:

(Lines 969-71)

"Sire, une demande me faites
Dont vous vous pouez bien cesser
Et moy en paiz de ce laisser;"

39. The host has come to the port of Jerusalem to find a servant for his wife and himself, and offers Osanne the position.

(Lines 979-88).

40. Osanne accepts (Line 991):

"Serviray pour gaignier ma vie."

The host is wealthy; he says (line 998):

"Je demeure ou miex de la ville."

His wife Sebille makes the new chambermaid welcome, receives a good impression of Osanne and promises her riches if she does well.

(Lines 1003-15).

Osanne will do all she can.

(Lines 1021-2):

"Si tost con je l'aray aprise,
Vous serviray."

The hostess immediately initiates her into the household duties and works with her.

(Lines 1025-6):

THE ROMANCE

39.

Osanne lodges with an old Roman widower

(Lines 12070-72)

who is most impressed by her personality

(Lines 12073-75)

and asks her to stay with him as lady hostess to pilgrims

(Lines 12075-9)

offering her his inheritance.

40. The host has no wife.

THE PLAY

"Esgardez: ces liz me ferez,
Puis nettoiez ceste maison."

She asks for her name.

(Lines 1027-8)

Osanne calls herself Osannette

(Line 1030).

41. The next episodes concern the triplets. The three boys come home after selling their charcoal well.

(Lines 1061-6)

Troisiesme fil:

"Se Dieu t'aist, combien as tu
Vendu ta somme?"

Deuxiesme fil:

"Combien? trois solz, a un bon homme
Qui me semble doux et coutois,
Car il m'a fait une grant fois
De son vin boire."

42. They return gaily from their work

(Lines 1067-86)

and care for their horses.

(Lines 1074-8):

"Est il bon que voise establer
Ce cheval ci et afforér
Tout avant euvre?"

Le charbonnier:

"Oïl, filz; mais point ne le cuevre
Vestier n'en a."

THE ROMANCE

41. They have no business sense.

42. They dislike their dirty charcoal work but are fond of their donkeys.

THE PLAY

43. When they tell Renier about a dappled steed,
falcon and greyhound they would very much like to
(Lines 1089-1116)
have, he replies sensibly:

(Lines 1117-22)

"Mes enfans, laissez voz devis:

Ce sont choses ou avenant

Ne pouez estre maintenant.

Seez vous; si reposerez.

Assez tost a diner arez

Mais qu'il soit prest.

44. The king commands his knights to follow him to hunt
in the woods. Men at arms send the huntsmen to prepare.
They all start with horses and hounds.

(Lines 1123-92).

Thierry follows an enormous boar; his knights lose him,
blow horns and search in vain. As it is dark they hope
he has found his way home to the palace, give up and
return to town. (Lines 1193-1230).

(Lines 1231-36):

"Se nous seussions quelle part

Il est, je deisse: 'Alons y.'

Mais nanil, n'y a celui

Qui ne se mette en aventure,

S'i alons, car la nuit obscure

Sera noire."

THE ROMANCE

43. When they spend all his money on weapons and armour, he simply tolerates it, protects them from his wife's justified anger, and takes them to work to make up the loss.

(Lines 12135-12265)

44. No hunting scene, but the excitement of a Saracen giant attacking Gadifer's forces.

Lines 12226-482, Laisses 357-364).

THE PLAY

45. King Thierry realises that he is lost and alone, and immediately takes this as God's punishment for his treatment of Osanne, and begs for God's forgiveness: (Lines 1254-57).

"Voir, je croy Dieu m'a desvoié
Et cest encombrier envoié
Pour l'amour d'Osanne, ma femme
Qui estoit une vaillant dame..."

(Lines 1262-72).

... car point ne tiens
Qu'elle portast onques les chiens
Que ma mère entendant me fist;
Mais croy miex que Diex desconfit
De mort honteuse ma mère a
Pour le pechié qu'elle fist la;

45A. Et en tant que je m'assenti
A li croire et me consenti
Qu'a ma femme feïst grief lors,
Doulx Dieu, pére miserecors,
Pardon vous requier et merci.

46. God seems to answer his prayer for him to find some habitation, when he sees the light of a fire and finds the charcoalburner's hut.

THE ROMANCE

45. Gadifer (in part I) never suffers from attacks of conscience; by comparison with Thierry he is lacking in humanity.

46. No equivalent.

THE PLAY

47. One of his unknown sons opens the door to him, asking:
(Lines 1283-6).

"Qui est la, qui? Pére, souffrez,
Seez vous quoy; g'iray savoir
Qui c'est. Demandez vous avoir
Du charbon, sire?"

The king stays in the hut for the night. The charcoal-
burner recognises him and is honoured to give him
hospitality.

(Lines 1287-1308).

48. The three boys admire the king's armour as they
help him to take it off, and would like to have some
like it, asking naive questions. (Lines 1309-1318)

49. The charcoalburner objects:

(Lines 1319-22).

"Chascun donray une onquielle
Se de li vous n'alez en sus.
Vous estes trop ennuyeux: sus!
Fuyez de ci."

but the royal guest enjoys their natural behaviour.

(Lines 1323-6).

"Preudon, seuffre, pour Dieu merci!
Voir plus de trente ans a entiers
Qu'enfans ne vi si volentiers
Com zeulx ci voy."

THE ROMANCE

47. Gadifer hears of his unknown sons killing the giant and rescuing Théséus and Ludovis. They are knighted already when he first meets them. The boys only mention charcoal unwillingly.

48. The boys wanted armour to perform heroic deeds and defend Renier if necessary.

49. The charcoalburner adores the triplets and always lets them have their way, seeing proof of their noble origin in their extravagant tastes. It is his wife who objects, reminding them that they are adopted.

THE PLAY

50. The king admires them:

(Lines 1333-4).

"... ilz sont
Si gracieux c'on ne peut miex."

51. The charcoalburner's wife is delighted:

(Lines 1337-8)

"Treschier sire, en paiz les laissez;
Venez soupper, s'il vous agree...

(Line 1343)

Nappe blanche vous esténdray...

(Lines 1351-54)

Tien, mon filz, tien ceste touaille;
Et toy a laver li donras
A ce pot que li verseras
Dessus ses mains."

There is obviously a splash as the boys attempt this unusual ceremony, and their foster-father excuses them;

(Lines 1361-62)

"Certes, oncques mais tant n'en fist
Prenez en gré, sire, pour Dieu."

THE ROMANCE

50. Gaidfer too feels natural attraction to his own unknown sons.

51. There is an incidental description of the charcoalburner's everyday supper, eating black bread;

(Line 12211),

there is cress in the garden

(Line 12215a)

and we hear that he has easily four bowls of leek soup for dinner.

(Line 13554).

In the romance there is the royal dinner when the boys, promoted to be chamberlains, serve the king with wine.

THE PLAY

52. The charcoalburner praises the meal as his wife serves a fine fowl. The king asks his host to taste it first, but Renier assures him that the bird was raised in the house, and that there is no choice of wine as the alternative would be a three league walk. The king asks Renier to taste the wine first, then finds it delicious.

(Lines 1367-1420).

53. He asks to see the sons again. The charcoalburner's wife sends them with a recommendation:

(Lines 1427-8).

"Et ces chapperons jus m'ostez;
Ne fait pas froit."

54. The king cannot believe that they are the charcoalburner's own, and questions his host.

(Lines 1431-8).

55. Renier recounts how he found them:

(Lines 1439-58) *lines 144 - 43)*

"De Sarragoce m'en v oie,
B n a douze ans ou environ,
Ou j'avoie vendu charbon...."

and gave them a nurse each.

(Lines 1459-61).

THE ROMANCE

52. In the romance the wine served to Gadifer by the boys has been poisoned by Clodas, and the wine taster drops dead. The charcoalburner used to enjoy drinking in the tavern too much according to his wife.

53. Renier's discussions tend to indirect moral teaching.

54. Gadifer wishes he had three such sons when he has the triplets at court. He does not doubt that the charcoalburner is their father.

55. Renier tells how he found them after Clodas' confession. (Lines 13968-985).

THE PLAY

56. He does not regret anything:

(Lines 1462-3).

"Combien qu'il m'aient grant argent
 Cousté, ce scévent pluseurs gent."

57. The triplets call him father because he brought them up, and he quite unselfishly explains:

(Lines 1467-71)

"Diex vueille que briément m'appère
 Que savoir puisse de certain
 S'ilz ont père, mère, n'antain!
 Car se le pouoie savoir,
 Grant joie en aroye pour voir."

58. Thierry weeps; enier apologises sensitively if he unwittingly hurt his feelings.

(Lines 1472-6).

The king remembers his past and invites the charcoal-burner and sons to his town of Saragossa to give them great gifts.

(Lines 1473-86).

They willingly guide him home out of the wood. On the way the first son says:

(Lines 1493-6).

"Père, se prune ne beloce,
 Poires, pommes, freses ne nois
 Truis en alant aval ce boys,
 J'en mengeray."

THE ROMANCE

56. The charcoalburner is perfectly unconcerned with money; his wife does the worrying.

57. The triplets continue to call Renier father even when they know their natural father, and he acts as the guardian angel to them and the whole royal family for ever afterwards.

58. -

THE PLAY

59. The knights are searching for their king in the morning.

(Line 1509)

"Ou a il ore enmuit jeu?"...

(Lines 1512-14)

"S'il n'a trouvé aucun recet

Ou ait esté, par m'ame c'est

Pour prendre une grant maladie."

When they meet him they protest (Lines 1517-22):

(Lines 1521-2)

"Sire, n'y a de nous celui

Que n'aiés fait plourer des yeux."

60. Without further discussion, Thierry goes home and sends two servants, Rigaut and Gossart, for Bethis the queen mother's maid,

(Lines 1527-79)

offering her forgiveness if she tells the truth, and threatening harm to her if she does not.

(Lines 1580-90).

He questions her concerning the birth; she is terrified and reveals all,

(Lines 1591-1656)

describing the difficult birth of the triplets first.

61. She concludes telling how she left them:

(Line 1651)

"Mais qu'il en fu puis je ne sçay."

THE ROMANCE

59. -

60. The maid confesses.

(Lines 13989-998).

61. Clodas recognises that the triplets are still alive when they come to court, and rumours circulate in town.

THE PLAY

62. The charcoalburner immediately exclaims that these are indeed the royal children, and proudly points to the result of his upbringing.

(Lines 1662-3):

"Si les ay volu pourveoir
Tant qu'enfans sont biaux a veoir."

He adds (Lines 1664-66):

"Je n'en doy pas, si com me semble,
Pis valoir; entre vous ensemble
Qu'en dites vous?"

The knights agree to this request, and the king willingly makes him rich.

(Lines 1677-84)

"Que plus ne te sera mestier
De charbon vendre...."

(Lines 1681-82)

Touz les jours a despendre avez
Dix livres: c'est le premier point...

(Lines 1684-86)

Aprés de mes gens vous feray
Robes, et chevaulx vous donrray
Et autres biens."

THE ROMANCE

62. Gadifer says that the boys are his sons;

(Line 14000).

Theséus is their grandfather.

The charcoalburner is always proud of the triplets, modestly never claiming any credit for himself. He does not expect material reward, and even after the combat for the triplets still envisages himself as following his trade.

(Line 13645f).

After the discovery Gadifer makes him rich

(Lines 14024-27)

and gives his wife a pension.

(Line 14026).

THE PLAY

63. A messenger brings news of a Saracen invasion coming from Bance, Perpignan and Valance,^{1*} right up to the port of the Gironde, and calls on the king to defend his people. King Thierry immediately sends him back:

(Lines 1709-12).

"Dy aux bonnes gens que leur mans
Que tant con pourront se deffendent
Et que seurement m'attendent;
Ne leur faudray a ce besoing."

He organises the call-up by means of the town crier Pille Avaine:

(Lines 1721-25).

"Je vueil que par les quarrefours
Soit crié que nul ne remaingne
Que tantost après moy ne veigne;
Je dy de ceulx qui sage aront
Et qui armes porter pourront."

Pille Avaine cries the ban.

(Lines 1739-52).

^{1*} Valencia.

THE ROMANCE

63. Gadifer fights the pagans in the Holy Land before
reunion with his wife.

THE PLAY

64. The king promises to perform a pilgrimage to Jerusalem if God gives him victory.

(Lines 1755-61).

The first knight advises him to set off for Valance confident of victory.

(Lines 1763-67).

65. In Jerusalem the host discusses Osanne with his wife who gives the following report:

(Lines 1788-91).

" Ne la devons en riens blamer,
 Mais la devons touz deux amer;
 Car grant bien nous avint
 Qu'elle ceens demourer vint."

66. He declares:

(Lines 1796-1800).

"Je me voy un homme, quel ? un
 Sanz fille ne sans filz nesun;
 Et si n'ay pas laissié passer
 Le temps sanz des biens amasser,
 Et s'ay fait po de bien pour Dieu."

And so, although in the Holy City, he will go on pilgrimage to Rome and make Osanne his heiress.

(Lines 1809-10)

"Car, dame, il me semble pour voir
 Qu'el le vault bien."

THE ROMANCE

64. Gadifer and his companions come to rescue his third son Regnenchon and regain Jerusalem from the pagans.

65. The host's wife died before Osanne's arrival, but public opinion speaks highly of her as hostess to pilgrims.

66. The host, being without relatives,
(Lines 12081-2)
makes Osanne his heiress before having proof of her capacity, and without conditions.
Osanne has a better life being her own mistress. She is hostess for 16 years before Gadifer finds her.

THE PLAY

66. (cont'd). The hostess continues to praise Osanne:
(Lines 1816-23)

"Et les hostes qu'avons eu
Si benignement receu
Que ceens l'un l'autre envoioit
Pour le bien qu'en elle on voioit,
Et puis que n'avons mulz enfans,
Et il a ja plus de douze ans
Que sanz loier nous a servi,
C'est droit qu'il li soit desservi."

She will accompany her husband on pilgrimage and leave her possessions to Osanne too, knowing that she will give alms for their souls.

67. The host warns his wife of seasickness.
(Lines 1835-40):

"Dame, se vous la mer passez,
J'ay doute que mal ne vous face;
Car mulz a paine ne la passe
Qu'il ne faille qu'il mette hors
Par vomite ce qu'a ou corps
Jusqu'au cler sanc."

His devoted wife will put up with that for the sake of his company. L. 841-44)

THE ROMANCE

67. During the numerous journeys in the romance no one suffers from seasickness, although the author comments on the dangers.

(Laisse 138, P. f.39, L. f.70a, lines 5286-89)

Car qui est en la mer perilleuse et sallee
La voulenté de Dieu fault qu'i soit acordee,
Ce n'est mie chemin ou on tiengne journee.
Hardi fut qui premier y ot voie trouvee.

5287 L. qu'elle.

THE PLAY

68. The practical host arranges a legal transfer of his property.

(Lines 1848-50):

"Et que nous li en façons lettre,
Ou autrement y pourroit mettre
Juge la main."

Osanne is left in charge whilst they call on the notary Pierre Le Page.

(Lines 1864-68):

"Et s'est tabellion de Romme;
Nostre fait li dirons en somme,
Et instrument nous en fera
Et -si le nous apportera
Fait et signé."

The host explains:

(Lines 1882-8)

"Si voulons une lettre avoir
Par laquelle nous ferons hoir
De noz biens et dame planière
O anne, nost e chamberière,
Par quoy nulz n'y puist debat mettre.
Vous m'entendez assez bien, maistre,
Quant en ce cas?"

The couple return home quickly; the host informs Osanne of their intentions, praising her:

THE ROMANCE

68. No details of legal proceedings are mentioned in this part of the romance. There are, of course several scenes in court, including the case of Budour who has to defend her right to her dowry.

THE PLAY

68. (Cont'd.) (Lines 1923-26):

"Et pour y tant que bonne fame
T'avons trouvé, coye et tais nt
En nostre service faisant,
Et loyal, si com m'est advis,"

and promises her the inheritance with this condition:

(Lines 1933-40)

"Or pense comment par suffrages
Par aumosne, messes, prières,
Et par bien faiz d'autres manières
Tu faces tant que nous puissions,
Se de ce siecle trespassons,
Venir au repos de lassus
Et de purgatoire estre ensus
Et Dieu veoir."

Osanne devoutly hopes that they may not die.

(Lines 1943-44).

The t**u**bellion arrives with the letter charging one franc.

(Lines 1945-54)

The host and hostess hand over the document and recommend Osanne:

(Lines 1963-4)

"Ore, se nous te faisons bien,
Fai nous aussi."

The old couple prepare for their journey.

THE PLAY

68. (Cont'd.) The hostess asks:

(Lines 1979-80)

"Semble j'estre bien pelerine

En cest estat?"

Osanne weeps at their departure, but is told not to accompany them, she declares:

(Lines 1993-94)

"Or me fault penser de ce lieu

Gouverner le miex que pourray."

69. King Thierry wins a victory over the Saracens' superior numbers (two against twelve); minstrels come to celebrate, but he remembers his vow to thank God at the Sepulchre in Jerusalem.

(Lines 1999-2038).

He invites his three sons to accompany him, and the knights all volunteer to make the pilgrimage with him.

(Lines 2039-55).

The king sends for Pille Avaine:

(Lines 2057-8):

"Il a esté en mainte terre,

Ce me dit on."

(Lines 2065-7):

"Pille Avaine,^{1*} j'ay oy dire

Qu'avez veu mains lieux sauvages,

Et si savez plusieurs langages."

^{1*} Printed text has *mal* a.

THE ROMANCE

69. Gadifer wins against superior forces and fights for just causes in the orient and occident.

THE PLAY

69. (cont'd.) (Lines 2070-75):

"Si vous vueil avec moy mener
 Et nouvel office donner:
 Forrier vous fas de prendre hostiex
 Pour moy et pour mes gens; car miex
 Le ferez, ce tien a mot court,
 Que nul autre home de ma court."

Pille Avaine immediately looks for lodgings at the start of the journey.

The king warns his people:

(Lines 2083-6).

"Seigneurs, en loing pais vous main:
 Toutes noz aises pas n'arons;
 Prenons tout ce qu'avoir pourrons
 En souffisance."

70. A strange servant brings Osanne a letter telling of the old couple's death during their journey before reaching Rome.

(Lines 2103-4):

"Comment a l'issue d'un port
 Qui est en Chipre trespasèrent."

Still they had time to send the messenger with renewed exhortations:

THE PLAY

70. (Cont'd.) (Lines 2108-10):

"Qu'acomplissez vostre promesse
 Pour quoy Dieu les giet de tristesse
 Et mette es cieulx."

71. Pille Avaine acts as a guide to the royal
 company arriving in Jerusalem.

(Lines 2123-26):

"Je vous y vail un drugeman,
 Pour ce que j'entends bien latin
 Et que je parle sarrasin
 Et turquien."

72. Whilst the king and his company visit the Temple^{1*}
 Pille Avaine finds lodgings for them with Osanne who
 accepts the strangers.

1* The mosque of Omar (Dome of the Rock) was
 identified with Solomon's Temple in the mediaeval
 pilgrim guides.

THE ROMANCE

70. -

71. During the first part in the text, language difficulties are not mentioned. Near the end of the London version, when Renechon listens in the Emir's court in Jerusalem: (L. f. 204a, Laisse 433, lines 14557a and b)

Il a ouys les plaiz des avocas soubtis,

Le langaige savoit et bien parler au Juifz.

The continuator is aware of the necessity of knowing the local tongue, when the Pope and a cardinal preach in Antioch to the Saracen subjects of Florinde, newly converted queen of Rohais (Edessa):

(P. f. 291b, Laisse 608, lines 20911-12)

Le langaige du lieu avoient si parlé

Qu'il sembloit proprement qu'ilz fussent de la né.

72. Renechon is in Jerusalem first and lodges with his unknown mother.

(Laisse 426 onwards).

THE PLAY

72. (Cont'd.) (Lines 2142-4):

"Et si pourrez dire, sans guille,
Qu'ou meilleur hostel de la ville
Serez logez."

The king prays in the Temple till dinner time.

(Lines 2173-84)

73. (Lines 2186-7):

"Demain ci endroit revenrons
Se Dieu plaist, et messe y orrons."

74. Pille Avaine calls the king:

(Lines 2193-2216):

"Vostre viande si se pert,
Mon seigneur: le penser laissez."

He brings them to Osanne's inn. The men at arms
prepare to serve their lord.

(Lines 2215-16)

Le Roy:

"Entre vous tous chascun sera
A ma table hui a ce diner."

And he calls for water to wash.

(Lines 2217-18).

75. Osanne has a shock when she sees him. She fears her
husband may recognise her, as she does not know of
events since her exposure in the boat.

THE ROMANCE

73. At dawn they hear mass together at the Holy Sepulchre.

74. Gadifer speaks to great and small.

(Line 13378).

75. Osanne illogically fears death at her husband's hands

(Laisse 438F lines 209-10)

although Renechon had told her of the discovery of the truth

(Laisse 431, P. f.191, L. f.208)

without revealing his own identity.

THE PLAY

75. (Cont'd.) (Lines 2220-32):

"Biau sire Diex, merci! comment
Me cheviray, n'en quel arroy
Me mettray je? Vezci le roy

76. D'Arragon, moult bien le congnois

Et a sa chiére et a sa vois.
Certes, morte sui si m'avise:
Mais en ma chambre en telle guise
Me vois lier d'un cuevrechief
Et couvrir ma face et mon chief
Qu'il pourra bien assez muser
Avant qu'il me puist aviser
Ne recongnoistre."

77. The king sends for the host and hostess.

(Lines 2235-40).

Pille Avaine explains:

(Lines 2242-44)

".... mais n'arez que la dame."

Le roy:

"Pour quoy?"

Pille Avaine:

"Pour ce qu'est veuve fame;

Dit le vous ay."

Osanne when invited makes a practical excuse:

THE ROMANCE

75. (Cont'd). In P. the charcoalburner had told her that Gadifer wanted to find his wife again and was searching for her, and she had wept hoping to live with him again.

(P. f.279, Laisse 588).

(Ed. Book II, f.LIIIb col.1):

The Templars tell Osanne:

"Il nous semble que ce a esté moult grande simplesse a vous de vous estre tant celee." "Ne vous chaille," ce dist la bonne dame, "il me plaisoit que ain(col.2)si fust, car ce n'a esté que pour le mieulx."

(P. f.241a, lines 17633-37):

"Mais de vous tant celler a esté grant folie,
Car de nous vous eussies^{este} trop mieulx prisie."
Et la dame respont: "Ne le voulroie mie,
Car je sçay tout de vray, l'escripture l'affie,
Que Dieu essauce ou ciel cellui qui s'umilie."

76. In the edition, the only extant ending of the fullest version, Osanne does not recognise Gadifer when she sees him as a prisoner after 18 years' separation.

(Ed. Ch.91, paragraph 3).

In the L. ending she is unconscious with her sons when Gadifer enters with Theseus, Ludovis and the Pope.

(Laisse 438G, lines 227-8, 235-6).

THE PLAY

77. (Cont'd) (Lines 2251-4):

"En l'eure vien de desjuner,

Et si me faut garder ici.

Dites li la seue merci

Mie n'iray."

Pille Avaine persuades her.

(Lines 2255-62).

The king makes her welcome.

(Lines 2263-6):

"M'ostesse, sa! pour ceste fois

Je vueil que éez devant moy;

Car quant femme a ma table voy

J'en sui plus aise."

Osanne hesitates to sit down. Thierry insists and asks her name. Osanne replies humbly:

(Lines 2275-8)

"Servante, sire, en bonne foy,

Pour ce que voulientiers je sers

Grans et petiz, et frans et sers;

Servante ay non."

78. (Lines 2279-80): L roy'

"C'est pour vous un noble renom

Et dont miex valoir vous devrez."

At this, he notices that she is weeping, and when he enquires the cause of her sorrow, she says that it is for her husband who is dead.

THE ROMANCE

78. Osanne's hostel is described:

(P. f.210a, line 15711)

"A table sont assis li petit et li gr nt."
including the Patriarch of Jerusalem, Queen Florinde of
R hair, and Renechon, Templars and Hospitallers.

THE PLAY

79. He expresses sympathy, then calls to wash.

(Lines 2295-2300):

"Tempré ceste yaue bien avez.

Versse, verse. Diex! qu'elle est bonne!

Or avant a m'ostesse^{en} donne.

Lavez, m'ostesse."

Osanne:

"Combien qu'en mes mains n'ait pas gresse,

Sire, feray vostre commant;

80. Mais cel anel mettray avant

Cy devant moy."

The king asks to buy the ring.

(Lines 2303-6)

(Lines 2307-8):

"Et sachiez je vous en donray

Plus qu'il ne vaille."

81. Osanne refuses, for she received it for the love of a knight who is still in this town.

(Lines 2309-16)

82. The king tells of how he gave the ring to a lady whose soul is now in heaven, and about his mother:

(Lines 2326-8)

"Qui par haine un trop lait fait

Li mist sus que n'avoit pas fait,

THE ROMANCE

79. The occasions of washing mentioned are when Flore asks Theseus before breakfast in her room

(Line 2380)

and when Osanne warms water to wash her son's feet.

(P. f.195b line 14801)

Sa mere lui chauffoit de l'eau pour ces piés.

80. The ring as a direct means of recognition is not used in the romance for this episode, but Theseus sends his ring to Flore in Cologne with a goldsmith, Calidas, as a sign of his return.

(P. f.71a, L. f.100b, Laisse 203, lines 7232-36).

81. Osanne in the romance does not take affairs into her own hands.

82. -

THE PLAY

82. Et faulcement m'en enorta.

(Cont) Et vous dy bien qu'elle porta
 Neuf mois entiers et sanz sejour
 Ces trois filz, et touz en un jour
 Les enfanta la bonne et belle."
 (Lines 2333-8)

"Certes, quant il me souvient d'elle,
 Le cuer tant me destraint
 Qu'a plorer sui forment contraint.
 Haa! Osanne, treschière suer,
 Pour vous souvent, m'amie, au cuer
 Grant douleur sens."

Osanne reveals herself when she knows his feelings.

(Lines 2339-2346):

"Ho! sire roys, je vous deffens
 Le plourer; ne le puis souffrir.
 A descouvert vous vueil offrir
 Ma face et a vous touz ensemble.
 Sui j'Osanne? que vous en semble?
 Dites le moy."

Le roy:

"Chiére amie, quant je vous voy,
 Je sui hors de douleur amère.

83. es enfas, vezci vostre mère:
 N'en peut de nul estre blasmee.
 E! Diex, de pitié s'est pasmee.

THE ROMANCE

83. As Regnesson finds Osanne first, he brings his brothers to meet her. When Gadifer finds his wife with them, he faints too (Line 238).

(L. f. 209b and f. 210a, Laisses 438 F and G).

THE PLAY

(continued)

83. Osanne, ma treschière amie,
 A moy baisier ne laissez mie.
 Ne scé se m'ot."

84. (Lines 2353-56)

Le premier chevalier:

"Sire, elle ne peut dire mot
 Tant de joie com de pitié;
 Laissez la tant, par amistié,
 Qu'a soy reviegne."

(Lines 2357-60)

Le roy:

"Ne peut estre que plus me tieⁿgne
 ^

85. De la baiser et acoler.
 Ma suer, sans vous plus adoler,
 Parlez a moy."

86. Osanne simply says:

(Lines 2361-4)

"Ha! mon treschier seigneur roy,
 Assez ay eu paine amére
 Sanz cause et tout par vostre mére;
 Vous le savez."

The king tells her how she was avenged by heaven,
 for the guilty woman died suddenly (Lines 2365-69).

(Lines 2370-71):

"Et devint son corps aussi noir
 Comme arrement, je vous dy voir."

THE ROMANCE

84. The couple are not alone either, but surrounded by a crowd.

(L. f.210a, lines 229-230. Edition Ch.92, f.CXXXIIb col.1)

The Pope is present and blesses them.

85. Gadifer regains consciousness and kisses Osanne more than a hundred times.

(L. f.210a, Laisse 438G, Lines 244-45).

86. Osanne forgives her husband without reproaching him.

(L. f.211a, Laisse 438G, Lines 252-3).

THE PLAY

87. To conclude he takes her joyfully home to Arragon, and calls for minstrels and clerks to accompany them on their way.

"Icy jeuent les menesterez, et s'en va le jeu.

Explicit."

THE ROMANCE

87. Osanne looks forward to a happy future together.
There are celebrations in Jerusalem for two months before
Gadifer takes Osanne home to Greece.

(L. f. 211a, Laisse 2384, line 260 and 269-70).

THE OSANNE EPISODE (in L.)

Laisse 438F CDXXXVIIIIF (part)

- 189 Et le bel Regnenchon n'y a fait demouree
 190 Tout droit vers l'ospital a sa voye tournee.
 Sa mere la royne estoit droit a l'entree.
 Regnenchon descendy et si l'a saluee.
 Afin qu'en la maison on ne mesface rien nee
 S'i loga Regnenchon, s'enseigne y a posee.^{1*}
- 195 Ses freres sont o luy qui tant a renommee (Ph. f.167b)
 La dame les regarde qui en fit la portee
 Et la lui a Nature congnoissance donnee
 De amer les enfans d'amour enamouree.
 A Regnenchon demande hault a la volee
- 200 Quelz gens se sont qui ont la ville gaignee.
 "Dame," dit Regnenchon, "par le Vierge honnoree,
 C'est le roy Gadifer de Gresse l'alosee,
 Et le roy Theséus qui en fit l'engendree

^{1*} i. e. he hangs up his shield or banner with his arms, probably over the door of the house, as a sign that it and its inhabitants are under his protection.

Note L. and P. agree till Laisse 438. Laisses 438A-G are numbered separately from line 1-275.

194 Ph. a toute sa megnee.

Et le roy Ludovis de France la contree."

- 205 Quant la dame l'entent, si est cheue pasmee.
 Regnenchon et ses freres l'ont tantost relevee
 Et lui ont demandé coyement a celee
 Pour quoy elle s'estoit ainsi desconfortee.
 "Pour quoy?" se dit la royne, "Je suis morte et afinee
 210 Ce Gadifer me scet en yceste contree. (L. f.210b)
 A tort m'a de sa terre banye et desevee
 Par la faulse Clodas qui tant est desfaee
 Qui a tort me changa faulcement ma portee.
 Vray est qu'a Gadifer fu jadis espousee
 215 Et en o[1] trois enfans; quant j'en fus delivree
 Clodas les me embla par faulceté prouvee
 Et me mist en ce lieu trois chiens d'une chiennee
 Et disoit qu'a un chien m'estoie(nt) abandonnee.

215 o[1] looks like oz.

Si me bany le roy et vins cy esgaree."
 220 Et quant les enfans ont la parolle escutee
 Tous trois inellement ont la dame acolee.
 "Ay, mere!" font il, "soiez reconfortee
 Car cy endroit avez trouvee vostre portee."

Laisse 438G. CDXXXVIIIIG.

Quant Regnault et Regnier et le bel Regnenchon
 225 Ont entendu leur mere dire telle raison
 Tantost l'ont embrassee tous trois de rendon.
 Et la dame se pasme delez sa nourrechon (Ph. f.168a)
 Aussi sont les enfans chetiz en pasmoison.
 La endroit assembla de gens telle foison
 230 Que tantost en fut plaine la maison.
 A Gadifer en fut contee la raison
 Que Osane estoit la en si faicte façon.
 Quant Gadifer l'entend, si courut de randon.
 232 Ph. Que O. sa femme estoit en la maison.

Théséus, Ludovis le suivent de randon.

235 Gadifer est entrés dedans la mencion.^{1*}

Quant il vit sa moulier en telle establison

Par delez ses enfans qui tant ont de renon,

Delez eulx se pasma Gadifer le baron.

De la pitié ploura le bon roy Théséon,^{2*}

240 Aussi fit Ludovis de France le royon,

Et le conte Assaillant le nobille baron

Et d'autres a plenté dont il y ot foison.

Quant furent relevez de celle paumoisson

Gadifer print Osanne tout droit par le menton,

245 Je croy plus de cent foiz la baisa de randon,

Et aussi fit Regnault, Regnier et Regnenchon

En disant: "Mere, quant trouvé vous avon

Joy avons recouvree tant que nous vivron.

1* = mansion.

2* Obliq e for nominative, for the rhyme.

Et Gadifer si dit haultement a hault ton:

250 "Tres douce amye, je vous requier pardon (L. f.211a)
 De ce que vous aie fait, ce fut par tra^uyson."
 "Sire," dit Osane, "de vray cuer et de bon
 Pardon vous en octroye par bon entencion.
 Si plaist a Jhesus qui souffry passion,

255 Encores arons ensemble grant consolacion.
 Car bien je suis certaine selon m'entencion
 Que se fut par Clodas toute la mesprison."
 Droit en icelui temps en ot joye a foison,
 Onques si grant joye la endroit ne fit on (Ph. f.168b)

260 Deux mois dura la joye, se croy, ou environ.
 Et la fut couronné ly ehfes Regnechon.
 On lui donna moulier qui Florinde ot a nom
 Roÿne de Rohais et maintint le royon,
 Nyepce fu Aceré qui des maulx fit foyson:

265 Qui par fauleeté print baptesme ce dit on
 Puis fit aux Chrestiens mainte persecucion,
 Mais droit cy n'en fois plus mencion.
 Les princes s'en alerent chascun en leur maison
 En Gresse s'en r vint Gadifer le baron
 270 S'en mena sa moulier qui Osane ot a nom.
 Puis vesquirent en paix longue saison.
 Jhesus a leurs ames vaeille faire pardon,
 Et si doint paix, joye et consolacion
 Tous ceulx et toutes celles qui sans mal achoison
 275 Ont ouy ceste ystoire par bonne entençon.
 AMEN.

Explicit la vie de Theséus.

270 Ph. S'en mena Osane sa femme droit en sa maison.
 275 Ph. romant.

THE OSANNE EPISODE IN THE 1534 EDITION.

The Pope tells Gadifer that he will find Ozanne in Jerusalem. One of the Romans tells him that he met her and had not recognised her.

Last chapter. f.CXXXIIa, 1st col.

Alors fut moult lié et joyeux l'empereur Gadifer quant il entendit parler le Gregeois lequel luy avoit dit nouvelles de sa femme Ozanne. Adonc se leva en estant et puis appella ses deux filz. "Seigneurs," dist Gadifer; "suyvez moy, car je vous monstreray vostre mere Ozanne qui tant fait a louer." ^{1*} Alors l'empereur Gadifer devalla les degrez du pallsais et ses deux filz le suyvent; adonc se mist a chemin pour aller devers Ozanne: laquelle estoit encores au lieu ou il avoit parlé a elle avec la royne Florinde, laquelle luy tenoit compaignie; si apperceut bien venir l'empereur Gadifer son baron, ^{2*} lequel venoit devers elle en grant dilligence car il estoit si transporté de grant joye qu'il avoit en son cuer, qu'il ne sçavoit (2nd col.) quelle maniere il devoit tenir. Adonc quant l'emperiere Ozanne le voit venir devers elle, si appella Florinde en luy disant; "Doulce amyce or regardez: voyez vous icy venir ces trois prisonniers: par mon Dieu je ne sçay que penser, car j'ay le cuer tout transy." Alors

1* This is a hemistich of the verse preserved in the prose, a quite common phenomenon. It is an epic formula which would not be used normally in the 16th century.

2* This is also archaic by the 16th century. As we do not know when the prose version was made, archaisms may indicate a considerably earlier date than that of the edition.

l'empereur Gadifer approcha de Ozanne ainsi comme elle parloit a Florinde, adonc luy escria moult haultement: "Ha bonne dame Ozanne pour Dieu je vous prie parlez a moy car je suis Gadifer le vostre baron."

"Noble dame," dist Gadifer, "approchez vous de moy, car certainement je suis Gadifer vostre baron: lequel vous ay fait souffrir et endurer tant de mal a grant tort: et voicy voz deux filz les freres de Regnesson." Adonc Gadifer s'approcha de sa femme pour la venir accoller et baiser: puis luy a dit; "Doulce dame, je vous (f.CXXXIIB) supplie humblement qu'il vous plaise me pardonner le grant mal et ennuy que je vous ay fait souffrir, car sachez que ce fust par la faulce Clodas: laquelle en a esté depuis pugnée grièvement; par elle vous bannys a tort et dechassay hors de mon pays dont je me repens grandement: et pource je vous supplie qu'il vous plaise de le me pardonner.' Et lors quant la bonne dame Ozanne entendit parler son baron: adonc le courut accoller et baiser, et Gadifer l'embrasse par moult grant joye. Et sachez que de la grant joye qu'ilz eurent ilz furent si transsiz qu'ilz se pasmerent, parquoy il leur convint tumber tous deux par terre. La se pasmerent tous quatre: cestassavoir Gadifer et sa femme avec ses deux filz Regnault et Regnier; et la royne Florinde pleuroit moult fort de pitié qu'elle avoit: aussi faisoient pareillement tous ceulx lesquelz estoient la assemblez. Adonc y vint le pere saint tout incontinent avec tout le clergie revestu comme s'ilz feussent allez en une procession, si chanterent "Te deum

laudamus" pour remercier nostre Seigneur de ceste bonne aventure; et le pape vint devers l'empereur Gadifer: lequel il relleva par moult grant joye avec ses deux filz Regnault et Regnier et leur mere Ozanne en leur disant: "Or sus beaulx enfans, il vous convient remercier nostre Seigneur de ceste bonne aventure, car il vous a rassemblez ensemble sans aucun dommage de vostre corps: combien que je sçay de vray que l'ung et l'autre avez souffertz et endurez de grandes peines et ennuytz, mais s'il plaist a Dieu cela vous vaulra penitence apres vostre mort; et pource bien devez louer nostre Seigneur. Or je vous prie Ozanne chere fille," dist le pape, "que vous pardonnez maintenant a Gadifer vostre baron le mal qu'il vous a fait souffrir et endurer, car ce a esté par ignorance. "En nom Dieu," dist l'emperiere Ozanne, "je luy pardonne de tresbon cueur." Adonc l'empereur Gadifer la baise moult doulcement: aussi firent ses deux filz Regnault et Regnier. Et apres que ces choses furent faictes, moult fut demenee grande joye dedans la ville de Hierusalem pour la delivrance de l'empereur Gadifer et de ses deux enfans, lesquels l'on pensoit estre mors. Ainsi comme je vous dis furent les nobles barons (2nd col.) dedans la ville de Hierusalem en grant joye et desduyt jusques au sixiesme jour, que nouvelles vindrent dedans la ville de Hierusalem que l'empereur de Rome venoit e le roy de France, le conte Assailant et son filz Girard de Dampmartin, le roy Regnesson et toute l'armee des Chrestiens....

The meeting follows.

The charcoalburner is recognised as captor. Ozanne comes to meet them.

f.CXXXIIIa (2nd. col.).

L'empereur Theséus vint acoller et embrasser l'emperiere Ozanne en luy disant, "Belle fille, moult vous doibz bien aymer pour la bonté et grant loyaulté que j'ay ouy dire de vous. Mon filz Gadifer vous a fait souffrir et endnrer moult de mal." "Sire," ce dist Ozanne, "on luy doit bien pardonner: car ce fut par la faulce Clodas: laquelle m'acusa d'ung faict lequel jamais n'advint, assez vilain a recorder, dont je remercie mon Dieu quant la verité a esté congneue." Adonc noz barons sont allez disner en grant joye et feste.

COMMENTS

1. The childbirth scene is so popular with the authors of the miracle plays that it appears in 10 out of the 40 plays. In the miracle plays Nos. 32, 29 and 37 which also have resemblance of theme (the falsely accused woman) almost identical words are used. The husband usually leaves the wife when she needs him most, though Gadifer has urgent business, and Thierry was requested to leave. Osanne in the romance faints at his departure.

2. King Thierry does a reasonable thing to ask his mother to help his wife. Gadifer knew that the usurper Griffon had exposed him in the woods as an infant, and now extends mercy and favour to Griffon's beautiful widow Clodas. The author comments on the folly of this action.

(Lines 11,148-50).

It is part of the convention of this theme that the most trusted person betrays the innocent wife. Mothers-in-law as accusers and persecutors in romance are a heritage from primitive folk lore.^{1*} The mother-in-law Matabrune in Le Chevalier au Cygne^{2*} clearly expresses jealousy and hate for Beatrix to her accomplice (lines 282-286):

Car je voel la royne du tout des onnourer!

1* Margaret Schlauch in Chaucer's Constance and Accused Queens, New York University Press, 1927, Chapter II, p. 82. M. Schlauch thinks that "it is not clear why the old queen hates her daughter-in-law Osanne". However, a careful reading of lines 68-75 and 102 show the motives.

2* Ed. Reiffenberg, Bruxelles, 1846.

Elle a fait le mien fil si fort enforcerer,
 Que li miens fieux ne puet dormir ne reposer,
 285 Ne d lui eslongier, ne il ne puet durer
 S'adiés n'est avoec lui pour son corps regarder.

The author of the miracle play 32 may have taken the idea of the mother-in-law as persecutor from the 13th century romance La Manekine^{0*} (another version of the tale exists in the earlier La Belle H'elène de Constantinople^{1*}), or from Le Chevalier au Cygne. In La Manekine the heroine cuts off her hand in order to escape from her incestuous father, the king of Hungary, and appears in a rudderless boat in Scotland, where the king marries her in spite of his mother's objections to her unknown origin and mutilation. The miracle play 29 dramatises La Manekine completely, and there the mother-in-law does not conceal her hate. In miracle play 32 she shows hypocritical sympathy in order to destroy Osanne.

The mother-in-law in Octavian^{2*} accuses the queen of adultery because she had twins, and openly vows to have mother and sons burnt.^{3*} (Lines 112-133).

3. One accomplice in crime is sufficient. The two in the verse romance are not a dramatic necessity. The play is

By Philippe de Remi, Sire de Beaumanoir,
 0* [^] Ed. H. Suchier, Paris, 1874.

1* Analysed by H. Suchier, editor of the Oeuvres de Beaumanoir, Tome I, p. XXVII.

2* Ed. K. Vollmöller, Heilbron 1883.

3* This is the theme of Marie de France's Freine (and Galeran de Bretagne) - the accusation that twins must be the children of different fathers.

more concentrated in this case. In the romance the matron is executed, whereas the girl's punishment is not mentioned in line 14005, though foretold in line 12104. Possibly an earlier version of the romance had only one accomplice in crime.

In Le Chevalier au Cygne, Matabrune had two accomplices, a matron to help her at the childbirth and a man, Marque de Sainteron,^{1*} who is to drown the seven children, but when he looks at them and sees them smile, weeps and takes pity on them (lines 398-447).

7. Margaret Schlauch^{2*} discusses the play and the romance as follows: "It is perhaps little known that a version of Osanne's story is included in the unpublished chanson de geste Theseus de Cologne and in the prose redaction which so faithfully follows it. This treatment is remarkable for a very significant change in the identity of Osanne's persecutor. Her behaviour and tactics are those of the usual mother-in-law, but she herself, Clodas, is an ambitious lady of the court, widow of ^{o of} the King's late enemy who is anxious to rehabilitate her fortunes by marrying the King.... She is, throughout, a scheming woman with political ambitions.... Her desires are clear and un-witchlike, but her methods belong to the fairy tales still: the old

1* St. Trond. ed. Reiffenberg p. 25.

2* p. 82-3.

accusation of an animal parturition and the exposure of the children. Because Clodas represents a development away from fairy tales - a change observable in other mediaeval romances - she has an important place in the gallery of accusers. And the romance, Theseus de Cologne, in which she does her mischief, is a highly diverting tale, well worth rescuing from the obscurity in which it at present reposes." I heartily agree with this.

13. In Le chevalier au Cygne Beatrix believes that she has borne dogs (lines 571-575):

"Lasse!" dist la royne, véchy mon corps trahy.
 Très-douce mère Dieu, de cuer vous ay siervi,
 Mais par confait péciét pui-ge avoir désiervi,
 Que vii kiens sont issut enssi du corps de my?
 Que m'est il avenu? je ne say que c'est chy!

28. The intervention of the Virgin and her holy company are similar in the series of miracle plays. Although not dramatically essential to the romances it was added to every one of the sources.^{1*} In the romance Osanne is a devout woman throughout, and as she spends many years in service to the pilgrims, Templars and Hospitallers in Jerusalem, the miraculous appearance of the Holy Mother, Son and angels in the dramatisation is extremely suitable. In the play,

1* Rather naturally as they were Miracles de Nostre Dame.

the miracle is emphasised by the fact that the mother-in-law keeps the keys so that no one can comfort the prisoner.

29. Osanne in the play has become saintly after the holy visit, praying for her enemy's soul. Before the visit she cursed her. In the romance her attitude towards Clodas is never forgiving.

30. The exposure at sea in a rudderless boat is a return to the motif in La Manekine and Miracle 29, La Fille du Roy de Hongrie based on it (where an angel draws the boat).^{1*} Moreover the theatrical company possessed a boat (always a pleasure for the audience) amongst its stage properties, which was used in several miracle plays.^{2*}

32. Heavenly intervention is one of the most typical elements of both play and romance. The form is spectacular in both. In the play, the queen mother's dropping dead when her son prays to heaven to reveal whether she committed the crime is not only supremely dramatic, but also realistic, for the old woman cannot outlive her son's accusing and denying her.

1* The rudderless boat theme occurs also in Tristan, when Tristan, despairing of a cure for the poisoned wound he received in his fight with the Morholt, puts to sea in a rudderless boat and is carried to Ireland where the queen cures him. In Horn, Horn and his companions are similarly exposed as children. The theme also occurs in Doon de Maience.

2* A boat on an artificial pond was also a stock property for the scenes on the sea of Galilee in the Mysteres de la Passion. It appears in a well-known 16th century picture of the set for a Mystere from a fully illustrated Mystere de la Passion Ms. reproduced in Cohen, Le Théâtre en France au moyen âge, Vol. I.

In Octavian the old woman died of madness (lines 5352-57).

In ^{one of} the play's ^{possible} sources, La Manekine, the king feared his mother's attitude towards his wife and tried to protect ~~Joie~~. When the mother-in-law succeeded in getting rid of Joie, also accused of bearing a monster, the king guesses who caused the tragedy and investigates by questioning the messengers who substituted the letters. The wicked woman is walled up in a tower (Line 2780):

"Fist sa mere enmurer."

The solution is more satisfactory in the play, for the king does not have to punish his own mother.

35. In the play, the miraculous journey is from Arragon to the port of Jerusalem. In Miracle No. 29 a lady-in-waiting accompanies the queen into the boat. In La Manekine she is alone with her child.

35A. The prayer in the boat, including the lament about fortune, is based on La Manekine (Lines 4601-738). A similar prayer appears in Miracle 29, line 1724.

36. Osanne in the play still seems to love her husband, not blaming him for allowing his mother to cause her distress.

La Manekine however thought about her husband more critically (Lines 4626-30):

Je ne sai, voir, ne sai que doit
S'on ne le fist bourde entendant.
Mais bien deüst si entendant

Avoir le cuer, qu'il ne creüst
C e dont il tant m neüst.

37. How ver saintly, she remains human in both versions.

38. The innocent woman falsely accused of preposterous crimes usually hides with ut revealing h r origins, past, r real state. Joie in La anekine gives the most reasonable explanation of her silence (Lines 5173-4):

"Car se je mon anui contoie
 Ja, voir, creüe n'en seroie."

39. The change of fortune for the lady wrongfully accused to have to work for her living in exile is a commonplace of this series of stories.

In La Manekine the boat is carried to Rome, also a centre for pilgrimage, and Joie and her infant son find refuge with a Senator. In Miracle 29 the Senator gives her and her lady-co panion light duties only.

40. The conditions of Osanne's refuge vary in the romance and in the play.

Everyday life is describ d in detail in the play. This aspect appears in the charcoalburner episodes in the romance.

41. The episode in the play owes to Octavian the interest

in the hawk and the horse.^{1*} The acting company has horses on the stage in several plays. In the romance interest in warriors' pursuits is natural in the wartime atmosphere of Constantinople as well as being aristocratic, and leads to the meeting of the triplets with their grandfather and father.

42. The appearance of animals with the boys is lively, charming and natural in both versions.

43. The charcoalburner is an admirable and lovable character in the play and the romance. In Theséus de Cologne the contrast between the husband spoiling the three and the wife grumbling causes much comedy. In the play, Renier is just as good a foster father but has more common sense, not going to the extremes of Renier in the romance, so that he lacks the outstanding quality of heroism. In Octavian Climent is furious with his foster-son Florent (whom he pretends to be his own) for wasting his money on a sparrowhawk and a

1* Paul Streve in Die Octavian-Sage, Inaugural Dissertation, Universität Erlangen 1884, page 6, calls the Miracle 32 another version of the Octavian legend and considers that the author invented all the names except that of Osanne. "Although the names Octavian, Dagobert, Florens and Lyon are not mentioned, the Miracle is nothing else than a slightly modified Octavian legend." He concludes that the miracle play is based on Octavian with a few traits from "La Manekine". Obviously, P. Streve did not know of Theséus de Cologne. On p.20 he notes that in Reali di Francia, Storia di Drugiolina (1380-1420) the exiled Drugiolina calls herself Rosana, which is reminiscent of Osanne. Rosane or Rosanés is Roxana, the wife of Alexander in the Alexander romances. Osanne comes from the Hebrew (and Biblical) "Hosanna!". *pub by*

hunting horse, whereas the foster-mother defends the adopted child (lines 1233-38):

"Sire, laissés l'enfant ester!
 D'uncune franchise li vient
 Ains, je quit ne vos appartient.
 Nature, espoir, li fait entendre
 A ce qu[e] il devoit aprendre.
 Il n'a cure de vostre avoir."

44. In the play, and in others in the series, we see a true to life description of the hunt. The knights protest faithful service to their king, but their common sense does not let them risk themselves for his sake after nightfall. The romance has numerous examples of devoted rescues in the heroic tradition.

The pious episode is suitable added to the miracle play
 45. The king in La Manekine reacted in an even more humane way, for when he read his mother's letter accusing the queen of giving birth to a monster, he grieves but decides (Lines 3269-11):

"Se Dix a fait sa volenté
 Du fruit qu'ele a en soi porté
 Ele n'i a mort desservie."

and he writes that she is to keep mother and offspring safe till his return.

46. The king finding the forest hut is a commonplace of fairy tales. (In A Thousand and one nights, "The Envious Sisters" the Sultan also finds his children while lost on a

hunt). Grimm's fairy tale "The Three Little Birds" 2* is a version of the same episode:

A king marries beneath his rank, a dairy maid. She has a son during his absence; two jealous sisters expose the child on the water, observed by a magic bird. A fisherman finds him and brings him up as he has no child. The king on his return is told that the queen bore a dog. He accepts God's will. The following year the same thing happens. The third year the queen bears a girl. The jealous sisters say that the queen bore a cat; the king is impatient and throws his wife into prison for many years.

When the boys hear from other children that they are foundlings, they question the fisherman and set out to search for their father. The eldest son meets the king while hunting. The magic bird and the fisherman tell the truth. They all return to the palace and take the poor queen out of prison. The two jealous sisters are burnt.

The magic bird gives the details of the crime as well as additional evidence.

In the romance and the play the additional evidence is given by the maid who exposed the children and the matron who was present at their birth; the magic element is omitted.

47. In the play the foster parents treat the king with the greatest respect, whereas the charcoalburner in the romance

2* "De drei Vögelkens" in Kinder und Hausmärchen gesammelt durch die Brüder Grimm, Marburg 1935, Vol. II, no. 96, p. 182-187.

forgets to respect his king when Gadifer threatens the lives of the triplets accused of attempted regicide by poisoning. In the play he is a reasonable working man true to type, yet perfectly individualised too, polite but not subservient.

48. Armour, of course, being the equipment of knights. In Octavian Climent, a vilein, does not know how to put on spurs correctly (lines 3034-3047).

49. In La Manekine the king lets his unknown son play with the wedding ring. His foster father, Joie's host, tries to send the boy away, for he is disturbing the king's meal, but the king begs him to let him remain (Lines 6100-104).

In the romance the charcoalburner and his wife disagree about the education of the children. Her harshness makes him even more loving. The unevenness of their upbringing leaves no adverse trace in the boys; they are generous and thoughtful. The charcoalburner discusses with them, and the three of them discuss the situation amongst themselves.

In the play adoption is not mentioned. Both foster parents treat the boys as their own and bring them up with commonsense.

50. A commonplace in romance. *Nature passes nurture.*

51. The play has this delightful rustic supper and the

{ Ed. K Vollmüller, Heilbronn 1883.

interesting example of upper class handwashing.^{1*} A very pleasant scene on the stage. The meal is realistically appetising.

52. The method of poisoning may be based on a similar incident in Charles le Chauve, an unpublished 14th century chanson de geste, according to R. Bossuat.^{2*} *The poisoning is not appropriate in the play as the wicked mother-in-law is already dead*

53. In both versions the triplets are happy with their fosterfather.

54. In La Manekine the king questions his host the senator about his seven year old son, because he notices his own wedding ring. In Octavian the royal father doubts that Climent is the real father of the twin he has found. The author of Theséus de Cologne, however, does not despise the working class background of the royal children, only the villainous Clodas expresses snobbery.

56. Concern with money is shown in Octavian as typical of the vilein or middle class merchant, whereas the royal-born Florent is foolishly generous in a business transaction. The author of Theséus de Cologne discards this tradition and shows Renier, although in very poor circumstances, possessing the quality usually associated with the aristocracy,

^{1*} Washing the hands before a meal is a commonplace in the epics. The phrase "corner l'eau", to sound a horn to show that water for washing is ready, is the equivalent of the dinner-bell.

^{2*} *Le Moyen Age* p. 132

thus making him appear even more ideal; however throughout the text there are 'bourgeois' common sense remarks about the usefulness of material wealth.

57. Climent in 'Octavian' continues to accompany and help his foster son, although he causes him embarrassment too.

58. In La Manekine (lines 5999-6030) the king weeps when he looks at his son whom the senator claims as his own (for he bought him and his mother from the sailors who found her), and says how he lost his wife and son through treason. In Octavian (lines 1627-70) the king weeps when he sees his unknown son Florent and tells Dagobert how he remembers his wrongfully exiled wife and sons.

60. In Theséus de Cologne traitors are regularly offered pardon if they confess, but are executed nonetheless.

67. The author of the play shows some interest in the sea (lines 691 and 1837), and obviously the landsman's wonder.

68. The play contains this interesting detail; references to contemporary legal proceedings occur in other miracle plays. Perhaps it was necessary to teach the audience how to protect a woman's property.

69. The king in the play is seen as an able organiser and general. His only failure was in his private life - this is the essential story of Gadifer too.

70. The host and hostess have a very bad conscience about their lack of good deeds shown in their repeated requests for Osanne to look after the welfare of their souls. The Church looked upon the accumulation of wealth for secular purposes with disapproval, and it was customary for the rich to endow clerical institutions to ensure their soul's salvation. The old couple follow contemporary practice in this way.

71. Magnin in Journal des Savants, ^{Paris,} 1847, page 49, discusses this passage as a basis for the date of the miracle play which he considers to be after 1334:

"Cette distinction délicate entre la langue turque et la langue arabe ne me paraît pas avoir pu être présentée à un auditoire composé en grande partie de bourgeois, de clercs et d'artisans, avant que les entreprises menaçantes des Turcs contre l'Europe orientale, repoussées par la croisade de 1344, n'eussent fait mieux connaître ces peuples dans nos contrées." However the difference between these peoples was known at least in a general way from before the Chanson de Roland, so that here Magnin does not contribute to our evidence.

75. The reunion of Thierry and Osanne is beautifully dramatised. The tension heightens progressively from the king's first vow to go on pilgrimage to Jerusalem. The prayer in the Temple and preparations for supper in a tantalising way delay the meeting which is one of the highlights of the play.

In the romance the reunion is delayed by numerous adventures. The Paris version deliberately inserts further episodes,

for the family can only be reunited at the very end. But the excessive prolongation regrettably weakens the artistic effect. It seems likely that an earlier and simpler version of Théséus was nearer to the play and that the continuator had forgotten that Osanne knew that her name was cleared and wanted to live with her husband again.

76. The episode in the play is more direct than in La Manekine .

77. In La Manekine Joie hears from her protector the senator that her husband the king is coming to stay. She quite understandably hides, fearing death at his hands (lines 5897-950) as she is ignorant of the discovery of her innocence.

78. In the play Osanne is touched by her husband's appreciation of her humble attitude and devoted service. In the romance Osanne has the same reputation, but Gadifer does not comment upon it.

79. This is the third occasion of handwashing in the play. Obviously the actors could enjoy the "stage business". It is also an interesting illustration of social history, as fork, though known in the Middle Ages and used to cook meat, were not introduced at table till the end of the 16th century, when Henry III used one to eat meat, which practice was regarded as scandalous.^{1*}

1* Forks came into use first in Italy in the 15th century.

80. Recognition by means of a ring is a commonplace in romance. In *Miracle 29* the king finds his wife in her place of refuge because he sees his little son playing with his wedding ring.

82. In *La Manekine* the senator tells Joie that the king has lost his wife and son through treason and is searching for them. The play is more direct than the romance of *La Manekine* and *Theséus de Cologne* in the way the husband explains his own feelings before his wife reveals herself. In *Theséus de Cologne* Osanne hears about Gadifer from Renechon, in the continuation from the charcoalburner, and she still hesitates to come forward.

83. In *Miracle 29*, *La Fille du Roi de Hongrie*, when the couple first meet the stage direction reads "Ici ira le roy acoler sa femme sanz riens dire, et se pasmeront". (Line 2304) Lengthy explanations follow.

In *La Manekine* (lines 6506-10):

Li rois keurt vers li eslassiés
 Se l'a plus de cent fois baisie,
 Aincois k'il li puist dire "Amie"
 Et ele lui tout ensement.
 Bras a bras furent longuement
 Avant que il parler peüssent.

84. In La Manekine the senator invites the nobility of Rome to honour the couple in his house. They are blessed by the Pope who miraculously restores Joie's mutilated hand.

CONCLUSION

A study of the similarities and divergencies between the verse romance and this play gives a clear insight into the method of treating a well-loved theme. The dramatist takes freely from the romance, simplifies the story while keeping the essentials - the persecuted queen, the foundlings brought up affectionately by the charcoalburner and reunited with their royal father, and later the finding of Osanne their mother as hostess in Jerusalem.

The most important changes are:

1. The elimination of the politically ambitious Clodas, who is replaced by the more primitive and conventional type of jealous mother-in-law (as found in earlier versions of the theme of women falsely accused, in La Manekine^{1*} and Le Chevalier au Cygne^{2*}).
2. The miraculous appearance of the Virgin, God and angels as saviours of the innocent, in order to fit harmoniously into this series of miracle plays of Our Lady.
3. The miraculous journey in the rudderless boat guided by the Archangel Michael (also based on La Manekine, and probably repeated with variations from the boat scene in Miracle 29, which must have been popular with the audience).

1* La Manekine in Oeuvres Poétiques de Philippe de Beaumanoir ed. H. Suchier, Paris 1884.

2* Le Chevalier au Cygne et Godefrois de Bouillon, ed. Baron de Réffenberg, Bruxelles 1846. (Monuments pour servir à l'Histoire des Provinces. Tome IV, deuxième division Tome I.)

4. The finding of the triplets in the poor people's hut in the wood instead of the appearance of heroic young warriors who rescued their grandfather on the battlefield.

5. A slighter change is that of the name of the king from Gadifer to Thierry,^{1*} and

6. the replacement of Constantinople by Aragon.

It is not clear why the dramatist should have made this change; presumably it was to suit himself or his company. Robert Bossuat makes the following suggestion: "A une époque où les Grecs sont considérés comme des infidèles, il est difficile d'appeler la Vierge au secours d'une princesse d'origine païenne et qui n'a reçu le baptême qu'au moment de son mariage. Transporter la scène en Aragon, royaume chrétien, c'est rendre plus vraisemblable le secours des puissances célestes accordé à l'héroïne." ^{2*}

However, Osanne was so devout in the romance, that the

1* In a 14th century chanson de geste Herpin there is an episode based on La Manekine in which a faithful squire called Thierry accompanies Joyeuse into exile and works for her. Oeuvres Poétiques de Philippe de Beaumanoir, ed. H. Suchier, Paris 1884, p. LXXXII.

Thierry is the name of the duke in Cologne who gives Parise and her son protection in exile after being falsely accused of having intended to poison her husband. Parise la Duchesse, ed. F. Guessard and L. Larchy, Paris 1860, A. P. F. IV.

2* Le Moyen Age, Tome XIV 1959, p. 545.

audience should not have been shocked. Constantinople was Christian during the 14th century, the dramatist did not need to mention that the king and his wife were only baptised at their wedding, and are there not other examples of the heavenly powers helping the newly converted?

If the author of the romance was still alive at the time of performance, he could not have been displeased with this play, which is obviously based on the romance and respects the atmosphere and characters of the poem and brings them before the public in another medium in a lively form.

2. Jehan Servion's version of THEZEUS, son of EZEUS, in Gestes et croniques de la Maison de Savoye.^{1*}

The author, Jehan Servion, was attached to Philippe sans Terre^{2*} and followed him into prison at Loches. It was there that he composed his work, during the years 1462-63, as he writes in the preface to his patron:

"... durant vostre detencion ie n'ay pas este en ma liberte, ains suis estes foulles & malmenes a cause de vostre detencion. Et a celle cause ie me suis mis a faire ce livre en y passant aucunement le dueil de ma tristesse & empriant ung chascun jour pour vostre delivrance tant envers Dieu comme envers le monde..."

Philippe sans Terre came out of prison after two years but Jehan Servion is not mentioned among the people who accompanied him, nor elsewhere (as far as the editor F.E. Bollati knew) so that he may have died in prison, for he was already quite old.^{3*} The chronicle may have been

1* Published twice:

a) Monumenta historia patria edita ju su regis Caroli Alberti. Turin, l O. Scriptum T m I p.1- 82.
(Augustae Taurinorum MDCCCXL)

b) F.E. Bollati, Gezest croniques de la Maison de Savoye par Jehan Servion publié d'après l'immanuscrit uni u ala B.N. d Turin. 2 vol. Turin 179.

2* Philip de Savoy, Count of Breuges.

3* His first name

in 1443, according to F.E. Bollati, p. ~~XXXII~~ note (24)
Jehan Servion delivered payment, recorded in the accounts of the Duke of Savoy.

completed by another author, for there is a change of handwriting and composition after folio 174, or else Jehan Servion rushed to complete it.^{1*}

The manuscript was described by Léon Ménabréa.^{2*} "Ce singulier monument fut découvert en 1782 dans la bibliothèque de la famille della Cisterna par un avocat Donaudi, qui le copia. L'ouvrage original, écrit sur parchemin en lettres gothiques, offrait des riches enluminures."

F.E. Bollati comments (p.XLV), "le manuscrit * de la Bibliothèque nationale n'a en parchemin que la première feuille de chaque cahier (les autres sont en papier), et pour ce qui est des enluminures, le lecteur peut juger par lui-même de leur valeur d'après les facsimilé qui sont joints à notre édition."

The work which concerns us is the prologue of a chronicle and genealogy of the house of Savoy, tracing the family right back to Troy, including Théséus de Cologne. It was fashionable to trace ancestors as far into the past as possible, and Jehan Servion amusingly remarks (p.4):

"Et qui plus en voudra enquerir, je ly responz que tous fumes partys d'Adam & de Eve, nos prumiers peres & meres."

1* Bollati p.XLV.

2* De la marche des Etudes historiques en Savoie et en Pi'mont Cha bery 1839, p.8.

3* M. 1. 12. Perhaps M.1.12 is a copy of the above mentioned manuscript. In any case the surviving manuscript, on which he based his edition in 1879 was in the National Library of Turin. In 1906, unfortunately, there was a fire in which it was destroyed.

Les Gestes et Croniques de la Maison de Savoie by

Jehan Servion has several sources according to its second editor F. . Bollati (p.XLVI):

1. Chronique de Cabaret 1417-1420. Jean Dorieville or D'Oronville.
2. Chronique de Martinus Polonus la Martignane, or Martiniane.^{1*}
3. "Chroniques du Dauphin qui sont a Vienne."
4. Chroniques de France.
5. "Gestes espagnoles".
6. Pièces officielles.

However the prologue is not to be found in these sources. Jehan Servion's chronicle "se distingue des autres par un Prologue qui mérite une attention particulière. Ce prologue est en effet un véritable roman de chevalerie..."^{2*}

The editor knew of the 1534 edition and wonders:

"Y auroit-il quelque rapport entre le roman de Jean Servion et celui de Bonnemere qui est de beaucoup postérieur?"

^{1*} Bollati Vol.II, p.337. "Le Chroniqueur se rapporte sous cette dénomination à la Chronica summorum pontificum imperatorumque ac de septem aetatibus mundi de Martinus Polonus seu Oppaviensis (Strz. bski, archevêque de Gnesne, duché de Posen) dont la première édition parut à Bâle en 1559... "comme le trouverés en l'ystorial martiniane," I. 73. "comme tout a plain emparle l'ystoyre martinyanne" I. 74. "comme le trouverés en la Martignane." I. 162. I. p.409: "L'on treuve en la Martgyane que l'an mil III C et V fust fait pape Climent...."

^{2*} Bollati p.XLVII.

He was unaware of the earlier versions. The relationship is difficult to disentangle, for the present version, Thezeus son of Ezeus, is different from all other known versions.

The following extracts^{1*} will show the differences and similarities.

The prologue containing the dedication to Philippe de Savoye and his genealogy takes up pages 3-6. A poem of 62 lines on the subject of misfortune and Philippe's imprisonment follows on pages 6-8.^{2*}

The first chapter begins on p.9: "Cy commencent les gestes & croniques de la noble et tres illustrissime & excellente mayson de Savoye. Et sy encomence a Ezeus roy de Cologne et ⁿ Helayne sa femme en l'an de grace IIC^uXLII."

The romance ends on p.71: "Cy fine l'istoyre de Ezeus le roy de Colongne & de Helayne sa femme & de leur filz Thezeus, qui naisquist bossu & puis devint droit, & comme il print Ysobie la fillie de l'empereur Giordain, & comment il suscidit & parvint iusquez a la signorie de Saxogne, dont sont yssus les ylustrismes signieurs de Savoye." 3

1* Taken from the edition by F.E. Bollati.

2* Facing page 3 there is a pen-drawing of the author writing at a desk.

Facing page 9 King Ezeus and Queen Helayne kneel in prayer by an altar.

3 v is printed as u in the edition.

The names^{1*} of the main characters are changed, except for Thezeus, who remains. His father is called Ezeus instead of Floridas, his mother Helayne instead of Alido~~y~~ne, his beloved Yzobie instead of Flore.

Thezeus' father-in-law is called Vallerien^{2*} (p. 14 and 15) or Giordain^{3*} (p. 9, p. 70 and 71) instead of Esmeré.

Pope Fabian I^{4*} appears instead of Saint Boniface.

The date is changed to 242 instead of 632, the time of Dagobert in the verse.^{5*}

There are additions to the story:

The episode of queen Helayne and the poor woman, which replaces that of queen Alido~~y~~ne mocking a deformed child;
 the episode of the squires discussing Ysobie,
 the person of the tutor who looks after Thezeus, thus making him seem younger and less independant,
 the person of the goldsmith's wife,
 the episode in which Thezeus disguises himself as a jewel

1* Robert Bossuat, in Le Moyen Age, Tome XIV, 1959, p.106, concludes that this version might be due to oriental influence: "Certaines particularités comme le nom Théséus formé sur celui de son père Ezéus précédé d'une consonne grecque." However there is nothing Byzantine about this tale, and Ezeus is clearly formed on Théséus, not the other way about, as the name Théséus was in the tradition from the beginning. Probably Servion has taken the story from the verse or prose version and rewritten it, changing some of the names and inserting it chronologically in the 3rd century with the aid of a universal history, probably Martinus Polonus.

2* Valerian 251-260.

3* Gordian III, emperor 238-244.

4* Pope Fabian 236-250.

5* R. Bossuat, op.cit., p.105: "Il est donc certain que le récit de Jean Servion n'est pas emprunté au roman français qui situe l'épisode à Rome quatre siècles plus tard, au temps de Dagobert."

merchant,

the tournament in which Theseus obeys Yzobie's commands exactly.

Important omissions include:

The accusation of adultery with a dwarf because of Fernagus' rejected love, consequently the single combat between Lucas-Cornicant and Fernagus.

The assassination ordered by Floridas of his own son, and the transformation before imminent death.

Separation and further adventures after the wedding.

All pain and violence.

Realism within the happenings of the romance (although there are charming realistic descriptions of everyday life at court).

p.3. Prologue.

Cy commencent les Croniques des signieurs & de la maison tresnoble de Savoye.

p.4. N'a pas grant temps qu'en escripvant lez gestes des papes & dez empereurs ie moy trovay a la Cronique de Ottavian, le quel fust au temps de la naissance de Jh suz Crist & auquel fust demoustre par la Sybille turbburcine, la sage, Ara Cely qui encores est a Ro^me. Et la trovay comment le dit Ottavian estoit partis de Enee Enee stoit party de Troye. Maiz, en suyvant les dittez g stes, ie trovay que de ligne en ligne les ducz signieurs de Saxogne, dont apres illy eust III Ott s empereur , y partirent du dit Ottovian

& de la lignee de Enee. Et qui plus en voudra enquerir, ie ly responz que tous fumes partys d'Adam & de Eve, nos prumiers peres & meres.

Maiz pour mieulx declayrier la verite de la condesendence, iay trouve que en lan de la naissance de nostre signieur Ihesus Crist II^CXLII il eust a Colongne un roy durant le temps de Giordain^{1*} l'empereur & soubz leglise au temps du pape Fabien, XIX pape & le prumier e rom, le quel roy eust a nom Ezeus, & sy avoit a femme une tres noble femme & dame, la quelle eust a nom Ellayne. Et sy avoyent estes nouvellement faiz cristiens^{2*}, & sy creurent moult fermement. Et sy furent aucung temps sans avoir nul enfant, dont la royne qui (p.5) moult devotte estoit estoit moult dolante. Sy prioit nostre Signieur iour & nuit^{3*} qu'il leur donnast aucung oyr, comme il fust, ainsi que verres. Et pour ce qu'il ma semble que ceste cronique fasse moult ala declayracion des gestes de mes treshaulx treseuxcellans & tresnobles & puissans signieurs mes signieurs de la maison de Savoye, ie me suis voullu pener de prumierement mettre en remembrance la cronique, geste & histoyre, du dit Ezeu roy de Colongne a cause de ce que de une part de la partirent les signieurs saxogniens, des quelx sont partis, com ia est dit, mes tresdoubtes signieurs de

1* Giordain, Gordian in the Cronique Martiniane Chapter XXV, f.XLVa col.1, 240-246. Martinus Blonus [Strepus], archbishop of Gnesen, La Cronique Martiniane, A. Verard, Paris, [1503?].

2* An addition to the known versions. Hav my changed the date to the

3* An addition. 4th rd century, an age of conversion this idea is of cal.

Savoie. Et pour non plus perdre temps, ie nen feray plus de narracion, ains encommenceray au dit Eseau roy & de la royne Elayne sa femme a cause de pouoir parvenir a la propre geste & cronique de la treshaulte tresh^uexcellente & treshnoble maison de Savoie, empriant Dieu quil ly plaise de moy donner grace de la pouoir parfaire & parfuner a la loange de ly & au plaisir & benyvollence de toute la treshnoble maison de Savoie. Ala quelle loange iay encommencee ceste oeuvre, & par especial pour la feruante & innombrable amour ala quelle ie suis tenu davoir a mes devant ditz signieurs mes treshoubtes signieurs mes signieurs de Savoie ala quelle maison Dieu vueille acroistre, honneur, sante, prosperite & longue duree en habondance de tous bien, & ala loange de toute la Court celestielle. Ainsi soit il.

Treshaut treshexcellent & trespouissant & mon treshredoubte signieur Philippe de Savoie plaisa^{1*} asavoir a vostre grace que durant vostre detencion ie nay pas este en ma liberte^{2*};

1* Bollati has plaisa. Plaise would make better sense.

2* This does not seem necessarily to imply that the author was imprisoned with Philip at Loches. He merely says he lost his liberty and was oppressed. There may however be other evidence. Bollati states on p. XXXII-XXXIII: "Il parait que Servion, déjà d'un certain âge lorsque naquit Philippe sans Terre, fut des lors attaché particulièrement a ce prince et le suivit jusque dans la prison de Loches. Après tout c'est pendant l'emprisonnement de Philippe qu'il composa son ouvrage..."

ains suis estes foulles & malmenes a cause de vostre
 detencion. Et a celle cause ie me suis mis a faire ce
 livze en y passant aucunement le dueil de ma tristesse &
desplaysance *
 ^ empriant ung chescun iour pour vostre delivrance tant
 envers Dieu comme envers le monde, ainsy come veoir porres
 en la sustance dung petit lay que sy apres senssuit, le
 quel vostre indigne serviteur loyal a fait & compille tel
 quel & de peu de vallue. Sy vous plaise^{1*} a lauoir agreable,
 empriant Dieu quil vous doint sante & longue vie, car a
 lauenir ne poues vous fallir.

Chapter I.

(p.9) Cy commencent les gestes et croniques... Et sy
 encomence a Ezeus roy de Coulongne & a Helayne sa femme
 en lan de grace II^{CXLII}.

Hanciennement en lan de la nativite de nostre signieur
 Jhesus Crist II^{CXLII}, il eust ung roy a Colongne le quel
 fust battize scoubz le pape Fabien XIX^e 2*, & sa femme aussi,
 & jy fust mis a nom Ezeus & ala royne Helayne, lesqueulx
 par avant avoyent estes mescreans. Et dominoit toute la
 partie de sur le Rin & Saxogne & iusques ala mer de Flandre,
 soubz la dominacion de lempereur Giordain. Et fust moult

1* Written correctly. See previous example.

2* St. Fabian was in fact the 20th Pope from St. Peter.
 There was only one pope of the name, so XIX must refer
 to the papacy as a whole. Fabian in the Cronique
Martiniane: "Comment Fabien commença l'an de nostre
 Seigneur CCXL." f.XLV.

grand signieur & ly estant serrazin ce non obstant il maintenoit justice a ung chescung. Dont apres quant il fust cristienne & quil entendist l'ordre de la cristienne foy il multiplia moult en vertus & fust moult catholique, prodons, vray iusticier crueux a punir les mauvaix, doux & misericors en cas de pitie, ayman vertus & remplis de toutes bonnes meurz. Ce tel estoit, la royne sa femme ne lempiroit de riens, ains estoit reamplie de toute charite & quazi comme toute dedie a Dieu, tellement quelle visatoit les malades & mesme les confortoit de ses ognemens & buyvrages desbers^{l*} & de medecines & les souvenoit en leurs necessites; elle revestissoit les povres, visatoit les hospitaulx, leur amenistroit leur viande, & faisoit pellerinages, ieunoit, donnoit ausmosnes. En effait elle se penoit d'acomplir les oevres de misericorde & servoit Dieu de tout son pouoir. Ainsy furent ung temps ensemble le roy Ezeus & la royne Helayne sans avoir nulz enffans; & comme nature desire d'avoir naturelle progenie & hoirs pour suscesdir tant au nom comme aulx biens la royne Helayne requist ung iour au roy Ezeus quil ly plaisit de voloir faire ung veu a nostre Signieur afin que nostre signieur Dieu leur donnast lignee. Le roy Ezeus ly outroya; & le veu fust tel quilz voyeent a Dieu & a Nostre Dame que, se il leur donnoit ung enfant, quil fonderoyent une eglise a Colongne...

Ce non pourtant la royne natendist pas quelle fust

l* F.E. Bollati's glos ary: purgation.

ceinte, ains de une gran e c nfidence quelle avoit en Dieu & a Nostre Dame elle fist a encommencer le fondement de la ditte eglise de N tre Dam , la quelle est encores au iour dehuuy appelee N str Dame de Colongne. Et elle mesme il^{1*} aloit & se aydoit aveques les aultres femeletes, & les aydoit a chargier le mortier, les pierres & aultres choses neccessayres. Ung (p.11) jour advint que une simple povre femme vint la pour gaignier sa vie^{2*} & celle ditte femme estoit fort enceinte, quazi apres d'acouchier, & celle femme se print a ouvrer & a travaillier tellement qu'elle suoit; & la sourvint la royne, qui la regarda & fust commeue de pitie, & ainsy qu'elle vist que la ditte femme voloit chargier du mortier sur sa teste elle accourust pour ly aydier. Et en ly aydant elle l'oyst plaindre; sy retint le mortier en ses mains & ly dist: "ma mye, reposes vous, car vous nen saures pas mains payee." La poure femme saioignillia & requist a Nostre Dame que par sa grace autant empeust avoir la royne en son ventre comme elle y en avoit, & la royne, qui ia loings d'elle estoit, la vist a genoulz sans oyr ce quelle disoit; elle dist "amen"...

That night she conceives a son, although the couple are old. The next morning on the way to mass she hears cries and acts as midwife to the same poor woman in labour. The child is named Alain because the queen is called Helayne.

1* il for i.

2* An interesting comment on women workers.

Chapter II.

Pen-drawing of birth-scene showing the queen in bed, two midwives in front, one, sitting, holds a hunchbacked infant. A fireplace behind.

De la naissance du filz au roy Ezeus, qui eust a nom Tezeus & naquist bossu.

Au chief de IX moys la royne Helayne sy a coucha dung filz; mais tant y eust quil naisquist tout bossu, & lestoit sy tres fort que quazi la bosse passoit la teste. Le roy loa Dieu^{1*} & envaya guerre l'arcevesqueⁿ de Cologne & le fist batizer & ly mist a nom Tezeus. Lenffant fust norris comme appartient a filz de roy; & sachiez que combien qu'il fust contrait, sy estoit il tres vertueux en son enfance & quant il comensa a iaugullier, toutes ses paroles estoyent honestez & son mainttient n'estoit pas d'enffant, ains se contenoit en homme. Et quant il vint de VI a VII ans le roy losta aulx femmes^{2*} & le bailla a II moultz vallians filosofes^{3*} & bons clers, lesquelx l'endo trinarent, aprindrent, & tellement que avant qu'il vint en son XV^e annee il sceust lez VII ars & aprint tellement qu'il savoit respondre a toutez questions. Cil ne fust pas prince sans letre que dit Ozie^{4*} asnes coronnes.

1* It is interesting to note that Ezeus and Floridas had no negative reaction to the child's deformity.

2* An addition to the other versions.

3* An interesting addition concerning the child's education.

4* An amusing quotation. Ozie could be "Ozimus grec de nation, filz de Abraham commença l'an de nostre Seigneur quatre cens XXII & tint le siege ung an VIII mois. Il institua beneyr le cierge ou samedi saint & que le serf ne fut fait clerc & le clerc ne tint taverne publique." La Cronique martiniane Verard, Paris s.d., f. LXa col. 2, chapter LVI.

Chapter III.

Pen-drawing of the king, left, pointing towards a hunchbacked youth, and two nobles receiving the boy.

(p.13) Comment le Roy Ezeus bailla son filz en gouvernement a la noblesse de son pays.

Le roy Ezeus voyant & considereant les vertus & bonnes meurs les quelles multiplioyent en son filz Thezeus, il looit Dieu, & combien quil fust contrait & bossu & treslaid de vision il disoit "beau sire Dieux, qui tout as fait & forme a ta volante, ie toy loe de ce filz quil ta pleu a moy donner; sy toy prie & requiers quil toy plaise quil soit bon, car bonte se passe bien sans beaulte, maiz beaulte ne vault guieres sans bonte."^{1*} Ainsy souvantes foy penssoit le roy en son filz; & le faisoit souvant devant ly venir,^{2*} ce non obstant quil estoit tres laid, la douceur de ses parolles, & la gracieusetete de son maintient le faysoyent estre sy tresplaisant que toux ceulx qui loent parler nen povoyent estre saolles.

As Ezeus is old he offers his government and crown to his son. Thezeus will not accept during his father's life time, but wishes to learn the art of arms: (p 14)
"come en la conduytte des aultres choses afin que je puisse acquerir la benivollance de vos pays, du maindre jusquau plus grand."

1* The same proverb is found in the verse and editions.

2* An addition.

The king is delighted.

Chapter IV.

Drawing of mounted nobleman looking at a youth kneeling in prayer.

(p.14) Comment les signieurs & gouverneux de Thezeus le menarent a la chache, & coment il devint beaulx & droit de son corps.

The nobles and squires continue Thezeus' education. They take him out hunting.

Et ainsy en chevauchant il avint que les ditz noblez parloyent de la fillie a l'empereur Valerien qui lors regnoit. Et sachiez que depuis Giordain l'empereur XXIIII^e il ly eust III empereux iusques a Valerien, cest assavoir Philippe,^{1*} Decyo^{2*} & Gallus,^{3*} les quelx ne regnarent de XIII ans iusques a Vallerien.^{4*} Or avoit ce dit empereur Vallerien, qui fust le XXVII^e empereur, une sy tresbelle fillie que la voix de sa beaulte en corroit par tout le monde... Et ainsy que Thezeus les oyst parler, il leur prit a dem^sander: 'mes signieurs, de quoy parlez vous?' & ung chiuallier, arrogant, fier & orguillieux, ly dist: "Sire bossu, que vous empeut il

1* Phelippe, son of Giordain in the year 246. Croniques Martinianes f.XCVa col.1

2* Decius, ibid. col.2.

3* ibid. f.XLVb col.1

4* ibid. f.XLVb col.2. l'an de nostre Seigneur deux cens LV tindrent l'empire XV ans Valerien et Galeten son filz. There is no mention of a daughter.

chaloir?" Et lors Thezeus d grant despit (p.15) si se vertua & estandist sur son chival, & reclama Dieu & Nostre Dame tellement ue leur grace s pandist d sur ly; & inconten nt il devint beaux et droys & tel quil neust en s c paigni nul plus bel ioyne d ly.

The m n who insulted him kn els for ercy, Th zeus forgives him and n uire a out t e princess Yzobie in Constantinopl . H is quite absorbed, and "la face ly palist et ableuist". His tutor is anxious and offers to help. Th z us confe s his secret love and asks f r advice.^{1*} Th t tor sug ests that he sho ld o to se h r.

The party of hunters go to Aix^{2*} in Germany wh re there is great joy because of God's grace to Thez us th ir lord's son. He prais s God and thanks th people of Aix.

Yzobie is the c nstant subj ct of c nv rsation between Th z us and his tutor.

The situation leading up to th miracle is h ng d in this version. Inst ad of w uld-be assas ins there is one rude knight who insults th d form d pri ce, hurting his fe lings and affecting his first stirrings of manh d, desire and curiosity. The transformation is brought about by a physical e fort: "si sesvertua esta dist" as well as a prayer answ red by a miracle, almost a kind of rationalisation. After the miracle Thezeus forgiv s the m n who spoke such

1* An additional episode, in the tradition of courtly romances.

2* In the verse and edition they return to Cologne.

contemptuous words, just as the child forgives the four would-be assassins in the verse and edition. Physical threats are changed into mental cruelty in this version.

Thezeus falls in love by hear-say of Yzbie's beauty. In the verse and edition he falls in love through the sight of the statue of Flore. The two ways are in the tradition of courtly love, a passion for the unknown and far-away lady.

The introduction of the tutor as confidant and advisor throughout this version makes Thezeus seem much younger and less independent than in the verse and edition.

Chapter V.

Drawing of king Ezeus kneeling and receiving a messenger who holds out a sealed document to him.

(p.17) Comment le Roy Ezeus receust les nouvelles que dieux avoit fait tant de grace a son filz Thezeus quil estoit devenus droit.

An immediate message is sent to the king and queen. The king makes a long prayer of thanks and dedication of Thezeus' soul to God.

Et pareilliement feist la royne son oreyson secrette.
Et puis incontenant furent mandez larcevesques & la clergie de la cite & furent ordonneez les processions^{1*} gen ralles

^{1*} as in the verse and edition

a lendemain, lesquelles se firent moult devoitement; & y allerent le roy & la royne, nobles, bougioys & de tous estas, en grande devocion.

(p.18) There is a sermon on the miracle, in order to increase faith "qui encores par lors estoit moult en erreur empulseurs creatures, lesquelles nouvellement estoient christianeés,^{1*} maiz ce miracle les conferma moult a la foy de Jhesus^{Cr st.} "

Chapter VI.

Drawing of the king and queen at the head of a religious procession. Left a youth and attendants mounted. Gates of the city in the distance.

(p.18) Comment Thezeus ariva a Colongne et quil encontra le Roy & la Royne et toute la procession qui se faisoit.

...

Thezeus rancontra le roy & la royne au devant de lospital de Colongne aveques l'arcevesques & toute la procession.

All continue to church together. The king's first words are: "celly qui ta fait beau te face bon."

Et tout le peuple ploroit de ^(p 9)ioye & ne se povoyent saouller de le regarder...

Rejoicings continue at the palace. Processions last for th "days.

1* An addition to the verse.

The return of the miraculously transformed prince to his parents is not spoiled by the family dissension owing to the accusation of adultery found in the verse and edition. In this version the religious element is stressed, and unpleasant, sensational scenes are omitted.

It is possible that this simpler version of Theseús existed alongside or perhaps even before the verse version, where the theme of the falsely accused woman is so prominent and frequent. On the other hand Ezeus could be simply a modification of Theseús. None of the divergences are such that the author could not have invented them.

Chapter VII.

Drawing of a church tower and an unfinished wall left; a man stands in front of the wall holding a triangular mason's trowel. In the centre, a group of a man and two boys, a mounted man right.

(p.19) Comment Thezeus fist fayre ung tornoyz & beurdiz auquel vindrent moultz de haulx barons & de noblesse de toutes pars.

During a long conversation at night, the tutor is surprised that Thezeus is still absorbed by Ysobie and cannot sleep. (p.21) He advises him to ask the king for a tournament. He should tell of a vow he made during God's miracle, and say that he should choose noble companions at the tournament in order to fulfil it. In that way the king would be certain to

finance the expedition, thinking it to be for a religious purpose:^{1*} ("& ie scay quil ne vous refusera en rien")

...son maistre (p.21) vist & cogneust quil lavoit la puce damours en loreille.

"Et par ce moyen le roy vous furnira de finances, de nefz siglans du Rin iusqua la mer & de lentre de la mer iusquen Constantinoble, & la vous porres veoir celle que tant desires."

Thezeus thanks him and asks his tutor never to leave him. After morning mass, Ezeus "moult se delitoit a la contenance de son filz Thezeus, car moult estoit de beau maintient & moult doucement (p.23) se contenoit."

Thezeus asks his boon: an expedition to leave in March. The king lets him leave "maiz dqultre part moult ly deplaisoit sa départie, car cestoit le baston de sa vielliesse."[^] More celebrations with music and dancing follow - and eight days of tournaments. Thezeus prepares ships during this time and chooses the best men: eleven knights including his tutor.

In the verse Theseús practises in tournaments and leaves home in order to gain further experience, whereas here he is drawn away by love. In the verse his mother Alidone supplies him with jewels and good advice, Floridas comes in only when the departure is decided.

1* The tutor seems extraordinarily immoral, quite unnecessarily so considering Ezeus' love for his son. Thezeus could have tried to confide in him and ask honestly for what he wanted.

Chapter VIII.

(p. 25) Comment Thezeus print congie de son pere & de sa mere, & coment ilz ly donerent or, argent & ioyaulx.

His mother begs him to stay till they are in heaven. Thezeus promises to return shortly and make them glad. His father supplies the finances and gives good advice and his blessing. The queen gives him "ung charboncle" of great price. Thezeus sails down the Rhine to the Dutch sea, and thence to Constantinople. They wait in port during the first night.

Chapter IX.

(p. 26) Comment Thezeus entra en la ville de Constantinoble deguise comme ung marchand de ioyaux, & son maistre aveques ly comme varlet, & delaisserent leurs nefz hors de la ville en la mer.

When he approaches the town, Thezeus is weak with love. The following dialogue with his tutor is charming:

Et son maistre qui le regarda doubta moult de sa parsonne, & lescria & dist: "a, Thezeus, ou est la fermite de ton sentement?" Et Thezeus, quant il entendist que celly qui tout dis lavoit appelle signieur lappella par son nom, il tressalist & respondist: "mon doulx maistre, ie suis cy, navez paour." "En nom Dieu, dist son maistre, vous estes cy voyrem nt, maiz vostre cuer & pancement sont (p. 27)

aillieurs. Or refermes vostre corage & monstres que vous soyez homme; & n'ayez nulle doubance, car seurement nous en viendrons a bon bout." Et Thezeus se reprint & dist: "Dieu le doint."

The ship lies anchored under a rock. Thezeus and his tutor, both disguised, go to the best lodging in Constantinople. Next morning they go to mass at St. Sophia. When walking through the town they pass the shop of the emperor's goldsmith. Thezeus introduces himself as "ung aventurier marchand de loyaux" who wishes his jewels to be set, and shows some, including a necklace better than that of the emperor's daughter. The goldsmith, impressed, offers to let the emperor and his daughter know so that they may buy it. ^(p. 29) "Tant ly plaisoit le parler de Thezeus quil ne soy povoit saouller de l'escoutter & regarder." He offers hospitality and a splendid meal, "et moult sesbaysoit l'orfevre du grant sens questoit en ly, veu que sy loyne estoit." He goes to tell the emperor and Ysobie about the jeweler; they wish to see him and his jewels. The lodgings are luxurious, but Theseus cannot sleep. The goldsmith takes him and his tutor to see the emperor and his daughter on the way to mass: (p. 32)

Et empassant la belle Ysobie vist le maistre orfevre & Thezeus empres ly; sy ly sembla bien que cestoit l'omme; & ly getta les yeux sus & tout iour regardoit sur ly; & Thezeus lapperceust bien, maiz semblant nen fist.

After mass: et tantost dist la belle Ysobie a son pere: "monsignieur (p. 33) iay veu vostre orfevre: faites le

d smander 0 lomme qui est aveques ly."

Thezeus, his tutor and the goldsmith come into h r presence:

Il faisoit son parler sy gracieux & sy av nant que la belle Yzobie le print a regard r plus que ne faisoit les ioyaux.

She asks for more jewels:

Et ly fust sy espris de ces doulcez parollez quil ne respondist riens, ains rougist, & Yzobie laparceust moult bien.

The tutor shows a necklace; Thezeus shows a better one. She asks the emperor to buy it. Thezeus lets h r have it and decide on the price. The goldsmith is to be intermediary.

(p.34) Et lors lon fist apporter vin & esp^{ice} & firent colacion, & tout dis Thezeus sy regardoit Yzobie & elle ly emplain visage, & moult playsoyent lung a laultre.

The circumstances of the first meeting of Thezeus and his beloved are changed in this version. The young man and his tutor are already disguised as jewel merchants when they call on the gold mith. In the verse, Theseus passes the goldsmith's shop by chance, and hears about the perfection of the l^{iv}ing model when struck by the statue. There follow the difficulties of entering t e palace, disguise as a mess nger arises out of these, whereas the disguise in the present version does not seem to be necessary. H re Thezeus can see the princess quite asily, and it is she who is impressed by the young man and takes the initiative of having him invited. She falls in love with a young merchant, whereas Flore has to be persuaded, and she knows that the young^gman is the son of a king.

Chapter X.

(p.35) Coment Thezeus se fist cognoistre a lorfevre,^{1*} & quil se decovrist quant ilz furent en sa maison.

Thezeus reveals his identity and reason for coming. He also tells of the miracle after the insult:^{2*} (p 36)

"ie fus ramplis de corroux & dire & esvertuay de tous mes membres & dis: 'a Dieu, ie me rens a toy, ton^p plaisir soit en moy fait.' ... & la grace de Dieu sespandist en moy, & subbitement ie devins tel que moy voyez. Sy voay ad ce moment que iamaiz ne cesseroye de moy penner & travailler de povoir veir la belle Yzobie & que ie feroye tout mon povoir de lavoir pour ma femme, veu la grace que Dieux mavoit fait a cause d'elle.^{3*}"

The goldsmith is glad to help. Thezeus always acts on his tutor's advice. He tells the tutor that the goldsmith is informed except for "lordonnance de laygle dor, de la quelle nous parlames arsoir." The tutor^{4*} encoura es the goldsmith and promises a good reward: (p.39) "vous doygiez faire une aygle sy grande que ung homme puis estre & ester ens, & quelle soit faitte sy soutillement que nulz ny puisse trouver ne cognoistre issue ny entree; & puis, quant elle sera faitte & acomplie, monsignieur se mettra dedans vous

1* In this version the goldsmith is not called by name.

2* In the verse Thesésus does n t tell Calidas about the miracle.

3* A change in th^e version, where Thezeus believes God transformed him for the sake of Yzobie.

4* It is the tutor who instructs the goldsmith about the making of the golden eagle. In the verse Thesésus has the idea and organises the project himself.

la presenteres a lempereur de la part du roy de Colongne, Ezeus, & puis laisses faire a monsignieur qui est ysy; & cest nostre devisacion.

Lors dist lorfevre^{1*}, "l'invention est belle, & me plaist moult, car de ce faire lon ne moy porroit chargier; m&az il me sembleroit que mieulx seroit que lon la presentast a la belle Ysobie, car incontenant elle ^{la} fera mestre en sa chambre, & ce elle estoit presantee a lempereur il la porroit retenir."

Thezeus thanks the goldsmith's wife for the hospitality and presents her with a precious ring: (p 40)

Et lostesse le remarcya moult doucement en regardant son mary & rogist, & son mary qui sage estoit ly dist en hault: "ne le refusez pas, car il vient de bon lieu."^{2*}

Chapter XI.

(p. 40) Comment Thezeus vint trover ses gens sur la mer, les quelx furent toux confortes.

Thezeus and his tutor return to their ships. His men are not yet informed of the purpose of the expedition.

Thezeus and his tutor remain in disguise. They take gold

1* The goldsmith here is not only glad to undertake the scheme but thinks of an even more daring step. In the verse Theseus is the venturesome lover who sweeps to success without the support of older adults. Calidas has great qualms.

2* Apharming change; the goldsmith's wife is modest and faithful. In the verse Theseus stayed with a hostess who fell in love with him and wished her husband dead.

for the goldsmith. The work is done.

Et l'orfèvre avoit este maintez foys ^(p 42) vers la belle Ysobie, ^{1*} qui moult ly avoit desmande du marchant, disant pour quoy il ne se venoit payer de son colier ou quil le reprist; et l'orfèvre ly respondoit & disoit: "ma dame, il ne se soussie guerez, il est alle en Rodes, & croy que brief il retornera." Et tout cesy conta l'orfèvre a Thezeus, dont sovant rioyent.

The preparations are complete.

Chapter XII

(p. 42) Comment Thezeus entra dedans laigle dor, & coment l'orfèvre la fist porter a la belle Ysobie.

Thezeus se vestit dung pourpoint de drap dor moult riche & fust chausé gentement, & puis regarda son maistre & l'orfèvre & leur dist: "que vous semble? ^{2*} ne suis ie assez faittis compaignon?" & iallist ^{3*} moult appertement, et puis acolla son maistre & puis l'orfèvre, & leur dist adieu tout

1* Ysobie is in love and waiting for the jewel merchant. The goldsmith makes her long for him even more, and Thezeus is amused. This changes the atmosphere to lightness and gaiety. In the verse Théséus has to suffer all the longing as well as fear of imminent death. He risks all for love, so that the atmosphere is more passionate and serious although there is humour too. In this version the whole expedition hardly seems necessary.

2* Thezeus, childlike, looks for approval from his tutor and his friend the goldsmith.

3* Bolati's glossary: ja ir = se complaire

en riant.

They weep, he enters the eagle and shuts the trapdoor. Four men carry the eagle on a rich "dorque"^{O*} en maniere de une littere a hommes."

On the way to the palace "chescun sesmervelloit que ce povoit estre qui tant pesant & tant gros estoit."

Chapter XIII

(p.43) Coment lorfevre presenta laigle dor a la belle Yzobie en la presence de l'empereur son pere de la part du roy Ezeus de Cologne.

The emperer and his daughter admire the eagle: (p 44)

Et lors dist la belle Yzobie "en nom Dieu, monsignieur, voy y ung beau parement n une chambre, & en caultre voycy tout propice a poser mes vesteures habill^l mens quant ie moy desabillie d vers le soir.^{l*}"

The goldsmith goes home and tells about his success. The emp ror l aves his daughter. She discu ses t e eagle with h r ladies:

Et la belle Yzobie print l colier que Th z us ly avoit laisse le mist au col d laygle dor & le re rda plai ante- m nt, & puis dist: "pl ust a Di u que le marchand de qui il

O* Bollah, glomany 'p lanquin'.

l* A curiously practical use for so expensive an obj ct. Normally clothes were thrown over a perche, a horizontal bar of wood slung from the roof or ceiling.

est fust otes ysy & quil veist c ste rich ss , car moult
ly playrøit." Et Thezeus oyoit tout. /*

Chapter XIV.

(p.44) Comment Thezeus yssist hors de laigle quant Yzobie
fust couchee.

Quant la belle Yzobie fu t couchee & endormy , & ce
fust envers la my nuit, & lors yssist Thezeus hors de (p.45)
son aygle quant il eust defferme le guinchet bien
soulivement, il sacousta du lit & dist moult doucement:
"ma dame, navez paour, & souffres que vostre serviteur vous
die aucune chose pour vostre honnour & bien." Et la belle
Yzobie eust sy grant effroy⁻⁻⁻ que ung chescung se leva, mesment
lempereur. Et se pendant Thezeus se reboutta en son aygle
dor & referma son guinch t & se tint tout quoy. Lempereur
fist alumer lumynayres torchez & fallos, & vint a la chambre
de sa fillie & ly dist: "belle fillie, quaves vous?" & elle
dist: "vrayement il est ve us ysy aucung qui a voulu arler
a moy, maiz ie ne scay que cest."

1* As in the verse Thezeus inside the eagle overhears the
emperor's daughter discussing with her ladies, but here
she already knows him and wishes for his pres nce; in the
verse, more subtle, he hears that she has not yet been in
love but is ready for it wh n her lady-in-waiting
describes love in glowing colours. During the encounter
preceding t is night, in the verse, Théséus sees Flore
but she does not know him.

The emperor searches; the doors were closed, and the ladies had only heard the princess cry out.

Lors dist lempereur: "par foy, ma belle fillie, vous songies & aviez quelque ymaginacion; dormez vous & vous r poses & vous rendez a Dieu, & soyez ala bonne nuit," & elle ly randist son salut, & lempereur se retray st en sa chambre. Et les luminayres demorarent & clayroyent comme ce se fust iour; lors doubta moult Thezeus que ainsy ne feissent la nuit ensuyvant; toutez foys il se conforta & pensa du ^e rmede ce besoing ly advenoit.^{1*} La belle Ysobie tint [^] longuement en caquet ses damoisellez, disant que sans faute elle avoit senty aucung, & les dames distrent que par aventure cestoit quelque fantosme et quil nen (p.46) devoit chaloir,^{2*} et ainsi elles s'endormirent.

The following night^{3*} Thezeus comes out again saying: (p.46) "dame, navez paour, car ie suis celly qui est tout vostre & qui vous suis venus servir; sy ne doubtez de rien iusquace que sa^hciez que ie suis." Et Yzobie getta ung grant [^] plaint & dist: "a, Dieu, qui este vous?"

The ladies-in-waiting wake up, and Thezeus hides in the eagle again. After a fruitless search the ladies tell Yzobie that she had dreamed.

1* Not clear what the remedy is.

2* They are not afraid of ghosts.

3* As in the verse Thezeus has to return into the eagle when the princess is afraid and her father comes, but in this version he waits an entire night and day before coming out a second time during the following night. There is no mention of discomfort, or of food and drink as in the verse.

Et quant elle entendist ce elle dist embasset, quant ses femmes furent rettrettez: "en non Dieu, ce il vient plus, ie ne cryeray plus, maiz parleray a ly & sauray ce ie auray songe ou non." Et ses parolles oyst & entendist Thezeus & eust grant ioye, car il ne dormoit pas; & quant il sentist que les dames dormoyent, il yssist de rechief & vint vers Yzobie qui pas ne dormoit, & ly dist "dame, bien say que pas ne dormes; sy viens a vous afin que il soit de vostre plaisir qui vous playse destre demain de iour^{1*} toute seule en ceste chambre, & vous savres lors que ie suis. Sy vous donne ysy ung anel sy riche que plus ne peut. Sy me rens a vostre bonne grace, car sachiez que ie suis filz de roy; & afin que vous naves plus paour de moy ne de riens, ie suis vostre prisonnier & suis dedans vostre aygle dor: sy me povez faire morir ou vivre". Mais non obstant ses (p.47) parolles Yzobie doubta moult; maiz toutez foys elle se teust & puis a chief de piece elle ly dist "ce ainsy est comme vous dittez, soit de part Dieu: sy allez & vous rebouttez ens laygle, & demain ie vous verray ." Lors Thezeus ly embla ung baisier^{2*} & puis dist: "ie obeyray." Et adonques il sen entra en laygle dor, & Yzobie loist bien fermer & deffermer; sy seust bien que ce nestoit pas fantosme & ce penssa que a lendemain elle verroit que ce seroit.^{3*} La nuit

1* It seems strange that Thezeus needed to spend two nights in the golden eagle in order to ask Ysobie to meet him alone in her room during the day-time.

2* Here the first kiss is during the second night; in the verse Théséus only talks to Flore.

3* As the lights had been left burning she could have seen him there and then.

ly fust longue, guierez ne dormist en attendant quil aiournast,^{1*}
 & ce elle avoit long temps, Thezeus lavoit encores plus;
 & Yzobye disoit tout bassement: "ellas & quant sera il iour?"
 Moult longuement leur dura celle nuit, mais quant le iour
 fust venus, & Yzobie se leva & ausy firent ses dames et
 damoyelles, & Yzobie leur deffandist sur payne de la mort^{2*}
 que nulle delles ne le deissent a l'empereur, car vrayement
 elle cognoissoit quelle avoit songe; & ainsy le firent et
 firent moult bonne chiere. Et ce fust teu.

Chapter XV.

(p. 47) Comment Yzobie ala en sa chambre & comment elle
 parla a Thezeus.

The next day "l'empereur... ly desmanda celle avoit
 puis rien oye ne sentu, & respondist de non."

They go to mass

(p. 48) Et Ysobie, a qui tarδοit de veir ce quelle [ne]^{3*}
 savoit, sen vint & entra en sa chambre atout une pucelle sans
 plus, & puis dist a sa pucelle: "alles & maprestez de luy le
 soef flayrans, car ie veux oindre mon chief sur le mydy, &

1* In the verse Theseus and Flore talk till dawn when she lets
 him sleep on her bed while she arranges breakfast. It
 seems unrealistic that he has to hide again in the e le;
 the verse is more logical where Flore hides him in her room.

2* Rather an extreme deterrent.

3* Bollati has 'na'; 'ne' would make better sense.

gardes que a nul nen dittes r^{en}." 1*

When alone, she asks Thezeus to come out. Amazed, she recognises the "merchant".

Et quant elle peust parler a chief de piece, & elle ly dist: "ha, Dieux, quest ce sy? nestes vous pas le tel marchand?" & Thezeus commensca a rire, & puis ly dist: "ce suige vrayement; sy vous prie quil vous plaise a moy escutter & entendre, car tel quel me veez ie suis filz de roy & ne suis party hors du royaume mon pere ce non pour lamour de vous."

When she has to go to dinner with her father:

.. elle print une boite despices & de confiture & la ly baillia, & sy print une fiolle playne de marvaisie & puis ly dist (p.49) "retornez en vostre lieu." Et lors il mist le genoil a terre & la remercyta, maiz tant ly dist: "a ma treshonoree dame, se il estoit de vostre grace de moy donner ung baisier, ien seroye moult repeuz." Et elle rougist & rist, & puis dist: "ce ne seroit pas le prumier, ie nay pas hoblie celly que a nuit me robast," puis elle se baissa & il la baisa.

She is just in time for the splendid dinner with music. There is to be a tournament in three days' time:

...la belle Ysobie sapensa: "la porrastu bien veoir la vallaintise de celly qui dist quilla tant fait pour toy." 2*

1* It is charming but rather odd that Yzobie wishes her hair-washing to be a secret. In the verse she confides in one lady-in-waiting.

2* The tournament to test Thezeus' valour is an addition in this version. In the verse his courage could not be doubted for he risks a cruel death if the possessive father were to find him.

After the meal she sends her ladies away because she wants to wash her hair. One maid, "sa mignotte", is sent to fetch a meal: ⁽⁵⁰⁾ "ung pareil de perdris & ung plat de gellee car ie veulx banqueter apres mon lavement." Next the maid is to put her wardrobe in order until she is called, because Ysobie says she wants to sleep.

Chapter XVI.

(p.50) Coment Thezeus yssist la tierce foys hors de laigle, & comment il parla a Yzobie seul a seul.

Quant Yzobie eust la porte fermee, & elle vint vers son aygle, & puis an soupirant elle dist: "a mon aygle, comme tu seras cause ou dung grant bien ou dung grant mal." 1*

Thezeus tells her of the miracle^{2*} which was caused because he loved her.

(p.51) "...vulliez comprendre lardant desir et haulte volante a quoy loyr parler de vous & de vostre biaute & bonte ma amene & conduit & ausy la grace que iay par vous heue. Car, ma treshaulte & tresamee dame, playse vous sauoir que ie naisquis bossu & contrait; & une foys les signieurs

1* Ysobie speaks to the eagle, which Flore never does, although the golden eagle is frequently mentioned when there is a reference to Theseus' love affair.

2* Theseus does not tell Flore about his miraculous transformation which happened before adolescence.

chivalliers & escuyers de monsignieur le roy mon pere parloyent de vostre beaulte & bonte, & ie desmandoy & dis: 'qui est celle dont tant de biens dittes?' & illy eust ung chivallier, qui fier & orguillieux estoit, qui me respondist: '& que vous en doibt il challoir, sire bossu?'; & adonques e eux sy grant despit que ie reclamoy Dieu & puis mesvertuy. Sy devins droit sain & haytie comme vous me voyez, & lors ie vouay Dieu aulx dames & au paon^{1*} que iamaiz ne cesseroye iusquace que vous verroye & que, se possible estoit que ie vous eusse, que ie vous auroye. Sy ay suyus mon entreprinse, & suis venus ad ce que moy vees: pour quoy, tres^uexcellente dame, vulliez regarder a la contrainte damours qui iusquacy ma conduit, non pensant aucune villanie; & Dieux men gard, car plutost morir vouldroye; ie suis vostre esclave serviteur a hobeir en tout honneur de mariage et damours. Et pour tant, ma tresamee dame & doubtee, plaise vous a moy reconforter a ceste foys par la douceur de vostre parolle, car a ung seul mot qui vous playra a dire il y gist ma mort ou ma vie." Et lors mist le^(p 52) genoil a terre & dist: "a, ma dame, mercy mercy." Et la belle Yzobie fust & estoit sy souprise tant de son parler comme damours que ne savoit que respondre; cenon que tant ly ysist^s de la boche quelle ly dist: "mon bel amy, en verite ie vous vouldroye complaire en tout bien &

1* Note on the peacock vow in Bollati's glossary Vol. II, "au paon". "On appelaient voeu du paon le voeu par lequel on s'engageait a prendre les armes a terminer quelque entreprise, ainsi nomme parce qu'il se faisait a table sur un paon qu'on seyait. Littré Dictionnaire III p. 295." It is certainly a reference to Les Voeux du paon (1312) where the idea of swearing on a peacock appears for the first time.

honnour, aut^lrement non. Sy vouldroye bien que se mariage se tratast par le moyen de vostre pere & de monsignieur lempereur,^{l*} se faire se povoit, car ie ne vois unques homme mon vueil & corage fust plus quen vous." "A, dist Thezeus, ma dame, ie vous remercye, mais pour Dieu ayez pitie de moy, car le plus ^tattendre fera le definement de ma vie: sy vulliez avoir de moy mercy." Et lors Thezeus devint pale plumbe & terny, & trembloit quazi comme evamyssant, sans plus pouvoir mot sonner ne dire. Et Yzobie laperceust, sy le print entre se bras moult doucement & ly dist: "a, mon doulx amy, esse la valliantise que ie croy qui soit en vous? confortes vous, car ia, se Dieu plaist, ie ne seray cause dung sy grant mal comme de vostre mort; & puis que ie apparscoy vostre bonne volante, en tout honnour & bien ie suis vostre & seray tant que ie vivray"; & puis le baisa. Quant Thezeus entendist ce, moytie vivant & moytie esvanuy, il enclina sa teste & cheist en son giron sans riens pouvoir dire; & elle le conforta tellement quil revint a chief de piece, & quant il fust revenus, ainsy comme il peust dire, il dist: "a, mon Dieu eternal, comm tu es puissant & benigne! Comment sera ce que iamaiz te puisse randre retribuyr deservir les grans biens que mas fait & donnes? Sy moy recomande a ta ^(p 53) grace, pitie & misericorde; tu mas fait de contrait estre droit, tu mas donne lacomplissement de tous m s desiriers, le tout de mon vueil le soustenement de ma vie". Et puis se torna vers sa

l* In the ver e v rsion there is no possibility of her father consenting.

dame & moult doulc ent ly dist: "m tre chiere dame & amy, vees cy vostre hobeissant & serviteur le t ut vostre"; & lors il print l charboncle que la royne sa mere l av it donn & l mist au doit a Yzobie nom d ariage^{1*} ell le print & receust; ne chaut esman er la douce amy bl chiere quilz firent. Et lors ly i t Ysobie: "mon chier & bel amy, amours vous o t asses peu, il faut que nature vous paise."

They banquet, and Thezeus tells her about the eagle. She asks how he is to get out.^{2*}

Et Thezeus se leva & ala en son aigle & tira ung martel hors & puis dist: "ma dame, oyez nostre ordonnance de vostre orfevre & de mon maistre: ie prins ce martel au quel nous romprons le becq de laygle, & puis vous emplaindres a l'empereur, & il la fera rapporter a l'orfevre pour la radouber, car vous dires quelle sera cheutte, & ainsi ien seray raporte comme ie y fus apportees."

She invites him to the tournament to break ^{three} lances for her. Then he goes back into the eagle.

Maiz quant le guinchet fut serres ne faut dire les grans regretz que furent tant seulement d'avoir perdu la veue lung de lautre.

Ysobie calls her "mignotte", eats ^{and} pretends to have been too ravenous to have left much for her maid.

1* In the verse a cleric Yvon performs a marriage ceremony in secret. Here the secrecy is not really necessary.

2* The trick of the broken beak is the same in the verse.

La pucelle sesbaysoit de sa dame qui tant ioyeuse estoit,
car unques maiz ne lavoit veue tant ioyeuse.

Ainsy passerent tout ce iour ioyusement iusques ad ce
que lempereur vint ^{au} soper.

The conversation is about the tournament.

Et puis furent faittes dances & chansons a grande
melodie. Et la avoit Yzobie toute ioyusetete, maiz que son
amy y eust este, au quel tout dis avoit regret... & en
dansant ^s disoit en son corage: "a comme ly doit bien advenir
le danscer & le festoyer."

At night Ysobie sends her favourite away to fetch a
meal:

(p.56) "& sy dittez a lescuyer de la cuisine & au maistre
dostel quilz viegnent bancqueter avec nous".1*..Et la firent
grande & bonne chiere... et tout secretement elle avoit mis
a part du plus beau & du millieur.

She sends the lady-in-waiting to sleep, then:

...vint vers son aygle & la baisa^{2*} puis dist: "mon
ayglon, yssez hors," & lors Thezeus yssist hors de laygle
& sentrebaiserent & acollerent moult doucement. Sy ly
dist: "a, mon amy, ie me suis esbattue & gallee, & vous avez
este emprison: que pleust a Dieu que ie heusse este en
vostre lieu & que vous heussiez este au mien!" Et Thezeus

1* In the verse Flore cannot even let men speak with her.
Here Ysobie can invite them for a late supper.

2* Ysobie not only talks to the eagle but kisses it. In the
verse the hollow golden eagle is purely functional.

dist: "ma dame, ce mest une plaisant prison puis que ie scay par quelle ransson ien puis eschapper, non obstant quoy que lon die quonques ne fust belle prison ne layde amy." Ainsy ordonnarent tout leur affaire durant celle nuit a le faire, comme oyr porres se lisez oultre. Et quant ce vint peu prez du iour, la furent baisiers reseuz & donnees, la eust souspirs de toutes pars, la fust ^(p57) regrette que celle nuit avoit sy peu duree, la contregnist amours les deux cuers tellement que le dire adieu dire ne se povoit. Maiz quant faire le covient vint emplace, il leur fallist obeir, & sans pouvoir mot dire Thezeus entra ens son aygle. Le iour vint, Yzobie se leva, & quant elle fust assegee & vestue & elle ala donner bon iour a lempereur comme acoustume lavoit, & puis a la messe; & au retour elle entra en sa chambre iusques au diner & tint moyen denvoyer sa pucelle, & ce pendant Thezeus yssist & rompirent le becq a laygle, & puis print Thezeus congie de sa dame & fust entres en son aygle,^{1*} la quelle fust to bee & cheutte; & ce pendant la pucelle revint & trova le beq a laygle rompu, & dist: "ellas, qui a ce fait?" & Yzobie dist "ce ayge fait en tirant ma cotte ius, maiz cest peu de fait; ie le diray a lempereur, le quel la fera tantost raparellier a lorfevre." ^{2*}

1* Thezeus has had to spend a second day cooped up in the eagle. The verse is more realistic, for the discomfort of each period, shorter than here, is stressed.

2* Here is the apparent reason for the lovers' precaution: the maid is not in their confidence.

Chapter XVII.

(p.57) Coment Yzobie monstra son aygle a lempereur qui le becq avoit brise, & coment lon la fist retorner a lostel de lorfevre.

When Ysobie does not eat, the emperor enquires; she shows him the eagle's broken beak. He sends for the goldsmith to repair it and comfort Ysobie.

(p.58) Maiz aultre part gissoit sa doulleur. Et lors vint lorfevre & entra en la chambre de Yzobie qui assise estoit a terre sur ung capitre de soye & moult piteusement regardoit son aygle & la larmentoit disant: "ellas, quant vous rarayge?" & puis dist a lorfevre: "a, mon beau mestre, gouvernes la moy doucement & layez pour recommandee." Et lorfevre qui bien lentendoit la conforta moult doucement & dist: "ne vous en soussiez, a dame, car a layde Dieu, ie la vous rendray embrief en millieur point que ne fust unquez."

He has the eagle carried away to his house.

Chapter XVIII.

(p.59) Coment Thezeus yssist hors de laygle a lostel de lorfevre, & la grande chiere quilz sentrefirent tous troys.

Only the oldsmith and the tutor kn w the secret. Thezeus tells of his adventure and shows the white clothes which Ysobie gave him for the tournament. He intends to go, unknown. The goldsmith will supply the equipment.

(p.60) Thezeus le m rcya & puis dist: "a, ma dame, a,

ma dame!" & a ce mot il desmora sy pensif que quazi il perdist toute contenance. Et son maistre l'appreceust & le hurta moult durement & ly dist: "& quesce? estes vous ravis? penses a bien faire vostre debvoir." 1*

The tutor and Thezeus talk all night; they can sleep during the morning because they do not wish to be seen. The goldsmith brings his best horse and weapons. The shield is white with the letters "Y", "T", in gold. The goldsmith has a house near the tournament field so that Thezeus can come out and return without being seen. They go for a walk in town.

(p. 61) Vindrent sur le port & soubz la tour du palaix ou estoit la belle Ysobie; & en regardant en hault il dist a tour: "Dieu te sauf^{2*} & ce qui est dedans." Et ainsy comme il regardoit & il vist la belle, qui les avoit apperceu cogneuz a labit de marchand, sy se mist asses avant de la fenestre; & Thezeus fist maniere de volloir regarder la tour & le palaix, sy leva son chapel de son chief, & la belle Ysobie ly enclina son chief & pise se retryst, car bien savoit que tant quelle seroit illiques il nen buseroit; * & quant Thezeus vit ce, il sen ala, car il cuyda entendre qu'elle l'avoit ain y."

1* The verse is placed before mentioning a winning Fleur, and perhaps the tutor, but never needs another to call him to his duty.

he tutor is vividly characterized, stopping the young man from day-dreaming.

2* Thezeus speaks to objects too; he blesses the tower in which Ysobie lives.

3* Ysobie, like Flore, is quite practical.

Thezeus stays with th goldsmith till e day of the tournament. His followers are amazed at his long stay, and go to watch, not knowing he will tak part.^{1*}

Thezeus ne soy moustra point a eulx, ains se tint muscé^e nt iusquau iour de ioustes. Ain i ioarent aulx eschas & aulx tables Thezeus & son hostesse & furent moult joyusement.

Chapter XIX.

(p. 62) Coment les ioustez comencerent & coment Thezeus y vint.

On the day of the tournament, the court comes to watch. Ysobie waits for Thezeus who comes dressed in white:

...portoit III lances tout a ung cap & les portoit moult subtilement, car il en portoit lunne entra sa cuysses & la selle, & lautre en sa main senestre atout la regne de la brile^{2*} & lautre preste pour mettre en larest.

He enters and immediately unhorses three knights.

(p. 62) Et quant il eust ses trois lances brisees, il se retraist a ung coing des lices & la se tint tout cuoy comme se il fust mort. Et la belle Ysobie le vist, sy fust moult esbaye de ce quil ne f isoit plus rien.^{3*}

1* In the verse the squires who accompany Th séus to Rome are in his confidence, worried during his adventure, relieved at his successful return. They continue to hare in his adventures as a company of friends.

2* Possibly a misprint for la bride.

3* It is in the tradition of courtly romance that the lover should obey his lady exactly, even when it is against his own renown. Thezeus has to bear an insult in silence. Compare particularly the three day tournament in Chrétien's Lancelot, wh re the h ro is ready to play the coward at Guinever's command.

She sends a maid with a lance, so that Theseus may use it for the maid's sake. When she does the errand, Theseus only leans on the lance.

(p.63) Et quant la pucelle vist ce, elle fut moult corroucee & dist tout en haut: "deshet^{haye} ce palliart chevallier qui ne degne rompre une lance pour lamour^{de} une pucelle, noble et gentil femme." Et Theseus ne dist mot. La pucelle sen revint par despit & dist a sa dame: "par foy, cest le plus coart chevallier que ie veys unques, il na corage de soy bougier."

She then sends a boy with a sword, to tell the white knight to fight with it for the love of his lady, if he has one. Theseus then shows much valour, so that all acclaim the white knight. Ysobie is convinced.

...disoit en son cuer: "voyrement estez vous filz de roy," 1* & ly croysoit le cuer en samour & se baignoit^{2*} en son bien faire.

At night, Theseus withdraws secretly to the goldsmith's country house. The goldsmith and the tutor take off his armour and praise him; he gives all the credit to Ysobie, and explains why he only broke three lances:

1* How different this tournament is from the single combats in the verse! Here it is a king's son competing in a sport for his lady's sake; in the verse, a dwarf, a burgher-goldsmith and a charcoalburner inexperienced in fighting, risking their life for the sake of the truth against evil plotters. This aspect is fundamental in the verse, and the courtly tournament is typical of the Ezeus version.

2* A vivid expression (Also used on p.59: Theseus tells of his successful night "et quant son maistre loyoit parler, il se baignoit en ses parolles".)

"Dieu ne vueillie que ie trespasse commandement: ma dame mavoit commande que ie rompis.e III lances, & ausy fis ie: se plus men eust commande, plus en heusse fait."

He did not break a lance for the lady-in-waiting because he is only subject to one. He returns dressed as a merchant to the goldsmith's town house. After supper they go to watch the court banquet and dance. The emperor keeps open house. A herald calls three times for the unknown victor to reveal himself.^{1*} Thezeus remains quiet. That is why Ysobie is to keep the prize:

(p.65) un moult bel fermail a pierres & a perles & pendoit a ung las dor & de soye blanche... Et puis prindrent a dancier. Et la belle gettoit les yeux la ou plus ly challoit & Thezeus la regardoit moult volantiers, combien quil se tenoit ariere des aultres, non vulliant estre cogneuz.

She sends a squire to invite the goldsmith and merchant to her room for a collation.^{2*}

(p.66) ... entra en sa chambre & festoya ses ostes, & puis entra en son retrait & se mua & vestit dung riche samit blanc dore a or & moult riche, & puis revint o le fermail du pris en son col. Et puis dist au marchant: "or avises ce fermail, nest il pas bel & riche?" "En non Dieu, dist le

1* This is reminiscent of Arthurian romance.

2* Ysobie is free to invit the goldsmith and jewel merchant to her room during the dance; how different from the closely guarded Flore!

merchant, *oy*" "Or, sa, dist elle, ie le veux ausy regarder sur vous & que ie voye combien il est bel"; & le ly mist au col & puis le regarda & dist: "voyrement vous est il bien seant; & se gagnie leussiez, quil vous desmorxast." Et Thezeus rogist & dist: "il est bien en vous, ma dame, car gagnie et desservy laves."

She accepts it.

Dieux, comme leust volantier baise Ysobie, & ly elle, se faire leussent oze!

She returns to the dance. Thezeus and the goldsmith return to the goldsmith's house. The guests leave the celebrations.

(p.66) Et ainsy desmora Ysobie a penser en Thezeus & Thezeus en elle; sy sapparellierent pour acomplir leur voloir, comme verres, car Thezeus fist aprester ses nefes & a regarder se riens y falloit^{1*} & en leurs armeures & en tout, & leur enorta destre prest, car brief les falloit^{1*} partir.

Chapter XX.

(p.67) Comment Ysobie se d ssandist contre aval la tour & que Thezeus la receust en sa nef elle & sa pucelle & lorfevre & sa feme & tout leur maisnage.

The goldsmith and his wife move their property into the

1* Bollati has falliot.

ships all night. At midnight a ship is brought to the foot of the wall.

Ysobie qui ne dormait pas avoit ausy apreste tout son fait et avoit tendues ses muffles^{O*} a xxxij roes, et quant elle vist & sentist que Thezeus tenoit la mesure corde & elle dist a sa mignotte: "entres ens de ceste canavesiere" ^f1* qui estoit faite come une courbillie enpegee; & la pucelle fist son comandement & avoit grant paour, maiz Ysobie l'assura, car incontenant elle se mist dedans aveques elle & puis collarent tout doucement embas. Et Thezeus les receust, & quant elles furent en la nef ne chaut desmander la grande ioye quilz heurent & quilz firent. Thezeus avoit escriptez unes lettres,^{2*} lesquelles il mist en la canevasiere, lesquelles disoyent ainsy: "A mon signieur lempereur salut & hobedience. Sache que Thezeus le filz du roy de Colongne a prinse sa fillie par mullier en tout honnour & benivolence & celonc Dieu, le quel la ainsy ordonne, & le quel se paroffre de servir lempereur en grande puissance encontre toux ses ennemis. Sy ne sen vullie corrocier. Et adieu." Et puis

O Bollah, glossary, 'echelle de cordes a trois perches', roe = Cerseau*

1* The idea of the basket to let down the lady-in-waiting and Ysobie from the tower into the boat may have come from the legend of Virgil suspended in a basket to see his beloved in a tower.

The glossary has "canaversiore - grande manne carée".

2* The letter from Thezeus to the emperor seems extraordinary. It is to be wondered why he did not ask in the proper, customary way and as Ysobie had suggested. The elopement is of course charming, but the circumstances did not make it necessary.

The end of the letter seems rather naive.

prindrent a sicler par mer,^{1*} et vindrent par la mer de Sardagne (p. 68) & de Bisquaye & passerent par devant Palerme^{2*} & vindrent en la mer de Flandre & puis a Utreq qui estoit sien.--

& puis monterent & prindrent a cheminer, tellement quilz vindrent a Colongne ou son pere le roy & sa mere la royne le resceurent moult ioyusement & honorablement. Et furent mandes toux les signieurs & dames du pays & furent faites les nesses comme appartenoit & y eust ioustes & tornoys, & dura la feste XV iours entiers.^{3*} Et ne chaut desmander se la royne pregnoit grant plaisir en sa fillie, qui sy belle estoit; et le roy nen faisoit pas mains; et la belle Ysobie leur savoit bien complayre, car sage estoit. Ainsy vyvoyent ioyusement. Maiz un p u laisserons a parler deulx, & retornerons a parler de lempereur qui mal contant fust quant il eust sa fillie perdue. Quant ce vint au matin & lempereur fist a desmander sa fillie ala coustume; maiz nulz ne respondoit en la chambre, & ne tarda guieres que lon vint dire a lempereur coment il lavoit unes muffles^{4*} qui

1* This journey takes them uneventfully home to Cologne, whereas in the verse the couple are captured and separated.

2* The order is peculiar. They would naturally pass Palermo first, then Sardinia, and later the bay of Biscay on their way to Flanders and Utrecht.

3* Presumably Theseus and Ysobie did not inform his parents that they had eloped. It is unrealistic that the old king and queen did not wonder about the lack of contact and the absence of the usual treaty. In the verse Floridas and Alidone know nothing about the elopement until Esmeré comes to make war, thinking Theseus and Flore in Cologne.

4* In the verse Esmeré breaks up the hollow golden eagle.

pendoyent a la fenestre de la chambre de sa fillie. Lors fist rompre luy, mais il ny trouva nulluy: sy cuyda bien desesperer, & incontenant il souspesonna & envoya querre son orfevre^{1*}, maiz ce fust pour noyant, car il sen estoit alles. Et lors, comme l pereur regardoit en la canavasiere & il vist la letter qui disoit ainsy comme ia a este dit; sy cuyda estre hors du sens,^{2*} & iura que iamaiz ne cesseroit quil ne destruyt & le roy & son filz & tout le pays. Sy fist (p.69) incontenant mettre sus une armee pour volloir aller vers les partiez de Colongn, maiz Dieux ly suscita une nouvelle & grande guerre,^{3*} car toute la Grece se rebella a lencontre de ly & les Gotz & Magotz,^{4*} sy fallust par force

- 1* There is no apparent reason why the emperor in this version should suspect the goldsmith. Was Jehan Servion working from memory and did he omit something? Perhaps he added the basket lift and letter of his own accord. In the verse there is a boat brought to the bottom of the tower.
- 2* In this version the father is justified in his anger, for he was never even consulted about his daughter's wedding. Ysobie quite expected him to arrange a marriage for her. In the verse Flore could never marry unless she escaped, taking her chance when it came; in the verse the emperor's fury seems mad, his desire for revenge excessive, in this version l ss so.
- 3* God raises a rebellion in Greece, presumably to protect Christian Cologn.
- 4* Glossary, F.E. Bollati, Vol.I
Magotz (Gotz et): "car toute la Grece se rebella a lencontre de luy, & les Golz & Magotz" I, 69.
 De tout temps on a cru que les Gètes et Messagètes descendaient de Gog et de Magog (sur les diverges significations de ces noms voyez pour tous La Martiniere - Le Grand Dictionnaire etc.) et que les Goths du moyen âge étaient les descendants des Gètes et Messagètes. Cette particularité nous donne l'explication des Gotz et Magotz créés par le Chroniqueur. Mais dans son récit romanesque il y a un fond de vérité, car il est certain que sous le règne de Gallien les Goths firent une incursion dans la Grèce et qu'ils la ravagèrent. (Gibbon, T.II, 150 in Guizot's translation.) On the legend of Gog and Magog the accursed peoples imprisoned by Alexander the Great behind a gate of brass in the Caucasus, see A.R. Anderson, Alexander's Gate, Gog and Magog and the enclo d nations, Cambridge, Massachusetts, 1932. Gog and Magog are usually referred to as evil peoples liable to invade at any time

quil tornast son armee celle part. Sy ly print bien a bel de requirir son beau filz^{1*} Th zeus quil ly venist a secours, com il fist, car incontenant quil leust nouvelles de la request de lempereur il sapresta pour y aller y ala, & erra tant q il vint en Constantinoble; aiz lempereur estoit ia alle en Grece, & Th zeus tira apres & fist tant quil troua son beau pere. t quant lempereur le vist^{2*} atout sy belle grande co pagnie, il fust moult ioyeux & le receust a lie chiere & ly dist: "beau filz, ne moy pouyez d smander ma fillie? car ie la vous heusse volantiers donnee". Et Thezeus dist: "Sire, se ie leusse sc u, ie leusse bien fait, mais ien doubtoye." Et quant lempereur le vist sy bel & sy sage, il fust trop plus que contant.

Theseus helps the emperor valiantly against "les Gotz & les Magotz", then celebrations take place in Constantinople ("Constantinopoly").

A chiez de pi ce dist Thezeus a lempereur: "monsignieur, il me tarde que ie revoye ma dame vostre fillie! Sy vous pryte quil vous plaise de moy donn r congie." Et il grevoit

1* A satisfactory solution perhaps; Theseus is given the opportunity to atone for his offence by offering military aid - as he had promised in the letter.

In the *er e Abillant*, the emperor of Constantinople, attacks Esmeré the emperor of Rome because Flore was refused to him in marriage. This happens at the same time as Theseus and Flore's elopement. When the young couple discuss the attack, Theseus says that he would have helped to defend Esmeré if he had been accepted as his son-in-law.

2* There is quite a contrast with Esmeré in the verse. Here the emperor is impressed by the young man and asks the most reasonable question, confirming the red r's impression received from his daughter's words. Theseus' reply seems eccentric, not suited to his supposed wisdom.

moult a lempereur; tutez f ys ung iour l p r ur le print
d vant toute sa baronye & leur dist. "entendes, mes amis,
ie vous charge sur la feaute que vous mavez p.70) que aprez
ma mort vous soyez tenus de faire la fidelite de tout mon
patrimoyne a mon beau filz rhezeus^{1*} & a ses enfans."

They promise.

As soon as rhezeus is gone the "Gotz & Magotz" send
for the emperor

...quil ven³ist pour son grant bien, & il ly ala & ilz le
trahirent & locirent.^{2*} Et sachiez que de Giordain^{3*}
iusques a la^{4*} transmigrace^{5*} de lempire des Grecz aulx
Franscoys illy eust XLVIII empereurs. Et apres fust faite
la transmigracion des Franscoiz de lempire aulx Allamans, qui
encores le tienent, & fust le prumier empereur dez Allamans
Otto de Sansxogne en lan de nostre Signieur IX^CLIIII.^{6*}

1* The emperor is forgiving and generous, Esmeré obstinate,
bad tempered and unreasonable, and only gives in to make
peace and forgive rhezeus when defeated after many years
of war. This change of character makes Ysobie's father
less picturesque and rhezeus a thoughtless adolescent.
However the escapade of the golden eagle is just right
for a young lover.

2* An unexpected ending in this gentle romance.

3* The emperor as called Vallerien on (p.15) the date being
251-260. Gordian III was emperor between 238 and 244,
which would fit in with the date mentioned at the beginning:
(Chapter I p.9) 242. The confusion seems strange seeing
that Jehan Servion had written a history of the emperors
and popes as he tells us in the preface (p.4)

4* collati has ala; a la makes better sense. ^{5* ran crage p.}

5* The theory of the four world empires, Assyria, Persia, Greece
(Alexander) and Rome was based on the four beasts in the
book of Daniel and in France in the Middle Ages the Franks
were held to have formed the fifth world monarchy.

6* This refers to the constitution of the German empire by the
Saxon house, Otto I, II and III in the 10th and 11th
centuries after the break-up of the Carolingian empire,
which would be the French empire referred to.

Sy retourneron^s a Thezeus, le^qquel retorna ioyusement de son armee, & quant il fust arive il trova sa femme grosse & enceinte; sy ne faut pas desmander la ioye quil en eust. Et pour abergier nostre matere,^{1*} le dit Theseus eust iij filz de sa feme Yzobie & une fillie.^{2*} Lung deux fust heritier du patremoyne^{3*} de lempereur Giordain, & lautre fust duc de Brunsvil, & lautre fust duc de Saxogne; & la fillie fust marie au roy de Vngrie.^{4*} Et ainsy de lignye *en l'g ye* vindrent les ducz de Saxongne iusques a Otto & a son frere, qui fust empereur, comme le verres apres aulx crogniques de Savoye, lesquelx signieurs sont issus de Saxogne. Sy laisserons yssy a parler de Thezeus cenon tant que dirons comme son bon pere Ezeus & sa bonne dame Elayne vesquirent longuement & plains de iours, tant quilz virent la tierce & quart'e generacion de leur enffant & morurent embonne memoire & ordonnarent que Colongne & (p.71) sa confinnite fussent donnees a leglise,^{5*} qui apres fust faitte archiveschie. Et

- 1* This could indicate an abbreviation of a longer story, but probably it is just a phrase. The author wants to bring in the Saxon descent of the House of Savoy.
- 2* Thezeus and Ysobie have four children, whereas in the verse they have only one son, Gadifer, who has three sons.
- 3* Constantinople and Cologne are found in all versions, but in the verse the action takes place in Rome, France and the Middle East. Here the inheritance is Constantinople and Germany.
- 4* Hungary is on the periphery of the verse too; Esmeré's brother Lestandart is king of Hungary.
- 5* Ezeus and Elayne are a devout couple throughout. In the verse Cologne is the inheritance of Theséus. The archbishop of Cologne was a prince an elector of the Holy Roman Empire, and as such enjoyed a large degree of independance. The foun ation of the prince-bishopric is here referred to, though the circumstances are of course imaginary.

ainsy fust donnee a leglise tant pour eulx comme par leurs suscesseurs, lesquelx parvindrent iusqua la sucession de Saxogne, comme devant a este dit. Et lesquelx suscesseurs fonderent puis la cite de Maideburg^{1*} & y fonderent une eglise colegiale au nom & honnour de saint Mauris,^{2*} come plus aplain sera veu cy apres a ceulx qui lire le vouldront.

Cy fine listoyre de Ezeus le roy de Colongne & de Helayne sa femme & de leur filz Thezeus....

Jehan Servion continues after the end of the Thezeus story:

(p.72) Cy apres senssuyent les antiquez crognifes de Savoye ainsy que Servion les a troueez. Il les ensuyvra par ordre apres Thezeus, maiz avant il fera la narrative des empereurs iusques a Otto, le prumier empereur d'Alamagne & duc & signieur de Saxogne.

1* Magdeburg.

2* St. Maurice.

of the ame
Otto the Great founded a convent, between 935 and 937 which became the seat of an archbishop in 962 (or 968).

CONCLUSION

The essential idea of Theseus winning the princess by the ruse of the golden eagle remains, and in this version it is self-contained and complete.

The beginning and the end consist of straightforward historical narrative, different in style, forming a frame for the romance.

The changes make Jehan Servion's courtly romance gentler in tone than the verse, stressing the gaiety and joy rather than the sensational aspects. The primitive elements of the romance deriving from fairy tale and legend have disappeared in this version.

Was there another source? Perhaps there was, and if so it is impossible to know whether Jehan Servion's source was earlier^{1*} or later than that of the extant verse. A simpler version is not necessarily earlier, although simpler versions could have existed; but without the actual manuscript, we can only imagine.

Nor is it possible to know how much Jehan Servion

^{1*} R. Bossuat p.106:

Ce récit romanesque... est manifestement tiré d'une source littéraire plus ancienne, peut-être l'histoire que d'après le poète, un clerc parisien rima.

Le clerc qui la rima

A Paris la cité la cronique trouva. (L. f.131b)
He refers to it as "ce poeme perdé", "l'épisode courtois aux contours précis".

See p 1252 note 1*

invented, as he does not tell us.^{1*} He might have embroidered on a brief outline. He might have omitted all cruelty to comfort himself in his sad circumstances. We do not need to assume another source than the vers or prose versions of Theséus de Cologne. In any case he writes this courtly romance charmingly, and delighted in this activity, recalling, during his long prison days, the delights of the civilised society he once knew.^{2*}

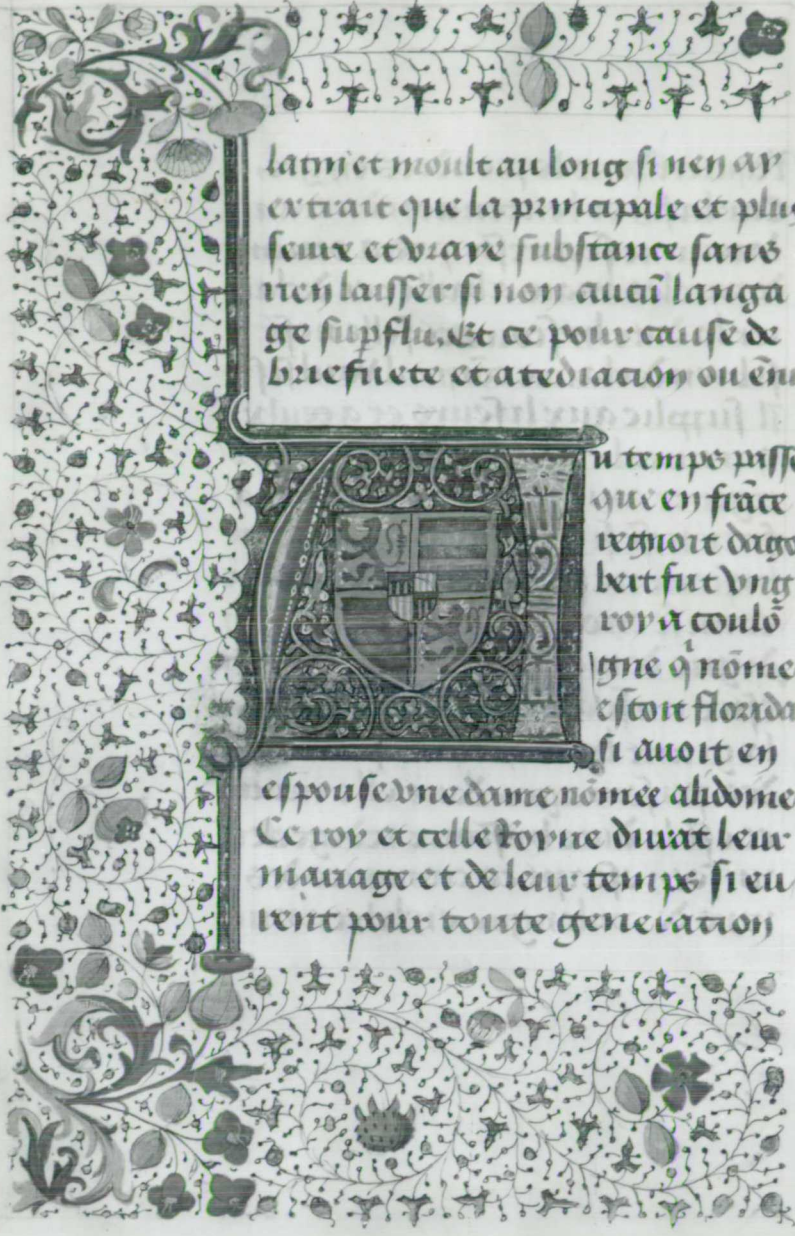
1* See p.4 of his preface:

Mais pour mieulx declayrier la verite de la condescendance, ia y trouve que en lan de la naissance de nostre signieur J^h ICXLII il eust a Colongne ung roy... lequel roy eust a nom Ezeus...

It was of course the custom to claim historical sources. When he composes a poem for his patron he admits authorship (p.6):

...dung petit lay... le quel vostre indigne serviteur loyal a fait & compille.

2* J Servin preface
p 5



latm et moult au long si nen av
ex trait que la principale et plus
seux et viare substance sans
rien laisser si non auai langa
ge supflu. Et ce pour cause de
brie fiete et a tediacion ou enuy.

Fu temps passe
que en frâce
reignoit dago
bert fut vng
roy a coulo
gne q nome
estoit floridas.
si auoit en
esponse vne dame nomée alidome
Ce roy et celle royne durât leur
mariage et de leur temps si eu
rent pour toute generacion

10, 3. - LE ROMAN DE ASSAILLANT.

Paris, Bibl. Nat. fr.15096.

There is a brief description of this manuscript in the catalogue of the Bibliotheque Nationale.

Parchment. 79 folios. 210 mm X 145mm; text area: 110mm X 70mm, leaving a wide margin. 19 lines to a page, ruled in red, except for f.6b where one line is blank at the end of the introduction, and f.79b which ends at line 15.

(Provient de J.B. Hautin. Supplement français 1130.)

On the C17 parchment binding Roman de l'assaillant. In the same hand on the paste-down 'J.B. Hautin'.^{1*} On the spine 24 '- toire de Assaillant'.

40^H - 19^F ancienne histoire de Assaillant... premiers contes de dammartin... Roys

Lower down on paste-down in different hands: 'O.348. 1130.

Volume de 79 feuillets / plus le feuillet A préliminaire /

2 mars 1892'.

On fly leaf A

On fly leaf verso. 'fait.

Histoire d'Assaillant et girard^(?) (conte(s) de dammartin'.

Histoire ancienne de Assaillant et Girard premiers contes de dammartin, peu apres dagobert Roy de France, extraite et traduite u latin des Croniques es rois de Cologne.

Ecriture du XV^e iecle.

1* Collaborat d for the catalogue f th Biblioth que Royale. He possessed a collection f manuscripts (15 O-1 40?)

Folio 1a. See photograph.^{1*}

At the top:

"Ex biblioteca. Antonii dufornet. Jur. utr. Doct. Vellavii desideriensis." (Probably Antoine du Forrier(?) of Saint-Didier-en-Velay.)

At the foot of the page the signature: 'Dufornet. 1588.'

In the right margin: the initials A.A.D.F. in monogram.

The miniature, illustrating fols. 67-68, shows Gerard de Dammartin bearing the family arms^{2*} on horseback, fighting the king of Frisia. On the hill behind, Colombe the queen of Frisia is kneeling in prayer and watching her lover fight her husband. The Frisian and French armies are watching. Tents in the background.

The border is red, blue and gold. The capital blue, decorated in red and blue on a gold background. Fine partial border in the margins in gold, blue, red and green.

There is a partial border in the left hand margin on folios: 6b (see photo), 9b, 13b, 15b, 19a, 19b, 21b, 22b, 24b, 27a, 28a, 29b, 30b, 33a, 34b, 35a, 37b, 39a, 40a, 43a, 46a, 48a, 49b, 51a, 53a, 54a, 56b, 57a, 59a, 60b, 63b, 65b, 67a, 68a, 71a, 72b, 75a, 77a. Each partial border is next to a new

1* f.1 and f.12 are reproduced in Cte H. de Chabannes, Histoire de la Maison de Chabannes, DIJON, Vol. 2, Gravures hors de texte, No. 32, 33, 321, 322. The author notes in error "traduite des Chron. des rois de Catalogne (for Cologne) pour Antoine de Chabannes.

2* Gules a lion ermine crowned and armed and langued or, barry of six azure and argent a bordure gules.

Quarterly 1 & 4 gules a lion sable armed langued and crowned or, a star or.

2 & 3 barry of six argent and azure a bordure gules.

An inescutcheon quarterly 1 & 4 Paly of six gules and sable. a chief argent quarterly the sable charged with three plates. 2 & 3 paly of 7 gules and or.

section which begins with a capital in blue decorated in red and blue on gold.

The Chabannes-Dammartin shield is also found on folios 1a and 6b.

Collation: A - K⁸ = 80 folios, original catchwords, later foliation. The last leaf being ruled on both sides, the text finishes on K⁷b.

Condition of the manuscript.

The vellum is in good condition, the hand, a standard French bookhand in black, is neat. Only the more recent fly leaf and binding have worm holes. Occasional words are copied in the margin in the same hand as "J.B. Hautin".

Incipit, fol. 1a.

Bonne chose et prouffitabile est la translation des langages pour sçavoir et congnoistre et aussi entendre les fais vertueux (f. 1b) des anciens, et pareillement aussi de reduire par escript les sciences trouuees par gens labourieux, clerks, philosophes et aultres gens et les gestes, faitz et genealogies des princes, empereurs, roys, ducs, contes et aultres seigneurs, pour animer les presens et a eulx leur donner couraige de bien et vertueusement suivre les faitz d'armes pour augmenter et acroistre leurs empires, seignouries et terres, ou au moins les deffendre encontre les engresseurs et envahisseurs; et aussi affin que de aage en aage science multipliait et ne fust evanouye ou perdue, car les sciences n'ont pas esté trouuees tout a une fois mais par adicions (f. 2) de temps et adjousterment de entendement de diverses personnes. Car il n'est rien plus noble que de sçavoir,

et de ce tous homes sont naturellement enclins a sçavoir,
comme le tesmoigne le philosophe, car aultrement ne avroit
point de difference entre les bestes brutes et les raisonnables.

Incipit of the story, fol.6a

Au temps passé que en france regnoit dagobert, fut ung
roy a coulogne qui nommé estoit floridas.

Explicit, fol.79b

Si retourna chascun en sa terre et seignourie. Et gerard
de dampmartin ala a dampmartin visiter et veoir sa femme de
laquelle il eut belle lignee. Et depuis maria sa seur au
filz de Gadifer empereur de constantinople lequel filz
estoit roy de jherusalem.

Contents

fols. 1-6b. Introduction. In praise of learning,
especially as an accomplishment of the nobility. Examples
from antiquity of the marvels of science as an aid in war.

fol.4b non pas par art magique ne dyabolique, mais par
nature avec le sçavoir et art humain.

The utility of translation, for example of the Scriptures as
the basis of faith, and of the ancient philosophers.

The author explains his aim,

(fol.5a and b), apologises for his stylistic short-
comings (f.6a) and mentions his source (f.6a and b).

(f.5a) Et pour ce que tous ceulx qui volentiers
sçavroient et desirent sçavoir et entendre aucune chose de
gestes ou hystoi(f.5b)res françoises, ay entrepris d'en
reciter et mectre au moins mal que je pourray ung hystoire

d'un vaillant conte nommé Assaillant, conte jadis de la conté de Dampmartin et le premier. Et aussi de son filz Gerard qui si haultement deffendit et garda le royaume de France en l'encontre de Gauffroy, roy de Frise, et ses aliés, du temps de Ludovis, roy de France, et successeur et filz du roy Dagobert; lequel Ludovis estoit es parties d'oultre mer avec le filz du roy de Colongne, qui empereur de Romme estoit, et comme plus a plain appaira a ce petit traittié ensuivant. Et se le langage n'est tel ne si bien aourné ne couché comme la matiere le (f.6a) requiert, vous le prendrés en gre, car la fin et l'entencion du translateur ne se arreste pas a aornement de paroles mais a bailler et declairer la dicte hystoire; et s'elle n'est si bien declairee comme il vouldist, il supplie aux liseurs et a ceulx qui mieulx le sauront faire de le corriger et amender. Car ce qu'il en a fait, n'est si non affin que la dicte hystoire se soit du tout evanoye et mise en obly, car elle est bien digne de memoire, et de venir et estre mise a congnoissance pour la grant bonté sens et preudommie des personnages dont elle traicte. Et est la dicte hystoire redigee et mise en escript es croniques des roys de Coulongne en bel et aorné (f.6b) latin et moult au long; si n'en ay extrait que la principale et plus seure et vraye substance, sans rien laisser si non aucun langage superflu, et ce pour cause de briefté et atediacion ou enmy.

The source and contents.

These Latin chronicles may never have existed.^{1*}

The source is most probably the prose version, ms.fr.1473 or a sister manuscript, but it is not impossible that the author knew the verse, or the longer mise en prose based on it, or an unknown version.

This version summarises the story of Theseus briefly, only referring to adventures in Cologne and the East. Events in France are treated in detail, especially the exploits of Assailant and Gerard de Dammartin whose virtues are constantly stressed. The main scene of events being France, Ludovis is the principal royal figure, and the rest is seen from a distance and from the French point of view.

E. Lemarié^{2*} describes the manuscript, wrongly attributing the story to the author of this version:

"... cette pretendue histoire n'est autre chose qu'un roman chevaleresque du goût de l'époque, imaginé par quelque troubadour habile, désireux de s'attirer les bonnes grâces du comte de Dammartin."

He gives a summary of the story of Girard, son of Assailant.

Comte Henri de Chabannes^{3*} presumes:

1* R. Bossuat, Le Moyen Age, Tome XIV 1959, p.563: "Aucun passage dans la Cronica regia Coloniensis ne contient la moindre allusion a Theseus et a ses hoirs."

2* Revue de Goële, Dammartin, Librairie E. Lemarié, 1879, p.119: "Origine du comté de Dammartin".

3* Histoire de la Maison de Chabannes, Dijon 1892-1901, Vol.II, p.335-6.

"Cet ouvrage, sorte de roman, n'est autre qu'une copie faite pour Antoine de Chabannes^{1*}, Comte de Dammartin, du Roman de Théséus^{A*} de Cologne et de Gadifer, dont un exemplaire qui se trouve aux manuscrits de la Bibliothèque Nationale (Fonds français, no.1473), et qui fut écrit sur vélin au XVI^e siècle, contient des miniatures et des lettres ornées." (L'exemplaire qui nous occupe, également sur vélin, relié en parchemin, se trouve aux fonds français de la Bibliothèque Nationale, no.15096; il contient de ravissantes miniatures^{2*} et des lettres ornées.

Au folio 6 verso entre autres, est une lettre aornée... qui prouve surabondamment que la personne pour laquelle s'écrivait ce manuscrit n'était autre qu'Antoine de Chabannes.

... Le fond de ce roman est le récit des amours d'un comte de Dammartin avec la fille d'un Roi d'Angleterre.^{3*}

La miniature... au bas de laquelle figure l'écusson d'Antoine de Chabannes, représente Gérard, comte de Dammartin, combattant en champ clos contre le Roi de Frise, en présence de la Reine de Frise, sa prisonnière, qu'il épousa après avoir tué le Roi son mari.

Ce vieux roman est d'une belle écriture facile à lire.)

The story of Théséus' youth and romance is told on f.6-8, omitting his deformity, the miracle, the adventure of the golden eagle, the second marriage and the episode with Drumas. (Chapter I).

1* died 1499. 1A* spelling Thescas.

2* Actually only one.

3* She was the daughter of the Duke of Bouillon.

(f.6b) Au temps passé que en France regnoit Dagobert, fut ung roy a Coulogne qui nommé estoit Floridas, si avoit en espouse une dame nommee Alidoine. Ce roy et celle royne durant leur mariage et leur temps si eurent pour toute generacion (f.7a) seullement ung filz et une fille. Le filz et nom Thesésus et la damoiselle fut nommee Bauldour, laquelle Ludovis, filz dudit Dagobert, depuys espousa, et fut royne de France a cause de son mari Ludovis. Ledit Thesésus fut instruit et enseigné ainsi qu'il appartient a filz de roy, et aussi la fille sa seur. Si crut, et Thesésus pervint jusques a l'eage de XX ans ou environ. Et une fois ainsi qu'il(z) se esbatoit entre les jeunes ^{O*} escuiers et filz des seigneurs du royaume de son pere, après plusieurs et diverses devises et locutions, d'aventure fut meue et tenue parolle de la fille de l'empereur de Romme.^{1*} qui Flore estoit nommee; et tant en fut devisé et parlé qu'i vint en voulenté et en intencion audit Thesésus de soy tranferer et porter jusques a Romme, pour sçavoir s'il estoit ainsi que on disoit de la beaulté et honté d'icelle dame, fille de l'empereur. Et ainsi le fist, mais a son advis la trouva de beaulté plus ardue et excessive que il n'avoit compris par le raport desdis escuiers; et si fort espris fut de son amour, qu'il laissa tous aultres pensemens et occupacions pour trouver les moyens et fais a acomplir son desir. Et tellement s'i conduit, qu'il fist que ladicte fille de

O* ms jennes

1* This episode resembles that in the Ezeus version, P 261

l'empereur, et qui de tous enfans (f.8a) n'avoit si non icelle fille, se condescendit a ses vouldoirs et plaisirs. Si prinsent jour de eulx partir et en aler, si emmena ladicte fille. Si furent long temps vacans par divers pays eulx sollacens et esbatans^{1*} et aussi endurens divers travaux et paines.

Or lairons d'eulx, si dirons dudit empereur, qui tres indigné et mal content fut de tant grant crime commis et perpetré envers lui en la personne de sa fille. Si fist son appareil pour courir sus au roy de Coulongne et a son filz Theseús, cuidant ledit empereur què a Coulongne fust et eust esté menee sa fille; mais non (f.8b) avoit, et de tout ce ne sçavoit rien le roy Floridas ne la royne sa femme; mesmes ne sçavoient nulles nouvelles de leur filz, ne s'il estoit de vie ou mort. Et a ceste cause ledit empereur vint asseiger la ville de Coulongne, et se tint long temps devant. Et Floridas le roy, qui bien veoit que a la longue il ne sçaurøit resister ne contrestre audit empereur, se partist et vint en France devers le roy Dagobert, qui alors que Floridas arriva estoit a Laon.^{2*} Si lui requist aide et seours contre l'empereur et sa puissance en lui soubmettant son pays et^{3*} le tenir de lui.^{4*} "Et après mon decés en serés

1* In the verse there is a short honeymoon journey only before the couple are captured.

2* Laon: This is as in the verse and the longer mise en prose, known in the 1534 edition, whereas in the abbreviated prose Theseús in fr.1473 the place is Clichy, which is historically correct.

3* Something like promettant de seems to have dropped out here.

4* The following omission of the speaker looks like careless abbreviation.

roy et seigneur." Lors (f.9a) le roy Dagobert lui bailla son filz Ludovis et grant et copieuse compaignie, ducs, contes et entre les aultres y fust envoy  le vaillant et noble Assaillant, seigneur de Dampmartin, lequel ot l'enseigne de Ludovis et la p^ortoit comme le plus vaillant et souffisant. Tant furent qu'ilz arriverent a Coulongne, et ass s tost livrerent bataille audit empereur. Et la furent Franoys desconfiz, et s'en partist Ludovis, acompaign  dudit seigneur Assaillant, et furent long temps par divers pays vacans, cuidant les Franoys, et mesmes le roy Dagobert, que son filz fust mort, et que il eust est  occis par les (f.9b) Rommains. Si en fist le roy faire son service et obseques. Apr s ledit service, le roy fist assembler grosse armee et fut estably le conte d'Anjou nomm  Lambert, conduiseur et souverain de tout l'ost, et estoit la compaignie estimee a LX mil. Tant firent par leur journees, qu'ilz arriverent a Romme et l'enclouirent et fut mis le siege tout autour. (End of Chapter I).

Chapter II (f.9a cont.)

Or durant ces choses, Ludovis se tenoit en la haulte Bourgongne, avec lui tousjours le loyal Assaillant qui grandement le servit, ne oncques ne le vout abandonner mais ilz se tenoi[en]t comme simples chevaliers...

The Romans defeat the allies. As Ludovis is believed dead, Dagobert sends Lambert d'Anjou to Rome to avenge Ludovis.

(f.10^o) Ludovis and Assaillant hear news of this and join in the battle against the Emperor. Lambert "fut tres dolent, mais n'en monstroit nul semblant."

Assaillant distinguishes himself:

(f.10a) Et eussent esté du tout les François desconfiz se ne fust le dit Assaillant, qui les fist retourner et recommencer la bataille aspre et dure, et tellement que l'empereur fut rué par terre de Ludovis.

Esmeré is taken prisoner, so is Ludovis.

... et Assaillant se porta si bien et si honnestement en gardant (f.11a) la banniere de France que oncques I pié ne reculla; et se combatirent jusques a la nuit que les Rommains se sont retrais dedens leur ville. Assaillant fist garder l'empereur toute la nuit moult songneusement. Le lendemain on prist treves pour parlementer et faire paix.

Assaillant arranges the peace treaty by which Ludovis is to marry Flore who is believed to be a widow. Theseús returns ^{to Cologne} (f.11b) ^{preven} and (f.12a) ^{the marriage} there is a combat between him and Ludovis.

The author of the present version omits the miracle of the transformation of the child Theseús, but includes the miracle of Saint Denis making peace between Ludovis and Theseús.

(f.12a) ... Nostre Seigneur y fist miracle, car l'ung ne l'autre ne se pouvoient veoir ne mal faire. Et s'apparut Saint Denis a Ludovis, et aux deux champions donnoit beneisson, et lui dist: Ton pere m'a servy, et pour ce je te

secourray. Et sachés que cellui a qui tu t'es combatu est fort amy de Dieu, et si avras (12b) encore mestier de lui et de son aide. Et Dieu veult que faciez paix et soiés compaignons ensemble."

Si se misdrent les deux filz de roys a genoulx l'un contre l'autre, en requerant pardon l'un a l'autre.

Theséus and Ludovis become friends and bring Floridas and Alidone (f. 6b Alidoine) from Rome to Cologne.

(f. 13¹) Ludovis leaves the Emperor and marries Baudour. There follows a battle against the Romans besieging Cologne.

Chapter III.

Assaillant is sent to make peace:

(f. 13^h) et tellement s'i porta, que a l'aide de Dieu, elle fut faicte; et entra l'empereur a Coulongne et fut receu treshonorablement.

Ludovis accompanies Theséus to Entioche (f. 15 Antioche):

... car Ludovis de France avoit promis d'aider a Theséus (f. 14^z) et d'aler avec lui oultre mer pour aider ung roy payen, nommé Acerés, lequel detenoit en ostage certains serviteurs dudit Theséus. Et se ledit Acerés pouvoit venir audessus de ses adversaires, Theséus et les sien^f seroient quittes et delivrés de leurs prisons. Car Theséus avoit esté pris par ledit Acerés quant il partit de Romme et enmenóit Flore la fille de l'empereur, car vent fist fraper

le navire de Théséus en la haulte mer; et la fut pris avec Flore, qui depuis fut restituée a l'empereur.^{1*}

During a battle, Lambert is taken prisoner:

(f.14b) ...et la brassa ledit Lambert une telle trahison, dont Ludovis et Théséus et Assailant et plusieurs autres furent prisonniers et en grant danger de leurs personnes. Et par ladicte faulseté fut delivré Lambert, et s'en revint en France avec grant avoir et amena XX compaignons françoys en sa compaignie...

They bring false news of the death of Ludovis.

Chapter IV.

Lambert takes Paris:

(f.15) Et si cuida espouser la royne Baudour, et de fait l'eust eue, se ne fust Gadifer filz de Théséus qui apporta vraves nouvelles.

Gadifer fights Lambert who is saved by his kinsfolk.

(The incident of Lambert's nose is omitted.)

... Gadifer s'en retourna en Constantinople et fist le pays tout convertir a la foy Jhesucrist.

The next adventure concerns the cunning attack on Antioch.

^{1*} This is the very brief account of an important episode in the verse and in the longer mise en prose known in the 1534 edition (f.XXIV). Possibly in abbreviating the author of this version has forgotten that he omitted the earlier episode.

Ludovis, Assaillant and the other Christians are rescued from prison. Acerés escapes. In France, Lambert bribes the nobles and gives his sister Bietrix and her weight in gold to Sanses de Bretagne, who was appointed regent by Gadifer.

(f.16) Icelluy Lambert fist tant par deveñs (f.16b) les seigneurs du royaume, qu'ilz lui octroyerent et promirent de lui faire avoir Baudour, royne de France, et femme du roy Ludovis, filz de Dagobert. Si fut notifié et fait savoir a ladicte Baudour l'ent[r]eprise dudit Lambert, laquelle envoya a Paris gens honorables pour remonstrer le cas, et qu'ilz faisoient mal et que le roy Ludovis, son mary, n'estoit point devié ne mort, et aussi que nullement elle ne s'i consentiroit. Dont lesdis seigneurs et Lambert furent tres indignés et malmeus, si assemblerent gens, et baillerent la charge et conduite audit Lambert d'Anjou pour aler assegier la cité de Soissons et ravir et (f.17a) transporter la dicte royne Bauldour. Et tellement si maintint ledit Lambert que a ung jour de Penthecoste prist la ville et la noble royne Bauldour, qui fut si tres desconfortee et doulente que nul n'y sçavoit maniere ne remede trouver de la consoler. Si fist tant ledit Lambert que a force et violence la fiança; et fut fiancee en l'eglise de saint Marc de Soissons par l'abbé dudit lieu; et estoit l'intencion dudit Lambert de espouser la dicte Royne le lendemain, mais Dieu y pou^veut; car Ludovis et Theséus et Gadifer et le seigneur de Dammartin Assaillant^{1*} - en qui

1* The author takes every opportunity to praise the Dammartins. See also f.9a above, p.1309.

(f. 17b)
 le roy Ludovis se fiot moult, et il avoit bien raison, car
 tousjours l'avoit lealment servy et enduré maint travail et
 labour avec ledit roy son seigneur - arriverent a Soissons
 avec grosse armee, qu'ilz amenoient de Cologne, laquelle
 fist le roy embuscher au dehors de la ville, et lui, Thesésus,
 Gadifer et Assaillant, avec certaine compaignie de vaillans
 gens, qu'ilz firent entrer par divers portes en la ville et
 eulx loger a certain lieu pres du palais, ou on devoit faire
 les nopces; et la se transporta toute ycelle compaignie. Si
 trouva Lambert menant la royne Bauldour toute esplouree et
 (f. 18a) desolee a la dance. Lors le roy Ludovis s'escria audit
 Lambert: "Faulx traître et desloyal, cuidez tu avoir ainsi ma
 compaignie et espouse?" Et en ce disant lui fendit le chief
 jusques es dens.

(f. 18) All the traitors are killed at the wedding feast.
 Ludovis is crowned in Rheims and receives homage in Paris.

The end of Chapter IV and the beginning of Chapter V (f. 19)
 show how the author tells the tale from the French point of
 view:

...Le roy Ludovis fut longtemps en paix, et visita tout
 son royaume, et y mist tres bonne p^olice et entiere justice,
 et se soulagoit (f. 19a) avec la royne Bauldour sa femme.

(Ch. V) Environ VII ou VIII ans après que Thesésus et Gadifer
 se furent partis du roy Ludovis, au temps que Lambert d'Anjou
 fut executé et le conte de Bretaigne, arriva a Paris, par
 devers le roy Ludovis, ung messagier venant de par les deux
 empereurs de Romme et de Grece; lui supplioient qu'il lui pleust
 aider a l'empereur de Grece nommé Gadifer...

Ludovis joins in the battle against Acerés who is besieging Constantinople. Regnesson,^{1*} one of Gadifer's sons, is taken prisoner by Acerés who retreats to Jerusalem.

Chapter VI.

(f. 20^o) Thesús, Ludovis and Assailant help Gadifer to deliver Regnesson. Acerés is defeated outside Jerusalem. Ludovis hears news from pilgrims:

(f. 20b) Or a ce conflut et a celle desconfiture, survindrent et arriverent certains pelerins de France qui au saint sepulcre aloient, si furent exhibés et présentés au roy Ludovis; lesquelz manifesterent audit Ludovis que Gauffroy roy de Frise met^{2*} le royaume de France a grant exil et destruction; "Et si assiege vostre noble moullier, la royne Bauldour, dedans le chasteau de Mellun. Et sont bien en la compaignie dudit Frison cent mil; et si est de son aliance le duc de Normandie, le conte de Vermandois, et celui de Brie, le conte de Poitou, si a aussi Picars, Hemuyers, Liegois, Navarrois, Flammans, lesquelz ont assiegee vostre ville de Tournay. Les Liegois sont a Laon, et si ont pris Soissons, Compiègne, Senlis et plusieurs autres villes."

Flore, Empress of Rome, is helping her sister-in-law.

There follows a list of loyal supporters and further praise of the Dammartin family:

1* This is the first mention of Regnesson.

2* Note the mixed tenses and a sudden transition to direct speech.

... et par especial y est Gerard de Dampmartin qui sus tous aultres se pörte si vaillament (f.21b) que c'est merveilles d'en ouyr parl r.

Chapt VII.

Qu nt le bon roy Ludovis entendit si piteuses nouvelles, il fut comme tout transi et esperdu en disant:^{1*} "Las, Fortune perverse et variable! Las, a quel cause me conduitz tu ainsi? O mon Dieu, tu sces que ce que j'ay laissé mon royaume et pays n'a pas esté par elation ne appetit de vaine gloire, mais a secourir mes amis et excaulcer la gaincte Crestienté... O! vray Dieu, je te supplie qu'il te plaise a moy secourir et aider (f.22a), et garder ma loyalle et vraye espouse Bauldour. O belle seur Flore, comment te sauroie retribuer ne satisfaire a tes bons vouloirs et au secours que me fais de tes Rommains a deffendre et garder mon royaume et ma compaigne Baudour?"

In the prose Edition (Book II, f.XXXIIIa) Ludovis addresses God and vows to destroy the traitors.

Ludovis asks his companions to accompany him to France. Another opportunity to praise the Dammartins occurs (on f.23a):

...et le vaillant (f.23b) et entier chevalier Gerard de Dampmartin, filz du bon seigneur Assaillant, qui tousjours

^{1*} The following passage is original in this version.

se porta si bien envers Ludovis et lui tint si bonne et loyale compaignie que homme sauroit ou pouroit faire a son seigneur.

Chapter VIII.

The king of Frisia has conquered the whole of France except for Paris and Dampmartin "qui pour lors estoit tresfort chastel". Queen Bauldour sends for help to Paris, but the French nobles decide instead to defend the capital, hoping to regain the country from the king of Frisia. (f.24) However Gerard is willing and able to aid Bauldour:

(f.24a) Mais le gentil chevalier Gerard de Dampmartin, qui avoit et tenoit tousjours en sa compaignie et a ses frais et despens mil souldoiers, dit a ceulx de Paris qu'il yroit aider et (f.24b) secourir la bonne royne et contrester au mauldit roy de Frise.

He defeats the Frisian vanguard without loss to his own forces.

Chapter IX.

(f.25) On the way to Melun, Flore is ambushed by Gauffroy and other traitors, including Nabugor de Haultefueille (forbear of Guenelon).

(f.26) The king of Frisia takes Melun, and Bauldour and Flore retreat into the castle. Gauffroy:

fist miner le chastel par les Liegois qui de tout ancien temps sont ad ce habilles et soubtilz.*

He besieges Paris.

* An interesting point as Liège is in the mining district of Belgium

Chapter X.

(f. 27) When Ludovis,^{1*} in Provence, hears this news, he asks his friends for advice:

(f. 27b) "O tres courtois Assaillant, qui en tous temps m'avez si loyaulment servi, que me dictez vous de ces nouvelles?"

Theséus advises a surprise attack.

Chapter XI.

(f. 28) The Council in Paris decides to ask Gauffroy for a truce in order to wait for Ludovis. Gerard refuses to join them:

(f. 28a) ...mais Gerard (f. 28b) de Dampmartin c'est^{2*} en estant levé et a dit: "Messeigneurs, vous ferés vos bons plaisirs, mais ne me mettés pas au respit, car je n'en tendray rien. Et tant que je vive n'avray accord ne paix a ces faulx traitrés^{3*} en la fin le noble royaume et le droit de mon souverain roy..." (This passage is similar in the verse^{3*} and in the edition.^{4*})

1* Here called Loys.

2* = s'est; i. e. stood up.

3* P. f. 244b, Laisse 525, lines 17871-5:

Gerart de Dampmartin quant oý le barné
A dit moult haultement: "Faictes vo volunté,
Mais ne [me] mettés pas ou respit ordonné
Ja n'en tenray respit en jour de mon, ae
Ja respit ne donray a traistre prouvé."

4* 1534 Ed. Bk II, f. LVb col. 2:

"Seigneurs barons faictes en comme vous voudrez, je vous en baille la bride sur le dos: mais ne me mettez pas en vostre accord, car par mon Dieu je n'en tiendray respic ne jour ne heure, car l'on ne doit donner respic aucunement a ung faulx traystre prouvé comme est Gauffroy de Frize."

(f.29) The French nobles are short of provisions and accept Gauffroy as king of France if Ludovis does not return in half a year. Hostages are sent by the French to Gauffroy as a guarantee for the six month truce.

Chapter XII.

(f.29b) Or revenons au bon Gerard de Dampmartin que pour cause que on lui sceust dire ne remonstrer ne vouldt oncques estre compris a cellui traictié, dont grant bien en vint au roy et au royaume de France.

He leaves Paris (f.30), defeats the unprepared Frisians and leaves his prisoners, including Nabugor, in Dampmartin.

Chapter XIII.

Gauffroy complains to the nobles and the twelve peers of the broken truce, and swears vengeance on Gerard (f.31a). The following episode shows the Dammartin family in a favourable light. Their constant loyalty to the royal family is stressed.

(f.31a) Adonc Gauffroy jura que il se vengera dudit Gerard. Si fist desloger son ost de Charanton et partir et tirer veës Dampmartin et mener avec lui les deux roynes; si fist tant qu'ilz approcherent Dampmartin et y fut mis le siege et du tout environné. Mais Gerard petit l s doubtoit, car Dampmartin lors c'estoit ung des fors et puissant chasteau^{1*} de France. Mais la mere dudit Gerard, femme du vaillant Assailant, et ses IIII filles, seurs dudit Gerard,

1* Note the curious syntax, one would expect pu ssants ch teaus

furent moult (f.31b) desolees et esbahies de veoir si grant
 peuple devant eulx en intencion de les vouloir precipiter,
 destruire et mettre a obsision,^{o*} faisoient grans clameurs et
 exclamacions; si furent par Gerard moult reconfortees et
 assurees, et admonestees de prier pour le bon roy Ludovis et
 la couronne de France, et aussi pour son pere et le leur, qui
 pour le bon roy a eu tant de paines, travaulx et vexacions,
 et qui tous temps l'a⁺ si loyaulment servi et aidé de son
 povoir, et que jamais ne fist faulte; "Et au plaisir de Dieu
 non feray je pas, et voy bien qu'il est besoing que je endure
 pour loyaulté (f.32a) et equité garder. Car se le pere a
 bien fait, et dont il est exaulcé par pseudommie et justement
 avoir bien servi, est besoing que le filz l'ensuive." 3*

O* Probably obsidionem = siege, or perhaps avarant of occis on, death,
 + p ^{laughter} ^{to} ^c ^d ^a ^{ci} ^s instead of ^{ait}; ^{fist}, ^{de} ^h

3* The passage is very similar in the verse and edition:
 P. f.246b, Laisse 528, lines 17980-17992

Gerart de Dampmartin les va reconfortant
 Et dist: "Pries a Dieu le pere Royamant
 Pour le bon roy de France qu'il le voist ramenant;
 Et le conte no pere qui tant a fiert semblant,
 Qui pour le roy de France a eu tourment tant.
 17985 Et aussi avray je, il est bien apparent;
 Car ce que pere ayme d'amour vraye et durant
 Ne doibvent pas après lui haïr li enfant.
 Et par foy que je doy a Dieu le Tout Puissant,
 Mez peres a este loyaulx tout son vivant
 17990 A la noble couronne de France la devant,
 Et je le voulray estre aussi en par avant,
 Car par loyaulté va honneur mutipliant."

Ed. f.LVIb, Col.2:

Girard de Dampmartin les reconforte au mieulx qu'il peult
 en leur disant: "Dames, ne vous desconfortez aucunement,
 et priez Dieu pour le bon roy de France nostre prince qu'il
 le vueille ramener de bref a joye et a santé, et aussi le
 bon conte mon pere qui moult doibz aymer et desirer sa venue,
 lequel est au service du roy de France et pour luy a souffert
 et endure moult de peines et ennuiz, mais par mon Dieu,
 aussi feray ge ou je mourray en la peine: car ce que le pere
 ayme aussi le doivent aymer les enfans. Et par la foy que
 je doibz a Dieu, mon pere a tousjours esté loyal a la
 noble couronne de France et aussi le voudra ge estre a
 tousjours et a jamais: car par loyaulté faire on parvient
 tousjours a honneur."

Si se mist a une fenestre comme melancolieux et pensif a ce qu'il avoit a faire.^{1*}

(f. 32) Geoffroy (Geuffroy) de Vermendois challenges Gerard to joust, to break three lances, giving as pretext for the challenge that Gerard betrayed the king of Frisia.

Chapter XIV.

(f. 33) The knights unhorse each other; Geoffroy is wounded and surrenders. (f. 34) Gerard treats him magnanimously, and sends him to the king of Frisia to exchange the two queens; alternatively all prisoners are to be beheaded.

Chapter XV.

(f. 35a) Gauffroy, the king of Frisia, agrees and sends the queens to Dampmartin.

... Et ains furent lesdictes roynes a Dampmartin par le pourchas et valeur dudit Gerard rescousses et treshonorablement receues et festoiés.

Chapter XVI.

Thesús and Ludovis are lamenting over the danger to their wives and the serious political situation (f. 36) when a pilgrim brings the latest news of Gerard:

^{1*} This sentence is an addition in this text.

"...du plus noble et chevalereux chevalier qu'il soit au monde, et aussi du plus loyal et entrepreneur que dire on sauroit; et donc tous ceulx de France vont de lui tous biens disant, ne on ne se peut tenir (f.36b) de l'excaulcer... lui seul est plus craint des ennemis de France que le residu du royaume... (f.37a) C'est chose increable que de sa bonne voulenté par lui seul est tout l'onneur de France gardee et entretenue."

Ludovis thanks Assailant:

(f.37b) "Assailant, cher ami, comment vous sauroie meriter ne recompenser les grans services et bons vouloirs que vous et les vostres avez souffert et porté pour nous. O Gerard, cher amy, le temps nou dure moult que je te puisse veoir et estre en ta compaignie."

Chapter XVII.

The nobles in Paris rejoice at king Ludovis' return (f.38) and accuse the traitors. The king of Frisia is to give up the hostages as agreed. Nabugor advises Gauffroy to hang them outside Paris so as to create disaffection for the king of France. (f.39) The Frisians leave Dammartin for Saint Denis.

Chapter XVIII.

Ludovis consults his friends (f.40) They decide to attack the Frisians:

(f.40) ... car on se doit combatre pour la tuicion¹⁴ de

¹⁴ Latrusm protection, defence.

son pays, comme le recite Caton. Et aussi il est besoing de secourir ces notables gens mis en ostaiges.

Chapter XIX.

Gerard approaches Paris by way of Brie (f.40b) and intercepts a messenger sent to Gauffroy king of Frisia from (f.41) twelve burgher traitors in Meaulx; (f.42) he beheads the treacherous messenger. A company of Ardennois are accompanying Gauffroy's wife, queen Colombe, daughter of the duke of Bouillon, to be crowned with him in Rheims as sovereign of France. Gerard attacks the bodyguard who are unprepared, and captures the queen of Frisia. He woos her and sends her to Dammartin.

(f.42b)... et s'en vint Gerard a la^sdicte royne en la saluant lui dist: "Chere dame, je vous ay conquise et gai-(f.43a)gnee; et n'ayés paour ne frayeur, car vous n'arés pis ne mieulx que ma dame la royne de France, et serés traitee et honnoree comme ma mere et mes seurs, et en la compaignie desquelles je vous mettray et vueil qu'elles vous traictent comme ma propre femme et compaignie. Si la fist mener a Dampmartin par ses gens. La royne plorait tresfort et moult estoit desconfortee, mais tout ne lui servoit de rien, si y fust grandement receue et honnoree.

Chapter XX.

Thesús, Ludovis, Assaillant and their allies sally out of Paris against the Frisians.

(f.44) During the battle, the French are driven back,

but when the king of Frisia hears of his wife's capture, he faints. Consequently the Frisians retreat. Assailant distinguishes himself in the fighting. Nabugor tries to encourage Gauffroy who laments:

(f.45a)... "Et ma femme prise et emmenee par ce faulx garçon Gerard de Dampmartin qui par tant de fois m'a fait destourbie et ennuy. Lui seul me griefve plus que tous les autres du royaume françois, luy seul a le couraige; et sçay certainement que il me occira et vous mectra tous a exil et desconfiture. Ce n'est point ung homme, mais c'est chose faee ou fantosme. Il ne dort, tousjours est en aguet a nous faire envahie ou quelque ennuy et dommaige."

The episode is the same in the verse version, but the Frisian king's superstition and flattering opinion of Gerard is an expansion by the author of this version. However in the verse, and in the edition (Bk. II, f. LXVIIIb) he has a presentiment of death just before the single combat.

Theseus and his son and grandsons rescue the hostages.

Chapter XXI.

(f.46) Gerard arrives to enclose the Frisians from the rear, but they escape in the night. He meets his father Assailant after a long separation. The Count of Dammartin is proud of him.

(f.47) Ludovis thanks Gerard for saving the kingdom and the queens, and rewards him:

"Je te feray de Dampmartin conte et tant de terre te

donray et environs qu'il souffira a tenir (f.47b) l'estat d'un conte ou duc, et vueil que soiés conte nommé et appelé, et en mon droit heritage en la douce France aultre conte ne conté n'a ne aura jamais.." Et fut la conté estandue d'un costé jusques a Saint Denis en France, de l'autre costé jusques a Senlis, Lusarches, et tout le país en estoit qui est contigu depuis Dampmartin jusques a Lusarche.. Et tous les acteurs qui ont parlé et fait croniques des faitz et gestes des français (f.48) dient que oncques conte de Dampmartin ne firent faulte ne trahison contre les roys françois ne contre la couronne de France. Et du grant vouloir et bonne volenté qu'ilz ont tousjours eu au dit royaume, si ont par divers ans et diverses saisons vendu et diminué leur conté pour aidier aux roys, et a leur volenté et justes plaisirs. 1*

1* Here is the relevant passage in the verse:

- (P. f.256b, part of Laisse 548, lines 18651-18672)
 "Et pourtant que tu m'as aidié a mon besoing,
 Feray de Dampmartin recompensacion
 Car terre te donray qui sera environ
 Et en feray conté. Contes arés a nom
 18655 Conte de Dampmartin si t'appellera on.
 En mon droit heritage de France le roion
 N'a il plus de conté en domination."
 Seigneurs pour yce fait et pour ceste achoison
 Que Gerart soustint France en sa possession
 18660 Fut contes appellés et l'en donna le don (f.257a)
 Le bon roy Ludovis que Dieu face pardon.
 Et de si loing c'on peust fere augmentacion
 En cronicques romains et en mainte changen
 Ne fut oncques scetü par nulle advisicion
 18665 Que cilz de Dampmartin fesissent trayson.
 Grande en fut le conté en icelle saison
 Jusques a Saint Denis en venoit le coron,
 Et jusques a Senlis aussi en tenoit on,
 Luzarches en estoit et trestout environ.
 18670 Les hoirs en ont vendus une grande parçon
 Pour aller oultre mer sur la gent Baraton *
 Ainsi con fist jadis Gauffroy de Bullon.
 (continued on next page)

* — Sara Baraton was Greek word for ab s applied to hell and ul matchly treated as the name a devil

Chapter XXII

Gauffroy hears from spies that Gerard is in Paris with the royal party, he therefore decides to go to Dampmartin in order to rescue his wife and recapture the queens Flore and Bauldour. (f.49a) The three queens are afraid of the siege. Assailant's wife comforts Colombe, queen of Frisia:

"Ne vous dementés tant chere dame. Se vostre seigneur meurt en bataille, vous aurés autre plus bel, plus vaillant, plus courtois, plus hardy et entreprenant, c'est Gerard mon chier filz que le roy a fait conte avec Assailant monseigneur son pere. (f.49b) Et vueil bien que sachiez que Gerard mon enfant jamais ne cessera si l'ara pris ou fait mourir de

(Cont.) Ed. Bk. II, f. LVIb col. 1 and 2.

...il luy donna que la conté de Dampmartin seroit appelée premiere conté en France par excellence et l'augmenta de plusieurs terres, rentes, seigneuries et franchises, car adoncques ladicté conté s'estandoit jusques a Lusarches et Senlis lesquelz en estoient, et pareillement jusques a saint Denis en laquelle conté estoit compris tout le pays a l'environ: mais les hoies en ont vendu depuis une moult grande partie pour aller oultre mer guerroyer contre les infidelles...

The author of the edition adds:

Ainsi comme je vous dis fut grandement augmentee la conté de Dampmartin par le roy Loys de France, or est elle toujours amoindrie de plus en plus, qui est, comme il me semble, un gros dommaige, car c'est une conté moult noble laquelle est assise en moult noble pays, comme au millieu de la droicte France, ayant le non de premiere conté. Ne oncques en nulles cronicques Rommaines oy histoires quelconques que se soit l'on n'a point trouve ne ouy parler que jamais depuis que le conte de Dampmartin est conte, que oncques n'y eust conte de Dampmartin qui fut trahyste, ne qui pourchassast trahison a la couronne de France qui est ung grant honneur pour eulx.

It is to be noted that these boundaries are rather different from those of the historical county of Dammartin.

Chabannes vol. II, p. 244-266 describes the properties belonging to Antoine de Chabannes, Cte. de Dammartin.

male mort. Et aussi mon filz m'a mandé qu'il vous aime tant que jamais n'avrés compaignie de Gauffroy, ne jamais en vostre vie ne le verrés. Et pour ce prenez aultre party et vous reconfortés." 1*

1* Here is the relevant extract from the verse (P. f. 257b, part of Laisse 549, lines 18695-18714):

Par devers Dampmartin se vont acheminant.
Trois roynes y ot ou temps que je vous chant:
La roïne de France c'on doit nommer devant,
Et la roïne Flore au gent corps avenant,
18700 Et Coulombe de Frise qui le ceur ot dollant,
Mes les dames la vont doucement confortant.
La contesse luy dist: "Allez vous accoisant.
Se vostre seigneur va en la bataille mourant,
Vous serés la moullier a Gerart mon enfant,
18705 Le plus bel chevalier de ce siecle vivant,
Le plus aventureux, le plus entreprenant.
Vostre sire nous va a grant tort gueroient
Et le noble roialme va a tort callengent.
Et sachiés bien pour vray, et je le vous créant,
18710 Que Gerart le mien filz n'ya mais arrestant
Si l'aura ou pris, ou il yra fuiant.
Et m'a mon filz mandé qu'il aime vostre corps tant
Qu'a Gauffroy ne serés jamais en vo vivant."
Ainsi dist la contesse, seigneurs, com je vous chant.

In the edition, Book II, f. LXIIa:

L'autre se nommoit Coulombe et fut royne de Frise et femme de Gaufroy roy de Frise, laquelle ploroit et se tourmentoit moult fort, mais les dames essayent a la reconforter au mieulx qu'ilz peuvent: et la contesse luy disoit: "Dame prenez en vous confort sans vous tourmenter en telle maniere, car si vostre baron meurt en la bataille par cas d'aventure, vous serez femme de mon filz, Girard de Dampmartin, le plus bel et le plus courtoys chevalier qui soit au monde qui plus est a priser de prouesse e' chevalerie. Bien sçavez que vostre seigneur Gaufroy nous guerroye a tort, car il n'a aucun droict en ce royaume, et pour ce s'il luy en prent mal, c'est par luy et par sa grande folye. Et je sçay bien de vray que mon filz, Girard, n'arrestera jamais né ne sera joyeulx tant qu'il ait prins vostre baron mort ou vif, ou qu'il s'en soit fuy en son pays. Et avec ce mon filz m'a mandé qu'il vous ayme de grant amour, et que tant qu'il vive vous ne serés a Gaufroy vostre mary: ains serés sa dame et son amy."
Ainsi disoit la contesse a Coulombe royne de Frise.

Chapter XXIII.

(f. 50) A messenger from Gerard brings news of the victory outside Paris, and announces his arrival for the next day. The ladies are comforted but Colombe still laments. The countess tries to calm her; she should remember

"que le roy son mari n'avoit droit ne querelle de venir guerreier ne gaster le roy de Fr^ance."

Gauffroy attacks the castle of Dampmartin in vain and retires

(f. 51) ...de douleur cuida mourir a icellui moment.^{1*}

Chapter XXIV

When Gerard hears of the siege, he asks Ludovis, Theseus and their allies to help rescue the queens and claims Colombe for himself.

(f. 51b) "...il nous fault aler a Dampmartin pour secourir les roynes et mes gens que les Frisons ont assiegé, et tout ce comme on m'a dit l'a fait Gauffroy pour soy venger de m y pour sa femme que luy ay tollue et gaignee. Et vueil bien que chascun le sache que jour de sa vie ne l'aura ne n'en jouira, s'il plaist a vostre majesté royal; et aussi je l'ay gaignee en defendant vostre querelle, si m'en devez laisser jouir."

(f. 52) The French allies halt at Le Bourget where

^{1*} Verse line 18785:

Gauffroy fut si dollans, qu'il cuida bien mourir.

Ludovis receives a letter from Gauffroy explaining the cause of his invasion: vengeance for his nephew Lambert d'Anjou. He asks for compensation and the return of Colombe, promising to make good the damage in France and withdraw to Frisia.

Chapter XXV.

(f.53) The council advises Ludovis in various ways; the majority suggest peace by giving back Colombe. Gerard objects to this peace treaty as a bad example of cowardice. He adds:

(f.54a) "Et au regard de la royne Colombe, ... que dictes qu'elle lui soit rendue, vous en parlés a vostre aise et volenté, car je vueil que vous sachiez tous qu'elle n'a point esté gaignee par vous, mais par moy seul. Vous disposés de ce dont n'avez rien, vous faictes d'aulture cuir large courroye,^{1*} et a moy appartient et a moy demourra." ^{2*}

1* The usual proverbial phrase is "faire d'autrui cuir large courroie" = to cut a broad strap from someone else's leather.

2* In the verse (P. f.259b, lines 18857-18859):

"Vous dictes," dist Gerart, "ce que ja n'avenra.

La dame ay conqu sté, elle me demourra.

Chascun conseille paix pour la paour qu'il a."

In the edition (Book II, f.LXIVb):

"Seigneurs barons," ce dist il, "je vous ay moult bien escoutez qui dictes que estes d'advis qu'il soit bon que la dame soit rendue; mais par mon Dieu ce n'adviendra tant que je vive, car la dame ay conquestee par ma puissance au trenchant de mon espee: et pour ce est elle mienne: chascun de vous conseille la paix pour la grant doubte de Gaufroy..."

Chapter XXVI.

No one dares argue.

The Colombe episode follows the verse or mise en prose; there are verbal echoes, and Gerard's speeches are expanded.

At this point the author, faithful to his source, gives a brief summary of the Osanne story.

The Ozane story in the "Roman de l'Assailant".

(f. 54b) Et a ceste heure fut le conseil finé et mis au lendemain pour la venue des deux messagiers Templiers qui venoient d'oultre mer de par Ozane, femme de Gadifer, qui se tenoit dedens Jherusalem comme hostelliere et hostelloit tous pelerins Chrestiens alans au saint sepulcre. Laquelle Ozane fut botee hors de Constantinople par son mary le roy Gadifer par l'ennortement d'une convertiel* nommee Claudas, qui femme avoit esté de l'empereur Griffon, qui avoit donné entendre au dit Gadifer que sa femme estoit acouchee de troys chiens en lieu de trois filz dont elle s'estoit (f. 55a) delivree. Et lesquelz trois filz Claudas commanda porter a ung bois et la estre occis et deffaitz. Laquelle chose la servante de Claudas quant se vint au faire elle n'ot volenté ne pouvoir, si les laissa auprès d'une eaue dedens le bois. Et la furent

1* The author seems to be ignorant of the fact that Gadifer and Osanne were also converted from the Saracen faith.

trouvez par ung charbonnier s^ullez et mis la pour exposer
aux bestes muez. Et par le dit charbonnier furent nourriz
et eslevez et furent nommez lesditz trois filz Regnault,
Regnier et Regnesson, qui furent tres vaillans chevaliers
et depuis roys.

Gadifer hears news of Ozane, of Regnesson's combat with
the emir, and of his marriage with the converted Florinde.

(f. 55a) "Vostre filz l'espousa si secretement que peu
de gens le sceurent."

(This is a slight variant from the verse, where the
conversion was secret, but not the wedding.)

(f. 56) The Sultan besieged Jerusalem, Regnier, the
charcoalburner, captured Regnesson for the sultan by mistake,
then joined Florinde and defeated the sultan. Bucifaut
betrayed the charcoalburner and Florinde who are now in need
of help. One of the Templars adds:

(f. 56b) "Or vous diray d'Ozanne que devez fort cherir
et amer, car plus loyale ne plus preude femme n'a au monde."

Chapter XXVII.

Gadifer w eps and so do all around him. Thes^eus advises
him to r^ejoin Ozanne and deliver Regnesson and the charcoal-
burner. Gadifer prepares the expedition.

(f. 57) Thes^eus remains to aid Ludovis.

Chapter XXVIII.

Ludovis and the council hear Gerard repeat his reasons for keeping Colombe and not giving in. He exhorts the French not to make a cowardly peace, for the Frisians are as good as beaten. He offers to fight Gauffroy in single combat to decide the fate of Colombe and to make peace. (f.59) The king of Frisia is to make retitution.

Chapter XXIX.

Ludovis admires the speech and agrees. The terms are sent to Gauffroy at Dampmartin. (f.60) His French allies persuade him to accept, citing his past prowess, and reminding him that he has the best right to Colombe.

Chapter XXX.

(f.61) Gauffroy sends ambassadors to Le Bourget giving his consent on condition that Colombe be present at the combat. Ludovis will bring the three queens from Dampmartin. Gauffroy is to leave for Lusarches. (f.62) The French army advance to Dampmartin; Gerard leads the advance guard. Theseus meets Flore, Assailant his wife the countess. Gerard courts Colombe and^{1*} asks her pardon for having taken her and^{2*} for fighting her husband, who is his country's enemy.

1* and 2* Additions to the verse and edition.

"En brief me aimerés plus que ne fistes oncques vostre mary."

They travel to Le Bourgel together.

(f.63b) ...une etincelle se mist au¹cueur de la dame, et ja le desiroit en son penser et l'eust ja bien voulu avoir a mari par honneste façon.^{1*}

Chapter XXXI.

At Le Bourgel Gerard and Gauffroy swear the oaths.

(f.64) Ludovis bring Colombe to the field. She kneels to her husband:

...et Dieu scet quelz regretz de costé et d'aultre se faisoit. Gerard^{2*}... en avoit grant pitié.

Gauffroy^{3*} tells Gerard that they both have just cause, (f.65) and offers him half his kingdom in order to avoid the single combat.

1* P. f.265b, lines 19239-43:

Gerart servoit Colombe la dame de renom.
19240 Quant la dame parçoit son bien et sa façon,
Plaisance l'ambraza si com feu le tizon;
Bien vouldist qu'en honneur devenist son baron.

In the Edition (Book II f.LXVIIIa)

Et quant la dame apperceut tout l'estat et condition de Girard, et aussi sa beaulté et belle contenance, elle l'en prisa moult en son cueur; alors plaisance l'embrace de si grande amour que bien vouldist qu'il fut devenu son mary par honneur: car la dame estoit moult humble et sage et de grant sçavoir et aussi moult loyalle envers son baron Gaufroy.

2* An addition to the verse version.

3* A change: in the verse he curses his opponent.

Chapter XXXII.

Gerard upbraids and defies his king's enemy. (f.66) He takes the proposal as an insult, calling it treason and citing his noble family, ever faithful royalists.^{1*}

Chapter XXXIII

(f.67) They unhorse each other, and continue to fight on foot, intent on killing each other. (f.68) After a long battle, they rest.

Chapter XXXIV.

Both are wounded and exhausted, but Gerard strikes a deadly blow on Gauffroy's helmet. (f.69) The count of Namur tells Gerard that Gauffroy will surrender unconditionally. The king of Frisia falls. The Frisians flee. Colombe laments and prays. The king of France thanks Gerard. (f.70) Colombe asks Ludovis to give her Le Bourgel, for he had vowed not to grant Gauffroy burial in French soil. She intends to bury her husband in this place, and founds a church for the good of his soul. (f.71a) Ludovis names the place "Le Bourgel la Royne"

...si a esté depuis ainsi nommé.

^{1*} The author describes this episode in detail, stressing the Dammartins' loyalty to the royal family.

Chapter XXXV.

Gerard thinks of his dying enemy's soul and lets him receive the last sacrament, and honours after death.^{1*}

(f.71b) Si fut enterré au dit Bourgel, et l'a son service tres magnifiquement fait, dont la royne Colombe en fut moult contente, et le roy, et toute la seignourie, et disoient tous communement que Gerard estoit le plus parfait en toutes choses que gentil homme doit avoir qu'ilz sceussent. Car a son ennemi et a cellui qui ne de^sdroit aultre chose que sa mort, lui faire tant de graces et services.^{2*}

They go to Paris. (f.72) Gerard gives the king the letters which he intercepted from the traitors in Meaulx en Brie. Assailant is sent to execute justice.

Chapter XXXVI.

Gerard asks Ludovis for Colombe in marriage.^{3*} The wedding takes place in Paris and the celebrations last for a fortnight^{4*}. They return to Dampmartin accompanied by queen Bauldour and the empress Flore.^{5*} (f.73^u) Gerart was to have five children from his wife.

1* In the verse, although he offers him confession, he is more cruel and has him dragged and hanged.

2* This sentence seems to have no main verb.

3*, 4* and 5* Additions to the verse and edition.

Ludovis takes a great force to Jerusalem to help Gadifer's son: 1*

... et se conduit si vaillamment qu'il vint audessus de toutes ses affaires, et restablit Regnesson au royaume (f.73b) de Jerusalem et de Rohaix, et le gentil charbonnier au royaume de Anthioche.

As can be seen in the summary of these adventures, the author gives all the credit to Ludovis and looks at the episode from the French point of view.

On returning to France, Ludovis hears that Otton duke of Orleans is besieged by Nabugor de Haultefueille, by Artus, duke of Brittany, and others (named) who had taken several French cities

(f.74a)... qui furent restaurees et gaignees par Gerard de Dammartin avant que le roy se transportast pour tirer vers Orléans a secourir le duc Oton. C'estoit chose increable comment en si brief espace ce avoit peu estre fait. 2*

Ludovis and Theséus go to relieve Orléans. Gerard is marshal of the French army. Nabugor relies on certain traitors in the king's council: (f.75a) Henri de Oridon, Regnault de Lyon and Griffon de Lorraine^{3*} who promised to hand over the royal company.

1* Note that in Le Roman de Assailant there is no division into two books, nor is there in the verse, whereas the "mise en prose" known as the 1534 edition and the abbreviated prose version Fr. 1473 begin the second book at this point.

2* An addition to the verse.

3* It is interesting to note three traitors only, as in the verse and in Fr.1473, whereas Phillipps 8161 and Fr.4962 have four.

Chapter XXXVII.

Renier the charcoalburner, king of Antioch, is coming towards Orléans with two Templars when Otton attacks Nabugor; the charcoalburner (f.76) helps the traitor Nabugor by mistake and takes Otton prisoner. When he discovers his error, he conceals his true loyalty in order to discover his enemy's secrets.

(f.77) Otton and Renier decide to pretend to give Orléans to Nabugor so that Otton can return to his city and kill Nabugor's garrison.

Chapter XXXVIII.

The three traitors came as Ludovis' ambassadors to challenge Nabugor in battle. Nabugor learned from these traitors all about Ludovis's position and strength. (f.78) Griffon de Lorraine advises Nabugor to feign submission to the king of France and arrange peace at Jargeau, where he can be ambushed and killed. Otton and Renier hear this and (f.79) are able to save the royal company, Assailant and Gerart when Nabugor is about to deliver them to his armed forces. The traitors are punished and executed. All return home. (See explicit).

CONCLUSION

The author is not really interested in the tale of Theseús except as an occasion for showing and extolling the virtues of the Dammartin family. He omits the most characteristic episode of the golden eagle, which is, after all, the essence of Theseús de Cologne.^{The first part of the romance is reduced considerably} The pseudo-historical aspect of the Dammartins' stand against the usurper Lambert and the invader Gauffroy king of Frisia is stressed. The author seems to enjoy describing Gerard's independence, initiative, and moral as well as physical courage, even embroidering apparently on his source for these episodes.

There was probably more than one source: possibly the verse itself for detailed episodes (such as the young count's defiance of the united French nobility in order to uphold the honour of the rightful king, and the romance between Gerard and Colombe); or he may have used the longer "mise en prose" based on it, known as the 1534 edition, for there are verbal similarities; and most probably he also knew the short prose version (fr. 1473) or a sister manuscript. In any case Gerard is made to appear less cruel in Le Roman de Assaillant than in the verse; this may be due to the author of the present version or to an intermediary writer.

The occasion for writing Le Roman de Assaillant appears to have been the pressing need of Antoine de Chabannes during the years 1461-65, when disgraced and accused of high treason against Louis XI, or it may have been composed during his later period of difficulties, 1478-81, when his

reputation as a loyal subject was again attacked.

We might find the repetitive assertion of Assaillant's and Gerard's loyalty to the royal cause overstated and tedious, but when we consider the precarious circumstances of the Dammartin family during these periods we can appreciate the author's efforts to help to rehabilitate his patron's reputation, knowing him to be innocent of the accusations made against him.

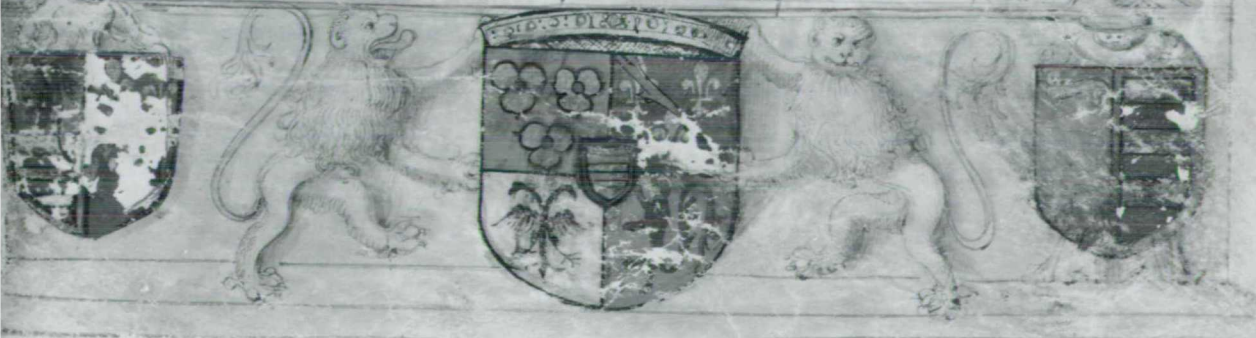




De la natiuite de these. Premier chapitre



N lan de incarnation nostre s^r
 six cens trente deux. Thesus fut
 nay en la cite de coulongue sur leu
 filz dun roy nomme floridas et de
 alidoyme fille du roy florent. Es pre





Apres ce que theseus en son enfance
 eut este tres bien instruit et que ce vint
 en la age de adolescence il fut moult dis-
 pose aux armes prunt conseil de ses pa-
 rens sa compaignie de trente hommes sen alla a



E temps pendant que gadifer reto-
 noit a constantinoble ozane sa femme
 voyant quelle estoit preste de a cou-
 cher conuoca a son trauail la royne
 clodas de laquelle ne se deffioit point com-
 bien quelle eust conspire sa mort pour paruenir a
 auoir pour espoux gadifer. Laquelle clodas
 fist secretement aporter troys petis chiens et ap-
 res que ozane eut enfante de trois beaux filz luy

10, 4.- A SHORT PROSE VERSION

Le Roman de Théséus

PARIS, Bibl. Nat. fr. 1473.

Description of Manuscript

"Le Roman de Théséus de Cologne et de Gadifer..."

Early XVth century. (Anc. 7549³, Colbert 3020) 168 pages plus one unnumbered at the beginning; part two begins on fol. 67a.

265 x 190 mm. Text area: 180 x 115 mm. 30 lines to a full page; lines ruled in red. Binding 19th century. Tree calf. Spine red morocco tooled in gold with monogram of Charles X. On spine "Roman de Theseus". Crowns and fleurs de lys.

Collation: A¹ loose folio added a little later + B-L⁸ + M⁴ = 169 pages; original catchwords, modern page numbers but original foliation showing on some leaves in the bottom right hand corner partly ploughed off.

The pictures are numbered in a modern hand in the middle of the margin. Red chapter headings. Book I, 22 chapters, Book II, 32 chapters. Some capital letters within the text decorated with yellow.

First leaf before page 1: "Colbert 3020 Regius 7549. De Nicolas Moreau Seigneur d'Auteuil. A l'ami son coeur." 1*
The same motto is found on pag 168.

Inci, it: En l'an de l'Incarnation de Nostre Seigneur six cens trente deux, Théséus fut nay en la cité de Coulongne sur Rin...

1* Nicolas Moreau, Seigneur d'Auteuil. His motto as "A l'amy son coeur." 1580. (1586 a poem was dedicated to him by Jean Daurat).

Explicit: Et confundirent les mescreans en exaltant tousjours la loy de Nostre Seigneur.

Manuscript fr.1473 and the Trepperel fragment !*

This manuscript agrees with the Trepperel edition (1504) except for slight verbal variants and spellings. The 1504 edition was probably made either from this manuscript or from a lost sister manuscript.

The Trepperel fragment begins with Ch.XXII of Fr.1473: "Certain temps apres que Flouree fut retournee de France a Romme..." p.134. and ends incompletely with the beginning of chapter XXVII on p.152, approximately 18 pages (5 chapters and the heading of a sixth).

Trepperel fragment

The woodcut for ch.XXII as described by F.W. Bourdillon,^{1*} shows a kneeling man in a long robe before an ecclesiastic seated under a canopy, with other figures. (A vague approximation to the contents of the chapter, following the usual practice of taking the most suitable woodcut. This description also fits a similar woodcut found in the 1534 edition f.LXXXIa.)

Manuscript fr.1473

The miniature on page 134 however shows a young man, Eruche, standing and talking with the false Pope, a lady (Flouree) by his side and a man with an axe entering by a door behind (the charcoalburner coming to the rescue.)

Condition

The manuscript is in good condition, except for some of

* See Chapter 10 G. P. 1475. Also
Library of Wales Wood is a French Book NL 5 R d 2

the shields on the first (unnumbered) leaf (verso) and on page one. See photograph. There is a hole in page 19.

The miniatures and chapter-headings.

The 55 miniatures resemble those of Ms. Fr. 4962, and are almost certainly by the same artist, ^{Certainly from the same workshop.} There is similarity of style and detail, and resemblances with some illustrations in Vérard's special vellum copies made for royal patrons such as Charles VIII. Vérard might have employed the same workshop as that of the present artist. Each chapter is preceded by an almost full page miniature shaded with gold, with a few lines of the text below. The frame, heavy Italianate Renaissance in style, is gold washed with coloured columns, medallions, statues and putti. A white, pink and grey capital on gold with various coloured flowers, begins the text.

In other cases we have a gold capital on blue with white design, or a blue and white capital on red with gold design, or white and grey on gold with black design. Small capitals in the text are sometimes touched with yellow.

First leaf. Presentation miniature (see photograph)

In the frame ten shields - the top, middle and bottom ones supported by statues. The author, on the right, grey haired, (with only one tooth), kneeling and anxiously presenting a green and gold book to his patron seated left on a blue throne with red and green canopy. He is fair-haired, and wears a golden tunic, a purple robe lined with ermine, and a black cap with gold medal. The author is in a dark red tunic and brown knee-length cloak edged with grey fur.

1* See Chapter 10. 5, p. 1404, p 1410 and p 1420

The patron perhaps represents Anthoine de Chabannes who was fair-haired, Jean dark-haired, according to the paintings in the Château of Saint-Fargeau, reproduced by Comte H. Chabannes in Histoire de la Maison de Chabannes, Planches 2; Vol. II no. 23, p. 241, "Antoine de Chabannes et sa famille" and "Jean de Chabannes et sa famille", Vol II No. 29, p. 297), and other contemporary portraits. However, eventually the manuscript belonged to Jean de Chabannes, according to Léopold de Lisle.^{1*}

Chapter I.

page 1: "De la nativité de Théséus". (See photograph.)

The miniature shows a birth scene.^{2*} Mother in bed, right, a servant offering her a pink drink in a glass. Two midwives in front bathing the baby. The artist obviously did not read the text over the page: "Es premiers jours de son aage fut tout contrefait et bossu".

In the background a gothic doorway with ogee arch and statue, and a tall credence covered by a blue cloth. The side curtain of the bed is raised to show Alidoyne.

Chapter II.

page 5: "Comment Théséus fist faire l'aigle d'or par lequel il enleva Flouree fille de l'Empereur de Romme".

1* Cabinet des Manuscrits, Paris 1874, Vol. II, p. 350. It is interesting to note that the arms of Jean de Chabannes seen on page 1 (second from the top in the right hand frame) have a blanc space. Usually the woman has a half blanc for her future husband. Could this be a blanc for Jean's future wife?

2* A standard lying-in formula such as is regularly used for the birth of the Virgin or John the Baptist

(Chapter heading in black instead of red). (See photograph.)

Page 6: Miniature showing Theseus in the goldsmith's workshop. Open forge behind with various instruments and bellows. Right, the goldsmith wearing a white apron, half sitting on a bench, works with hammer and chisel on a golden eagle lying on the table. (Note this eagle is far too small to enclose a man; the artist did not read the text.) Theseus in a blue tunic and red gown lined with white fur, is sitting left, on a chest holding a bar of gold (?), instructing the craftsman. Behind on a pedestal, a golden statue of a young girl - Flouree. Vessels on shelves. Late gothic, with elements of renaissance architecture.

Chapter III.

Page 8: "Comment l'Empereur de Constantinoble mist le siege devant Romme pour avoir Flouree."

page 9: Miniature showing city walls surrounded by a moat, right, in middle distance. In front a hill and army face the city, with cannon and cannon balls, and on the left, armed men and tents. Three hills topped by buildings in the distance. Very close iconographically to the siege of Melun in B.N.fr.4962, fol.41^b

Chapter IV

Page 11: "Comment Flouree fu receue en Constantinoble."

page 12. Miniature showing, left, a lady in red, with wide sleeves and white cuffs, wearing a black headdress, riding on a white horse towards a city gate. Ladies and gentlemen follow on horseback, and on the right, men kneel outside the gates of the city of Constantinople.

Chapter V.

Page 13: "Comment l'Empereur de Romme Hesmeré se vengea du ravissement de sa fille."

page 14: Miniature showing Floridas, his wife Alydoine and daughter Baudour, riding into a city (Rome) as prisoners of the Emperor. Soldiers follow on foot and mounted. There are an army and tents in the background, and blue hills and castles in the distance. This type of background is found in all the miniatures showing outdoor scenes.

Chapter VI.

Page 17: "Comment Flouree femme de Theséus fut ramenee a son pere Helmeré (l for s), Empereur de Romme."

page 18: Miniature. Right, enthroned under canopy, the Emperor with long white hair and beard, wearing a long red cloak and purple gown, crowned with the imperial crown, sits holding sceptre and sword. Right, kneeling on a green cushion at his feet, Flouree in a gold dress with wide sleeves and ermine cuffs, and black headdress, raises her hands in a praying posture. Young nobles stand behind with hands raised in supplication. This is Flouree begging her father to forgive her elopement.

Chapter VII.

Page 19: "Comment le Roy Dagobert mena guerre a l'Empereur de Romme pour la vengeance de monseigneur Loys son filz".

page 20: Miniature showing two armies in battle. In the centre, two knights mounted and completely armed in gold fight with swords. A mauve and a red flag with gold device. Fallen knights lie in the foreground. The one on the left is

probably Loys, as the Emperor, on the right, has the letter E (Esmeré) on his horse's housings.

Chapter VIII

Page 24: Comment Theséus recouvra sa femme Flouree".

Also page 24: Miniature showing the partially armed burghers of Cologne killing with much bloodshed Roman civilians who had occupied the town under Flohars the tyrannical provost. Late gothic buildings behind.

Chapter IX.

Page 26: "Comment Loys filz Dagobert cuida prendre ve[n]geance contre Theséus pource qu'il empeschoit le mariage de luy et de Flouree".

Page 27: Miniature showing Loys, wearing a gold tunic and mauve cloak lined with ermine, consulting with the count of Dammartin and the count of Anjou. There are buildings right and left in the middle distance.

Chapter X.

Page 29: "Comment Flouree femme de Theséus fut en danger d'estre brulee par la faulce imposition de Melchior".

Page 30: Miniature showing, left foreground: outside the gates of Cologne, a boy being searched by two men who find the letter (forged by Melchior, a chamberlain), accusing Flouree of treason; in the background two armies are fighting (the Romans besieging Cologne). In the middle distance, right: inside the palace - the front wall is open to show a previous scene - Melchior, left, wooing Flouree who is sitting on a blue bed, right, and crossing her ^o arms ^h in refusal.

Chapter XI does not exist - that is, the next chapter continues the sequence but is erroneously numbered.

Chapter XII

Page 31: "Comment Theséus delivra son (for son) pere et sa mere et sa seur Baudour des prisons a Hesmeré Empereur de Romme".

Page 32: Miniature showing, right, Floridas followed by his wife and daughter coming out of a prison gate, left Theséus about to kneel to his father. Loys stands left. The gates of the fortress behind. Trees and a blue castle in the distance.

Note: Theséus should be disguised as a monk according to the text.

Chapter XIII.

Page 35: "Comment Assaillant conte de Dampmartin traicta la paix entre ;'Empereur de Romme Hesmeré et Theséus".

Page 36: Miniature showing in the centre the Emperor enthroned under a canopy, holding a sceptre and a sword. Assaillant on one side treating for peace. Esmeré's brother, Estandart (?) stands on the other side.

Note: This time the Emperor is fair-haired, perhaps because the artist read "Floridas" at the beginning of the chapter.

Chapter XIII.

Page 39: "De la trayson faicte par Lambert conte d'Anjou sur monseigneur Loys de France, Theséus et Assaillant conte de Dampmartin".

Page 40: Miniature showing the gates and bridge over the moat of Antioch. A knight, Theséus (?) in golden armour, mounted on a white horse covered in purple, is between two groups of soldiers in the gateway. Griffon's tents and army

are outside on the left.

In the story, Lambert after having thrown down the French standard, causing his side to withdraw into the city, places himself on the bridge, allowing Griffon, the enemy, to enter.

Chapter XIII (This chapter should be numbered XV, but now the error of the missing chapter XI is corrected).

Page 43: "Comment Lambert fut fait possesseur de la cité de Paris et du pays de France".

Also page 43: Miniature showing two nobles talking in a colonnade of Italianate Renaissance style. The man on the left has a sword beneath his robe, and the other, on the right, holds a staff and has a white dog at his feet. This represents Lambert d'Anjou asking Griffon de Saternie for his reward and for the execution of the Christian prisoners. Left, seen through the colonnade, is a castle gate.

Chapter XV.

Page 45: "Comment Asserés Roy d'Antioche mist siege contre Anthioche pour se venger de la trayson faicte par le conte d'Anjou".

Page 46: Miniature showing, left, the turreted walls of Antioch with armed men on the battlements. In front, before the river, are tents, bushes and cannon with soldiers behind. Two ships containing armed men are blockading the river flowing by the city.

Chapter XVI.

Page 47: "Du mariage de Gadifer filz de Thesés moyennant lequel la paix fut faicte entre Griffon de Saternye et Asserés".

Page 48: Miniature showing a bishop outside a late gothic church, performing the marriage ceremony between Gadifer and Ozane. Gadifer d'Achon, his wife and others, stand right.

Note: This should be a Mohammedan wedding, as according to the text, the couple are later converted to Christianity.

Chapter XVII

Page 50: "Comment Gadifer print son pere Theseus prisonier et ne se entrecongnoissoient point".

Also page 50: Miniature showing two armies in battle. In the foreground lie dead bodies in armour. In the centre, two knights in golden armour, Gadifer left, rides a white horse with a blue housing, Theseus right, with hands raised and about to fall, rides on a brown horse covered in purple.

The standard behind Gadifer shows a crescent.

Note: The vizors are shown up, but according to the text father and son do not recognise each other.

Chapter XVIII.

Page 52: "Comment Gadifer tua l'Estandart Roy de Hongrie oncle de Flouree qui la vouloit frustrer de l'Empire de Romme".

Miniature shows Gadifer in golden armour with red and gold shield, riding to the gates of Rome (right) bearing the head of Lestandart on his lance. Left, the Hungarian army stand among their tents; Estandart's headless body lies on the ground left centre. Ladies are watching from the battlements of Rome.

Chapter XIX.

Page 55: "Comment Gadifer et sa mere se entrecongneurent".

Flouree in a long red robe lined with white ermine, and black headdress, raises her hands about to embrace Gadifer her

son, who is dressed in golden armour under a short blue cloak and, with cap in hand, is coming towards her. The scene is inside an Italianate palace, with medallions in relief and a colonnade opening out on to the countryside. Right, a late gothic gate. Nobles and ladies are looking in through the colonnade.

Chapter XX.

Page 57: "Comment Gadifer alla a Paris pour venger la trayson faicte par Lambert sur monsongneur (for seigneur) Loys, filz Dagobert, Theséus son pere, et Assailant conte de Dampmartin".

Page 58. Miniature showing (centre) Baudour trying to defend her rights in court. She is wearing a golden robe lined with ermine, red dress underneath, and a black headdress. Behind her, in short green tunic and purple cloak lined with white fur, Lambert (?) brings false witnesses against her. Right, a clerk sits taking notes, his desk and the walls covered in blue with golden fleurs de lys. Six long-robed judges in a row sit to judge the case.

Chapter XXI.

Page 61: "Comment monseigneur Loys de France et Assailant conte de Dampmartin furent delivrez des prisons de Asserés d'Antioche".

Also page 61: Miniature showing, left, Loys and Assailant coming out of prison gate, and, right, Theséus (or Gadifer) welcoming them. Behind, right, stands a group of nobles.

Note: The rescuers should be armed, as this is a military expedition, and a surprise attack at night, whereas the artist paints the scene in daylight.

Chapter XXII

Page 63: "Comment monseigneur Loys filz Dagobert Roy de France se vengea de Lambert conte d'Anjou pour sa traison, et comme le royaume de Betaigne et la conté d'Anjou furent donnees a Assaillant".

Page 64: Miniature showing Loys, Theséus and Assaillant arriving in Soissons just in time to prevent Baudour's forced wedding to Lambert. In the centre Lambert in green tunic and red cloak, sits on the ground wounded in several places, with his hands raised in defence; the three companions wearing armour under civilian clothes, raising their swords to attack him. Behind, right, the palace, Baudour in gold is led by Sanson. Nobles follow them. Left, there is a street of several stone houses, with late gothic doorways.

Page 67:

"Ainsi finist le premier livre. Cy commence le second livre. Qui parle des faitz et vaillances de Gadifer filz de Theséus".

Chapter I.

"Comment Ozane femme de Gadifer enfanta troys filz".
(See photograph.)

Page 68. Miniature showing Ozane in bed, hands joined in prayer, looking at three puppies held by Clodas (wearing a gold dress, and gold coronet over black headdress). Right, the servant hurries out carrying the triplets in her apron. Behind Clodas, a lady-in-waiting holds up her hands in astonishment; left, a midwife stands praying (?).

Chapter II.

Page 70: "Comment Regnault, Regnier et Regnesson filz de Gadifer furent faitz chevaliers".

Page 71: Miniature shows the three boys kneeling in civilian clothes (they should be in armour as this incident takes place during the battle), being knighted by Théséus. Loys and Assaillant behind.

Chapter III

Page 74: "Comment la Roynne Clodas machina la mort des trois enfans craignant et se doubtant que il fust congneu qu'elle les avoit envoyez au boys pour les faire mourir".

Also page 74: In the palace, right, king Gadifer wearing a coronet sits behind a trestle table, looking horrified at the taster who is dying poisoned on the floor. Clodas, pretending amazement, sits next to Gadifer. Two boys behind, one bearing a dish. On the left is a sideboard with vessels, including the golden jug containing poison. A little white dog looks at the dying man.

Note: The taster should have a cup or a glass, as it was the wine that was poisoned. Late gothic doorway behind. There is a curtain of fleur de lys behind Gadifer although the incident takes place in Constantinople. However, Loys, king of France, was present which could account for the French royal sign.

Chapter IV

Page 78: "Comment Gadifer eut la congnoissance que les trois freres estoient ses filz naturelz".

Page 79: Miniature showing in the foreground Clodas naked burning at the stake. She is shown twice, once falling. The

executioner is poking the fire. Behind, left, the squire Richer (who placed the poison on the sideboard) hangs from the gallows in a white shirt. Right front, a company of men on horseback and on foot watch the execution.

Chapter V.

Page 80: "Comment Regnesson fut prisonnier de Asserés d'Antioche. Et comment il trouva sa mere Ozane en Jherusalem. Laquelle ne se voulut point faire congnoistre a luy".

Page 81: Miniature shows a battle before Constantinople against Asserés, one army (the Christians), left, coming out of the city gates. In the centre is a knight in golden armour on a white horse. In front are dead soldiers in blood-stained armour and a horse lying wounded by a spear.

Chapter VI.

Page 84: "Comment Gadifer se vengra de Asserés pour la prise de son filz Regnesson".

Page 85: Miniature showing, right, tents and the unprepared army of Asserés in flight, and bleeding bodies on the ground. Centre, a river with two ships carrying soldiers (the Christians) armed with bows and spears. Behind, left, a turreted cit wall. (The port of Jerusalem.)

Chapter VII

Page 87: "Comment Regnesson combatit a oultrance Nyvelon Admiral de Jherusalem pour et ou nom de Florinde Royne de Rohays".

Page 88: Miniature shows a single combat of the two knights completely armed, using lances on horseback. Behind the wooden barrier, two parties of men watching. One spectator

has climbed a tree. Left, a tower. The knight on the right bears a blue shield with a golden sun.

Chapter VIII.

Page 90: "Comment Nyvelon assiege la ville de Jherusalem. Et comment le charbonnier qui avoit nourry Regnesson et ses freres le print ne le congnoissant point".

Page 91: Miniature showing the secret baptism of Florinde, Queen of Rohais (before her marriage with Regnesson). She stands naked in a font, crossing her arms over her breasts. Left, a lady (Ozane?) supports her. A man in blue (Regnesson?) and another lady stand behind, and on the right a priest in white surplice pours water over Florinde. There are two round arched windows behind, and, in front, pillars and vaults.

Chapter IX.

Page 93: "Comment le charbonnier apres ce qu'il congneut Regnesson mist a mort Nyvelon Admiral".

Also page 93: Miniature showing Regnesson bound in prison in Damascus, a man dressed as a noble (too young to be the charcoalburner of the text) visits him. Left stands a group of nobles, retainers of the Sultan of Damascus.

Chapter X.

Page 95: "Comment Bucifal imposa a Florinde qu'elle avoit voulu livrer au Soudan de Damas la ville de Jherusalem en luy rendant son mari Regnesson".

Page 96: Miniature showing Florinde, very slim in a red dress lined with white fur and a black headdress, refusing Bucifal's advances. His arms are raised to embrace her when the charcoalburner knocks him with his fist. Bucifal is

bleeding at the mouth. A bed behind. Elaborate Renaissance style, decorative putti in the pilasters of the frame.

Chapter XI.

Page 99: "Comment la ville de Melun fut assiegee et prise par Geoffroy Roy de Frise en laquelle ville estoit la Royne Bandour (n for u), femme de Loys - Roy de France. Et comme Girard filz de Assailant conte de Dampmartin se monstra vaillant contre Geoffroy".

(See chapter VIII of Ms. fr.4962 and Phil.8161, which begins with the same words as the above chapter, and then includes the abbreviated contents of Chapter XII of Ms. 1473.)

Page 100: Miniature shows, left, a walled town (Melun) with a large church and surrounded by river. Three ships contain soldiers, those from one of them are scaling the walls. In the foreground, left, stand two trumpeters with an army behind them, and on the right more soldiers, a tent on either side, cannon and cannon-balls.

Chapter XII.

Page 102: "Comment Gerard de Dampmartin ne voulut point se consentir aux trevez que firent les douze pers de France. Et comment nonobstant l'appointement qu'ilz firent il desconfist l'armee du Roy de Frise".

Page 103: Miniature shows a battle, with horses bearing knights, a mass of armed soldiers and dead knights in the foreground.

Chapter XIII

Page 106: "Comment Gerard de Dampmartin joustà a oultrance contre Geoffroy de Vermendois lequel il vainquit".

(Chapter IX of Ms. 4962 and Phil.8161 abbreviate this chapter.)

Page 107: Miniature shows the castle (of Dammartin) on a hillock in the background. In the foreground two knights in gold armour, Gerard on a white horse, Geoffroy de Vermendois on a brown one, stand facing each other. Behind, left, are the Frisian tents and army, and in the centre a group of men in civilian clothes but armed with spears (the men of Dammartin). Chapter XIII numbered in error; should be chapter XIV.

Page 110: "Comment Gerard de Dampmartin delivra les deux Roynes que tenoit en ses prisons Geoffroy Roy de Frise".

Also page 110: The miniature shows the combat between Gerard and Geoffroy de Vermendois. Almost the same scene as the previous miniature (on page 107); only one group (centre middle distance) watches, and two ladies (Flouree and Baudour) look down from the battlements. The two knights, with vizors down, lances pointed, charging one another. This miniature can be compared with p.46b of ms. 4962.

Chapter XV (correctly numbered)

Page 112: "Comment Gerard de Dampmartin print la femme de Geoffroy Roy de Frise laquelle on vouloit mener a Reims pour estre couronnee".

Also page 112: Miniature shows Loys, Theséus, Assaillant and com any on horseback, left, meeting a bearded pilgrim with staff and pouch, hat in hand, right, who brings news of Gerard's rescu . The scene takes place outside Cologne, which is seen behind, left, with gates and walls, a bridge over the Rhine leading to the gates, and a man crossing the bridge.

Chapter XVI.

Page 114: "De la cause pourquoy la terre de Dampmartin fut augmentee et dont vient que on dit que le conte de Dampmartin est seul conte de France par excellence".

Also page 114: Miniature shows, left, Loys, Theséus, Assaillant, Gadifer and his two sons Regnier and Regnault riding armed to t e rescue. In the centre stand nine gallows and a group of men representing sixty hostages in their shirts, hands tied behind them, waiting to be hanged, with the Frisian army behind them.

Chapter XVII.

Page 116: "Comment Geoffroy Roy de Frise mist de rechief siege contre le chasteau de Dampmartin sur esperance de recouvrer Colombe sa femme laquelle Gerard de Dampmartin avoit prinse esperant l'espouser".

¹
Note: Chapter X of Ms. Fr. 4962 and Phil. 8161 begins with the same words and follows this chapter, with abbreviations of incidents.

Note 2: Ms. fr. 15096, Le Roman de Assaillant, deals at length with this episode.

Also page 116: This miniature is very similar to the one on fol. 51b of Ms. fr. 4962 showing the siege of Dammartin by the King of Frisia. Tents, army and cannon in same place, only the moat is missing in Ms. 1473.

Chapter XVIII

Page 119: "Comment Asserés Roy d'Antioche fist destruction des Crestiens".

Page 120: Miniature shows the charcoalburner in armour on a

horse (in the verse version he cannot ride) bearing Bucifal's head on his axe. In front, left, lie the bleeding quarters of Bucifal's body and his armour scattered on the ground. In boxes behind a wooden barrier, Florinde, Asserés and the court watch. Scenery in the distance. (Cf. p.53).

Page 122 onwards describes the charcoalburner's combat with Bucifal for the justification of Florinde.

Chapter XIX

Page 123: "Comment le Charbonnier delivra le Pape Boniface et les autres Crestiens que Asserés detenoit prisonniers en la ville d'Anthioche, et comment il fut couronné Roy d'Anthioche."

Page 124: Miniature shows the coronation of the charcoalburner who is dressed in a golden robe lined with ermine and kneels, centre, on a cushion, the crown being placed on his head by two men - in blue and purple robes with white ermine collars - (The text however states that Pope Boniface crowned him.) Nobles watch on either side. An altar and late gothic architecture behind. Elaborate decorations in the frame.

Chapter XX.

Page 126: "Comment Regnier Roy d'Antioche delivra Regnesson filz de Gadifer des prisons du Soudan de Damas".

Page 127: Miniature shows a prison through an open door. The Sultan, wearing an unusual headdress and pouch, stabs the squire in the throat.

Note: In this text the squire wished to be baptised and to marry Yderne, the Sultan's jealousy is thus justified. In the 1534 edition - which follows the verse - Yderne and the squire are only good friends owing to their conversion, and the Sultan suspects his wife wrongly of infidelity.

Chapter XXI.

Page 129: "Comment Gadifer et ses deux filz Regnault et Regnier furent prins par Asserés d'Anthioche et par le Soudan de Damas".

Page 130: Miniature shows battle with four knights in golden armour in the centre, and behind, two armies. In the foreground, ^{le} dead knights and a shield.

Chapter XXII (Number omitted)

Page 133: "Comment le Charbonnier vint a Romme et ayda a Floree que l'Empire.." (incomplete) [ne fust ms en main estrange].
(See Trepperel fragment chapter headings XXII-XXVII)

Page 134: Left, the (false) Pope enthroned, Cardinals in red and purple and nobles behind. A young man, Eruche, centre, disputes with the Pope, left. A lady (Flouree) stands by his side. Behind, entering through a door, the charcoalburner with his axe comes to the rescue.

Chapter XXIII (Number omitted)

Page 137: "Comment le Charbonnier alla en France pour avoir secours du roy Loys de [Theséus],^{1*} Assaillant et son filz Gerard pour subvenir au Pape Boniface, a Regnesson et sa mere lesquelz estoient assiegez en la ville d'Anthioche".

Page 138. Miniature showing a man riding on white horse leaving a city, with followers behind him. This seems to be the charcoalburner (?) (without his axe) leaving Rome as is mentioned in the first lines of text below the miniature.^{2*}

1* misspelt "Teheus".

2* It was often the practice to illustrate the first episode in a chapter. This saved reading more of the text than was strictly obligatory but often led to curious errors

Note: He should be on foot. The text states that the charcoalburner never rode on a horse* (p.140) and he was followed by two Templars, called here hospitaliers† (p.140).

Chapter XXIV (falsely numbered XXIII)

Page 140: "Comment le Charbonnier garda le Roy Theséus, Assaillant, Gerard de Dampmartin son filz et les douze pers de France d'estre trahis".

Page 141: Miniature shows a nobleman (Nabugor de Hautefeuille) receiving three messengers (one bearing a red roll); they are the traitors Henri (de Hory, p.139, or) d'Oridon (p.142), Regnault de Lyon and Griffon (p.139, or Geoffroy, p.142) de Losane. The scene is an Italianate palace with round vaults and arches and colonnade looking on to scenery.

Chapter XXV (correctly numbered)

Page 144: "Comment le roy Loys et sa gent estoient livrés a leurs ennemys, se incontinent le duc d'Orleans et le Charbonnier ne fussent arrivez".

Page 145: Miniature shows banquet in the abbey of Gergeaux. Behind the table (right) Loys sits, wearing a coronet on his hat and a long blue robe with gold fleurs de lys, trimmed with white fur. In front of table, left, Theséus, wearing short red robe lined with white fur, white stockings and a white headdress tied under his chin, sits on a stool. Other figures sit round the table. In the centre foreground the charcoalburner approaches with the head of Geoffroy de Losane stuck on his sword. Soldiers enter through the door behind, left. This scene is also represented in Ph.8161, f.57.

* 1 Conquesta par sa vallance comben que n eust monté sur cheul.

† See p 7 The Templars were suppressed in 1312 and much of their wealth went to the Hospitaliers

Chapter XXVI.

Page 147: "Les causes pourquoy le roy Loys fist descouvrir d'eglise de Saint Denis en France laquelle son pere Dagobert avoit fait couvrir d'argent".

Page 148. Miniature showing the scene at the church of Saint Denis, which can be compared with the miniature heading Chapter XII of Ms. fr.4962. A similar colour scheme, but brighter red in fr.1473. Two men uncovering the silver of the roof (three in Ms. fr.4962, f.61) Virgin and Child over door (which is less ornate than in 4962). Theséus is standing behind the tub containing silver in Ms. 1473; in Ms. 4962 Theséus is standing on the right next to the tub, and in the wall behind there is a low relief statue of St. Denis carrying his head. In Ms.1473 Ludovis, right, bends slightly over the tub with hands raised as if offering it to Theséus to finance his crusade.. In Ms.1473 Ludovis is on the right, in Ms. 4962 on the left; the position of Theséus and of the Christ Child is also reversed. Ms.1473 also shows nobles surrounding the main figures. Ms. 4962 has a narrower picture.

Chapter XXVII.

Page 151: "Comment Regnesson fut prins par le Soudan de Damas et delivré par l'echange de Yderne femme du Soudan".

Also page 151: Miniature shows the sally from the besieged town of Antioch. A mass of fully armed soldiers (Christians) outside the city gates (left), press towards the right. In front, one knight on horseback, coming from the right, unhorses the Sultan of Damascus. Dead knights, armour and weapons lie in the foreground.

Chapter XXVIII.

Page 153: "Comment Asserés d'Antioche print castille et noise^{/*} contre le Soudan de Damas pource qu'il avoit rendu Regnesson. Et comment Ozane fut trouvee par son pere".

Page 154: Miniature shows Asserés, left, disputing with the Sultan, right. The latter is bearded and wears a curved scimitar and an unusual hat (resembling his headdress on page 127). Italianate architecture, columns behind, and view on to scenery.

Chapter XXIX.

Page 156: Comment Gadifer d'Achon trouva le Roy Gadifer son gendre mary de Ozane".

Also page 156: Miniature shows a battle. Right, in a "meslee", Regnesson and Gadifer d'Achon (the only two faces without vizors) pursue Asserés off Antioch. In the centre foreground a white horse has fallen wounded; the rider in golden armour still sits upright. Dead knights in armour lie strewn about.

Page 157. This rider may be Gadifer d'Achon:

line 12: "Gadifer d'Achon avoit

ung cheval lequel depuis qu'il avoit

prins la course jamais ne cessoit d'aller jusques

a ce qu'il fust las... Tutesfois le cheval

fut tué d'ung coup de saietete et demoura bas...

However, there is no reason why this knight should be in gold armour.

Chapter XXX

Page 159: "Comment Regnesson recouvra la cité de Jherusalem".

Also page 159: Miniature shows three ships at sea. There are

^{/*} prendre castille, prendre noise = to pick a quarrel

nobles in the central one and soldiers in all three. A banner shows azure three fleurs de lys or.

This is the Christian expedition to Antioch under Loys, Theséus, Assaillant, Gerard and the charcoalburner to rescue the Pope Boniface, R gnesson and Ozanne and convert the Saracens in Jerusalem.

Two very similar ships on page 55, beginning of Chapter XI, of Ms. 4962 (containing Pope, cardinals and army).

Chapter XXXI.

Page 161: "Comment Gerard de Dammartin tua le Soudan de Damas et comment la ville fut prinse".

Page 162: Miniature shows battle outside Damascus between members of the family with, left, the city gates with defenders sallying out. Behind, city walls and tents. In centre foreground, two knights in gold armour, with vizors covering their faces, fight on horseback.

Chapter XXXII.

Page 164: "Comment apres la journee gaignee chascun d'eulx s'en retourna en Jherusalem et fut fait le mariage de la femme du feu Soudan a Regnault et promesse de mariage de la fille de Assaillant a Regnier".

Page 165: Miniature shows a wedding outside a late gothic church performed by Pope Boniface, centre, (shown as a bishop with mitre) who joins the hands of Regnault, left, and Yderne, right, wearing a blue robe and a gold circlet on her hair. Ladies looking on right, and noblemen left.

The contents of manuscript fr.1473.

As can be seen from the description of the miniatures, each one illustrates a chapter, 22 for book I, 32 for book II. The chapter headings indicate that this version follows the outline of the verse or "mise en prose" (known in the 1534 edition) but it is an abbreviated version.

There are a few interesting additional details taken straight from the Grandes Chroniques de France.

The author refers to his source on p. 2:

"ainsi que refere la cronique",

and on page 13:

"ainsi que dit l'istoire".

These could mean the same text, or perhaps two, that is, the romance in its longer "mise en prose" or verse form, supplemented with the historical details from Les Grandes Chroniques de France.

The beginning is the same as in the longer prose (and verse) version. Chapters I-IV (pages 1-11) resume Théséus' childhood and youth.

Page 1. De la nativité de Théséus. Premier chapitre.

En l'an de l'incarnation Nostre Seigneur six cens trente deux, Théséus fut nay en la cité de Coulongne sur Rin, filz d'un roy nommé Floridas et de Alidoyne fille du roy Florent. Es pre(p. 2)miers jours de son aage fut tout contrefait et bossu, mais en l'aage de dix ans fut faict par la grace de Dieu aussi bien proporcionné en membres et aussi beau que homme qui alors fust sur la terre. Et la cause pourquoy il

nasquit ainsi difformé fut par pugnition de Dieu pource que
 sa mere Alydoyne, elle estant ensaincte, s'estoit mocquee
 d'un autre enfant contrefait et bossu en disant ainsi a son
 mari: "Mon amy, regardes quel villain enfant vela! Il est
 impossible qu'il ait esté engendré d'un bel homme. Et trop
 plust tost que Dieu l'a faict tel par despit, et pour le
 peché de ses parens." La cause pourquoy Theséus fut fait
 beau en l'aage de dix ans fut miracle. Car après que sa
 mare eut congneue son offence de ce qu'elle s'estoit mocquee,
 et qu'elle en eut requis pardon a Nostre Seigneur, Advint
 que ung chevalier allemant de la maison nommé Fernagus fut
 embrasé de folle amour d'elle et la requist de deshonneur.
 Laquelle bonne dame ne luy voulut point obtemperer, et quant
 Fernagus vit qu'il n'y pouvoit parvenir, craignant que elle le
 accusast au roy, conspira contre elle, en soy voulant excuser
 envers le roy, et la voulant accuser faulusement de adultere,
 dist au roy: "Sire, je vous prie, donnez moy congé de partir
 d'avec vous, car il m'est trop grief de veoir en vostre
 court une chose si scandaleuse et honteuse comme chascun
 apperçoit; c'est que vous cuidez que Theséus soit vostre
 filz, et il est tout cler qu'il a esté engendré du nayntre
 de ceans." Or avoit, ainsi que refere la cronique, ung (p 3)
 nayntre qui tout jours (p. 8) avoit esté nourry en la court
 du roy, lequel nayntre estoit fort contrefait. "Et qu'il
 soit vray," dist Fernagus, "la similitude des deux le
 demonstre. Parquoy ce seroit ung grant inconvenient
 vitupere qu'il venist et succedast a la cour
 le roy, fort yré contre sa femme, co

Et la

delibération sur ce faicte, fut condempnee a estre brulee, et
 l'enfant Theséus a estre fait mourir. Or, meschant Fernagus,
 es tu point bien malheureux de permectre que par ton faulx
 et inique pourchas, jugement de mort soit assis sus une si
 noble et preude dame? Il est difficile que Dieu ne prengne
 vengeance de toy, et que la sentence donnee contre elle ne
 retourne a ta confusion. La royne, advertie de telle
 sentence, se absentia et mussa l'espace de quatre jours. Et
 ainsi que les satellites menoiert le petit enfant innocent,
 Theséus, en ung boys pour le faire mourir, il leur dist en
 ceste maniere: "Ou me menez vous? Je croy que me voulez
 faire mourir pourtant que suis ainsi contrefait." Respondirent:
 "Il est ainsi, pource que tu es ainsi difformé, le roy a
 fantasie que tu ne es pas son filz." Dist Theséus: "C'est ung
 mal donné a entendre, et faict on ung grant oprobre a madame
 ma mere, car jamais ne fist faulte de son corps, Parquoy,
 puis que ainsi est que me voulez faire mourir, je vous prie
 en l'honneur des Benoistz Innocens, qui moururent pour
 Nostre Seigneur, que je soye mis a mort par glaive, ainsi
 qu'ilz furent, comme vray innocent." Sur c'oy les satellites
 furent moult esmerveillés. Et combien que le Roy leur fust
 donnee (p. 4) de incontinent le mettre a mort, il en faisoient
 grant difficulté parquoy eulx compaignons et plorans tendrement
 permisrent qu'il feist sa priere au Seigneur; se mi t
 a genoulx en disant: "Mon Dieu d'ic ulx, tu congnois les
 humains et encharchez les de leur malice et a moy. Je la vrité
 tort que on faict a madame en telle maniere
 veuillez d monstrer

soit a tous patente et magnifesté de la bonn pseudomme et chasteté de celle, la faulseté et trayson de Fernagus^{1*} reprouvee." Tantost Nostre Seigneur oÿt sa priere et pour verité demonstrer luy desposa ses membres en telle maniere qu'il estoit impossible de trouver ung plus b au jouvence u n de plus belle stature. L s sergens voyans le miracle, ne le tuerent pas, mais le menerent a son pere qui de ce fut tresjoyeux. Et par ce la verité fut congneue et la royne hors de dangier de mort. Et le traistre Fernagus, après qu'il eust esté vaincu en la jouxte par le nayntre auquel il avoit imposé l'offence et que de luy il avoit receuz XI ou XII playes, finalement pour ses merites fut pendu. O traistre et miserable Fernagus! Dieu a bien voulu magnifester la traison et faulseté quant il a voulu que toy qui estoyes grant, fo t et robuste ayes esté combatu a oultrance par ung naintre qui n'a aucune puissance, et t'a contraint de confesser l'opposite de ce que avoyes faulcement imposé. Oncques l'escripture ne mentit. Verité a tousjours victoire.

Et icelluy mesmes temps Dagobert Roy de France^{2*} trouva les corps de mon (p. 5) seigneur Saint Denis et de ses compaignons avec lettres escriptes dessus qui devoient les noms des saintz, les fist aorner de fin or et de pierres precieuses et fist fonder l'esglise de Saint D nis en France, laquelle eglise il fist couvrir par dehors de fin argent sur l'endroit

1* In the verse he does not suspect Fernagus, but bad advisers in general.

2* Phillipps 8161 f.13b, and Fr.4962 add "Dagobert, acompaigné de Assaillant".

ou estoient les corps saints, et fist faire par monseigneur Saint Eloy, qui lors vivoit, une grande croix de fin or aornee de pierr s precieuses a la decoration de l'eglise.^{2*}
(End of Chapter I).

Here is the equivalent text in Les Grandes Chroniques de France^{2*}

Il n'oblia pas le veu et la promesse que il ot fete au martyr saint Denis et a ses compagnons, ainz vint au lieu ou li cor saint gisoient; la terre fist ovrir et hoer parfont, tant que il trova les sarcouz et les lettres deçus escrites qui devisoient les noms de ceus qui dedenz gisoient...

^{3*}Aprés commanda a Monsèigneur saint Eloy, qui en ce tens estoit le plus soutius orfevres que nus seust ou roiaume de France, que il forjast une grant croiz d'or pour mettre darriery le maistre autel de l'eglise, la plus riche et la plus soutilie que il porroit porpenser. Et li sains hons la fist tele, a l'aide de Dieu et de sa saintee, de pur or et de tres fines pierres precieuses, que l'ovre fait merveillier ceus qui la voient pour l'engin et la soutileté dou saint home qui la forja, car li meilleur et li plus engineus orfevre qui ores soient tesmoignent que a peines troveroit en nului...^{3*}

1* Phillipps 8161 and Fr.4962: Saint Eloy "qui estoit le plus excellent orfevre qui fust sur terre". The rest of the text is identical where underlined, with slight variants for other words.

2* Published for La Société de l'Histoire de France by Jules Viard, Paris, 1922, Tome II, p.130-131. Henceforth called "Chroniques" in the notes.

3* Chroniques Vol II p.133

The story of Theseus' love takes up pages 6-8.

Flouree keeps Theseus in her room (following the "mise en prose" and verse briefly):

... Affriandee de la loquence (de Theseus)...

... et il espousa et engendra ung filz et trouva moyen de la enlever et charger sur mer, esperant la mener a Coulongne.

p.10. The magician is here called Drymas or Drimas... moult expert en l'art de Tollette.

L'Empereur de Constantinople... mist ses navires après Theseus et tant fist par l'aide de Drimas magician,^{1*} qu'il print Theseus, sa femme, et l'orfevre.

f.11 Whilst Abillant was in a hypnotic sleep by means of Drymas' skill:

Flouree... facilement se leva et eulx deulx ensemble partirent hors de la maison. Advint que sur ces entre faits Asserés d'Antioche, qui moult estoit triste que lui mesmes n'avoit prinse Flouree pour l'avoir a mariage...

attacked the Emperor Abillant. Abillant wakes up before drowning:^{2*}

...Quant l'empereur s'esveilla cuydant trouver Flouree pres de luy pour en faire son plaisir, trouva son navire toulte renversé...

1* In the verse and edition he has superior forces.

2* In the verse and edition this is not mentioned.

Flouree bears her child, believed to be Abillant's; but he is the son of Theséus.

... avoit sur son dos la figure de la croix, ainsi que dit l'histoire.

Griffon sends knights to kill the infant Gadifer and bring him the heart; instead they take the heart (p.13) "d'un petit pourceau", whereas in the "mise en prose" and verse it is "d'un chevreuil".

In the meanwhile Flouree's father (p.14) Esmeré ... se doubta bien toutesvoies que Theséus l'avoit ravé moyennant le present de l'aigle lequel il trouva ouvert...

He goes to take vengeance on Theséus' father, king of Cologne. Floridas being unable to defend himself goes to beg help from the French.

(p.15) Floridas... s'en ala a Clichí auquel lieu trouva Dagobert, roy de France ou XIIIII. an de son regne.^{1*}

The French king had sent for a certain king of the Bretons

... nommé Iudicael, pour reparer une injure des Bretons.

This is an addition, taken most probably from the Grandes Chroniques de France:^{2*}

1* In the mise en prose and the verse the place was Laon, and Dagobert was consulting about the duke of the Normans.

2* Chroniques p.164. The editor, Viard, notes: Gesta Dagoberti ch.XXXVIII d'après Frédegair.

...En ce point sejournoit li rois en son palais a Clippi^{1*} ses messages envoia au roi de Bretaigne qui avoit non Judicail, et li manda que si Breton venissent a lui a merci et que il li amendassent ce que il avoient mespris vers lui et vers ses François (de la mespresure se taist l'estoire, et pour ce nous en covient taire),^{2*} et se ce ne voloit faire, bien seust-il que il envoieroit seur lui l'ost...

Dagobert gives Floridas the military assistance he needs and sends his son Loys in charge of the troops:

(p.16) Et pourtant que icelluy monseigneur Loys estoit encores ung jeune filz, luy bailla monseigneur Assaillant, conte de Dampmartin.

In the meanwhile Griffon de Saternie (p.18-19) sends Flouree home to her father.

Voyant que Flouree estoit fort regretee des citoiens, et souvent faisoit ocultes exclamations contre Griffon par ce qu'elle cuidoit que la verité fust de la mort de son enfant, dont Griffon estoit honteux,^{3*} l'avoit en grant indignation.

Esmeré's attitude is slightly different in this version.

- 1* Editor's note p.163: Clippi aujourd'hui aint Guen, Seine, arr. et cant. Saint-Denis, (Clippi is indeed Clichy < Clippiacum)
p.164: Dans la vie de Saint Eloi, le lieu ou residoit le roi est appelé Criolum ... Creil.
- 2* Phillipps 8161 f.14a, and Fr.4962 also take this text and even the remark in brackets: Quelle injure c'estoit je me en tais, car la cronique ne en parle point.
- 3* An addition to the mise en prose and the verse.

In the verse and "mise en prose" based on it, he has to be persuaded by the Roman nobles.

(p.19) Quant il la vit, combien que au precedent l'eust menassee a faire mourir, fut si esmeu de pitié, qu'il la vint embrasser luy disant: "Ma fille, m'amy, en qui j'ay mis tout mon cueur, par vous j'ay enduré moult de misere, mais je vous pardonne tout."

When the Emperor is made prisoner in the war outside Cologne, Assailant's attitude is described as follows:

(p.22) Et quelque semblant d'onneur qu'il luy fist, il ne l'aimoit, si non comme on doit aymer son ennemy mortel.

This is another light addition by the present author.

Peace is made, prisoners are exchanged and Esmeré allows Loys to marry Flouree. Contrary to the "mise en prose" and verse version, Flouree reciprocates Loys' love.

(p.23) Cependent monseigneur Loys print plaisir en Flouree, fille de l'empereur. Et furent amoureux l'un de l'autre de telle maniere que Loys rescripsit a Assailant qu'il trovast moyen de donner treves d'ung mois sur esperance de traicter de mariage entre luy et Flouree...

... furent faictes fiancailles des deux parties, combien qu'il fust aucunement grief a Flouree, laquelle regrettoit tousjours son amy Thesés.

The last sentence, however, contradicts this slightly. Flouree explains her mixed feelings on p.25.

p.24 Thesés

... oyt dire que mariage se faisoit entre sa femme louree

et mondict seigneur Loys, filz du Roy de France; print congé de Asserés...

In the verse he has a symbolic dream warning him that his wife is to re-marry.

(p.25) Flouree tells Loys:

"Monseigneur, je vous mercye humblement de l'amour que m'avez monstree sur esperance de mariage, duquel amour n'avez pas esté abusé, car jamais n'aymay autant homme que vous, fors que mon mary Theséus le quel... est retourné... Parquoy combien que nous soyons fiancés et que merueilleusement il me deplaist de vostre destourbier, il vous plaira ailleurs vous pourveoir, car veu et considéré qu'il est mon mary, jamais pour mourir ne le vouldroye habandonner."

Loys and Theséus fight, but are stopped by Saint Denis, who speaks:^{1*}

(p.29) "Loys, je vous commande de par Dieu que vous cessez de batailler, et affin que ayez de moy congnoissance, sachez que je suis Denis en l'onneur duquel vostre hon pere Dagobert a fait une tresbelle fondacion a Saint Denis en France. Faictes que vous deux ensemble soyez compaignons en lessant a Theséus sa femme, qui est bonne et trespreude dame et prenez a espouse sa seur, qui est^{2*} entre les mains de

1* The manuscripts Phillipps 8161, f.21a and b, and Fr.4962, f.16a, agree with the above exactly. The whole episode of the Saint is the same in all versions.

2* Phillipps 8161, f.20b, and Fr.4962: "est avecques ses pere et mere, es prinsons de Hesmere Empereur de Romme."

l'empereur." Laquelle voix ouye, ilz ont esté faictz grans amys et sont partis ensemble pour aller a Romme.

In the "mise en prose" and verse version, Calidas is sent out as a messenger on parole; in this shorter prose:

(p.29) Calidas... qui estoit escapé des prisons de Asserés...

comes to recall Theséus to Asserés.

Loys accompanies Theséus to rescue Floridas, Alidoyne and Baudour from prison in Rome. In contrast to the governor's incredulity in the "mise en prose" and verse versions, here

(p 33) Le chastellain congnoissant que monseigneur Loys estoit bien aymé de l'empereur... permist que luy avec son train entrast ou chasteau.

Loys and Theséus

...enfermerent le chastellain et tous ses domestiques.

Loys accompanies Theséus and his family to Cologne and marries Baudour. In this short prose version the author adds historical information not found in the longer "mise en prose" or verse, where Ludovis is the only son, whereas here he is the eldest. This is the additional genealogy of Loys and Baudour:

(p.35) Baudour... laquelle peu après^{1*} fut royné de

1* Phillipps 8161 f.26a-27b, Fr.4962: apres le deces du roy Dagobert.

France et^{1*} eut trois filz de Loys, c'est assavoir Clotaire, aisé, lequel après la mort de Loys, qui trespasa l'an de l'incarnation Nostre Seigneur six cens soixante deux, fut couronné roy de France, et luy et sa mere Sainte Baudour gouvernerent le royaume l'espace de quatre ans, après la mort duquel les François couronnerent le maisné filz qui avoit nom Theodorich, et le plus jeune eut non Childerich^{2*}, lequel fut [envoyé] en Austrie au duc Vaphaux pour gouverner. Icele Sainte Baudour fonda l'abbaye de Saint Pierre de Corbie et celle de Celle^{3*} en laquelle elle gist corporellement.

Chroniques, p.194-195:

Cist rois Loys ot fame du lignage de Saisoigne (p.195) Bautieut avoit non, sainte dame et religieuse et plaine de paor Nostre Seigneur. Et si estoit sage dame et de grant biauté; et fu cele que l'on dit sainte Bautieut de Chièle.^{4*}

Chroniques, p.199-201:

Trois fiuz ot de la roine sainte Bautieut: Clotaire, Childeric et Theoderic. Morz fu en l'an de l'Incarnation 662^{5*}, et de son regne XVII. La roine sainte (p.200) Bauthieut,

Phillipps 8161 f.26a-27b, Fr.4962:

1* Ainsi que traictent les croniques eult trois filz de Loys.

2* qui fut envoyé en Austrie

3* Chelles.

4* Note by ed., Viard Vol.II p.195: Sainte Bathilde ne fonda pas le monastère de Chelles. Avant elle sainte Clotilde en avait déjà été bli un sous le vocable de saint George. Sainte Bathilde agrandit cette première abbaye, érigea de nouvelles constructions et la dota richement, ce qui la fait considérer comme la fondatrice.

5* Clovis II mourut non 662 mais en 657 (Viard's note p.199)

sa fame, fonda en son tens l'abaye de Saint Pere de Corbie, et cele de Chiele, en laquele ele gist corporément... Après la mort le roi Loys, coronerent li François Clotaire, l'ainzn' de trois enfanz; si gouverna le roiaume entre li et sa mere la roine Bauthieut... Cil Clothaires morut quant il ot quatre anz regné. Lors coronerent li François le mainz (p. 201) né, qui avoit non Theodoris. Childeric, le tierz envoierent en Austrasie avec le duc Vulphoalz pour le roiaume recevoir.

The emperor Esmeré is defeated outside Cologne.

Assailant arranges the peace:

(p. 37) Assailant... remonstra a Theséus coment il se pouvoit et devoit tant humilier envers son beaupere, qu'il ne devoit pas attendre requeste de paix, mais la devoit demander...

When he meets the emperor Esm ré:

(p. 37-38) Luy dist en ceste maniere:^{1*} "Sire, Theséus vostre humble filz portant grief en son cueur les maux^{2*} et grans inconveniens advenus par s s oeuvres, entre lesquelz il plaint singuliere(p. 38)ment^{3*} le desplaisir que en avés prins contre luy, voulant vous obeir et obtemperer ainsi que ung bon filz doit faire a son pere, m'a transmis par devers vostre seigneurie supliant treshumblement qu'il vous plaise luy pardonner le meffait de avoir enlevé vostre fille sans

1* The following text is almost exactly the same in Phillipps 8161 f.24b-25b, and Fr.4962. There are slight verbal variants only:

2* dommaiges

3* sur toutes choses.

vostre congié^{1*} et^{1*} cons_uentement; laquelle chose tout sfoys il pensoit^{2*} faire pour le p_roffit d'icelle^{3*}. Et que non traicté de paix soit fait^{4*} entre vous. Trescher Sire, ne pensez pas qu'il supplie paix par ce que courage luy faille, car il est puissant assés, mais seullement^{5*} affin que soyés bons amys, et que par les maulx qui se font en guerre il n'en puisse venir pugnicion divine. Parquoy Sire, treshumblement vous supplie que ayez pitié de vostre bonne fille^{6*} et que vueillez obtemperer sa requeste. Et se ainsi le faictes, vous serez cause du plus grant bien que jamais vous advint."

L'empereur ouye la legacion^{7*} du conte qui persuada si elegentement, fut si esmeu que incontinent consentit au traicté par telle condiction que Theséus feroit oster les aigles d'or qu'il avoit fait mettre sur les portes de la ville en despit de luy.

This shorter prose version also follows the "mise en prose" and verse for events in the east:

(p.41)...Loys de France, Assaillant et leur compaignie... partirent... pour se venger de Griffon de Saternie lequel, ainsi que estimoit Theséus, avoit mis a mort l'enfant de l'empereur de Constantinoble.

Variants in Phillipps 8161, f.24b-25b, and Fr.4962:

1* omitted.

2* cuydoit.

3* d'elle

4* par entre.

5* le fait

6* addition: considerant que elle a trouvé bonne partie ainsi que pouvez congnoistre. Et ce ainsi le faictes...

7* l'oroison.

This child was of course Thesáus' own son Gadifer.

Lambert d'Anjou betrays them at Antioch and usurps power in France. The present author again adds historical details concerning Dagobert:

(p.44) Ce temps pendant ainsi advint que Dagobert, roy de France, deceda en une ville que on appelle Espineul sur Saine assés pres de Paris, et fut enterré a Saint Denis l'an six cens quarante et six. Et a sa mort recommanda le Royaulme a sa femme nommee Nauchilde^{1*} et a ung sien conseiller nommé Egain ce pendant que son filz^{2*} retourneroit. Par ainsi eurent le gouvernement du royaume une espace de temps.

This comes probably from the Grandes Chroniques:^{3*}

Quant li bons rois Dagobert ot glorieusement governé le royaume de France XXXVI anz^{4*}, le prist une maladie que phisicien apellent dissentere, en l'an de l'Incarnation Nostre Seigneur DCXLV, en une vile qui a non Espinuel seur Saine,^{5*} siet assez pres de la cité de Paris... Lors manda Eguam son conseiller... Quant venuz fu, il mist en sa garde sa fame, la roine Nantheut, et son fil Loys. Pour ce le fist que il sentoit celui a sage home et a loial, et que ses fiuz porroit bien gouverner son royaume par son sens et son conseil.

Phillipps 8161 f.30b, and Fr. 4962, agree except for:

1* Naulchide

2* Loys.

and minor variants.

* Chroniques, Tome II, p.176-177.

4* Ed. Viard's note: Dagobert ruled 16 years.

5* Epinay sur Seine, arr. et cant. de Saint Denis.

After a piece of true history, the author continues with Lambert's treasons in France:

(p.44) Par ainsi eurent le gouvernement du royaume une espace de temps. Apres se partit Lambert et vint a Angiers ou il enferma ses tresors, puis alla a Paris ou il trouva les barons de France ausquelz certifia que monseigneur Loys, filz de roy Dagobert (p.45) qui de nagaires estoit decedé, avoit esté fait mourir sur(s) les infideles.^{1*}

The kingdom is divided between the barons:

... ainsi sembla a aucuns qu'ilz seroient plus en paix de estre sans roy que s'ilz en avoient.

The abbreviator follows the adventures in the east concerning Asserés, Griffon and the Christians, after the "mise en prose" and verse.

Asserés makes an alliance with Griffon:

(p.49) ...Et promist a mondit seigneur Loys, Thesús et Assaillant que si vouloient ayder a Griffon de Saternie pour recouvrer la cité de Constantinoble, que icelle recouverte, ilz auroient congé de retourner a leurs pays. Desquelles choses iceulx prisonniers furent joy(p.50) eulx, combien que Thesús ne sceust pas que Gadifer qui possidoit l'empire de Constantinoble fust son filz.^{2*}

(p.51)...Combatirent longuement ensemble, tant que

1* Phillips 8161, f.30b-31a and Fr.4962 agree except for slight variants, and follow the substance, sometimes the exact words of this version.

2* Phillips 8161 f.32b.

toutesfoys Gadifer vanquit son pere, et luy voulut couper la gorge, quant il se print a crier: "Romme! Romme!" Et quant Gadifer ouyt crier "Romme", congnoissant que sa mere estoit fille de l'empereur de Romme,^{1*} le detint prisonnier, pour soy enquerir plus avant de sa progené... Adonc Theseús luy racompta comment en menant son espouse Floree par sus la mer, estoit venu l'empereur de Constantinoble, qu'il luy avoit ostee, et que il depuis avoit esté detenu es prisons de Asserés. Tantost Gadifer qui autresfoyz avoit ouy compter^{1*} comment sa mere Flouree avoit esté prinse sur la mer par l'empereur de Constantinoble, et la maniere comment ce fut, se doubta (p. 52) que c'estoit son pere. Et Dieu scet comment il fut desplaisant des rudesses qu'il luy avoit faictes! Mais pour estre plus certain du cas, voulut aller a Romme parler a Flouree; et fist treshonorablement traicter Theseús jusques a ce que la verité fust plus approuvé.

Theseús rescriptsit par luy a sa femme Flouree comment Lambert, conte d'Anjou, les avoit trahiz. Et par semblable rescriptsit a Baudour, femme de monseigneur Loys, que son mari et Assaillant estoient encores es prisons du roy d'Anthioche.

Gadifer saves Flouree from her uncle, king of Hungary.^{2*} He tests her love for Theseús by proposing to her but she refuses,

1* Phillipps has a lacuna. Fr. 4962 f. 28a and b uses the same phrases but adds comments by the aut or. Incidentally there is a resumé of Gadifer's infancy and upbringing. Instead of four squires as in the verse, there is one lady in waiting who takes pity on the child (see the contents of Phillipps 8161 and Fr. 4962)

2* Fr. 4962 omits the episode.

(p.56) ...protestant jamais ne soy marier, et toute sa vie porter le dueil de son epoux Theséus.

He then tells her news of Theséus and his companions.

(p.57) Par ain i pre plusieurs parolles ens ble em nees, il se fist baptiser et instruire a la loy divine et proposa de aller rendre vengeance contre Lambert de la grant trahyson faicte a son p re. Et furent envoyees lettres a Baudour, femme de monseigneur Loys de France, laquelle estoit allee en France p ur poursuivre son douaire, par ce que nouvelles estoient venues que son mary estoit mort. Lesquelles lectres faisoient mencion comment mondit seigneur Loys et Assailant n'estoient pas mōrs mais estoient prisonniers en Anthioche.^{1*}

Gadifer finds Baudour: (p 59)

Puis se partit et arriva au palais a Paris ou il trouva Baudour, royne de France, laquelle pourchassoit son douaire a l'encontre de Lambert, conte d'Anjou, qui possidoit la plus grande et plus honorable partie du royaume, auquel les conseillers de P rle ent fauvrisoient, vit icelluy Gadifer comm apres c qu'elle ut fait son propos de an ant delivrance des villes de Soissons et Laon lesquelz le^{*} feu roy D gob rt par mariage faisant de mon seigneur Loys son filz et d'elle luy avoit ordonnees p ur son douaire.^{2*}

Lambert brings false witnesses; Gadifer tells the truth.

1* Fr.4962 f.29-30 follows the substance, with verbal echoes. Phillipps 8161 has a lacuna here. * ~~de fr &~~

2* Underlined: Exact verbal agreement, Fr.4962 f.29b-30a.

(p. 60) Le conte^{1*} moult se esmerveilla du cas, et plus a plain requist estre la matiere informee. Lambert la present fut moult estonné qui afferroit le contraire.

A single combat takes place. Gadifer "coppe le nez".^{2*} Lambert is defeated but escapes to persecute Baudour again. Gadifer travels to Rome, taking with him the Pope and a number of clergy to convert Constantinople. He gives an account of his deeds to Theseus.^{3*}

(p. 62) Theseus encor par luy detenu prisonnier lequel tantost il delivra, et luy conta comme il avoit trouvé sa mere a Rome, qui luy avoit desclairé au certain comment il estoit son filz naturel, et aussi comment il estoit allé a Paris pour venger la traison de Lambert, et comment il avoit jousté contre luy et faict faire delivrance du douaire de Baudour, desquelles choses Theseus fut moult resjouy."

Theseus and Gadifer rescue Loys and Assailant from Antioch. They all go to France, defeat Lambert and re-establish the rightful royal power. Assailant is rewarded.^{4*}

(p. 67) Assailant le conte de Dampmartin qui tousjours l'avoit bien conduyt et qui jamais ne le voullut abandonner, pour son loyer luy donna le royaume de Bretaigne et la conté

1* Fr. 4962 f. 30b better: ...la court se esmerveilla du cas, et requist plus a plain estre informee.

2* Instead of biting it off as in the "mise en prose" and verse.

3* Phillipps 8161 f. 38a and Fr. 4962 abbreviate the account: "il conta de ses aventures de son voyage."

4* Phillipps 8161 and Fr. 4962 condense two chapters into one, abbreviating events elsewhere but giving details of episodes in France.

d'Anjou desquelz il fut fait possesseur pacifique et luy
donna le roy par la forfaiture le royaume de Bretagne et
la conté d'Anjou..

Loys demoura en France^{1*} qui bailla a sa mere Naulchide^{2*}
partie des tresors de feu son pere, et bailla aussi provision
a son frere Sigibert, lequel n'estoit pas legitime, et
affranchit l'eglise Saint Denis par exemption par la volenté
saint Landry qui lors estoit evesque de Paris.^{3*}
Assaillant alla prendre possession de ses terres.^{4*}
Theséus alla a Romme et Gadifer a Constantinoble.

This is the end of Book I in the short prose version
Fr.1473. The division is at the same place as in the longer
"mise en prose". The verse has no division, nor does
Phillipps 8161 and Fr.4962.

The author of the present version gives an abbreviated
account of the Ozane episode^{5*}. He does not of course
justify the wickedness of Clodas, but he does see her point
of view:

(p.64) La royne Clodas, vefve de Griffon de Saternie,
ayant envye sur Ozane, femme de Gadifer, pour ce que icelle
Ozane n'estoit pas de maison de roy pourquoy elle deust avoir
espou(p.65)sé ung empereur, elle aussi estant triste de ce que

1* Underlined, exact verbal agreement with Phillipps 8161
and Français 4962.

2* or Nauthilde. Chroniques: Nantheut.

3* Chroniques Tome II p.189: Coment li rois Loys franchi par
exemption l'eglise Saint Denis, par la volenté saint
Landri, l'evesque de Paris. This paragraph in Fr.1473 is
another addition to the "mise en prose" and verse versions.

4* Phillipps 8161 f.40b and Fr.4962 f.36b add Assaillant's
humble gratitude to the king.

5* The author of Phillipps 8161 and fr.4962 abbreviates it even
more.

son mary, Griffon de Saternie, avoit esté tué et elle mise comme en exil et destituee de ses biens, entendit que Gadifer devoit aller dehors; adonc conspira que tantost que Gadifer seroit party, elle imposeroit quelque crime a Ozane pour la faire mourir; et luy retourné, luy donneroit bruvage de fort par lequel seroit contraint l'espouser.

(p.68) Ce temps pendant que Gadifer retournoit a Constantinoble, Ozane sa femme voiant qu'elle estoit preste de a_coucher, convoca a son travail la royne Clodas de laquelle ne se deffioit point combien qu'elle eust conspiré sa mort pour parvenir a avoir pour espoux Gadifer. Laquelle Clodas fist secretement aporter troys petis chiens, et apres que Ozane eut enfanté de trois beaux filz, luy (p.69) donna a entendre qu'elle avoit enfanté les chiens, dont a bien peu que la bonne dame Ozane ne mourut de dueil. Et envoya Clodas une meschine porter les enfans en unes landes pour les faire mourir. Laquelle meschine pitiable voyant par la grace de Dieu que les enfans luy gecterent un ris tant doux que merveilles, les lessa sur le chemin et n'eust pas courage de les faire brievement mourir, mais esperant qu'ilz seroient devorez des loups ou autres bestez ravissanz. Lesquels un charbonnier, nommé Regnier, trouva et nourrist contre la voulenté de sa femme. Les fist baptiser et a chascun d'eulx donner son nom.

Quant Gadifer fut arrivé a Constantinoble, Clodas, qui avoit fait la traison, luy racompta comment sa femme avoit enfanté trois chiens et que cela provenoit par ce qu'elle avoit eue la compagnie d'un chien. Il print ce si aigrement,

que il ne daigna parler a elle. Mais commanda la mettre en prison pleine de scorpions au pain et a l'eau et fit brusler devant luy les chiens. Puis partit par melencolie pour aller en Anthioche ayder au roy Calidas a garder sa ville d'Anthioche que Asserés avoit assiegee, auquel lieu il demoura l'espace de quatre ans et fist tant par sa vaillance que vingt lieues en la ronde chascun fut subject au roy Calidas. Luy retourné a Constantinoble, fist forbannir la royne sa femme Ozane. Laquelle seule avec une meschine s'en alla en (p.70) Jherusalem. Vint a loger chez un crestien duquel la femme de nagueres estoit decedee. Lequel luy baylla le gouvernement de sa maison, et luy decedé, luy donna tous ses biens. Tost apres il mourut et partant elle fut hostelliere, et recevoit les crestiens pelerins de Jherusalem.

Ce pendant la royne Clodas donna bruvages^{1*} a Gadifer par lesquels le cuidoit contraindre la prendre a femme. Et lui remonstrait comme Ozane, sa femme, laquelle il avoit forbannie n'estoit as du lieu venue qu'elle fust suffisante pour espouser ung empereur, toutesfois, nonobstant le bruvage, et aussi qu'elle se fust abandonnee a luy, elle ne p'ust faire u'il se consentist u mariage. Mais bien l'entretint l'espace de six ans et quatre moys.

En of chapt r I.

1* She uses subtler means in the verse and "mise en prose".

Then follows a brief account of the triplets' adventures,^{1*} with minor changes. For example, having bought weapons,

(p.72) prirent le charbonnier qu'il leur baillast quelques petites armures.

instead of obtaining them independently in spite of the wife's opposition as in the verse and longer mise en prose.

They fight the giant and rescue Theseus. Clodas plots^{2*} against them and tells Gadifer:

(p.76) "Sire, je m'esmerveille comment avez ficee vostre amour si fermement sur ces trois povres charbonniers. Ne doutez point que ce crime ne proviengn de eulx, et vous eusse plus tost informé de leur malice, si n'eust esté l'amour que je voyoye que aviez a eulx. Car pour certain Regnault puis nagueres m'a prie d'amours auquel^{3*} affin de congnoistre son couraige et volenté ay presté les oreilles, faignant le aym r. Lequel entre plusieurs autres parolles m'a dit qu'il avoit intencion de vous faire mourir par poisons sur esperance de plus seurement joyr de moy."

(p.83) Ozane in exile

cuydoit que tous ses filz fussent mors des leur nativité.

1* Abbreviated in Phillipps 8161 (f.42b) and Fr.4962.

2* Omitted in " " " "

3* An addition to the longer "mise en prose" (Book II, f.XVIIb) and verse versions, quite in keeping with Clodas' hypocrisy.

Regnesson's battles and adventures are briefly retold as in the known "mise en prose" and verse, with further slight additions:

(p.82) Gadifer... fut moult dolent, pretestant et proposant poursuyvre la delivrance de son filz, remercia Theseús, Sire Loys roy de France, et Assaillant du bon secours a luy donné. Combien qu'il ne les osast requerir de luy ayder a poursuyvre son filz, si ne le voulurent ilz point abandonner, mais prindrent avec luy la voye pour aler en Jherusalem.^{1*}

Regnesson's lève affair with Florinde is told as follows:

(p.84) ... trouva avec Asserés la seur d'icellui nommé Florinde, royne de Rohais, laquelle estoit venue veoir son frere, et luy avoit amené quatre mille hommes, de laquelle il fut amoureux et elle de luy, en telle maniere qu'il y eust entre eulx promesses de mariage.

When Bucifal explains Florinde's supposed treason^{2*} to the council, he imagines the following justification for accepting the embassy to the enemy:

(p.98) "Toutesfoys moy, craignant que par mon reffus elle baillast la charge a quelque aultre qui n'eust pas si bien aymé vostre prouffit et utilité comme moy, j'ay bien voulu entreprendre cest affaire."

The episodes when the king of Frisia invades France give

1* Philli ps 8161 f.44 and Fr.4962 show a slight change in Gadifer's attitude: Quant Gadifer, empereur de Constantinoble, aperceut que son filz Regnesson estoit prins, pria son pere Theseús, Loys roy de France, et Assaillant de luy aider a le recouvrer; partirent...

2* Omitted in Phillipps 8161 and Fr.4962.

an opportunity for additional praise of the Dammartins. Gerard emphasises his loyalty, denying the accusation of treason:

(p.109) "... car en cela je feroye deshonneur a mon pere et a tous mes ancestres, lesquelz tousjours ont esté loyaulx et sans aucun reproche."

He fights Geoffroy de Vermendois in single combat.

(p.111) ... le roy de Frise qui auparavant ne doubtoit beaucoup Gerard de Dampmartin, eut merueilleusement grant paour qu'il ne luy fist quelque aultre dommaige...

(p.115) In reward for his services, Loys makes Gerard ... seul conte en France par excellence.

The single combat between the king of Frisia and Gerard for the love of Colombe takes place

(p.119)... au Bourget auquel lieu les trois roynes furent presentees. Et pour ceste cause et jusques a maintenant est appellé le Bourg la Royne.

The present version omits the episode where Colombe asks the king of France for land, as in the longer "mise en prose", the verse, and the Roman de Assailant, and only mentions that her husband was buried there at her request. This fact seems to give strength to the possibility that the author of the Roman de Assailant used another source in addition to the present abbreviated version. Phillipps 8161 f.46-56, Chapters VIII-X, and Fr.4962 f.41a onwards follow the present version almost exactly and also omit Colombe's request.

There is a minor change:

the author returns to events in Jerusalem^{1*} where Ozanne declares to Florinde and the charcoalburner:

(p.123) ... comment elle estoit mere de Regnesson.

In the longer "mise en prose" and in the verse, she confesses herself to be the wife of Gadifer, but is afraid that Clodas might have borne children, which would deprive her of all hope of a future with Gadifer.

(p.125) The charcoalburner saves the Pope in Antioch.

(p.128) The sultan's wife Yderne^{2*} d'Abillant gives her husband more cause for jealousy than Ydierne in the longer "mise en prose" and the verse, where she is secretly united in common religion and platonic friendship with a squire, whereas here:

Ung escuyer souvent l'accompaignoit qui avoit aussi proposé se baptiser et la prendre a mariage.

(p.129) The charcoalburner takes Damascus.

(p.131) There is a brief account of the incident concerning Clodas' four brothers,^{3*} Grimault, Henry, Frenagus and Savarry in Constantinople.

When the present author refers to the exposure of the infant Gadifer, he forgets the four squires (mentioned on p.13) but (on p.48) refers to

1* Phillipp's 8161 and Fr.4962 omit further episodes concerning Ozane.

2* The Ydierne episode is omitted in Phillipp's 8161 and Fr.4962.

3* The episode of Clodas' four brothers is also omitted in Phillipp's 8161 and Fr.4962.

"Gadifer d'Achon qui le recueillit des gens de Griffon,"
 on p.132 "Gadifer Acon, pere de Ozane femme de Gadifer,
 empereur, lequel le nourrit et receut des chamberieres qui le
 devoient faire mourir par le commandement de Griffon de
 Saternie ainsi qu'au premier appert", and on p.157, "Gadifer...
 apres ce qu'il fut né
 lequel/la chamberiere avoit porté au bois pour le tuer par le
 commandement de Griffon de Saternie."

Perhaps there is a confusion here with the girl who
 took the triplets into the woods. The fairy tale element
 obviously interests him less than history.

The treasures of "Sainte Sophie" are here called those
 of "Sainte Soucie".^{1*}

(p.133) Et pource qu'ilz n'estoient pas alors pecunieux
 suffisamment^{2*} pour souldoyer l'armee, firent mectre hors de
 chasse le corps de ma dame Sainte Soucie, et firent
 monnoyer l'argent d'icelle...

(p.134-5)^{3*} The anti-pope's nephew^{4*} (here called Eruche,
 he is Eracle in the verse, and Oracle in the longer mise en
 prose) hoping to be elected, tells the council in Rome that the
 Saracens are threatening and that they should replace Theseús:

(p.135) "Theseús, vostre empereur, lequel n'en tient
 compte mais est continuellement en France et maintenant est
 detenu prisonnier et en grant dangier de son corps."

Events are taken up again in France, where Nabugor is

1* Omitted in Phillipps 8161 and Fr.4962.

2* n or u.

3* The Trepperel fragment begins here.

4* Episode omitted in Phillipps 8161 and Fr.4962.

assisted by three traitors:

(p.139) Henri de Hory (p.142 d'Oridon), Regnault de Lyon, et Griffon de Losane (p.142 Geoffroy de Losane).

(In the verse and the longer "mise en prose" the third traitor is called Griffon de Lorraine).

Le Roman de Assailant (f.75a) agrees with "Griffon de Lorraine". Phillipps 8161 (f.59) and Fr.4962 (f.58a) call the third Geffroy de Lozanne and add a fourth, Gaucher Bertran.

The uncovering of Saint Denis.

Loys and his companions need funds to finance an expedition against Antioch, to rescue Regnesson and the Pope Boniface and to relieve famine in France.
The verse, the "mise en prose" known in the 1534 edition, and this version tell about the striking of a special coin. Phillipps 8161 and Fr.4962 abbreviate by omitting the description of the coin.

The verse and edition defend the king, the author of the present version adds instead from the chronicles how the king lost his mind.^{1*}

(p.150) (Trepper 1 frgment p.11)

... Loys, roy de France, Th séus, Assailant et son filz decreterent et proposerent de eulx en aller sur les infidell s sur esperance de venger la mort de Nostre Seigneur, aussi pour subvenir a ceulx qui estoient assiegez... et assemblerent

1* In view of th fact that the Grandes Chroniques were written at St. Denis this detail is hardly surprising.

une grant armee. Et pour ce qu'ilz n'avoient pas pecune suffisante pour les solder, et aussi que famine estoit universelle par tout le royaume, partie pour subvenir aux povres, et partie pour souldey r les gens d'armes, fist le roy Loys descouvrir l'eglise de Saint Denis en France; laquelle son pere Dagobert avoit fait edifier et couvrir d'argent a l'endroit ou estoient les fiertes^{1*} de monseigneur Saint Denis et de ses compaignons; et d'icelluy argent fist faire monnoye en ung costé de laquelle estoit figuree la croix (p.151) et en l'autre l'ymage de monseigneur Saint Denis. Et dient aucunes croniques que apres monseigneur Saint Denis en print vengeance, car a cause de ce le roy Loys perdit le sens.

In Les Grandes Chroniques de France ^{II} (p.188):

Ou quart an de son regne,^{2*} fu en France merveilleuse famine. Par le conseil d'aucuns commanda que l'eglise Saint Denise fust descouverte endroit les fiertes,^{3*} que ses peres, li nobles rois Dagobert, avoit fet couvrir par defors d'argent pur, par grant devotion, et comanda que il fust departiz aus povres, et aus pelerins.

It was the profanation of the relics which caused the madness.

1* Trepperel fragment: fiertes, (correct form) *reliquaries*. Phillipps 8161 f. 63a and Fr. 4962 agree with the underlined, and reproduce the substance up to "a l'endroit des corps saintz".

2* Viard. Ed. note: L'auteur des Grandes Chroniques commet ici une faute. Au lieu de "ou quart an", il faudrait "ou XIV^e an" - 652.

3* Viard: fiertes, les châsses.

Chroniques (Vol. II, p. 193):

Co ent li rois devint hors dou sens pour ce que il
 prist de l'un des os dou braz dou cors saint Denis.

Mains religieusement le regarda que il ne dut... brisa
 l'os des braz et le ravi.^{1*} Et li martyrs monstra bien tantost
 que il ne li plesoit pas dont les cors estoit ensi traitiez,
 car li rois fu tantost si espoantez et si esbahiz que il
 chai en forsenerie, et perdi son sens et sa memoire en cele
 heure meismes. Tantost fu li mostiers raempli de tenebres.
 Li rois donna puis aucunes viles au martyr pour lui apaisier
 et pour ce que il recovrast son sens et sa memoire; (p.194)
 l'os que il avoit folement desevré du cors fist vestir et
 aorner d'or pur et de pierres precieuses, et le fist remettre
 en la chasse avec le cors du glorieus martyr... Li rois,
 totes voies, recovra son sens en partie, mais non pas
 entierement ne en tel point come il l'ot devant eu; si ne
 vesqui pas puis moult longuement, car il trespasa au chief
 de II anz après ce que ce li fu avenu.

In the verse, P. f. 352 (part of Laisse 707) lines 24613-654:

Dist le roy Ludovis: "Je vous jure et creant,

Que je n'aray argent ne fin or reluisant

24615 Que tout ne soit donné au peuple Dieu creant,


1* R. Bossuat, Le Moyen Age, XIV, 1959, p. 560, also quotes
Liber historiae Francorum, cap. 44, MGH. Script. rerum Merov.
 t. II p. 316, and Gesta Dagoberti, cap. 52, Ibid. p. 425:
 "descoperiri sepulcrum jussit, ... os bracchii ejus fregit
 et rapuit, confestimque stupefactus, in amentiam decidit."

Pour aller vengier Dieu oultre la mer bruiant.
 Le moustier Saint Denis que mon corps aime tant^{1*}
 Feray tout descouvrir tost et incontinant,
 Et oster tout l'argent qui y va appendant.
 24620 Et en feray forgier de la monnoie tant
 Que nous arons des gens qui nous iron[t]^{2*} aidant
 A conquerre la ville que je desire tant,
 Et c'est Jherusalem, celle cité plaisant
 Ou le royaulme est de Dieu le tout puissant
 24625 Et le sepulcre aussi qui tant est souffisant.
 Lors commanda le roy tost et incontinant
 C'on voist a Saint Denis le moustier descouvrant.
 Et droît a la monnoie voist on l'argent portant
 Pour faire forgier gros qui soient bien pesant.
 24630 Seigneurs, celle monnoie dont je vous vois comptant
 Qui fut faicte et forgie de l'argent prouffitant
 Du clochier Saint Denis dont je vous vois parlant,
 Nommoit on soddiers a une ^{3*} + croissant,
 Et en la pille avoit Saint Denis apparant,
 24635 Pour ce c'on descouvri son moustier souffisant.
 Mais le roy Ludovis, plain de bon esciant,
 Ot en couvent aux moisnes qui la furent manant
 Que s'il avoit victoire sur la gent Tervagant

1* l. 24617: the "mise en prose", that is the 1534 edition, follows the verse, with the sequence of phrases slightly changed.

Book II chapter 73 begins here.

2* l. 24621 P. irons. iront would make better sense.

3* l. 24633 there is a sign of a cross pattee  for the word.

Et il alloit jamais en France repairant,
 24640 Que le clochier iroit de fin or recouvrant.

Laisse 708

Seigneurs, l'istoire dit et si n us determine,
 A ce temps que li rois qui fut de france orine,
 Fist du clochier oster d'argent bien le VIII^e,
 En ce royaulme avoit une grande famine
 24645 Sic que pour acheter le ble et la farine,
 Pour aller oultre mer sur la gent sarrasine,
 Fist le roy Ludovis oster de ce lieu sine
 L'argent dont je vous dis dont il conquist haïne
 A l'abbé et couvent, c'est verité tresfine,
 24650 Car adés li clergie de prendre s'enracine.^{1*}
 Ainsi roy Ludovis, et cil de sa couvine,
 S'alloit appareillant pour passer la marine.
 Tant josne chevalier assembla ce termine;
 Le bescuit cuisoit on en four et en cuisine.

This is the corresponding passage in the 1534 edition (Book II chapter 73, f.CVIIa, col.2):

Ainsi comme je vous dis en icelluy temps avoit eu si grant famine au royaume de France, que le peuple estoit moult povre; et avec ce les guerres y avoient esté si grandes et si merveilleuses que tout avoit esté gasté et destruyct. Et pour ce le roy Loys ama beaucoup mieulx prendre cest argent

1* 1.24650. This is not the only anti-clerical remark in the verse version.

la, qui ne servoit de riens, que de tailler et fouller son povre peuple. Et avec ce c'estoit pour delivrer le pere sainte, et aussi pour augmenter la foy chrestienne, parquoy il n'en devoit estre aucunement blasmé.^{1*} Si commanda incontinent que ledit argent fut osté; ce qui fut faict, et fut tout droit porté en la monnoye, dont il en fut forgé des gros d'argent lesquelz on appelloit souldoyers: et avoient la croix en forme de croissant, et du costé de la pile y avoit ung Saint Denis pour demonstrer que l'argent estoit venu de Saint Denis. Mais le bon roy Loys promist aux moynes de Saint Denis que s'il povoit avoir victoyre dessus les mescreans que il recouvèroit de fin or l'eglise Saint Denis au lieu ou l'argent avoit esté prins. Non obstant que les moynes en furent fort mal contens. De cest argent que je vous dis le roy en amassa grant nombre de gens lesquelz il paya. Et avec ce achepta force ble z lesquelz estoient en ce t ps oult chers, si en fit faire bescuyt p ur garnir les nefz, a celle f'n de pa er oultre mer.

A unismatic problem solv d.

"The proposed solution implies that some M rovingi n coins must have been circulating i the fourteenth century for the poet of 'Thes'us de Cologn ' to have known them. Th St. Denis inscription could have induced him to invent this aetological tale of L dovis stripping the church to r

1* The author of this "mise in prose" obviously defended Loys against the animosity of the clergy who were unwilling to give up their treasure.

of St. Denis to make them."

The following tentative explanation was most kindly given to me by Professor Ross:

soddoiers.

l. 24624 Pour faire forgier gros qui soient bien pesant.

This refers to the gros or groat. St. Louis struck the first "gros tournois" or Tours groat of the value of one sou or 12 deniers tournois on 15 August 1266. It had the usual cross on the obverse surrounded by ~~LD~~OVICVS REX and in an outer circle BNDICTUM SIT NOME DNI NRI DEI IHV XRI which is when expanded BENEDICTUM SIT NOMEN DOMINI NOSTRI ^{DEI} IHESV[^] CHRISTI = Blessed be the name of our Lord ^{God} Jesus Christ. On the reverse is the "chastel tournois" surrounded by ~~TV~~RONVS CIVIS (for CIVITAS) City of Tours, and outside that a circle of 12 fleurs de lys indicating its value of 12 deniers tournois.

No money of Clovis II appears to bear any resemblance to the piece described in the text. A coin is however reported (Planchet, Manuel de Numismatique Française, Vol. I, pp. 208-9, fig. 183) from the monastery of St. Denis. On the obverse it has a croix ancrée † and the legend SCI DIONISII MR which could be read SANCTI DIONISII ARTYRIS, of St. Denis the martyr, or S. D. MONASTERII, of the monastery of St. Denis. The reverse has a head bound with a fillet and wearing what could be a dalmatic and the legend EBREGISILO, by Ebregeisilus, the name of the moneyer who struck the coin. The croix ancrée, anchor cross (could it not be our croix croissant?) is really an omega, ω attached to a cross † thus. The head could possibly be intended for that of the saint. The coin

was struck in Merovingian times and is not very rare as it is known with other moneyers' names than Ebregeus, and his name appears in a number of variant spellings, each of which implies a new die and a new issue. Hugues Capet before being elected king in 956 struck deniers parisis at St. Denis (SCI DIONVSII) but they bear no resemblance to the coin described in Thesús. The coin of St. Denis appears to be a tremissis, 1/3 of a solidus. This should be of gold, but was frequently of silver gilt or plain. (More can be discovered about the coins of St. Denis from M. Prou, Les monnaies mérovingiennes. Catalogue de la Bibliothèque Nationale, 1892, p.LVI, and in Engel & Serrure, Traité de numismatique du moyen âge, Vol.I, 1891, p.169 and figs. 285 and 286.)

The only meaning of soldoier etc. in Godefroy VII, pp.449-50 is mercenary soldier, soldat à gages, or very rarely serviteur à gages.

There appears to be no reference in the standard dictionaries to soudoiers as a name for a coin, either to this passage or any other. I suspect it is an invention of the author of Thesús who calls these coins "soldiers" because they were intended to pay the soldiers of Ludovis's force.

The author returns to events in the orient. When the sultan of Damascus had exchanged his wife Yderne for Renechon, Asserés warns him:

(p.154)"Or vous en puist il ainsi (p.155) ainsi advenir comme il fist au roy Gloriant de Artibus de sa femme, laquelle

le tua la nuyt en son lit en dormant."

^{verse and}
The mise en prose take Artibus to be the lover.

This is the relevant passage in the verse (P. f.360a, lines 25082-25090):

^{joye}
Autelle/aiés a brief terme venant
De la vostre moullier, que vo corps aime tant,
Com ot jadis ung roy c'om nomme Gloriant;
25085 Qui fist par sa folie d'Artibus, son amant,
Et Gloriant l'assist en ung chastel moult grant.
Sa femme avoit o lui, qui puissedi fist tant
Que son mari murdri par nuit en son dormant.
Et puis ad Artibus s'en alla chevauchant,
25090 Qui puissedi le tint o lui comme songnant.

Ed. f.CXa, col.2.

"Si prie a tous mes dieux Jupin, Appolin, Mahom et Tervagant que toute telle joye ou pareille ayez vous de vostre femme que vous ayez tant, comme eust jadis ung roy lequel se nommoit Gloriant. Celluy Gloriant avoit une femme moult belle, laquelle il aymoit de si grant amour qu'il ne pavoit vivre ne durer sans elle; mais la dame l'aymoit povrement, comme elle luy monstra depuis, car par sa libidineuse luxure elle se print a aymer ung chevallier, lequel se nommoit Artibus, lequel en fist par maintesfois a son plaisir. Le roy Gloriant fut adverty de leurs amours, par quoy il assiega celluy Artibus dedans ung chastel. Et quant la dame veit que le chastel estoit pres d'estre prins, ung jour qu'elle estoit couchee avec son mary ledit roy Gloriant,

elle fist tant qu'elle le meurdrist dedans son lict en dormant. Et puis s'en alla avec Artibus son amy, qui depuis la maintint comme sa concubine."

The incident may come from the thirteenth century prose Tristan with a confusion of names. In Le Roman de Tristan^{1*} there is a girl called Gloriande, eldest daughter of Gonsor king of Ireland, who becomes the virtuous wife of Apollo. (paragraphs 183-196) Her younger sister, Joene, deceives her husband, Cicoriades, and one night tricks him into climbing down to catch her lover at the bottom of her tower prison, when she cuts the rope and kills him.

(p.158) Yderne's rejected lover turns traitor, and is called Thenus here, the Thaurus of the verse and longer "mise en prose".

(p.163-68) The charcoalburner saves Yderne by fighting Thenus.

(p.165) The four Romans who stole Renier's prisoners Gadifer and his two sons are here called Lombards.

(p.166) When Ozane sees her husband and sons she does not recognise ~~th~~ m:

Toutesfois se enquist tant Ozane qui ilz estoient et dont ilz venoient, que luy racompta son mary Gadifer comment il avoit envoyé sa femme en exil dont il s'estoit fort repentü, et comme il avoit fait bruler la royne Clodas pour ce qu'elle

1* Edition Renée Curtis, Munich 1963.

avoit supposé les chiens, et comme le charbonnier avoit nourris les trois enfans. Par semblable elle luy racompta les adventures comment elle s'estoit tenue l'espace de plus de dix-huit ans en Jherusalem..

In the "mise en prose" the revelation is made to the Pope. Ozanne asks nothing but guesses the truth.

The story concludes with happy reunions and the marriages of Regnault and Yderne, and Regnier and Clarambaulde, (Gerard de Dammartin's sister). The author gives the fictitious progeny of the DammartinS;

(p.167) Et convenances de mariage furent baillées entre Regnier et Clarambaulde de Dampmartin, lequel Regnier vint en France pour avoir icelle fille, et la mena en la ville de Damas^{1*} dont il fut fait roy. Et icelle Clarambaulde,^{2*} après la mort de Gerard de Dampmartin, demoura contesse de Dampmartin. Laquelle^{3*} sortit ung filz que on nommoit Guyon de Dampmartin. Lequel Guyon succeda au royaume de Jherusalem après la mort de Regnesson,^{4*} et a l'empire de Romme après la mort de Thesús et ses filz,^{5*} a l'empire de Constantinoble,^{6*} et au royaume de Damas après la mort de son pere, et a la conté de Dampmartin après le decés de sa mere. Icelluy Guyon eut six filz et quatre filles qui furent

Phillipps 8161 and Fr.4962 have almost identical words:

1* Surie dont par apres il fut roy.

* Clarembaulde.

3* de laquelle

4* Rengnesson son oncle

5* lequel Thesús e to t son grant pere

6* itted.

tous bien et grandement prouueuz,^{1*} ainsi que te oignent
les croniques.

Edition f.CXXXIIIIb (last folio).

Anc Girard de Dampartin amena la belle Clere baulde
sa sur, laquelle fut espousee de ans la ville de Hierusalem
par le Saint pere a grant joye et triumphe de gentils
Regnier lequel engendra deux enfants qui puis furent de
rout prouesse.

In the verse (P. f.325a, part of Laisse 663, lines 2941-22954):

Et Regnault en ot puis une belle loe,
Clarembaude, qui fut droit de Dampmartin ne,
Et fut fille Assailant, qui entint la contree.
De celle Clerebaude, qu'a Regnier fut donnee,
22945 Vint un hoir souffisant et de grant renommee:
Guion de Dampmartin qui tint en sur e
Tut Hierusalem et Surie lalee.
En erreur de Rome fut a un jour,
Et de Constantinoble ot il la renommee.

290 Cinq filz et aut n't fill [s]^{2*} ot il de se peee

1* Phillipps 8161 and Fr.496 omit Guyon's children and
continue: "ainsi que lesdicts croniques fort anciens
testimoignent". In the verse, P. f.325a line 2295, five
sons, five daughters. In the prose CXXXIIIIb (not in the
corresponding place, which would be chapter 65).
R. Bates, Le Moyen Age, p.561, is of the opinion that in the
verse, where they appear in the middle of the tale - whereas
in the abbreviated version they are very near the end -
erroneously think that the author invented them:
"Dans la seconde partie, il témoigne d'une sympathie
particulière pour la famille de Dampmartin, dont il donne,
pour finir, une généalogie de pure fantaisie, que ne
connaissent ni les vers ni la prose."

2* fillez.

Vivans et posses ans de maint grant contree.
 Celle lignee fut si tresbien honnourée (P. f.325b)
 Que la loy Nostre Seigneur en fut bien essaucee
 Ainsi le trouvons nous en l'istoire rim e.

The end of this abbreviated version agrees with the "mise en prose" known in the 1534 edition. All return home to their country, and the war against the infidels is concluded successfully.

CONCLUSION.

This manuscript, which belonged to the Dammartin family, perhaps to Antoine de Chabannes, and later to Jean de Chabannes, was probably written during the last years of the fifteenth century, or perhaps the beginning of the sixteenth century. The version may have been composed earlier. It appears to be an abbreviation of a longer "Théséus de Cologne", probably already a "mise en prose" of a verse version. The atmosphere is that of a political historical chronicle containing adventures rather than a poetic romance studying human suffering, centred round the innocent woman falsely accused. Wherever there is an opportunity to expand on Merovingian history, the author does so, basing his work on Les Grandes Chroniques.

In the episodes concerning the Dammartins the author shows special interest; it is possible that he, seen in the presentation miniature, rewrote and abbreviated "Théséus" for this family.



Quinne ainsi soit
que ouvre la fen
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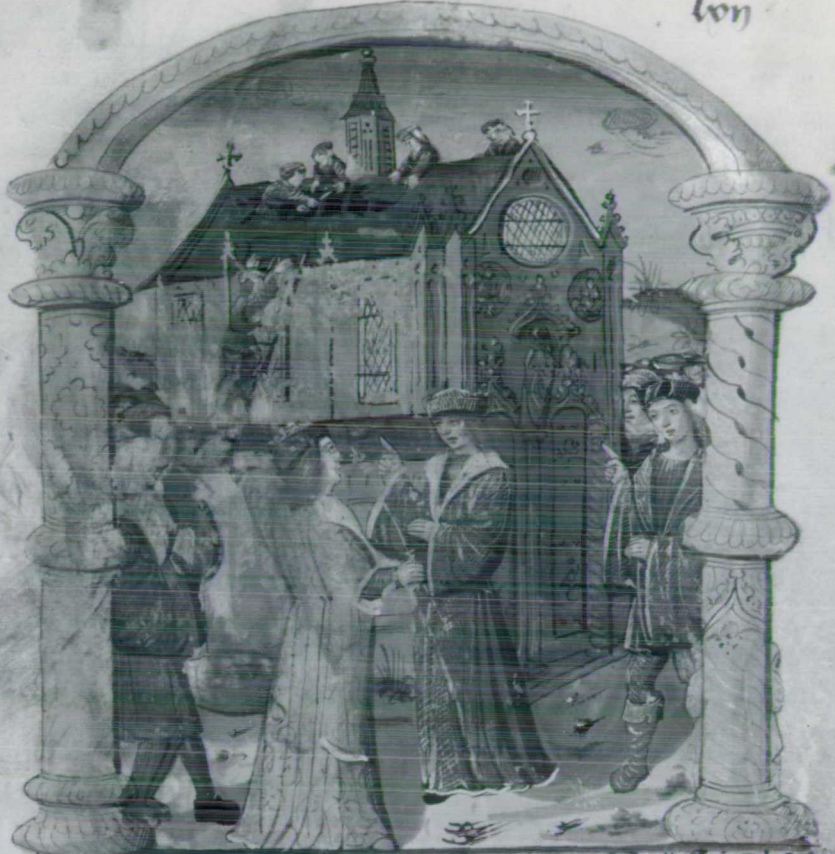


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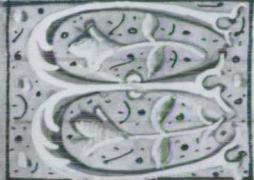
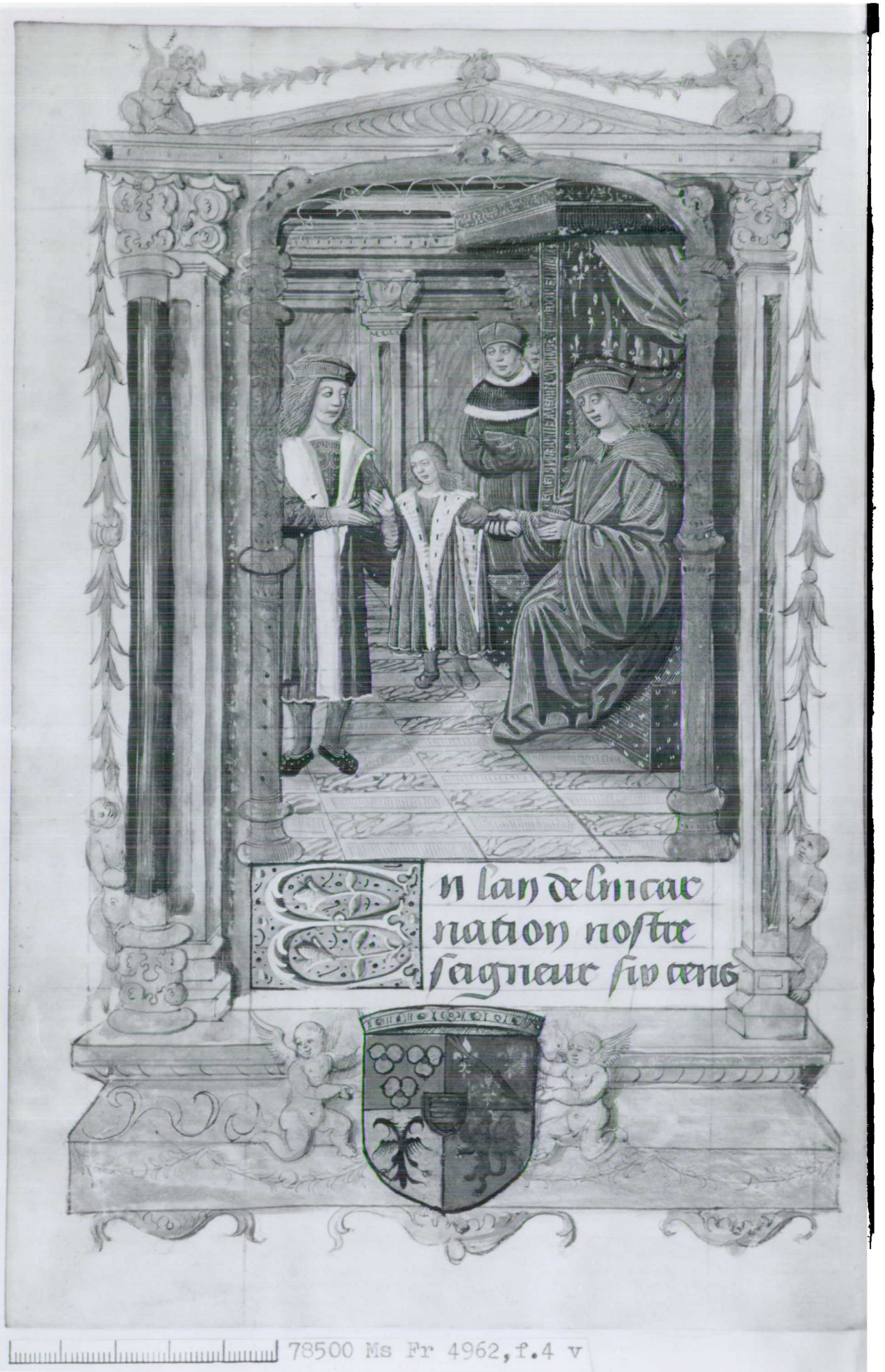
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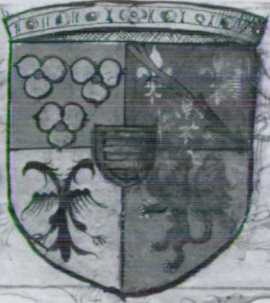
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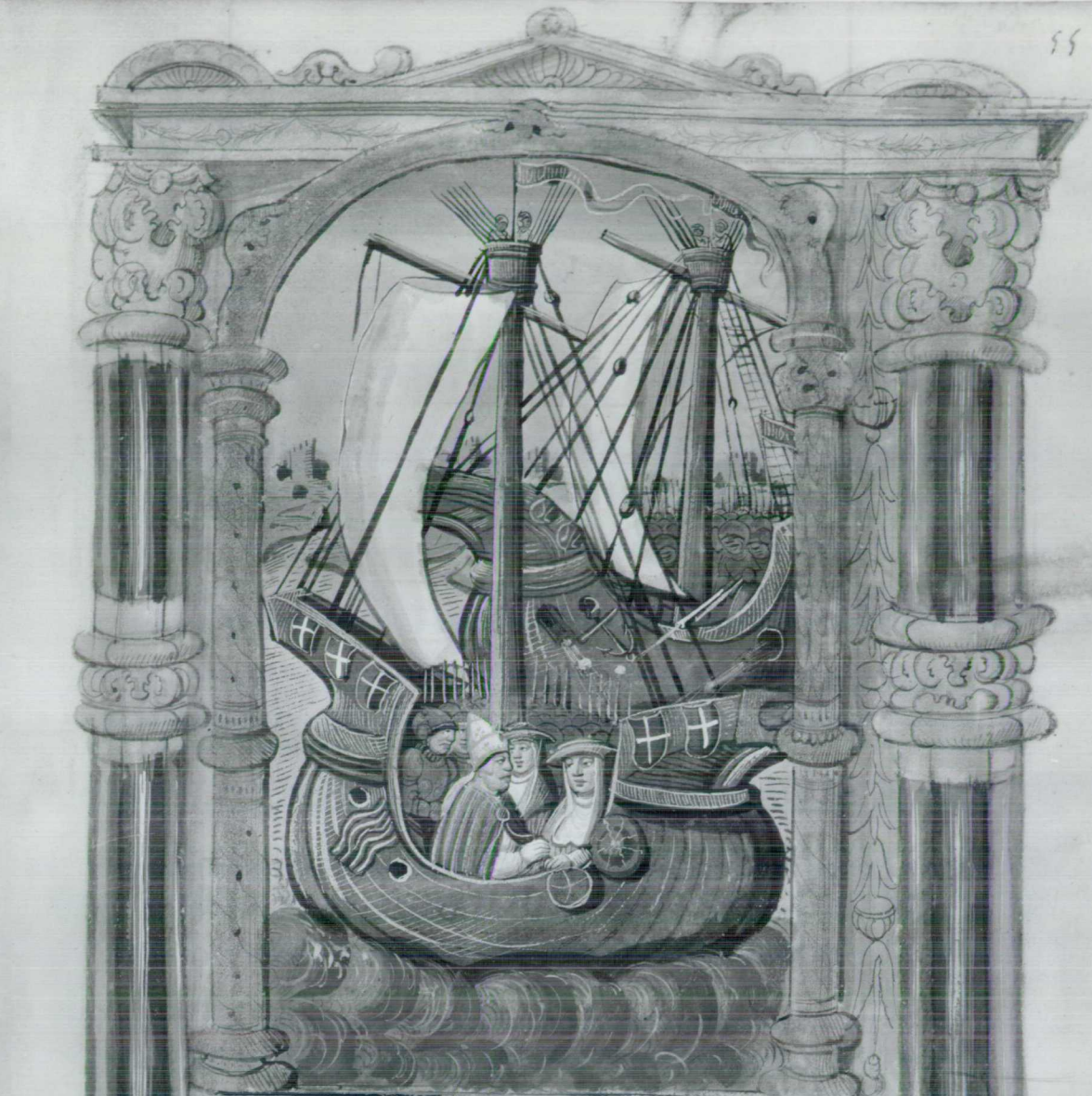
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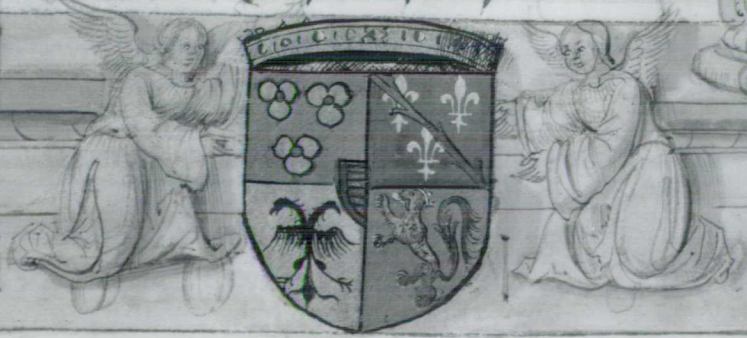


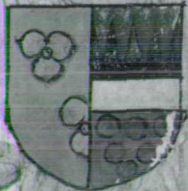
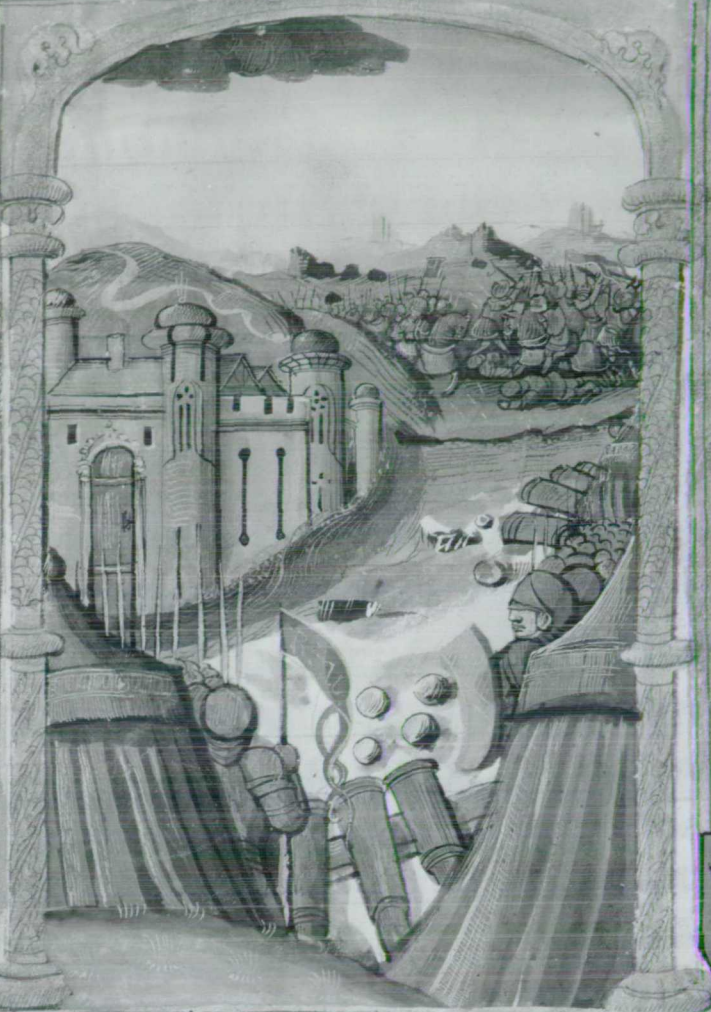
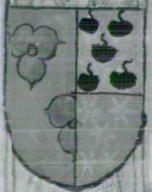
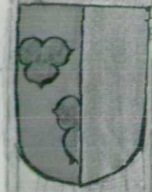
Pendant
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que mon^sr Loys
de France et thesus



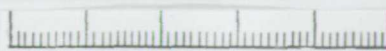


Vong temps apres
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 roy de frise na





Certainement m'yrrois
le congnois assez q
tu es droit et iuste
iuge . et scaiz et entens q



10, 5 - NICOLLE HOUSSEMYNE'S GESTES DE COURTENAY^{0*}

Phillipps 8161 and Français 4962.

Appendix: Généalogie rimée

(the probable source of the preface).

Description of Manuscript français 4962.^{1*}

There is a description of this manuscript in the catalogue of the Bibliothèque Nationale:^{2*}

"Histoire de Dagobert et de son fils Louis (Clovis II), et faits et gestes de Assailant, comte de Dammartin, et de son fils Guérard, en 12 chapitres."

Vellum, first half 16th century. (Anc. fonds 9633²).

140f. + A B + 18bis. A, B, 65, 66, 109a and 114 are blank.

240mm X 170mm; the text of part one covers 145mm X 90mm.

18 lines to a page without illuminations.

Collation

8 blank papers + 2 blank vellum fly leaves +

A⁶, B-H⁸, I⁵, K⁶, L⁴, M³, N², O⁶, P⁸, Q⁴, R¹, S¹⁰.

S ends on f.111b, and the last few quires are too tightly bound to count accurately and there are no more catchwords.

T⁴ ends on f.115b, U⁶ ends on f.121b + 1 leaf, f.122.

W⁸ ends f.130b. X⁸ ends on f.138b, a leaf is cut out

between f.138 and 139 although the text is consecutive.

0 The title is curious considering how relatively insignificant was the Dammartin's Courtenay connection.*

1* Probably a sister manuscript of B.M. Phillipps 8161.

2* Bibliothèque Nationale, Département des Manuscrits, Catalogue des Manuscrits Français, ed. J. Taschereau Tome IV, Anciens fonds, Paris 1895, p.452-453.

Y² ends on f.140b. One leaf is cut out at the end.

140 folios.

Binding: 18th century black morocco with gold tooling on the spine and boards.

f.1-64 Histoire de Dagobert.

f.67 onwards is a collection of prose and verse.

Incipit:

f.1 Three obliterated lines followed by "...facillement on voye la matiere dicelluy ie le ay divisé en douze chapitres."

The dedicatory introduction has obviously been torn out, for the extant words agree with the end of the introduction in Phil.8161 f.9. "Table ou" has been added above the three obliterated lines.

The first chapter should begin on f.12 but begins on the 4th leaf verso, therefore 8 folios are missing.

Gold letters on alternately red, blue and gold panels begin each chapter.

f.4b begins the text under an illumination:

En l'an de l'incarnation Nostre Seigneur six cens (f.5a)
trante, Dagobert...

Explicit:

f.64b Par ainsi subiugurent tout se pays la et confundirent les mescreans en exaltant tousjours la loy de Nostre Seigneur.

The following folios, 67b to the end, do not concern the "Histoire de Dagobert":

f.67 Discussion between Alexander, Hannibal, Scipio and Minos concerning the judgement of Minos.

Incipit:

Hannibal, aultrement surnommé Libicque, pose le cas que tu ayes fait...

Explicit:

f.79a + b ...et tous trois avez souffisamment laissez aux gentilz hommes, vos successeurs, matiere d'estre nobles et vertueulx. Finis.^{1*}

One leaf is missing between f.78 and 79.

f.80^a Poem in honour of a lady:

Incipit:

Mon honneur, mon corps et ma vie
Aura le tout jusques ad ce que devie...

Explicit:

f.81b Le plus souvent elle se veult courrousser
Envers celluy qui la veult.... Incomplete.

f.82a L'Epytaphe de Hector.

Incipit:

Cy gist Hector, l'artifice des Dieux...

Explicit:

Pourquoy Fortune en cellee rancune

f.83a L'a fait tomber en eclipse de lune.

f.83b L'Epytaphe d'Achilles.

Incipit:

Cy gist enclos Achilles le seigneur...

1* This is a translation of one of Lucian's Dialogues of the Dead, No.25 (12), Alexander, Hannibal, Minos and Scipio. Loeb's Classical Library, London 1961, VolVII p.143-155.

Explicit:

f.84b Qui veult se rye ou pleure quiouldra.

f.85-110 Complaint on the death of Charles VIII by
Ottovien de St. Gelais.

Incipit incomplete:

Que bien pourrouye, sauf qu'il fut creature,

Dire et nommer chef d'oeuvre de nature...

Personified countries are called upon to mourn.

F.110a Explicit:

Quant se viendra au dernier examen

Peuple françoys, repondez tous: Amen.

Finist la complainte du trespas de Charles Roy trescrestien
et magnanime, composée par messire Ottavien de Saint Gelaye,
evesque d'Angoulesme.^{1*}

f.110b-113b Epitaphe du roy Charles huitiesme de ce nom.^{2*}

Incipit:

f.111a Le hault Seigneur qui en tous sâeclez regne...

Explicit:

f.113b Jhesus, Amen, c'est fin, ai[n]si soit il.

Cy finist l'epytaphe.

f.115a A poem on the death of Philip I of Austria, king of
Spain (aged 28, on September 25th, 1506).

Incipit:

En un climat plain de griefves alarmes...

1* 1466-1493, d.1502.

2* By Martial d'Auvergne.

The personified virtues^{1*} protest against the king's death:

f.117b Noblesse.

f.122^a Justice.

f.124^a Raison.

f.127^a Humilité.

f.129b Force.

f.131b Beauté.

f.133^a Largesses.

f.135b La Mort.

f.137b-138a Philip's genealogy.

f.139b Explicit:

Priant a Dieu, en la fin de mes dis

Que le bon roy peust avoir paradis.

Amen.

f.140a a blank.

f.140b A note about a probable owner of this manuscript

Le premier jour de septembre l'an il cinq cens trente huit
feuct conjoint par mariage noble homme François d'Orleans
Signeur de Ruzay, filz du feu François d'Orlean, grenetier
d'Issoudum et Jeanne (ne Boutet)² mignette fill du feu
Auselin (?)^{3*} mignette Guillon Fau, persister du ict
François d'Orlean, avec Jehanne Boutet fille de feu S.(?)
Etienne Boutet naguere rchant de l'organtrie de la feue

1* The Virtues are normally the three theological virtues, Faith, Hope and Charity, and the four cardinal virtues, Justice, Temperance, Fortitude and Prudence. Only two of the seven occur in this list: Justice and Force.

* The word in brackets are crossed out in the manuscript.

3* Could read Aussus.

Royne et marye de Nouveau fille de Pierre de Nouveau peres et meres de ladicte Jehanne Boutet, dont sont yssus (de le)^{1*} dudict François et de ladicte Jehanne les enffans qui sensuivent: premierement une fille nommee Jehanne d'Orleans laquelle nasquit le XVIII^e de juillet mil V cent quarante et ung, et furent ses parrains et marrains Estienne Boutet pere de ladite Jehanne Boutet et Marye mygnet dame de Beauregard, vefve de feu Arnol Binet P(?)S de Chartres et Pernelle Le Fevre femme de Maître Jehan Millet, Seigneur de la Carriere advocat au siege Royal a Tours et feuct baptisie en l'eglise St. Saturyn a Tours, et estoit vicaire messire René Besa_e(?)² d et le curé estoit M^e. Jehan Binet; laquelle decedda troys semaines apres...^{2*}

... Le 15^e juillet 1542, ung samedy apres mydy, le 4^e de la lune, nasquict dudict d'Orleans et de ladicte Jehanne Boutet une fille nommee Marye, et feuct parraing maistre Victor Barguyn, nagueres tresorier de feu Madame, mere du Roy, et ⁻⁻⁻ marraine Anne, femme de maistre Clarambault.
^

According to the arms on folios 4b, 16b, 55a, 67a and 72a^{B*} which were added later, the manuscript was the property of Edmond de Prie, Baron de Busançais and of his wife Avoye de Chabannes, (1493-1542?) countess of Dammartin, fifth daughter of Jean de Chabannes, count of Dammartin, and of his second

1* Crossed out in the manuscript.

2* The following six lines could only be deciphered under infra-red rays.

3* The arms on folio 72a, left margin, are identical with those in the right margin of the frontispiece of Fr.1473.

wife Suzanne de Bourbon. Avoye married Edmond de Prie in 1504, and after his death, in 1511, Avoye married J. de la Tremouille, consequently the manuscript must have been written before 1511. (The date 1506 is mentioned on f.138b). The arms Prie-Buzançois are also found in the frontispiece of manuscript 1473, the first page verso. (See photostat). Probably this manuscript, Fr.4962, was dedicated to Jean de Chabannes, as was the sister manuscript Phil.8161, and was later presented to his son-in-law Edmond de Prie, who had the Prie-Buzançois arms painted on it, and perhaps also cut out the prologue in praise of Jean de Chabannes count of Dammartin.

The miniatures.

The miniatures resemble those of Phillipps 8161. Each chapter is preceded by an almost full page miniature; each has a Renaissance architectural frame in pale gold wash with plinth, pillars, or more usually pilasters at the sides and a pediment at the top. They are decorated with putti and figures in the pilasters. Putti sometimes support shields in the plinth at the foot.

The lines of text below the miniature are preceded by an ornate capital in white, grey, and brownish red on gold.

Heading chapter one: (s photograph)

(f.4b) Miniature showing Dagobert in a blue robe enthroned right, handing the boy Ludovis, wearing a red tunic under a golden cloak with ermine, to Assailant wearing a

brown tunic decorated with gold under a blue cloak with white fur collar. Two councillors stand in the background.

Heading chapter two:

(f.10b) Miniature showing fully armed knights fighting on horseback. One figure only has his face uncovered. Two red and gold banners. Bloodstained, armed bodies lie in the foreground. In the background, left, a turreted wall topped by golden flags and a golden statue. On the right are distant blue hills with castles and trees (a similar distant scene is found in several miniatures). The battle could represent the French fighting the Romans outside Rome, or Theseus fighting the emperor of Rome and Ludovis outside Cologne, as described in chapter II.

Similar frame without shield. Statues of gladiators fighting on foot below; above, a putto on either side shooting with a bow. In the columns, armed knights with spears. The whole in pale gold wash.

Heading chapter three: (see h togr ph)

(f.16b) Miniature showing two young men, Theseus and Ludovis, riding towards the gate of a castle, with two others following behind. Theseus and Ludovis are travelling to Rome in order to deliver from prison the royal family of Cologne. In the text they are disguised - Theseus as a monk - and without followers.

Frame with shield supported by putti. Female statues sketched in the columns.

The frames are similar for all the miniatures.

Heading chapter four:

(f. 20b) Miniature showing Ludovis on a brown horse and his newly wed wife Baudour on a white horse. The lady is wearing a grey dress flecked with gold, long sleeves with wide black cuffs, black and white collar, a gold chain and black and white headdress lined with white. Ludovis is in a blue tunic and brown fur cloak. Two young men are riding behind the couple. Trees grow in the middle distance. Distant blue hills and towers as before.

Heading chapter five.

(f. 25b) Miniature showing a man wearing a brown cloak with wide white collar, riding a white horse out of a city gate, followed by two men. Left centre, a port with a sailing boat in front of the city walls. This is meant to show Asserés escaping from Antioch "par une faulce posterne" although here the gate is depicted as a main gate. The architecture is shown in detail.

Heading chapter six:

(f. 32a) Miniature showing two ships in the port of Antioch in the background, from which armed knights, Thesús and Gadifer, scale the walls of the city by ladders in order to rescue Ludovis and Assaillant. The sails are furled. The shields show gules and azure a cross argent.

Miniature heading chapter seven:

(f. 36b) Before the walls of Constantinople, left background, a ship full of armed men, with a young man in a red tunic, blue fur-lined mantle and crown, and a second in

purple standing in the waist of the ship, sails towards the right. These are the Christians returning to Constantinople after their reunion in Antioch. A shield and banner show gules a cross argent. Blue hills and two rivers in the right background.

Miniature heading chapter eight:

(f. 41b) The army of Geoffroy, king of Frisia, left, besieges (with cannon) the city of Melun, right. Before the city is a moat and in the left background the camp of the besiegers. In the frame there are two mounted knights in combat, accompanied by snarling dogs.

Miniature heading chapter nine:

(f. 46b) Two knights, Guerard de Dammartin and Geffroy de Vermandoys, fighting in single combat with lances, on horseback. One horse is white, the other yellowish brown. Behind on a tribune, Geffroy, king of Frisia, wearing his crown and a blue garment with wide white collar, watches with a companion. In the foreground right and left, two groups of armed soldiers, the Frisians and the men of Dammartin, stand waiting. In the middle distance is the castle of Dammartin with two ladies, possibly Flore and Baudour, and a man watching from the battlements. On the horizon the usual blue hills with castle.

Miniature heading chapter ten:

(f. 51b) The siege of Dammartin by Geffroy, king of Frisia. In the foreground, left, are cannon, and cannon balls

lie scattered as far as the moat before the city in the right background. Red and blue gold brocaded tents stand in the right foreground. In the left background the Frisian army stand before their camp.

miniature heading chapter eleven: (See photograph)

(f. 55a) In the foreground a ship, containing in the waist Pope Boniface, two cardinals and armed men, sails towards the left. The Pope is wearing a white and gold tiara, white tunic and blue cloak; the cardinals are in white robes, red hats and cloaks. Behind, another ship sails to attack, with cannon blazing from the portholes and the waist full of armed men. There are two men in each top-castle.

In the frame below, kneeling angels hold the Buzançois arms.

The artist illustrates the sentence:

"Certain temps precedent advint que Asserés, roy d'Antioche, nageant sur mer, print le Pape Boniface acompaigné de plusieurs chretiens, lesquelz il mena en Antioche prisonniers et leur faisoit de grans martires." In the verse and the edition Asserés tricked the Pope into coming to Antioch; there was no battle.

miniature heading chapter twelve:

(f. 61a) King Loys left, wearing his crown and a long-sleeved blue garment strewn with gold fleur de lys and edged with white fur, stands outside the portal of Saint Denis, his hand raised in a speaking gesture. Right, a man wearing a long red robe lined with fur and with a long white fur

collar, holds a staff and raises the other hand in a speaking gesture. There is a statue of the Virgin and child over the door. Flat arched quarry-glazed windows and below a statue of Saint Denis carrying his head, in relief in the wall of the church. On the roof three men are taking the silver covering off; below in front centre is a wooden tub containing silver. This was to be used to finance a crusade and relieve a famine in France.

A similar miniature is found in Phil. 8161 f. 62. 1*

Miniatures in the second part of the manuscript.

f. 67a Two knights on horseback, dragons and a burning city. The Prié-Buzançois arms below.

f. 68a An enthroned king, two armed men and a flaming dragon.

f. 69b Armies riding through mountain passes.

f. 72a ^(See photograph) A castle and fighting armies. Nine coats of arms in the frame. These were painted over the statues in the frame.

f. 74b An enthroned king, a young man speaking with him, a dragon behind.

f. 82a Recumbent effigy of Hector

f. 83b Recumbent^{en} effigy of Achilles, a knight and ladies praying.

f. 87b Lady in a blue robe sprinkled with fleur de lys, representing France.

f. 97a Two groups of men representing towns and villages scattered over the hills.

f. 98a Lady in red with arms: Or a leopard gules, representing Guyenne (?).

1* See p 1361

- f.99a Henry king of England wearing his crown and holding the royal arms.
- f.100a Ladies representing Spain and Castille, arms between them.
- f.101a Men and women (burghers?)
- f.102a A lady representing Rome. Arms show the imperial eagle; Or a doubleheaded eagle sable.
- f.103a Lady representing Sicily, her skirt covered in crosses of Lorraine.
- f.104a Bearded old emperor with sword and sceptre, representing Constantinople; arms showing gules a double headed eagle.
- f.104b Lady representing Jerusalem and an old man (Jeremiah).
- f.109b Author writing the poem. A few books on shelf and chest.
- f.110b Charles VIII on his deathbed. A priest gives him a candle, men and a lady mourn. Death, a skeleton partially covered in flesh, lowers his lance towards the king.
- f.111a Effigy of a royal person, presumably Charles VIII. Blue curtain with gold fleur de lys.
- f.115a Author writing on a large sheet. A figure in black is watching.
- f.118a Lady personifying Nobility.
- f.120b Lady personifying Prudence.
- f.122b Lady in white, blindfolded, holding scales and sword, personifying Justice.
- f.124b Lady holding scales personifying Reason.

- f.127b Nun in white with black cloak, holding a book, personifying Humility.
- f.130a Armed lady holding a club and metal box personifying Force.
- f.132a Lady in a country scene, personifying Beauty.
- f.133b Lady giving a purse to a suppliant, personifying Generosity.
- f.135b Death holding a lance, coffin and shroud, in a graveyard scattered with skulls and bones.
- f.137b Effigy of an emperor with sceptre and four mourners round the tomb.
- f.138b Date mentioned 1506.
- f.139a The author or scribe writing on a large sheet, an open book above.

THIS MANUSCRIPT AGREES EXACTLY WITH PHIL.8161, except for a few spelling variants. As the text is complete, the lacunae of Phil.8161 caused by the removal of miniatures can thus be completed.

Phil.8161		Fr.4962.
lacks f.12	completed by	f.4b to 5b line 4;
lacks f.17	"	f.10b to 11b line 4;
lacks f.22	"	f.16a line 3 to 16b;
lacks f.27	"	f.20b, 21a and 21b line 2;
lacks 33 to 37	"	f.27b line 8 to f.32b line 1;
lacks f.41	"	f.36a line 3 to f.37a line 1;
lacks f.45	"	f.40b line 6 to f.42a line 1;

(The contents of Phil.8161 and Fr.4962 are related to Fr.1473; sometimes chapters begin or end with the same words.)

Description of manuscript Phillipps 8161

called Gestes de la Maison de Courtenay.

History of the manuscript:

This manuscript was deposited in the British Museum in 1949 on loan, no.36 from the Thomas Phillipps collection in whose catalogue it was described as "8161, 642 Gestes de la Maison de Courtenay". Sir Thomas Phillipps acquired it with the manuscripts numbered 8070-8497 at the Heber sale in 1836 on February 13th, the 4th day of the sale, when Payne and Foss were commissioned to buy for him. 642 is the item in the sale catalogue, costing £10 . 5. The following description comes from the "catalogue of the Library of Richard Heber Esq.":
Courtenay.

Extrait de plusieurs Chroniques anciennes, tant de France que des Pays Estrangers, contenant les Faits et Gestes de plusieurs Personnages illustres de la maison de Courtenay a commencer a Assailant Comte de Dampmartin, jusques et y compris Jehan de Chabane, Comte de Coucy,^{1*} Seigneur de Saint Fargeau Courtenay, Charmy, avec leur genealogie, le tout composé par Nicole Houssemayne. Du XV^{ieme} siècle sur velin. With several Miniature Paintings, those of the two first Books have been cut out. ^{the} See/curious preface of Nicole Houssemaine to Jehan de Chabane, S igneur de Courtenay etc..."

1* C could be read as T.

Description of manuscript Phillipps 8161:

Binding: ooden boards covered with strips of purple and tanned velvet. Traces of metal ornaments. Rebacked calf - 18th century. On the spine: HISTOIRE DE ST. LO IS. MSS SUR VELIN in a 16th century handwriting.

On the inn r side of the upper board:

"Ce present livre appartient a Monsr Nicollas d'Anjou^{1*} comte de saint fergeau et des pays de puyseye Baron de mezieres de marennes et de ville boys Seigneur de cenesques Sainte hermaye (?) Bourzar et auget (?) Charente de charny et de saint morise sur la??on^{2*} gentilhomme ordinaire de monseigneur le Daulphin."

Various prices in pencil: 3/3/0. u/n/o 2 2 0 2/12/6 and the name of Heber.

Phillipps accession number 8161 and the name Courtenay.

The number 81 in ink in a circle.

Fly leaf recto blank, formerly pasted down and hiding the board. Verso in pencil: 6 full page miniatures.

1* Nicolas d'Anjou 1518 - could be the grandson of Jean de Chabannes to whom this book was dedicated. He was the 2n son of Antoinette de Chabannes (1498-1519) and René d'Anjou (1483-1529). Antoinette was Jean de Chabannes' fifth daughter (the second by his second marriage with Suzanne de Bourbon). She inherited Saint Fargeau, part of Puyseye, Marcy, Perreuse. René d'Anjou was baron of Mézières-en-Brenne, of Sainte Néomoye, of Prée, and of Seneschés. Villebois en Charente came to him as the dowry of his wife Gabrielle de Mareuil.
Histoire de la maison de C abannes, Dijon 1894, Vol.II, p. 309.

2* Could be Saint Maurice sur Aveyron, which once belonged to Antoine d Chabannes, Canton de Châtillon sur Loing, Loiret. *The manuscript has a hole here.*

Collation: A⁸, B⁷ (f.12 missing), C⁶ (f.17 and f.22 mi sing), D⁶ (f.27 cut out), E⁴ (fols.34-7 mi sing), F⁶ (f.41 and f.45 cut out), G-H⁸, I⁶, K².

61 out of 71 folios. Foliation in Roman figures by the scribe. Catchwords written vertically at the end of the quires.

The text ends on F.65b line 4. Fols.66-9 are ruled in red but left blank. Folio 69b has the names Nicolas Riche and Jehan Riche in a 16th century hand. Folio 70 ruled but left blank; verso scribbles.

On the last folio: "Touz suz et sellez qui se dyt livre trouvera il fera bien qu'il le rendra".

Folio 71 (K²) pasted down to lower board, with some scribbles.

Folio 1. Presentation miniature^{/*} in a heavy late gothic frame. A coat of arms at the foot shows: Barry of six argent and azure in a bordure gules impaling France modern, charged with a ragged staff per bend party per pale argent and gules. This appears on each miniature.

Originally each chapter began with a full page miniature.

The following seven are missing: of chapter 1, f.12, ch.2, f.17, ch.3, f.22, ch.4, f.27 (the outline of a shield is visible on f.26^b), ch.6, f.37 (red and blue are offset on to f.38), ch.7, f.41, ch.8, f.45. The following remain: ch.5, f.32, ch.9, f.49b, ch.10, f.54, ch.11, f.57, ch.12, f.62, as well as the frontispiece. The removal of the miniatures has been the main cause of mutilation.

Description of the miniatures

Folio 1^{*} On the right, author in red kneeling before patron sitting in the centre dressed in mauve fur-lined robe. Seven

* See photograph.

people in the background. Gold shading. Three lines of script, standard French bookhand of the late 15th century. Blue capital letter C on red background with gold decorations.

* *Baudour,*
Folio 32 A lady in blue looking at a man in a short mauve coat. Two men in long gowns, one in a short coat on the right. Five figures sitting behind. A court scene: *Lambert against Baudour and Gadifer.* Similar late gothic frame as on f.1. Red and gold capital letter Q on blue background with white decorations.

Folio 49 This miniature is in better condition; the colours are brighter. Two completely armed knights fighting on horseback. Left, on a white horse, Guerard de Dammartin unhorsing his opponent Geffroy de Vermandois on a gray horse. In the background the castle of Dammartin; on the battlements and in the turrets two ladies and five men watching. A red and gold capital on black with white decorations.

Folio 54 Tents, two armies, guns, outside the gate of Dammartin castle. Two armed knights in single combat, left Guerard de Dammartin mounted on a white horse, Geffroy de Frise on a grey horse. Late gothic frame with a arm d knight in the right column. Gold and red capital on blue and white.

Folio 57 Regnyer, king of Antioch, presenting a traitor's head stuck on a sword to Loys banqueting in the abbey with the traitor Nabugor d'Hautefeuille, Theséus, Assaillant, Guerard and other lords. The king is sitting under a blue canopy with golden fleur de lys. A wood with an army in ambush can be seen through the window. The beheaded body lies

)* See photograph.

in a field.

Gothic frame of columns carved with saintly figures.

The capital letter differs in design; blue, wound with white scrolls on background of red with gold spirals.

Folio 62^{0*} The church of Saint Denis, with workmen on the roof taking off the silver covering at the command of king Loys, seen centre left in the foreground, surrounded by other men.

Late gothic frame. Red and gold capital on blue with white design.

The handwriting is standard late fifteenth century French bookhand.

The author's prologue begins on f.1.: Comme ainsi soit que jouxte la sentence du philosophe^{1*} (f.1b) en son premier de methaphisique: Tous hommes naturellement desirent savoir,^{2*} et que l'entendement humain ne soit jamais en ce monde rassise, car tant plus congnoist, tant plus desire a congnoistre et savoir.

and ends on f.9a followed by the chapter headings of 9b-11b.

In the prologue the author expresses his own opinions concerning the writing of history:

(f.2b) Et aucunes choses y sont de present lesquelles par après deschevront de l'usaige des hommes, ainsi que tesmoigne Orace en son livre De l'Art Poetique.^{3*} Or est ainsi que du

0* See photograph

1* i.e. Aristotle.

2* The first sentence of Book I, Aristotle etaphisics

3* Possibly line 707: Multa renascentur quae iam exdere, cadentque
Qua nunc sunt in honore vocabula, s' volet usus.

temps des premiers roys crestiens, moult de choses dignes de memoire furent faictes, lesquelles pour ce que tousjours nouvelles (f.2b) choses plaisent, furent pour aucun temps en bruyt et usaige pour la nouvaulté d'icelles, et bien tost après, autres choses plus nouvelles, les peuvent mectre hors de usaige, aussi par faulte de les redūre par esc ipt. Et se aucun en a escript, toutesfoiz ceulx qui ont les livres ne les vueillent pas a chescun communiquer.

He then names himself and gives his reason for writing this book:

Toutesvoyes, je Nicolle Houssemayne, considerant que nature incite les cueurs des princes a oyr et veoir de leurs ancestres choses dignes de louenge, et que vous, mon treshonoré seigneur Jehan de Chabannes, conte de Dampmartin, baron^(f 3a) de Coucy^{1*}, du Tour en Champaigne et de Champignellez, seigneur de Saint Forgeau, Saint Morise, Courtenay, Charny, Marcy, Villemomble, des pays de Puyseye et dudit Courtenay,^{2*} aymés l'estude et estes extraict de lignee royale de par madame vostre mere, ainsi que il appert par vostre genealogie, de laquelle directement sans alliencion estes descendu, dont on trouve infin^ees choses dignes de memoire.

Then follows a genealogy starting with Assailant in the year 646, thus connecting the Dammartin family with the story of Theséus de Cologne.

It is probable that this genealogy was based on the

1* Could be T.

2* Bought by Anthoine de Chabannes in 1485.

genealogy in rhyme of the Dammartins from the seventh to the fifteenth century (Bibliothèque Nationale Fr.10142, or Chantilly 866, or a sister manuscript)^{1*} for the information is in the same sequence. There must of course have been other genealogies unknown to us, for Nicolle Houssemayne names a few persons not found in the rhymed genealogy.

(f.3a)...Je trouve que l'an de l'incarnation Notre Seigneur six cens quarante six vivait Assailant, conte de Dampmartin, auquel Dagobert roy de France bailla le regime de (f.3b) monseigneur Loys son filz, et auquel après ce que mondict seigneur Loys eut succédé a la couronne, luy donna le royaume de Bretagne, qui alors estoit royaume, et la conté d'Anjou, ainsi que il appert en la deduction de cest livre. Duquel Assailant descendit Guerard qui espousa la royne de Frise. Icelluy Guerard eut ung fils nommé Odouart^{2*} ^{lequel mourut} sans hoirs yssus de lui, par ainsi la conté retourna a la seur dudit Guerard nommee Clarambaulde,^{3*} laquelle espousa Regnier, fils de Gadifer, desquelz yssit Guyon^{4*} de Dampmartin, lequel après la mort de son pere et de ses oncles, suc(£.4a)ceda a l'empire de Romme, et aux royaumes de Jerusalem et de Surie; et après la mort de sa mere a la conté de Dampmartin. En l'an 1061 ^{44*} (mil cent LXI) Jehan,^{5*} conte de Dampmartin

- 1* See appendixⁿ: "A Genealogy in rhyme".
- 2* Odouart^h is not mentioned in the rhymed genealogy.
- 3* Clarambaulde is of course mentioned in all versions of Theséus d'Cologn, but not found in the rhymed genealogy.
- 4* Mentioned in this work, in the short prose Fr.1473, the 1534 edition and the verse Theséus, but not in the rhymed genealogy. ^{44*} In the manuscript dates are written in letters.
- 5* This Jehan of 1061 is mentioned in the genealogy. Nicolle Houssemayne omits a count of Dampmartin who was connected with "Momméliart", and Edouart, son of the king of England who married Gerard's daughter, but follow the rhymed genealogy from this point on.

vivait. En l'an 1085, vivoit conte Aubery. En l'an 1214 vivoit conte Regnault, possesseur des contés de Dampmartin, de Bouloigne, Montereul, Varennes et d'Ammalle, lequel eut une seulle fille nommee Mahault, qui espousa Phelippes mayné filz de Phelippes Dieudonné, roy de France, et de la fille du roy de Boesme et duc d'Autriche. De eulx descendit Aub ry^{1*} conte de Damp(f,4b)martin. En l'an 1262,^{2*} ung nommé Aufour, filz legitime du roy de Portingal, espousa une fille de Dampmartin, desquelz descendit Mathieu.^{3*} Après luy, succeda Jehan,^{4*} qui eut une fille nommee Alliz. En l'an 1284^{5*} ung autre nommé Jehan vivoit. En l'an 1214^{6*} vivoit conte Robert, qui estoit conte de Dampmartin, de Auvergne et de Bouloigne, du quel descendit une fille nommee Yolant.^{7*} L'an 1301 vivoit conte Charles,^{8*} qui aussi fut conte de Dampmartin, Auvergne et Bouloigne. L'an 1356 vivoit conte Symon^{9*} ^(f 5a) duquel descendit conte Jehan, qui fut conté de Dampmartin et du chastiau en Pourcien,^{10*} duquel descendit

- 1* This Aubery has two dates in the rhymed genealogy, 1226 for his birth, 1244, the date of his accession to the county.
- 2* The rhym d genealogy gives 1262 as the date of the death of the son of Portugal.
- 3* Mathieu has a date, 1271 in the rhymed genealogy.
- 4* This Jehan and the daughter Alliz are not named in the rhymed genealogy, where a date, 1273, is given (the editor Chabannes thought that he might be Jean I de Trie, who died in 1303).
- 5* The rhym d genealogy gives 1284 as Jehan's death, and mentions a daughter without name.
- 6* This date 1214 must be an error (possibly for 1294?) The genealogy mentions his virtues but no date.
- 7* Robert's daughter Yolant is not in the rhymed genealogy.
- 8* Charles 1301 is not found in the rhymed genealogy (which passes on to "Jehan... conte du chastiau en Porcien" in 1373)
- 9* Symon 1356 is not in the rhymed genealogy.
- 10* Jehan and the castle of Pourcien have the date 1373 in the rhymed genealogy, and the next two: Jehan 1381, Jehan 1397. It is possible that these dates did not appear in Nicolle Houssemayne's source, or that he hurried on in order to come to more recent times.

ung fils nommé Jehan qui succeda ausdicts contés. Et encores de l'autre descendit ung filz nommé Jehan qui par semblable succeda. En l'an 1412 vivoit contesse Blanche.^{1*} L'an 1422 vivoit Regnault,^{2*} filz de la contesse Mahault, a laquelle succeda Marie sa fille, qui mourut l'an 1424. De celle descendet ma dame Marie,^{3*} vostre mere, laquelle Dieu absolve, laquelle espousa messire Anthoine de Chabannes chevalier de l'ordre, (f. 5b) vostre pere, que par semblable Dieu absolve. Icelluy seigneur fut plain de grande prouesse, et qui de son temps ne avoit son pareil, specialement en faiz d'armes. En l'an 1456^{4*} il fut grant pannetier de France et chambellan du roy Charles septiesme. Depuis il fut lieutenant general du roy en Armignac et en Rouargue. L'an 1466 fut par le roy Loys fait capitaine de Honnefleu, Harfleu, Gaillard, Mommillart, gouverneur de Paris et grand maistre d'ostel de France. L'an 1467 ledit roy Loys le feist son lieutenant general de Champaigne. (f. 6a) L'an 1470 ensuivant, le feist son lieutenant general a Beauvoisin et marches de Picardie. Et en icelluy an le fist conservateur des trevez prises contre le roy et le duc de Bourgogne luy bailla cent hommes d'armes. Et luy donnoit de estat icelluy roy, vingt et deux mille livres chascun an, lequel estat luy fut

1* Blanche has the same date, 1412, in the rhym d g nealogy.

2* The rhymed genealogy notes that Regnault only held the county for ten years (after 1412) and died in 1422. Nicolle Houssemayne oft n notes the date of death, saying a person lived in that year.

3* Marie, called Marguerite in the rhymed genealogy, used the two names.

4* Anthoine de Chabannes received this title in 1449.

entretenu jusques a la fin de ses jours, l'an 1483. Fut continué en son office de grant maistre par le roy Charles huitiesme, et sous luy fut gouverneur de Paris.^{1*} Il fist refaire son chastiau de Dampmartin lequel avoit esté demoly par les Angloys, (f. 6b) au bastiment duquel employa cent et onze mil livres.^{2*} Fist par semblable reffaire le chastiau de Saint Forgeau, qui lui cousta en bastiment quatorze^{3*} vings dix mil livres. Fonda le college des chanoynes de Dampmartin et de Saint Forgeau,^{4*} et fist faire l'ostel Dieu d'icellui lieu. Vous laissa dix mil livres de rent.^{5*} Vescut quatre vings et sept ans,^{6*} et luy, et ma dame vostre mere vesquirent ensemble en mariage trente et six ans.^{7*} De eulz deux sortirent deux filz, vous et Gilbert, lequel Gilbert aisé ne vescut que sept moys,^{8*} et deux filles, Jehanne,^{8*} et Jaqueline.^{8*} Icelle, ma dame vostre mere trespassa l'an 1475 le XV^e jour d'octobre.^{8*} Et ordonna par testament que

- 1* This life of Anthoine de Chabannes only gives his successful career, omitting all his misfortunes.
- 2* The sum is also mentioned in the rhymed genealogy. Nicolle Houssemayne adds the reason for the rebuilding, which was of course common knowledge.
- 3* Probably an error for quatre vingt dix. The cost of St. Fargeau also mentioned in the genealogy, was probably known to the Dammartin household in any case. The castle belonged to Jacques Coeur, so that it was important to make public that Anthoine bought it, rather than that he enjoyed his enemy's confiscated property.
- 4* The genealogy states that the two foundations were for the soul of Charles VII and that of the founder. Nicolle Houssemayne adds the names of the places where his foundations were established.
- 5* The same fact is found in the genealogy.
- 6* The dates for Anthoyne de Chabannes are in doubt. H. Cte de Chabannes notes (p. 259) that the rhymed genealogy is incorrect, "Antoine de Chabannes mourut à é de quatre-vingts ans étant né en 1408 et mort en 1488."
- 7* Another fact stated in the rhymed genealogy and of common knowledge.
- 8* In the rhymed genealogy these facts are stated in the same order.

mondictseigneur le grant maistre, votre pere, possideroit sa vie durant la conté de Dampmartin;^{1*} de laquelle avecques les autres seigneuries fustes vestu comme vray heritier l'an 1488, le XXV^e jour de decembre, ouquel jour il deceda de ce monde; desquelles avez tousjours jouy jusques a maintenant en grande prosperité et honneur. Vous avez espousé deux nobles dames du sang royal, dont la premiere eut nom Marguerite de Calabre, de laquelle eustes troys filles, Anne, (f.7b) Jaqueline, et Anne, lesquelles moururent en leur enfance. Depuis le deces d'icelle Marguerite, avez espousé ma damoiselle Suzanne de Bourbon, de laquelle sont descendues voz deux filles, mes damoiselles Anthoinnette et Avoye.^{2*}

Se il estoit decent et convenable de louer ung homme en sa vie, et en sa presence, je pourroye descripre voz merites et vertuz, ainsi que j'ay fait de monseigneur vostre pere, enquoy ay observé ce dit commun "lauda post mortem". Et se on me arguoit que on le peult facilement faire, car "virtus laudata crescit", je respodroye^(f.8a) que voz oeuvres comme sont les fondacions de prebendes, chappelles, aumosnes amortiemens des fondations de feu mons igneur vostre pere, et autres oeuvres de pitié enfinies, avecques la stablilité de vostre promesse,^{3*} laquelle chascun tient comme ferme obligation;

1* This too is found in the rhymed genealogy. Nicolle Houssemayne however reverses the order of Marguerite and Anthoine; in the rhymed enealogy the wife sp aks before the husband, as she died before him.

2* See family tree, p 1454 A .

3* Mentioned in the rhymed genealogy as well as by the author of "Les Marguerites Historiales."

et autres plusieurs vertuz qui seroient longues a racompter vous rendent digne de grant honneur, bruyt, et louenge.

After further praise of his patron, Nicolle Huss mayne continues, mentioning his reason for writing and his sources:

(f. 8a) Entre lesquelles vertuz fuyant oisiveté appliquez vostre entendement aux lectres et a veoir tou^sjours quelque chose nouvelle a vostre edification, qui est un beau pasetemps et belle recreation a ung prince. Je, considerant aussi que toutes les ^(f. 8b) hystoires redigees en escript par les modernes hystoriografes ne vous sont que redicte et ennuy parce que trop de foys les avez veues et par vostre parfaicte memoire retemes ^{desirant} comme vostre treshumble serviteur et medecin tousjours vous faire service agreable en recongnissance, Selon mon pouvoir, des grans benefices que m'avez faiz et faictes de jour en jour, ay extraict ce petit livre de plusieurs cronicques tant de Romme que de Allemaine, lesquelles de nagueres ont esté trouuees ou tresor de aucun des princes de ce royaume, et me ont esté commu(f. 9a)niquées segrectement par aucun de mes amys. Et semblable matiere ay veu en ung viel livre en françoys rymé, lequel a nagueres esté mis en prose.

This is as tantalisingly imprecise as was usual at the time, but shows that a prose version of "Theséus de Cologne" existed before the composition of the present version, that is after 1498, the birth of Jean de Chabannes' youngest daughter Antoinette, mentioned in the prologue, and before 1503, the date of Jean de Chabannes' death.

Next the author apologises for his efforts:

(f.9a) Lequel extract a l'onneur de vostre seigneurie ay translaté sur la l ngue françoise; par quoy, monseigneur, co bien qu'il ne soit pas de langage elegant et acourné comme celluy que parlez ordinairement, il vous plaise le recevoir b nignement. Et vous me rendrés plus actif a vous faire autres services selon ma petite faculté. Et afin que plus facilement en voye la matiere d'icelluy, je le ay devisé en douze chapitres.

(f.9b-11b)

Comment le regime et gouvernement de monseigneur Loys, filz de Dagobert, roy de France, fut baillé a Assailant, conte de Dampmartin. Chapitre premier feuillet xij.

Comment Dagobert, roy de France, mena guerre a Hesmeré empereur de Romme pour venger la mort de son filz Loys, lequel il cuydoit avoir esté tué en la bataille. Chapitre second feuillet xvij.

Comment monseigneur Loys de France et Theséus filz du roy de Couloigne delivrerent icelluy ^(f.9a) roy, sa femme et sa fille des prisons de Romme; et comment Assailant fist le traictié de paix entre icelluy empereur et Theséus. Chapitre iij^e feuillet xxij.

Comment Lambert, conte d'Anjou, trahit monseigneur Loys de France et Assailant, conte de Dampmartin, et comment il fut fait seigneur et possesseur de Paris et du pa s de France. Chapitre iiij^e fueillet xxvij.

Comment Gadifer, filz de Theséus, vint a Paris pour se venger de la trahison faicte par Lambert conte d'Anjou. Chapitre v^e fueillet xxxij.

Comment monseigneur Loys de France et Assaillant conte de Dampmartin furent delivrés des prisons de Asserés, roy d'Antioche. Comment ilz vengerent la trahison de Lambert, et comment le royaume de Bretaigne et la conté d'Anjou furent donnees a Assaillant. Chapitre vj^e feullet xxxvij.

Comment Loys roy de France et Assaillant, roy de Bretaigne et conte de Dampmartin et d'Anjou retournerent a Constantinople pour la seconde foiz. Chapitre vij^e feullet xlj.

^f a
^ Comment la ville de Melun fut prinse par Geffroy, roy de Frise, en laquelle estoit la royne Baudour, et comment Guerard de Dampmartin, filz de Assaillant, se monstra vaillant contre icelluy Geffroy. Chapitre viij^e feullet xlv.

Comment Guerard de Dampmartin vainquit en champ de honneur ung nommé Geffroy de Vermandoys, et comment il delivra la royne Baudour des prisons de Geffroy, roy de Frise. Chapitre ix^e fueillet xlix.

Comment Geffroy, roy de Frise, mist de rechief siege contre le (f.11b) chasteau de Dampmartin sur esperance de recouvrer Columbe sa femme. Chapitre x feullet liiij.

Comment le roys Loys et sa gent furent preservez de trahison de quatre de ses chambellans. Chappitre xj^e feullet lvij.

Des causes pour quoy le roy Loys fist descouvrir l'eglise
de monseigneur Saint Denis, laquelle estoit couverte d'argent.
Chapitre xij^e feullet lxij.

Ch. I Comment le regime et gouvernement de monseigneur Loys,
filz de Dagobert, fut baillé a Assailant conte de Dampmartin.
Folio 12 is missing, so the original incipit is lost.

(The lacunae can all be replaced by the text of manuscript
Fonds Français 4962 in the Bibliothèque Nationale.)

Folio 13 begins ... lui fut tel conseil donné pour deux
causes.

The text ends on f. 65b: Par ainsi subjuguèrent tout ce pays
la et confundirent les mescreans en exaltant tousjours la
loy de nostre seigneur.

The contents of Phillipps 8161 and Bibl. Nat. Français 4962.

Nicolle Houssemayne abbreviates the story again, using
extracts from several sources as he says in his preface (f. 8a)
"...ay extraict ce petit livre de plusieurs chroniques..." etc.
We do not know the chronicles of Rome and Germany.^{1*} The
old book in French rhyme must be a version of the verse
Théséus, and the prose version based on it is perhaps the
longer "mise en prose" (known as the 1534 edition) or the
shorter prose Le roman de Théséus, Fr. 1473.

1* It is interesting that the preface (f. 5b-6a) of Le Roman
de Assailant also refers to chronicles of the king of
Cologne in Latin, which are unknown.

However, a careful comparison of the present version by Nicolle Houssemayne with Fr.1473 clearly reveals that he bases himself mainly on that Roman de Theséus, reducing the 32 chapters to 12, copying pages and resuming others.

The author, a doctor of medicine, has a strong taste for history rather than fiction, consequently he supplements the historical episodes from Les Grandes Chroniques de France. His main purpose is to tell of events in France, and that is the core of the book, stressing especially how the Dammartins played their important role.

The incipit shows this (Fr.4962 f.4):

En l'an de l'incarnation Nostre Seigneur six cens (f.5a) trante, Dagobert, roy de France, suffisamment informé de la bonne prouesse et vaillantise de Assaillant, conte de Dampmartin, le print en si grant amour et de luy eut si grande estimation, que jamais ne faisoit aucune chose, specialement touchant le fait de guerre, que il ne y feust le premier convoqué et appelé, cy que en/partie par son conseil le roy Dagobert donna a Haubert, son frere de pere seulement, une partie de son royaume.

The list of lands is copied from Les Grand s Chroniques de France.^{1*}

C'est assavoir Toulousain, Coursin, Arginoys, Perrigot, Thoars, Sanctonge et tout le pays, tout ainsi comme il se porte jus ues aux mons de Pirenné. Et^{2*} lui fut tel conseil

1* Vol.II p.130

2* End of Phillipps 8161 lacuna. f.12 is missing.

donné pour deux causes, la première pour faire paix entre les deux frères, cy que Dagobert demoura t paisible de son royaume, car Haubert y pr tendoit avoir droit par ce que son pere Clotaire le avoit lui vivant couronné roy, en une des parties de son royaume. Tutesfoiz il estoit assés simple homme, par quoy de soy jamais n'y eust peu parvenir cy n'eust esté par l'aide de son oncle nommé Brumulphes, qui par force le vouloit introniser au royaume contre la puissance de Dagobert. L'autre cause fut compassion naturelle, car ung homme est trop cruel qui permet^c_A (f.13b) son frere naturel avoir indigence de biens, quant il lui peut sourvenir.

Here is the relevant text in Les Grandes Chroniques:^{1*}

Un frere avoit li rois Dagoberz, qui avoit non Hariberz, ... que ses peres avoit ja couronné en une partie du roiaume; ses freres estoit de pere tant seulement. Moult se penoit coment il peust avoir le roiaume son pere; simples hons estoit et pour ce pooit mains avenir a ce que il baoit. Un oncle avoit,^{qui}_A avoit non Brumulphes... son neveu voloit mettre en la possession du roiaume par force, contre le droit de Dagobert... Quant li rois Dagoberz fu en la possession de touz l s roiaumes q e ses peres ot tenuz, de France, d'Austrasie et de Bourgoigne, il fu toutesvoies meuz de pitié et de mesericorde pour son frere, si com il estoit naturellement loiaus et frans de cuer. Par (p.130) le conseil de preudomes

1* Chroniqu s Vol.II, p.129.

il dona une partie dou roiaume; pour ce meesment que il estoit hoirs de loial mariage, il assena terre d nt il pot vivre soffisaument et honorablement; tot Thoulosain, Caorsin, Agenois, Pierregortois et Sanintenois^{1*} et ce pais tout outre si com il se comport jusques aus monz de Pyrené.^{2*}

Next follows the episode where Dag bert discovers the relics of Saint Denis, 632. The present author adds "accompaigné de Assaillant"^{3*} to the text, which is probably copied from Fr.1473. Assaillant helps Dagobert conquer his kingdom:^{4*}

A laquelle conquerir Assaillant avoit charge de gendarmes, qui augmenta son nom et bruyt.

It is Assaillant who advises Dagobert's son Loys ...qui estoit seul filz legitime,^{5*} affin de le duyre es armes. Et pourtant que il estoit envores jeunes luy bailla pour le garder, conduire et instruire en ses affaires Assaillant, conte de Dampmartin, qui ainsi que traicte l'istoire estoit chevalier de grande prudence.^{6*}

Nicolle Houssemayne is not concerned with the romance of Theséus, and seems to despise the fairy tale elements. He

1* Saintonge.

2* The same is found in Gesta Domini Dagoberti regis Francorum, and in Fredegarius, Chro ique de Fréd gaire, Histoire des Francs. See Guizot F.P.G. Coll ction des m oires relatifs a l'histoire de France, Paris, 1823.

3* Phillipps 8161 f.13b, Fr.4962 f.6a.

4* Phillipps 8161 f.14a, Fr.4962 f.7a.

5* In the verse he is the only son. The historic information co es from Les Gran es Chroniques, or perhaps another history of Dagobert.

6* Phillipps 8161 f.15b. Fr.4962 f.8b-9a.

omits Theséus' childhood. This is the first mention of Theséus (Phillipps 8161 f.14b, Fr.4962 f.7b):

Hesmeré mist siege contre la cité de Couloigne, voulant^l se venger de The^us, filz de Floridas, p ur ce qu'il av it enlevee et par subtil moyen ravy sa fille Flouree,^{1*} laquelle segrettement il espousa.

The next thing we hear is Loys' interest in Flouree (Phillipps f.18b):

... monseigneur Loys estant a Romme entretenoit de parolles Flouree, fille d'icelluy empereur, laquelle autresfoiz avoit esté ravy et enlevee par Theséus, auquel l'empereur de Constantinoble la osta, et fut renvoyee a son pere Hesmeré. Cy bien furent amoureux l'un de l'autre,^{2*} que avecques le consentement de leurs amys ilz estoient pretz de leurs mariez, car icelle Flouree cuidoit avoir perdu son mary Theséus, filz du roy de Couloigne, lequel toutesfoiz estoit prisonnier det nu par Asserés, roy de Anthioche.

Loys' point of view is paramount, and the chapter headings also show that the whole book is seen from the French point of view. (Phillipps 161 f.19a):

Monseigneur Loys de France rescisit^r Assaillant^a que il trovast moyen de avoir tresves d'un mois sur esperance de traicter du mariage. Auquel tr icté fair Hesm r', mpereur, c ngneu le parsonnage, et aussy par la grande p rsuasion

1* Flouree as in Fr.1473.

2* Not so in other versions

dudit Assailant, facil^lment consentit, non p int seull ment
 (f.19b) aux tresves, mais aussi au traicté faire. Lectres
 furent envoyees au roy Dagobert, sur icelle matiere, lequel
 tresjouyeulx de avoir recouvré son fils, lequ l il cuidoit
 estre mort, aussi congneues les alliances d'icelluy Hesm ré
 estre grandes, consentit audit traictié. Par ainsi les deux
 personnaiges furent fiancés, et les prisonniers rendus de
 chascune part, et l'armee levee. Le traicté fut tel que
 monseigneur Loyà de France, par le mariage faisant de luy et
 de Flouree, devoit deslors joÿr paisiblement du royaume de
 Couloigne, et que après la mort de Hesmeré, il devoit succeder
 a (f.20a) l'empire de Romme. Ainsi partirent de Romme, pour
 aller a Coulloigne sur esperance de consommer le mariage,
 lequel toutesfoiz ne se peult parfaire, car Thesús, qui
 avoit espousé icelle dame, et subtilement enlevee d'avecques
 son pere, vint en la ville de Coulloigne, se manifestant a
 sa femme, laquelle le aymoît merveilleusement. Tantost elle
 se excusa a monseigneur Loys de France, luy desclairant que
 son mary estoit retourné, lequel elle ne pouvoit habandonner.
 Monseigneur Loys fut moult desplaisant du cas, se conseilla
 a Assailant que il estoit de faire. (f.20b) Il fut de
 oppinion de aller par dev rs Hesmeré, empereur, luy narrer
 l'adv nture. Or ilz savoient bien, que icelluy empereur
 avoit en indignation icelluy Thesús, lequ l, quant il ouyt
 les nouvelles, et que avecqu s ce les bourgoys de Coulloigne
 avoient mis a mort ses gens pour donner s cours a icelluy
 Thesús, il voulut de prime face faire mourir le pere, la
 mere et la seur d'icelluy Thesús, lesqu lz il detenoit en

ses prisons; laquelle chose par son con eil il differa, mais pour se venger de plus belle d'icelluy Theséus, mist sur champs cent mille combatans.

After the battle outside Cologne follows Saint Denis's appearance to stop the single combat between Loys and Thes'us.^{1*}

This version continues to follow the abbreviated pros version Fr.1473 in substance, sometimes abbreviating even further, sometimes copying verbatim. For example, Assaillant's embassy to Hesmeré, the passage concerning Baudour and her sons, and Dagobert's death are taken from Fr.1473 rather than directly from Les Grandes Chroniques.

On f.33a (of Phillipps 8161) Gadiffer is thought to be the son of the emperor of Constantinople "duquel hystoire ne mect point le nom".

In the verse and longer "mise en prose" the name Abillant is mentioned several times, and although Nicolle Houssemayne mentions (f.9a) "ung viel livre en françoys rymé, lequel a nagueres esté mis en prose" which he had seen, he may not have had time to read it, or the prose version, attentively, for as he says in his preface, owners were not always willing to lend their precious books, (f.2b) "toutesfoiz ceulx qui ont les livres ne les vueull nt pas a chescun communiquer" and he even borrowed them clandestinely: (f.8b) "me ont esté communiqués s grect m nt par aucun de mes amys."

Perhaps there was a shorter poem which did not name Abillant.

^{1*} The exact words of Fr.1473 show that this episode is simply copied.

que luy mesmes demourast pacifique* de l'empire; et ainsi que on le portoit hors la ville pour le faire mourir, la chambriere^{1*} qui le portoit (f.28b) eut pitié, qui raconta le cas a ung chevalier qui passoit par la, nommé Gadifer Achon, lequel le nourrit. Et quant il fut grant, lui donna sa fille a mariage, laquelle ^{avoit} nom Ozanne. Lequel chevalier donna a congnoistre a Gadifer que l'empire luy appartenoit.

The author concludes contemptuously (Fr.4962, f.28b):

Toutesfoiz pour ce que le livre ne me semble pas de grant auctorité, je le passe legierement.

The fairy-tale elements provoke the following comment (Phillipps 8161 f.43a):

Toutesvoies je ne y adjouste pas grande foy, combien que il n'est pas impossible.

Compare also his conclusion after the account of the triplets (Phillipps 8161 f.42b, Fr.4962 f.38a):

Toutesfoiz a une saillie qu'ilz firent Loys, roy de France, Theséus et Assaillant furent prins, lesquelles, ainsi que raconte la cronique, furent delivrés par les trois filz de Gadifer, dont l'un avoit nom Regnault, l'autre Regnier, et le tiers Regnesson, desquelles ay leu en aucun livre lequel raconte que ilz furent nourris par ung chérbonnier qui les trouva sur ung chemin ou une chambriere a laquelle

* In peaceful possession.

1* Four squires in the verse and 1534 edition. Fr.1473 hesitates between "gens" and "chambriere". This could possibly be due to a confusion with the story of the exposure of the triplets in the Osanne episode.

It is however more likely that Nicolle Houssemayne is thinking of his immediate source, the abbreviated prose *Théséus* Fr.1473. He does not mention the magician by name although we find Drymas in Fr.1473 at an earlier point in the text.

Phillipps 8161 continues:

(f.33a) Et fut prouvé que icelluy Gadiffer estoit filz naturel de l'empereur dernier trespasé, duquel hystoire ne met point le nom, combien que selon la verité, il ne feust pas ainsi, car combien que icelluy deffunct empereur eust couché avecques Flouree, cy ne lui avoit il touché, car ung enchanteur le endormit, et icelle mesme nuyt il fut nayé et submergé en la mer. (Fr.4962, f.26b)

Here is the brief account of Gadifer's youth told when he takes his father prisoner (Fr.4962, f.27b):^{1*}

Mais quant Gadifer oyt ^(f 28a)crier "Romme", congnoissant ainsi que il avoit ouy dire que sa mere estoit fille de l'empereur de Romme, le detint prisonnier pour se enquerir plus amplement de sa lignee.^{2*} Et n'est pas merveille se ilz ne se entrecongnoissent, car ainsi que je trouve en une hystoire,^{3*} ^{en la cite de Constantinoble, icelluy Griffon commanda que} quant Gadifer fut nayé on le feist mourir affin

1* The pages in Phillipps 8161 are missing.

2* This is almost a copy of f.51, Fr.1473.

3* Théséus de Cologne, either the verse or a complete prose version, or even the earlier part of Fr.1473.

on avoit donné charge de les faire mourir^{1*} les avoit la
 laissez et que en lieu d'iceulx une royne nommee Clodas, qui
 (f. 43a)
 avoit envye sur la mere d'iceulx enfans, donna a entendre
 que elle avoit enfanté trois petis marmotz,^{2*} et commanda
 a ladite chambrière qu'elle fist mourir lesditz petiz enfans.

Osane and Clodas's further adventures are omitted. The
 charcoalburner is ^{only} referred to ^{only} on this occasion. The
 author does not eliminate the episodes in which the charcoal-
 burner is the hero, in Antioch, Rome and France, but
 summarises radically and only refers to him as "un nommé
 Regnier qui estoit Chretien", "Regnier ^{et fut icelluy} couronné
 roy de Antioche^{3*}", so that it is not clear that he is the
 same person.

Although the family of Théséus briefly play their roles,
 this version shows clearly how the author's interest was
 centred on the glorification of his patron's ancestors.

Further details of omissions and sections copied word
 for word can be seen in the chapter on the contents of Fr. 1473.

There is additional praise of Assailant (Phillipps 8161,
 f. 40b, Fr. 4962, f. 36a):

Assailant, conte de Dampmartin, alla prendre possession
 de ses terres treshum^{4*} blement, remerciant icelluy roy Loys

1* Fr. 4962 "nourrir". Mourir is of course right, but the
 scribe could have misread. "Nourrir" makes possible sense.

2* "Chiens" in the verse and 1534 edition.

3* Phillipps 8161 f. 58a, Fr. 4962 f. 56a-b.

4* Lacuna in Phillipps 8161.

des benefices a luy fais, et de ce que il avoit agreable son service.

He is called "Assaillant, roy de Bretaigne, conte d'Anjou et de Dampmartin".^{1*}

Gerard's adventures take up chapters VIII-X, three chapters out of the total of twelve. They are almost exactly based on the short prose *Theséus* Fr.1473.

There are verbal variants, often in the case of numbers: the hostages given to the king of Frisia are reduced from 3 x 20^{2*} to 3 x 10.^{3*}

Et pour ostaige furent baillez dix chevaliers, dix escuyers et dix des bourgoys de Paris.

The prisoners Gerard took are reduced from three dukes, five counts and a hundred knights, to one duke, two counts and ten knights.

When he leaves his castle he leads a thousand men,^{4*} but only 400 in the present text.^{5*}

When Guerard exchanges his prisoners and frees Baudour, she is received by his mother in Dammartin, and the four sisters are omitted.

These minor changes are probably due to the author just

1* Phillipps 8161 f.42a+52a, Fr.4962 f.36a+49b, Fr.1473 f.115, Assaillant, pere de Gerard de Dammartin.

2* Fr.1473 p.105, follows the verse and 1534 edition.

3* Phillipps 8161, f.48a.

4* In the short prose *Theséus*, Fr.1473 f.113.

5* Phillipps 8161 f.51b, Fr.4962 f.49a.

reading a few pages in his source (Fr. 1473) and writing up from memory as a change from straight copying.^{1*}

Some omissions are however deliberate. Having decided that the Ozanne story is too unconvincing and irrelevant for his attention he carefully eliminates further references to her and the charcoalburner. (Phillipps 8161 f. 55b, Fr. 4962 f. 53a and b):

Ce pendant que on tenoit le conseil, nouvelles vindrent a Gadifer, empereur de Constantinoble, qui^{le} estoit present, que son filz, Regnesson, estoit prisonnier entre les mains du soudan de Damas, par quoy il fust contrainct de partir et print congé de son pere, Theseus, lequel demoura avecques son compaignon d'armes Loys, roy de France.

This was his source:^{2*}

Cependant que on tenoit conseil, les messaigiers vindrent de Jherusalem envoieez par Ozanne femme de Gadifer, empereur de Constantinoble pour luy faire assavoir que son filz Regnesson estoit prisonniers entre les mains du soudan de Damas, et que Florinde, femme d'icelluy Regnesson, estoit en prison en Jherusalem, et avec elle, le charbonnier par une traïson faulcement imposee. Par quoy Gadifer fut contrainct de partir et lessa son pere Theseus avec le roy Loys.

1* As he seems consistently to reduce numbers he may well have wished to make his tale more plausible.

2* Fr. 1473 p. 118.

The present text adds an explanation^{1*} of the place name Bourg la Reine.

Tousfoiz, terme fut assigné au Briquet, pres de Paris, lequel lieu de present est dit le Bourg la Royne pour ce que Guerard y conquist par armes la royne de Frise.

The short prose Theseús^{2*} has:

... au Bourget auquel lieu les trois roynes furent presentees. Et pour ceste cause et jusques a maintenant est appellé "le Bourg la royne".

The legend may have been generally known. In "Le Roman de Assailant" there is so much more detail that it is not likely that Nicolle Houssemayne used that version, but rather his usual source Fr.1473, adding an aside from general knowledge. However the written source is not excluded.

Chapter XI concerns the unpleasant affair of Nabugor de Haultefueille and the four (instead of three) traitors. It is interesting to speculate who the fourth traitor, Gaucher Bertran, might have been. Until further information comes to light we can only imagine. Was he, or was a similar name, perhaps one of the enemies of the Dammartin family in the fifteenth century, and was this the author's subtle way of attacking one of his lord's enemies?

When Nabugor de Hautefueille makes trouble, Nicolle

1* Phillipps 8161 f.51a, Fr.4962 f.54a

2* f.118.

Houssemayne abbreviates:^{1*}

... se voulut venger contre le roy Loys et pour certaines autres causes qui seroient longues a raconter mist siege contre la ville d'Orleans.

The final chapter, concerning the uncovering of the church of Saint Denis and the rescue of Gadifer, his sons and Pope Boniface in Damascus, the recovery of Jerusalem and the marriages and reunions, follows the prose *Theséus* 1473 faithfully except again for the omission of Ozanne and the charcoalburner.

CONCLUSION

The interest of this version lies in the author's attitude, the glimpse we have of his method of adapting a work (the prose *Theséus* Fr.1473) for his purpose, which aspects he skims over because they do not suit his taste, what he develops and stresses, and how he copies and resumes (from the Grandes Chroniques). Perhaps even more interesting to us is the incidental picture of contemporary life. We see how the doctor of medicine employed by Jean de Chabannes, Count of Dammartin, also worked to serve his patron's literary and historical interests by flattering him and his ancestors. We note also the extraordinary value set on books which he had to borrow secretly as the owners were unwilling to lend them.

^{1*} Phillipps 8161 f. 57^b, Fr. 4962 f. 55b.

APPENDIX

A GENEALOGY IN RHYME*

most probably used by Nicolle Houssemayne for his preface.

The legendary ancestors of the Dammartins are mentioned in a manuscript at Chantilly.1*

f.59 shows a miniature of Assallant on a throne, a shield, barry of six argent and azure a bordure gules, hanging on a tree next to him.

Assallant fuz nommé, de Dampmartin fuz conte
 Du temps de Dangobert, lequel de moy tint compte.
 En l'an de l'incarnation Jhesucrist six cens quarante six:
 Portant estat de conte en chaire je m'assix.

The Bibliothèque Nationale, Paris.

Manuscript Fr. 10142

is a copy made in the 16th century of an earlier lost(?)

history of the Dammartins containing portraits and descriptions of the kings of France "depuis Pharamond jusqu'a Charles VIII".2*

* A rugged pece of versification with lines of all sorts of lengths, especaly her numbers are concerned, and some curious rhymes to

1* "Manuscrit No.866 (741). Portraits de rois de France et des comtes et comtesses de Dammartin. 47 des rois de France, 21 des comtes et comtesses de Dammartin avec un sujet tiré de l'histoire d'un des comtes." (This has nothing to do with Theseus) "Légende en vers audessus de chaque portrait et 9 documents relatifs à l'histoire des comtes de Dammartin. Le dernier porte la date du 23 mars 1501. XVI siècle. Parchemin. Reliure aux armes de Bourbon Condé."

2* H. Cte. de Chabannes Supplement p.251 publishes this document.

f.80a

Assaillant fuz nommé de Dampmartin fuz conte...

f.81a

De Dampmartin fuz conte et fuz nommé Gaerard,
 La royne de Frise espousé par hasard
 Pource que en bataille son mary je occiz;
 Après son trespas d'icelle me saisiz.
 Et ce m'avint l'an six cens quatre vingtz
 Que en celluy honneur, Dieu mercy, je parvins.

f.82 to 85 are blank; this is presumably because the author had no more information.

f.88a

Je fuz nommé Edouart filz du roy d'Angleterre.
 Conte fuz de Dampmartin et XXXII ans tins la terre.
 La fille de Guérard je espousé pour ma femme
 En l'an mil cent et ung du corps partit mon ame.^{1*}
 De Dampmartin fuz conte et fuz appelé Jehan;^{2*}

1* This explains the Dammartins' pretension to the royal arms of England "mi-parti", seen on the frontispiece of ms. Fr.1473 f.1a, bottom right, also on other manuscripts. Marguerite de Nantueil, wife of Antoine de Chabannes, traced her origin back to Edward, king of England, who married the countess of Dammartin in 983 (According to manuscript Fr.2898, f.86b-87, Le Livre des faiz monseigneur saint Loys, Vie manuscrite du comte de Dammartin, in which the genealogy goes as far back as 983) This manuscript also has these royal arms of England, as well as Nos. 481 Mélanges Clarambault, Chronique du Roi Louis XI.

2* Phillipps 8161 f.4a mentions a Jehan for the same date.

En l'an mil cent LXI regnoye en cest an.

"Ce Jehan de Dammartin nous est tout à fait inconnu; cependant ne faudrait-il pas voir dans la prétention du comte de Dammartin à l'égard de la Maison royale d'Angleterre, une fausse interprétation de la filiation des comtes, et une erreur de date, d'où il résulterait que les auteurs de la généalogie ont fait figurer à tort, parmi les comtes de Dammartin, des descendants de Simon de Dammartin, comte de Ponthieu et d'Aumale, frère puiné de Renaud de Dammartin, et dont la fille Jeanne épousa, en 1238, Ferdinand III, dit le Saint, Roi de Castille et de Léon, auquel succéda Edouard I^{er} Roi d'Angleterre, qu'Eléonore de Castille, fille de Ferdinand avait épousé en 1254, à l'exclusion de Jean de Ponthieu, duc d'Aumale, son neveu, qui serait à son tour celui que mentionne la généalogie." 1*

De Dampmartin fuz conte et nommé Aubery,^{2*}...

Comme dict la cronicque de Philippes-Dieu-Donné,

L'an mil cent quatre vingts et cinq, conte estoye fors...

Je, conte de Dampmartin, de Boulogne et Montereuil,

Je ne mourus jamais que je ne veisse à l'oeil

1* H. de Chabannes Vol. Supplement 1901, p. 252.

2* See Phillipps 8161 f.4a "conte Aubery"

H. de Chabannes Supplement 1901 p.252, notes: "Il s'agit ici d'Albéric I^{er}, fils et successeur de Hughes II, qui avait épousé Clémence de Bar, veuve de Renaud, comte de Clermont."

Mahault, ma fille, mariee a mon vueil;
 Conte feus de Varennes et aussi d'Aumalle.
 Je n'eus que icelle fille et n'euz point d'hoir masle,
 Mais Dieu-Donné-Phillippes a ma fille donna
 Son fils Phillippes,^{1*} et tout me pardonna.
 Et cela m'avint l'an mil deux cens et quatorze,
 La cronicque en faict foy et n'y met point de glose.

Du Roy tres excellent Phillippes-Dieu-Donné
 Yssit mon propre père comme Dieu ot ordonné;
 La fille du Roy de Boesme et du duc d'Autriche
 Estoit aussi ma mère, dont je ne feus moins riche,
 De Dampmartin fus conte, car la fille espousé
 Qui fut nommé Mahault, de quoy ne me cou^rsé[^]
 Car cinq contés en eus, et aussi d'elle ung fils
 En l'an mil deux cens vingt six.

f.103^{2*}

De Dampmartin fus conte, et Aubery^{3*} nommé,
 Fils de Phillippes, mayné filz du roy Dieu-Donné.
 En l'an mil deux cens quarante quatre contk j'estoye

1* See Phillipps 8161 f.4a-b.

2* This manuscript contains copies and translations of charters between the stanzas.

3* See Phillipps 8161 f.4a.

Nicolle Houssemayne only lists this Aubery without date or description. H. de Chabannes, p.254, notes that the authors of L'Art de vérifier les dates are mistaken concerning this Aubert or Alberic, and quotes Leopold de Lisle: "...c'est un personnage chimérique dont les historiens n'ont point à s'occuper."

f.105

Le roy de Portugal^{1*} fut le myen propre père,
 La royne de royaume si fut aussi ma mère.
 De Dampmartin fus conte, car la fille espousé
 L'an mil deux cens LXII conte estoye sans reproche,
 Et en mesme temps mort me cloyt la bouche.

Je Mathieu, filz Aufour,^{2*} du roy de Portugal yssu
 Qui par dix huit ans comme conte a vescu,
 L'an mil deux cens LXXI en ce monde j'estoye...
 L'an mil deux cens LXXIII fuz de Dammartin conte...
 Le conté si m'escheut après la mort mon père
 Et cela m'avint en l'an mil deux cens quatre vingt et troys,
 Car en celluy temps en ce monde j'estoys.^{3*}

De Dampmartin fuz conte, et fus Jehan appellé
 En l'an mil deux cens quatre vingt et quatre de ce monde
 Je n'euz hoir, sinon fille, que Dieu me délaissa,
 m'en allé
 De laquelle sortit Robert le noble conte,^{4*}
 Duquel pour ses vertus chascun fait grant conte.

- 1*"Alphonse de Portugal marié en 1239 à Mahaut de Dammartin, qu'il répudia vers 1247."
 2* Phillipps 8161 f.4b considers this a proper name "Aufour". H. de Chabannes writes "aufour" and notes that Mathieu was not the son of Alphonse king of Portugal.
 3* H. de Chabannes, p.255, notes that this is probably Jean I de Trie, 2nd son of Mathieu de Trie, who died at Courtray in 1302. The ms Chantilly No.866 (f.82a and b) tells the story of Jehan killed at the siege of Courtray.
 4* H. de Chabannes notes that this part of the genealogy is obscure and does not correspond with reality, owing to a complicated lawsuit concerning the succession after the death of Mahaut, widow of Philippe de France.

Conte de Dammartin fuz et nommé Jehan.

Aussi fuz je conte du chasteau en Porcien.

En l'an mil III cens LXXIII portoye vie...^{1*}

De Dampmartin je tins longuement la conté;

De Porcien aussi dont conte ay esté.

L'an trois cens quatre vingt et un en ce monde j'estoye;^{2*}

Jehan fus appelé, de Dampmartin fuz conte

De Porcien aussi, mais mort qui tout surmonte,

Si m'alla assailliz ^{2A*}souldain qui tout decest,

En l'an mil III cens quatre vingt et dix sept.^{3*}

Blanche je fuz nommé, de Dampmartin contesse...

L'an mil IV cens XII vivoye, bientôt après mouruz.^{4*}

De Dampmartin fuz conte, et fuz nommé Regnault,

Descendant par lignee de la contesse Mahaut;...

Tous les biens de ce monde qu'avoie assez laissay

A ma fille Marye qu'après moy fut contesse;

Nul ne laisse ce monde qu'il ne souffre détresse.

- 1* H. de Chabannes p. 256 notes: "Ce Jean ne peut être que Jean de Châtillon, comte de Porcéan, beau frère de Charles de Trie par son mariage avec Jacqueline de Trie, fille de Jean II de Trie et de Jeanne de Sancerre. Ce seigneur fut l'un des otages donnés aux Anglais pour la délivrance du Roi Jean.
- 2* H. Cte de Chabannes p. 256 notes that this may be Jean de Fayel ^{son of Marguerite de Fayel} and Marguerite de Châtillon, who became count of Dammartin at the death of his cousin Blanche de Trie who died without issue in 1420. ^{2A* = f r.}
- 3* H. Cte de Chabannes notes "...Jean II de Châtillon"
- 4* H. de Chabannes notes: Blanche de Trie, fille de Charles de Trie et de Jeanne d'Amboise, qui avait épousé Charles Bureau, seigneur de la Rivière. Il mourut sans enfants et le comté de Dammartin passa aux héritiers de Jacqueline de Trie.

Homme vivant j'estoie, l'an mil quatre cens vingt deux,
 Mais lors terrible mort si m' alla assaillir.^{1*}
 sans faillir,

Marie,^{2*} fille Regnault, de Dampmartin contesse,
 Que tins deux ans conté non pas en grant liesse.
 Lors les Agloys en France avoient grant cours;
 De Dampmartin m'abatirent les principales tours.
 De ce monde decedé l'an mil quatre cens vingt quatre...

Marguetite^{3*} fuz nommee, mon surnom de Nantueil,
 De Dammartin contesse, qui espouse non a dueil
 Anthoine de Chabannes, chevalier renommé,
 Que, par trente six ans, fut mon mary nommé.
 Homme d'apparance et plain de grant vouloir,
 Grant maistre fut de France par son grant valloir.
 Deux hoirs masles me fait: Gilbert, aussi Jehan nommé,..
 Notre fils Gilbert tost ce monde délaissa,
 Car nostre compagnie que sept moys ne garda.
 Jehanne et Jacqueline aussi bien de luy j'euz,
 Nez en loyal mariage, dont en couche je geuz.
 L'an mil IIII cens soixante quinze, XVe d'octobre, ce
 monde délaissay.

- 1* H. de Chabannes notes (p. 257): Ce Regnault, que la généalogie nous donne comme père de Marie, n'est autre que Renaud de Nanteuil, qui avait épousé Marie de Fayel, soeur et héritière de Jean de Fayel. Comme ce comte de Dammartin était demeuré fidèle au parti du Roi de France, et s'était rangé sous la bannière du Dauphin, devenu Charles VII, le Roi d'Angleterre lui confisqua ce comté vers 1424.
- 2* Marie de Fayel, wife of Renaud de Nanteuil, mother of Marguerite de Nanteuil.
- 3* Marguerite de Nanteuil, daughter of Renaud de Nanteuil and Marie de Fayel, who brought Dammartin to Antoine de Chabannes in 1439.

Trestous les myens biens a mon fils Jehan je laissay;..
 De Dampmartin fuz conte;^{1*} le chasteau je feis.
 Cent et onze mille francs me costa.
 Pour mon filz, de Saint-Fergeau feiz faire le chasteau;
 Semblablement des francs quatre vingt dix mil me cousta
 Clerement. Pour le roy mon bon maistre, Charles le
 Deux collieges fondé pour son ame et la myenne. ^{septiesme,}
 Dix mil francs de rente a mon fils Jehan je laissay,
 Et le mieulz que je peuz mon affaire adressay.
 Mort suis sans trayson,^{2*}
 Mais bien ayment raison,
 Conte et aussy grant maistre.
 Dieu me mecte en bon estre!
 J'ay aimé loyaulté
 Qui m'a tousiours porté,
 Tant que au monde ay vescu.
 D'ennemys non vaincu,
 D'ans quatre vingt et sept
 J'ay vescu, on le scet,
 De troys roys non reprins.^{3*}

1* Antoine de Chabannes.

2* There was endless discussion about his loyalty. Even in the twentieth century partisans of Jacques Coeur condemn Anthoine as "un des vautours de la cour", Charles Maurice Chemu in Jacques Coeur. Le royaume sauvé, Hachette, 1962, p.147.

3* The three kings were Louis XI, Charles VII and Charles VIII. The line is certainly incorrect considering the troubles Anthoine de Chabannes suffered.

Sur ce point Dieu m'a prins,
 Et chevalier de l'ordre,
 Sur moy on n'a sceu mordre....

Estant aagé d'ans quatre vingts et sept,
 Il trespassa, Dieu lui face mercy,
 Au service du roy Charles VIII^e comme on le scet,
 Gouverneur de Paris, et son grant mestre aussi;
 Garny d'honneurs qu'il a bien desservy,
 L'an mil IIII^{cs} quatre vingt et huit ce monde il délaissa;
 Son filz Jehan succeda après luy,
 A qui ses biens totalement laissa.

Cy finist l'epitaffe de feu
 Monseigneur le grant maistre.

De Dampmartin fuz conte, de Puisaye sieur nommé,^{1*}
 Filz du bon comte Antoine qui tant fut renommé,
 Et du temps qu'il vivoit je feist^(t) par tant valloir
 Ses biens; me demourerent et aussi le voulloir;
 Mais fortune me fust de tous pointz si bien
 Contraire, parquoy n'en parle plus et m'en veulz tres bien
 Taire, la Puisaye appaisé, et autres dont je me taiz.^{2*}
 Mais bien il me soussist qu'avant ma mort y tins paix;
 Jamais riens ne promis que je n'aye tenu,
 Quelque dommaige ou perte qui m'en soit advenu,

1* Jean de Chabannes.

2* See the chapter about Jean de Chabannes, p.1465 Nicolle Houssemayne mentions none of the troubles.

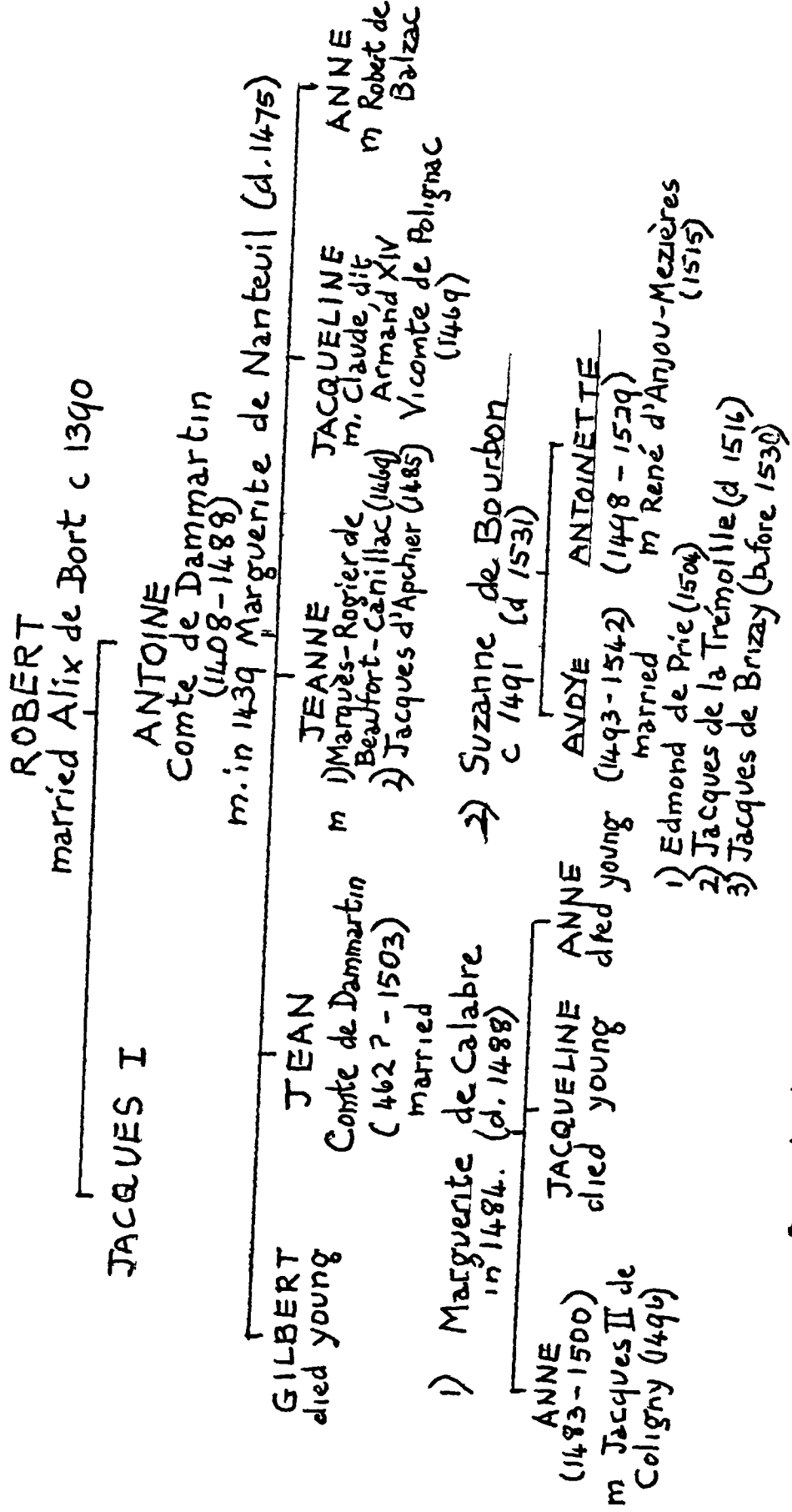
Et ainsi feray-je tant que ma vie durera.

Sur ce mesme propos ma vie départira.^{1*}

In conclusion, it can be seen that Nicolle Houssemayne lists the ancestors with dates, leaving out the laments about death which obsess the author of the rhymed genealogy.

^{1*} H. Cte de Chabannes, p. 261, notes: Il n'est pas douteux, d'après ce qu'on vient de lire, que la généalogie versifiée soit l'oeuvre d'un poète aux gages de Jean de Chabannes décédé, en 1503, à l'âge de 41 ans. Peut-être peut-on attribuer à cet événement la précipitation avec laquelle fut rédigé ce manuscrit, dont les portraits des contes de Dammartin n'ont même pas été exécutés.

GENEALOGY OF THE HOUSE OF CHABANNES
 Dammartin Branch
 (1408 - 1542)



See Histoire de la Maison de Chabannes, Preuves, Vol II, Dijon 1893

THE HOUSE OF DAMMARTIN

The question arises why the story of Theseus was used in order to glorify the Dammartin family in the 15th century.

In the original verse version, Assailant and Gerard play a definite role supporting the king against all enemies, especially rebellious nobles. This reflects the political situation of the fourteenth century, when the kings were trying to establish the French monarchy against the English and the Dukes of Burgundy as well as other nobles who were fighting to increase their individual power.

The Dammartins had been mentioned as good royalists in earlier literary works: in Le Moniage Guillaume^{1*} written in about 1180 and in Hugues Capet^{2*} written before 1358, in which Dammartin is always a good adviser to Hugues in adversity, and is one of the nobles loyal to the queen, and leads her men when a traitor's vengeful family attacks her.

In real life, the family played an active role in public life. Charles de Trie, count of Dammartin, was knighted by Charles the Good; he was taken prisoner at Poitiers, and was one of the ambassadors employed to negotiate the treaty in London in 1359. He was one of the hostages of Bretigny, and he was present at the baptism of

1* Publ. by W. Cloetta, Paris, 1906-1913, SATF.

2* Publ. by de la Grange, Paris 1864. *Anciens poètes de la France*, p.47

the eldest son of Charles V (the future Charles VI). Robert Bossuat^{1*} thinks: "il est fort possible que le poète de Théséus ait songé à ce personnage qui joua auprès de Jean le Bon et de Charles V un rôle analogue à celui d'Assaillant et de Gérard auprès de Dagobert et de son fils."

When we examine the life of Antoine de Chabannes Count of Dammartin, it is evident that he needed to justify himself as a good royalist. Literary men in his employment would help to achieve the re-establishment of his reputation as a loyal supporter of the rightful king; one of these must have known Théséus de Cologne, most probably in the short prose version (Ms. Fr.1473), and have been struck by the role played by Assaillant and Gerard de Dammartin in the story. He, or a colleague, must have decided to rewrite it to help his master's cause, as can be seen in the prologue of Le Roman de Assaillant.

Antoine de Chabannes, for whom Le Roman de Assaillant was most probably written, as his arms appear on the first folio of Ms. Fr.15096, may have enjoyed reading his legendary ancestor's heroic deeds, and compared their adventures and sacrifices with his own.

His life (1408-1488) was certainly full of adventures and reversals of fortune, as he rose to the highest favour and fell into the deepest disgrace, and even when re-established,

1* Le Moyen Age, 4^e série, Tome XIV, 1959, p.570.

remained in constant danger from enemies jealous of his success or vengeful because of former quarrels.

He started his military career at the early age of thirteen at Verneuil, against the English. When he had been advised to save his life by flight he had said: "Ceux de qui j'ai l'honneur de porter le nom ne savaient pas fuir; c'est chose que je ne veux point apprendre, ni commencer ma vie par là." 1*

He was taken prisoner by the Duke of Bedford, who admired his courage and sent him back to his brother Jacques without demanding a ransom.

In 1428 he and his brother Jacques joined Jeanne d'Arc in the raising of the siege of Orléans, and fought in the army of the Maid of Orléans against the English. He organised partisan forces and became captain of the "écorcheurs".

In 1429 he fought at the siege of Jargeau and made many English prisoners. In 1430 he helped to raise the siege of Compiègne and took the castle of Chantilly. In 1435 he joined the king, Charles VII, marching on Paris, when Saint Denis and the bridge of Meulan were taken. As the king once called him "capitaine des écorcheurs" he replied: "Sire, je n'ai eschorché que vos ennemis, et me semble que leurs peaux vous feront plus profit qu'à moi." 2*

1* Cte H. de Chabannes, Histoire de la Maison de Chabannes, Dijon, 1894, Vol. II p. 2. Quoted from Duplessis: Vie de Jacques et Antoine de Chabannes.

2* Chronique Martinienne f. 285^v, quoted by Cte H. de Chabannes, Vol. II p. 21.

So far, his career was straightforward. Now follow some complications which were to have repercussions for the rest of his life.

In 1440 he took part in the revolt called the "Praguerie" against Charles VII, supporting the rebellious nobles and dauphin (then aged 17) later to be Louis XI, and followed him into exile in Lorraine and Switzerland. When Louis paid him well and asked him to assassinate Pierre de Brézé, Charles VII's first minister, Antoine de Chabannes (now called Count of Dammartin because of his marriage in 1439 with Marguerite de Nanteuil, countess of Dammartin) had second thoughts and begged the dauphin not to give him such an order but let him fight in open combat instead. He returned the money and revealed the whole plot to King Charles VII who believed his word against that of the dauphin, forgave him and exiled Louis. The dauphin accused Dammartin of having advised the assassination!

Henceforward the king continued to use his talents as military leader, "grand capitaine" and ambassador. He honoured him with various offices, "conseilleur du roi" in 1444, "grand pannetier de France" in 1449, "bailli d'épée de Troyes" in 1450.

A farcical adventure is told of Antoine de Chabannes at about this period:

He loved Charles VII's mistress Agnès Sorel (1422-1450) and came to her room disguised as a "marchand de livres". The dauphin's spies warned the king who came to spend the night with her, whilst Antoine hid in a chest, covered by a

piece of tapestry.^{1*}

In 1455 Charles VII sent him on the delicate mission to bring Louis Duke of Savoy back to the royal party after the latter had supported the dauphin.

Throughout this time Antoine de Chabannes continued to fight the English.

Another incident was to cause trouble in the future. King Charles VII sent Antoine to capture his rebellious son, but the dauphin managed to escape, and attempted to discredit the count of Dammartin in the eyes of the king by sending to the king's mistress a calumnious letter accusing Antoine of being on both sides. Charles VII "en fut fort^r ébahi et ne savoit que penser, n'y pouvant ajouter foi et se doutant de la fourberie."^{2*} He exiled the Count of Dammartin to Saint Fargeau until he could discover the truth through his spies;^{3*} when he learned that the Count was loyal he immediately recalled him. The dauphin, when he became Louis XI in 1461 was slow to forgive.

In 1451 Jacques Coeur, "argentier" to the king, was accused of extortion and arrested. Antoine de Chabannes, Count of Dammartin, was appointed one of his chief judges

1* H. Cte de Chabannes, Histoire de la Maison de Chabannes Supplément 3 page 174 quotes Victor Offroy.

2* Cte H. de Chabannes, Vol. II p. 59.

3* Chronique Mattinienne f. 306^v referred to by Cte H. de Chabannes Vol. II p. 60 concerning informants employed by the dauphin and the king against each other.

(in 1452) and (in 1453) received part of his confiscated property;^{1*} he also bought some lands. Naturally the family of Jacques Coeur joined the camp of Dammartin's enemies.

Another enemy, Charles de Melun, who held Nontouillet from him, accused Antoine of having encouraged the disagreement between father and son. In any case Charles VII was hated by his son, and the old king feared to eat, thinking Louis was going to have him poisoned. He trusted Antoine completely and sent him to supervise the preparation of his food.

At the succession of Louis XI (in 1461) Dammartin was declared guilty of high treason^{2*} and his lands were confiscated. His wife and daughters Jacqueline and Jeanne and the castle of Dammartin were put under the charge of his enemy Charles de Melun. Antoine tried to persuade the new king to let him live in peace in his kingdom, and when he refused, he went into exile to Germany for over a year. On his return he made efforts "pour estre purifié des charges à lui imposées, espérant que justice et raison lui seroit faite."^{3*} His opponent Charles de Melun had become governor of Paris, and in 1462 the court condemned Antoine de Chabannes to be imprisoned in the Conciergerie, then in the Louvre, and

1* Saint Fargeau (Yonne), Champigneulle, Saint-Maurice-sur-Aveyron (Loiret), Fontenelles, the "baronnie" of Toucy. These lands comprise almost the whole of the district known as Puisaye. See Chabannes Vol. II p. 44.

2* The court declared: "le rapport fait par ledit Chabannes au feu roy & la charge du roy, lors Dauphin ... être faux et controve par ledit de Chabannes." Chabannes Vol. II p. 73.

3* Man s'ert interpolé (f. 26) Quoted by Chabannes Vol. II p. 464.

finally in the Bastille. His property was distributed to his enemies and the executor of the sentence evicted his wife Marguerite Marie de Nanteuil with her 18-month-old son Jehan "sans ce qu'il voulsist permettre qu'elle emportast aucune chose de ses biens, non pas tant seulement un drappeau pour en envelopper son filz.^{1*} She was destitute and would have been helpless - "elle eust eu beaucoup a souffrir"^{2*} - had not a ploughman of Saint Fargeau called Anthoine Lefort given her refuge and hospitality for three months. Encouraged, she found faithful members of the family and friends, and helped Guinot Vigier a nephew ^{and} his illegitimate brother Vigier to organise her husband's escape. She had married Antoine de Chabannes when she was seventeen, and had brought her title and all her property to him, which included dilapidated castles which she could not afford to repair.

Antoine did not at first wish to escape, thinking that he would be legally released as the king would remember "les services qu'il avait faits à feu son père et à lui".^{3*} When his friends persuaded him to make the attempt, he refused to let his jailors be killed: "en Dieu gisoit toute

1* Chabannes, Histoire de la Maison de Chabannes, Vol. II p. 85 and p. 467. Extraits du "Manuscrit Interpolé de la Chronique Scandaleuse" concernant Antoine de Chabannes, Comte de Dammartin, B.N. ms. Collection Clairambault vol. 481 (f. 33).

2* Chabannes Vol. II p. 85.

3* Ms. interpolé f. 40 quoted by Chabannes Vol. II p. 87.

son espérance, et, qu'en agissant de la sorte, il ^{le} mettrait
 contre lui."1* High in a tower of the Bastille he and his
 friends Guynot Vigier and Jehan de Harmes discovered a window
 without bars. Antoine asked for a fishing rod in order to
 fish in the moat, which he was granted, so that he could
 measure the height of the walls. Vigier fetched a rope "33
 toises de long", rolled it round himself and hid it under a
 big stone in the Bastille. During a snowy March night of
 1465 Jean de Harmes "aussi bon et hardi homme d'armes que
 nul de son temps" 2* opened the unbarred window. A loyal
 friend, Voyault d'Imonville, went into the icy water and
 pushed a boat up to the walls. Antoine de Chabannes climbed
 down the rope, Jehan followed down a rope of sheets from the
 count's bed, they crossed the moat in the boat and found
 horses prepared for them. They continued along the Seine to
 Corbeil where a young clerk opened the gates. Antoine (aged
 57 at this time) kneeled at a cross "faisant grands révérences
 et honneurs à Dieu et à sa benoïste mère". 3* He galloped
 on, "se rejouïssit et chantait a haulte voix de grant joie
 qu'il avoit", 4* and joined his friends and other nobles
 discontented with king Louis XI in the Ligue du Bien Public,
 1465. 5* When peace was made after the indecisive battle of

1* H. de Chabannes Vol. II p. 88

2* Ibid. Vol. II p. 91

3* Ibid. Vol. II p. 93

4* Ibid. Vol. II p. 474

5* Ibid. Vol. II p. 94.

Montlhéry by the treaty of Conflans, the nobles insisted that Antoine de Chabannes the Count of Dammartin should be completely reinstated in his property and reconciled with the king. Louis XI moreover could not do without such an able man. In time he was re-established in his confidence, and even became his advisor. (In 1466 Louis XI gave him seven additional fiefs.) In 1465 he was appointed governor of Auvergne (until 1480); in 1464 he was honoured as "grand maître de France", formerly the office of Charles de Melun. In 1469 he became "chevalier de l'ordre de Saint Michel", and in 1486 governor of Paris and the Isle de France.

Antoine de Chabannes naturally wished to clear his name, and in 1467 started proceedings to prove that there had been a miscarriage of justice, which was embarrassing for the king, so that proceedings moved slowly. However in 1468 the judgement of 1463 was annulled^{1*} and Antoine asked "qu'il soit absous à pur et à plein, et mis hors de procez". It was only in 1473 that the king wrote to the "procureur", "qu'il ne voulait plus qu'on poursuivît ledit comte" and consequently "la cour a mis ledit comte hors de procès et l'a absous."

After such a turbulent past, although he was in the highest offices, the Count of Dammartin could never be absolutely secure. He served the king's cruel policies and had enough jealous enemies of his own who were watching

1* Chabannes Vol. II p. 120

every opportunity to harm him. Some of these bribed servants and again accused him of treason, so that he lost the royal favour between 1478 and 1481.^{1*} In 1481 a document asserts that Antoine de Chabannes had sent some of his officers to Charles the Bold, Duke of Burgundy (1433-1477) with a message against the king's interests. The accusation was false, but the king was suspicious, which is not surprising, considering that Antoine had taken part in the Ligue du Bien Public. After further enquiries Louis XI believed Antoine innocent, but would not permit his accusers to be punished.

Antoine survived king Louis XI who died in 1483. The next monarch, Charles VIII, kept him on as "grant maître" and lieutenant of Paris and the Isle de France "en reconnaissance des bons et agréables services rendus par lui aux Rois Charles VII et Louis XI".^{2*} He was an active man; even in his seventies he wanted to continue in his military career, and was offended when he was relieved of his captaincy (1479-1482). "Il fut en son vivant", dit la chronique, un notable chevalier qui servit fidèlement les Rois de France et défendit le bien public tant en guerre qu'autrement, s'acquitt un grand renom, et fut tenu pour un grand capitaine et vaillant chevalier."^{3*}

1* One of the causes of his renewed disgrace could have been his refusal to hand over to Louis a letter concerning the marriage of the hunchbacked Jeanne de France.

2* p. 226

3* Ms. Fonds Fr. 2898 f. 81, quoted by Cte H. de Chabannes, Vol. II p. 2.

Jean de Chabannes 1462-1503, began his life in violent upheavals during the captivity and disgrace of Antoine de Chabannes.^{1*} During the troubles of the Ligue, "lesdits Bourguignons ainsi venuz en laditte ville, s'epandirent en divers lieux en icelle, et passerent par Dampmartin... Et emmenerent avec eulx Jehan de Chabannes, filz du conte de Dampmartin, qui estoit jeune enfant environ de l'aage de troys ans, et sa seur nommee Jehanne... lesqueulx le duc de Bourgogne rendit depuis audit conte de Dampmartin a Saint Mor des Fosseuz."^{2*}

He learned the art of arms at the age of thirteen. Like his father he was made prisoner at this early age, at the battle of Guipy in 1475. When he was fifteen he was presented to Louis XI and received the appointment of chamberlain, serving for seven years. During his father's lifetime his title was "seigneur de Fargeau", but as Antoine kept the revenues Jean was short of money. When Antoine died in 1488, Jean received the following titles: Comte de Dammartin, baron de Toucy, du Thour en Champagne et de Champigne lles, seigneur de Courtenay, de Marcy, Corvol d'Embenard, Villemomble, Charny, Saint Maurice-sur-Aveyron, du pays de Puisaye, ^{but} he was in debt.

He had always opposed his father, especially in his

1* See the description of Marguerite de Nanteuil's eviction with her infant son, above, p 1461.

2* H. de Chabannes Vol. II p. 482 (extrait du Manuscrit Interpolé de la Chronique scandaleuse, f. 65.

marriage with Marguerite de Calabre against Antoine's will (she was only *légitimée*); however, after his father's death he did all he could to honour his memory and justify his life through the literary services of Jehan Le Clerc whom he commissioned to compose the interpolations (Manuscrit Interpolé): into the manuscript of "La Chronique de Louis XI", called "La Chronique Scandaleuse", by Jehan de Roye.

Jehan was an entirely different character from his famous father. Although he too served three kings (Louis XI, Charles VIII in 1485, and Louis XII) in the office of chamberlain, and enjoyed the title of "aimé et féal cousin", he refused further honours and services at court, preferring to live in peace, quiet and independence in retirement at Dammartin or Saint Fargeau.

He loved to ride "sur un cheval sans selle ni frein" ^{2*} and was reputed to have let his horse decide the route. He had intellectual curiosity and was well read, as we learn from Nicolle Houssemayne in the preface of "Gestes de Courtenay", Phillipps 8161 f.3a and f.8a, written for him, because "nature incite les cueurs des princes a oyr et veoir de leurs ancestres choses dignes de louenge".

f.3a Vous mon treshonoré seigneur Jehan de Chabannes...
aymés l'estude...

f.8a ...fuyant oisivité appliquez vostre entendement aux

1* Published in part by H. de Chabannes in his Histoire de la Maison de Chabannes, and quoted extensively.

2* H. de Chabannes Vol.II p.292-3.

lectres et a veoir tousjours quelque chose nouvelle a vostre edification, qui est un beau pasetemps et belle recreation a ung prince... toutes les (f.8b) hystoires redigees en escript par les modernes hystoriographes ne vous sont que redicte et ennuy parce que trop de foys les avez vues, et par vostre parfaicte memoire retenues...

Jean followed his father's example in making several religious foundations: at Saint Fargeau (in 1489, 1491, 1497, 1499^{1*}), endowed religious orders at Acy (in 1493) and gave regular alms on holy days. Nicolle Houssemayne says of him:^{2*}

(f.7b) ...voz oeuvres comme sont les fondacions (f.8a) de prebendes, chappelles, aumosnes, amortiemens des fondations de feu monseigneur vostre pere et autres oeuvres de pitié infinies, avecques la stabilité de vostre promesse laquelle chascun tient comme ferme obligation, et autres plusieurs vertuz qui seroient longues a racompter, vous rendent digne de grant honneur bruyt et louenge.

"The stablility of his promise" is indeed a good testimonial; so are his actions in dealing with his famous father's infamous enemies whom he inherited in the form of incomplected court cases. The family of Jacques Coeur, his widow Isabeau Bureau and her four children, continued litigation, and Jean managed to make peace with them.

Antoine de Chabannes had also quarrelled with the baron

1* H. de Chabannes Vol.II p.294

2* Phillipps 8161.

of Montmorency and the lord of Chantilly about hunting rights in the forest of Chantilly. His son Jean de Chabannes, by means of a sensible compromise, brought the case to a peaceful conclusion in 1496.^{1*}

Another literary admirer of Jean de Chabannes, Jehan Massue, composed Les Marguerites historiques or La Marguerite des vertus et des vices for him in 1497. The title is explained^{2*} by the names of Jean's mother Marguerite de Nanteuil, and his wife Marguerite de Calabre. He writes a genealogy of the Dammartin family, and mentions his sources, which are the classics, Les Chroniques de France, La Mer des Hystoires, and "d'autres hystoires aussi [qu'] ay luez".^{3*}

When he tells of the courage of Antoine de Chabannes, he does not do so for any affection for the famous captain, who hated him as a "triacle" hates poison.^{4*}

Et ce que j'en escrips n'est point pour affection que j'aye audit grant maistre, car il me ayssoit comme le triacle^{5*} faict le venin, pource que je esleuz plustoust le service de son filz, monseigneur le conte de Dampmartin, Jehan de Chabannes... que le sien.

The great affection he had for Jean de Chabannes is illustrated in the following anecdote:

1* H. de Chabannes Vol. II p. 296.

2* f. 15b of Ms. Fr. 955, quoted by Chabannes Vol. II p. 339 and p. 343.

3* Vol. II p. 342 quoted from Ms. Fr. 955 f. 14b.

4* H. Cte de Chabannes, Vol. II p. 350.

5* "Forme ancienne de thériaque, médicament, opiat très compliqué." An antidote to poison.

Des vertueuses paroles que moy prier ay ouy dire a un de mes maistres: Si advint que par fortune mon maistre (Jehan de Chabannes) perdit sa femme (Marguerite de Calabre)^{1*} qui estoit dame moult a priser, et une sienne petite fille,^{2*} si faisoit deuil merveilleux en pleurs et gemissements; et quant je vis ce, je lui dis que les pleurs ne prouffiteroient riens a la trespassee. Lors me commença a dire qu'il ne plouroit fors seulement que pource que sa perte estoit irrecuperable; et après je l'interrogué se il voudroit bien que après son trespas ses amis et serviteurs le plourassent. Et sur ce propous il me respondit: "Prieur, je me efforc ré de si bien faire en ma vie, que mes amis ne seront point sans douleurs après ma mort." (Chapter 140, f.72)^{3*}

Jean de Chabannes married a second time, Suzanne de Bourbon who bore him two daughters, Avoye^{4*} (1493-1542?) and Anthoinette (1498-1529).

Unfortunately he became involved in a most unsavoury affair^{5*} which was to be the probable cause of his death.

Louis XI had written to Antoine de Chabannes count of Dammartin in 1476 concerning the marriage of his illegitimate

1* Died in 1488.

2* Her daughters were Anne, who died aged 16 in 1500, Jacqueline, and another Anne, who died in infancy.

3* Quoted by Cte H. de Chabannes, Vol.II p.345.

4* The arms of her first husband Edmond de Prie, Seigneur de Buzançais are seen in the manuscripts F.1473 f.1, and Fr.4962 on folios 4, 55, 67, 72.

5* H. de Chabannes, Vol.II p.295-7.

handicapped daughter, Jeanne de France, to the Duke of Orléans (the future king Louis XII), expressing his intention of putting an end to that family by arranging this unfruitful marriage. Later, in 1488, Charles VIII pressed Antoine de Chabannes to return the letter to him, and the count of Dammartin was strong enough to refuse to give up the precious letter. Therefore, the document was in the possession of Jean de Chabannes when the Duke of Orléans became king Louis XII in 1498.

Jean's second wife's mother the "amirale de Bourbon" was also called Jeanne de France. She was the half-sister of Jeanne de France the unfortunate wife whom Louis XII tried to divorce as soon as he was in power. The amirale de Bourbon opposed the dissolution of the marriage by fair means and foul. She did not wish the important letter to come to light because it would outrage the memory of her father Louis XI, and because it would be "un affreux malheur" for her half sister "la bonté et la vertu mêmes". (This Jeanne de France was indeed made a saint, as she had founded the Anonciades of Bourges.) Jeanne de France, "l'amirale de Bourbon", was far from saintly: she wrote to Jean de Chabannes her son-in-law "de ne pas bailler le document ni de bouche ni par écrit",^{1*} and threatened that he would regret it if he were to disobey her.

Jean de Chabannes, rightly or wrongly, decided to

^{1*} Cte de Chabannes Vol. II p. 297.

I. Antoine.

His tombal effigy is found in the church of Dammartin,^{1*} and there are several later copies, engravings and medallions based on this, made in the 18th and 19th centuries; also a copy supposed to be of a wall-painting in the church of Saint Fargeau.^{2*}

II. Antoine and Jean.

Antoine de Chabannes is shown with his brother Jacques I de Chabannes, his son Jean, his wife Marguerite de Nanteuil and his two daughters Jacqueline and Anne, all kneeling in prayer. This is a contemporary picture found in the castle of Saint Fargeau by the owner M. le marquis de Boisgelin.^{3*}

III. Jean.

Jean de Chabannes et sa famille.^{4*} There is a very similar painting to that of Antoine and his family, and apparently by the same artist: a picture in Saint Fargeau, the property of M. le marquis de Boisgelin. In this picture he is older. He kneels in prayer at the head of his family; his first wife, Marguerite de Calabre and three daughters, Anne, Jacqueline and Anne kneel in the front row

1* H. de Chabannes, Vol. II p. 240 and 241.

2* Reproduced in Gravures hors Texte Vol. 2 No. 5 (ext. de dom Bernard de Montfaucon, Les Monuments de la Monarchie française).

3* Reproduced in Gravures hors Texte Vol. 2 No. 23.

4* Cte de Chabannes Vol. II p. 299. Planches Vol. 2, No. 29.

comply with the king's wishes. He wanted to be a faithful subject in the family tradition and perhaps hoped for an heir to the throne if the king were to contract a new marriage. He sent the much discussed letter to his sovereign, enclosing his mother-in-law's threatening letter. Louis XII obtained his divorce (1499), the incriminating letter being the most important evidence in the court, so the king was pleased with his obedient subject, and married Anne de Bretagne, widow of his predecessor, Charles VIII.

The "amirale de Bourbon" denied^{1*} having written the threatening letter, and, displeased with her disobedient son-in-law, pretended to make peace. She visited her daughter Suzanne ^{de Bourbon} and her husband Jean de Chabannes. During that time^{2*} she is supposed to have paid servants to poison Jean's food and drink. He was healthy enough not to die at once, but became ill, and his repentant servants confessed when he was dying in 1503, aged only 41. He magnanimously forgave them.

We have several portraits of the Dammartin family:

1* She not only denied it, but accused him of forgery. There is a strange document dated 5.1.1503 by a certain Hector Boucher (B.N. Collection des Provinces 25 Picardie 300, Charles de Ponthieu III, f.85 onwards) purporting to describe how, three years earlier in 1498, Jean de Chabannes forced a secretary to forge his mother-in-law's handwriting for this notorious threatening letter. Historians disagree about the truth of the matter. The contemporary method of forgery is described in detail. The tone sounds false and exaggerated.

2* Vol.II p.298.

(the daughters are all of the same age although two of them died in infancy). In the second row behind Jean are his second wife Suzanne de Bourbon-Roussillon and her two daughters, Anthoinette and Avoye. The ladies all look alike. Jehan seems to be a real portrait (long nose, clear eyes, long dark hair).

IV. Another portrait of Jean de Chabannes is seen in Les Marguerites Historiales (Fr.955) by Jean Massue. The author, left, is presenting his work to Jean de Chabannes sitting centre, half facing towards the front, half towards the author. The author looks elderly; Jean is still young and handsome. Armed men stand behind, right; a house behind left.^{1*}

V. The presentation miniature of ms. Phillipps 8161. ^(See photograph) This must be intended for a portrait of Jean de Chabannes and Nicolle Houssemayne, as the book is dedicated to Jean.

Literary and historic interests of the Dammartins.

The Dammartin family employed more than one writer, which showed an interest in historical documents, even if not actually literature as such.

1. Nicolle Houssemayne, Jean de Chabannes' physician, author of Phillipps 8161 (Les Gestes de Courtenay) and Fr.4962.

^{1*} A reproduction of Ms. Fr.955 f.17 is shown in Gravures Vol.II No.31, p.313.

2. Jehan Massue, Jean de Chabannes' secretary, "valet de chambre" and "prieur", the author of Les Marguerites historiques, Fr.955.

3. Jehan le Clerc, secretary to Antoine de Chabannes, employed by Louis XI in 1466, author of Un manuscrit interpolé de la Chronique Scandaleuse (La Chronique de Louis XI).^{1*} He is also the author of the last part of La Chronique Martinienne concerning Charles VII and Louis XI.

4. The author of La généalogie versifiée, B.N . Fr.10142 and Chantilly 866.

5. The author of Fr.2898 f.81, La vie et la généalogie d'Antoine de Chabannes, comte de Dammartin.

Moreover, the family possessed a good collection of manuscripts, judging from the surviving manuscripts decorated with their arms.^{2*}

1* Mélanges Clairambault No.481. See Chabannes Vol.II p.338.

2* Léopold Delisle: Le Cabinet des Manuscrits, Paris 1874, Tome II p.350:
Chabannes (Jean de) Comte de Dammartin, à la fin du XVe siècle. Mss fr. 113, 114, 115, 116, 955, 1473, 4962, 12783, et no.863 de Clairambault. Jean de Chabannes donna en 1496 les nos. 113-116 à son gendre, Jacques de Coligny, seigneur de Châtillon-sur-Loing.

10, 6 - THE TREPPEREL FRAGMENT.

This fragment was discovered and described by F.W. Bourdillon in The Library,^{1*} Notes on a fragment of a lost edition, and an unknown version of the romance. The typewritten copy is in the National Library of Wales, another copy in the British Museum, but the fragment itself is lost.

The version is no longer unknown, for it is definitely a section (chapters XXII-XXVII) of the abbreviated prose Theseus in the manuscript Bibliothèque Nationale, Français 1473.

Here is F.W. Bourdillon's description of the fragment:

'This fragment consists of a single gathering or "cahier" of six leaves making twelve pages of small quarto size. At the foot of the first and second recto is the catchword "Theseus"; and at the head of every verso is a running title, "Second livre" or "Le second livre". The leaves are numbered in a curious way Feuillet VL (five from fifty, that is 45); Feuillet IIIIL (four from fifty, that is 46), and so on. There are signatures to the first three leaves: I.i: I.ii: I.iii. And the survival of this fragment appears to be due to the mere carelessness of a binder in a publisher's shop. For this gathering, I, has been inserted by mistake in place of another (bearing no doubt the same signature) between the signatures H and K of a totally different work,

1* Third Series no.33 vol.IX, Jan.1918, p.73-83.

viz. Meschinot's "Les Lunettes des Princes", printed by Jehan Trepperel, Paris, 1504... The workman who made the mistake must have been strangely careless or inattentive. For though the type is the same, the fragment is conspicuously different in general appearance from the work into which it has been inserted, being not only in evident prose instead of evident verse, but also adorned with six woodcuts, one on each leaf, while there are none in the rest of the volume... Bibliographically this fragment has some slight interest as the sole surviving bit of jetsam and flotsam from a wrecked and lost edition. But its matter makes it much more interesting, for it is the only trace left of ^a version of the romance of Theseus de Celogne differing greatly from both the printed prose romance and the manuscript "Chanson de Geste".'

F.W. Bourdillon continues with the study of the contents covering numerous valuable facts in a short space. His conclusion that the fragment differs greatly from the other version comes about because 1) he refers to the British Museum verse version in Ms L. only^{1*}, as he did not know the B.N. Ms. P. of the verse, which contains all the later adventures of the charcoalburner; 2) he was unaware of the long lacuna in the Jehan Bonfons (1550) edition, between chapters 130 and 131, folio CCCXVIIa; unfortunately he based his detailed comparison between the fragment and the longer prose on the Bonfons edition which put him on the wrong track for this part of the article.^{2*} His error would not

1* The Library, p.73. "The chanson de geste... still exists in a single late manuscript in the British Museum."

2* ibid, p.76. "Neither chapters nor the headings-correspond to those of the known editions..."

have arisen if he had used the 1534 edition, to which he refers briefly.

The lacuna in the Bonfons edition is not obvious without a comparison with the 1534 edition, except for the sudden reference to "the four Romans who stole the charcoalburner's three prisoners" which F.W. Bourdillon attributes to the author's clumsy attempts to work various incidents into a connected whole. The whole thing becomes clear when it is realised that the lacuna in the Bonfons (1550) edition corresponds to Book II, chapters 63-90 in the 1534 edition as follows:

<u>Trepperel fragment</u>	<u>1534 edition, Book. II.</u>
Ch. 22 (f. 45) The charcoalburner in Rome and the false pope.	Ch. 63, 64. f. XCIIa-XCVa.
Ch. 23 The charcoalburner comes to France for help.	Ch. 65 f. XCVb-XCVIa
Ch. 24 The charcoalburner saves the royal company and twelve peers from treason.	Ch. 66, 67. f. XCVIa-Ca
Ch. 25 King Loys is saved by the charcoalburner and the duke of Orleans.	Ch. 68-72 f. Ca-CVIa
Ch. 26 King Loys uncovers Saint Denis.	Ch. 73 f. CVIIa

f.L verso.

chapitre xxvii

Comment regnesson fut prins par le soudan de damas et delivre
par leschange de ydorne femme du soudan.

1534 Edition.

(Chapters 63-90 are missing in 1550 edition.)

Ch. 63. Comment le roy charbonnier se partit de Grece; et
comment il arriva a Romme ou il trouva les Rommains qui
avoient fait ung autre Pape: lequel estoit de Hongrie, frere
de Lestandard. (f.XCII)

Ch. 64. Comment le roy charbonnier entra dedans le palais de
Romme: auquel estoit le conseil assemblé; et comment il mist
a mort Eracle, lequel vouloit usurper l'empire de Romme avec
ce deposa le pape nouveau de son siege. (f.XCIII)

Ch. 65. Comment le roy charbonnier se partit de Romme pour
venir en France. Et comment le roy de France assembla grant
nombre de François pour secourir le duc de Orleans, lequel
Nabugor de Haultefueille avoit assiegé dedans Orleans.

Ch. 66. Comment le roy charbonnier arriva en l'ost de
Nabugor; et comment il se mist en la bataille. Et comment le
duc de Orleans fut prins par le charbonnier; et de la joye
que Nabugor fist au charbonnier. (f.XCVI)

Ch. 67. Comment trois trahystres arriverent en l'ost de
Nabugor: lesquelz promirent audit Nabugor de luy livrer entre
ses mains le roy de France et l'empereur de Romme: et les

douze pers de France, soubz umbre de faire paix et accord. (f.XCVIII)

Ch. 68. Comment le charbonnier declara toute la trahyson au duc de Orleans; et comment ilz prindrent conseil eulx deux de delivrer le roy de France et de destruire tous ses ennemyâ, et de ce qui en advint. (f.C)

Ch. 69. Comment le duc de Orleans parla a ses gens. Et comment Nabugor envoya cinq cens hommes dedans Orleans pour garder la ville, et comment ilz furent tous mis a mort la nuyt ensuyvant. Et comment le duc de Orleans et le charbonnier avec les deux Templiers s'esgarerent cuydant aller a Jargueau. (f.CI)

Ch. 70. Comment le charbonnier et le duc de Orleans se firent conduyre par ung varlet jusques a Jargueau. Et comment le charbonnier mist a mort Griffon de Lorraine, et comment il entra dedans la salle ou disnoit le roy de France, auquel il presenta la teste de Griffon. (f.CII)

Ch. 71. Comment Nabugor de Haultefueille avec ses compaignons furent prins et mis en prison. Et comment toute l'armee de Nabugor fut mise a mort et a desconfiture, et de la grande occision qui y fut faicte. (f.CV)

Ch. 72. Comment tous les trahystres furent amenez a Paris la corde au col, et comment on les demena en grant deshonneur parmy la ville de Paris, et comment trois jours apres ilz furent executez moult cruellement es halles de Paris. (f.CVI)

Ch.73. Comment l'argent dont estoit couverte l'esglise
 Saint Denys en France fut osté; duquel le roy de France en
 fist forger de la monnoye pour payer souldoyers pour
 conquerer la Terre Sainte, et pour delivrer le Pape hors
 de la captivité des payens. (f.CVII)

Ch.74. Comment le roy Regnesson se combatit aux payens moult
 vaillamment, et comment il fut prins par les payens; et de la
 grande douleur que ceulx de Anthioche en demenerent.
 (f.CVII)

The Trepperel fragment

Incipit:

f.VL. Comment le charbonnier vint a Romme et ayda a Flouree
 que l'empire ne fust mis en main estrange. Chapitre XXII.
 Certain temps après que Flouree fut retournée de France a
 Romme, nouvelles vindrent que le Pape, Boniface, avoit esté
 occis sur les infideles. Parquey nouvelle election fut
 faicte, et fut esleu Pape l'esvesque de Hongrie, lequel
 estoit frere de Lestandard, qui fut tué devant Romme par
 Gadifer, ainsi que appert dessus. Icelui Pape avoit ung
 nepveu nommé Eruche...

Explicit:

... et d'icelluy argent fit faire monnoye, en ung costé
 de laquelle estoit figuree la croix, et en l'autre l'ymage de
 monseigneur Saint Denis. Et dient aucunes croniques que
 par après Saint Denis en prinst vengeance. Car a cause de
 cele roy Loys perdit le sens; distribua icelle monnoye et
 fist apprester son armee.

Comment Regnesson fut prins par le Soudan de Damas et delivré par l'eschange de Ydorne, femme du soudan chapitre XXVII

Boniface, pape, et Regnesson, lesquelz estoient assiegés en la ville d'Antioche, voyans que le charbonnier, lequel estoit allé en France pour avoir secours, demou...

The Trepperel fragment ends incompletely on f.50^b; in Ms B.N.Fr.1473, Chapter XXVII is however on p.151. Perhaps the number hundred was missing in the foliation of the Trepperel fragment.

A textual comparison between this fragment and B.N. Fr. 1473 shows only very slight variants, mostly of spelling.*

F.W. Bourdillon's remarks on the fragment which are still valid are the following:^{o*}

"It is evident that the version of the romance was very much shorter than the extant text... The events related belong to the later part (where the ordinary text^{1*} is nearing its end). The chapters are very considerably shorter than the chapters of the ordinary text."

The ^{following} ^{2*} applies equally to the corresponding prose ms.
B.N. Fr.1473:

"The Trepperel fragment differs in style very much from the ordinary text, and shows none of the signs, so evident in the latter, of being drawn direct from a Chanson form. In fact it has the dry and matter of fact style of an

* - e - pp el fr en bly se fr a m

o* p. 79

1* Ref rs to the 1550 edim.

2* p 80 - 81.

historical narration. It seems, therefore, probable that it was a condensed version or epitome rather than a simple retelling of the story in prose form." 1*

CONCLUSION

The Trepperel fragment which came into F.W. Bourdillon's hands is now lost. We owe him the contribution to knowledge that there was a first edition of an abbreviated prose Theseus in 1504. The complete "mise en prose" must have existed before the abbreviated^{version}, but was printed only in 134. It is unusual for the briefer form to appear before the complete work, unless the abbreviated prose existed before the longer form, which seems unlikely when the texts are compared.

1* There were six woodcuts in the fragment, described by F.W. Bourdillon in note form in Woodcuts in French Books N.L.W. 5082 Bourdillon 82c.

Le premier volume de Thescus de Coulongne.



Sil vous plaist de mescouter/ bien pourrez icy dedans ouyr ra-
compter assez de moult belles aduventures du baillant Cheual-
lier Thescus de Coulongne/ Et de floire la fille de Esmece em-
pereur de Romme. Et de la belle florence : laquelle endura de
grandes peines et miseres: et tout par le pourchatz du trahz sie-
r Millon frere dudit Esmece/ Mais depuis elle retourna avec-
ques ledit Esmece en grant ioye et consolation. Si ne fut gue-
res de temps avec luy quelle acoucha dune belle fille : laquel le
fut nommee floire. De celle floire vous parleray assez cy apres
en mon hystoire. Or ne desquit florence que vng an apres quelle eust este deliuree de celle
fille. Si demoura Esmece empereur de Romme ou il prospera grandement. Alors fist nour-
rir et esleuer sa fille floire: laquelle il ay moult de grant amour: ne oncques depuis ne se vou-
lut marier/ car il mist toute sa cure a bien garder sadite fille: mais il en fist moult pource gar-
de/ Car depuis le noble damoiseil Thescus le mena par le moye d'ung Aigle dor quil fist
forger: comme vous pourrez ouyr recorder cy apres en ceste hystoire.

Comment le Roy floidas de Coulongne espousa a Paris
Audoyne : laquelle fut fille du roy florent/ et de la grant feste la-
quelle fut faicte a Paris. Et comment il le mena en son pays
de Coulongne.

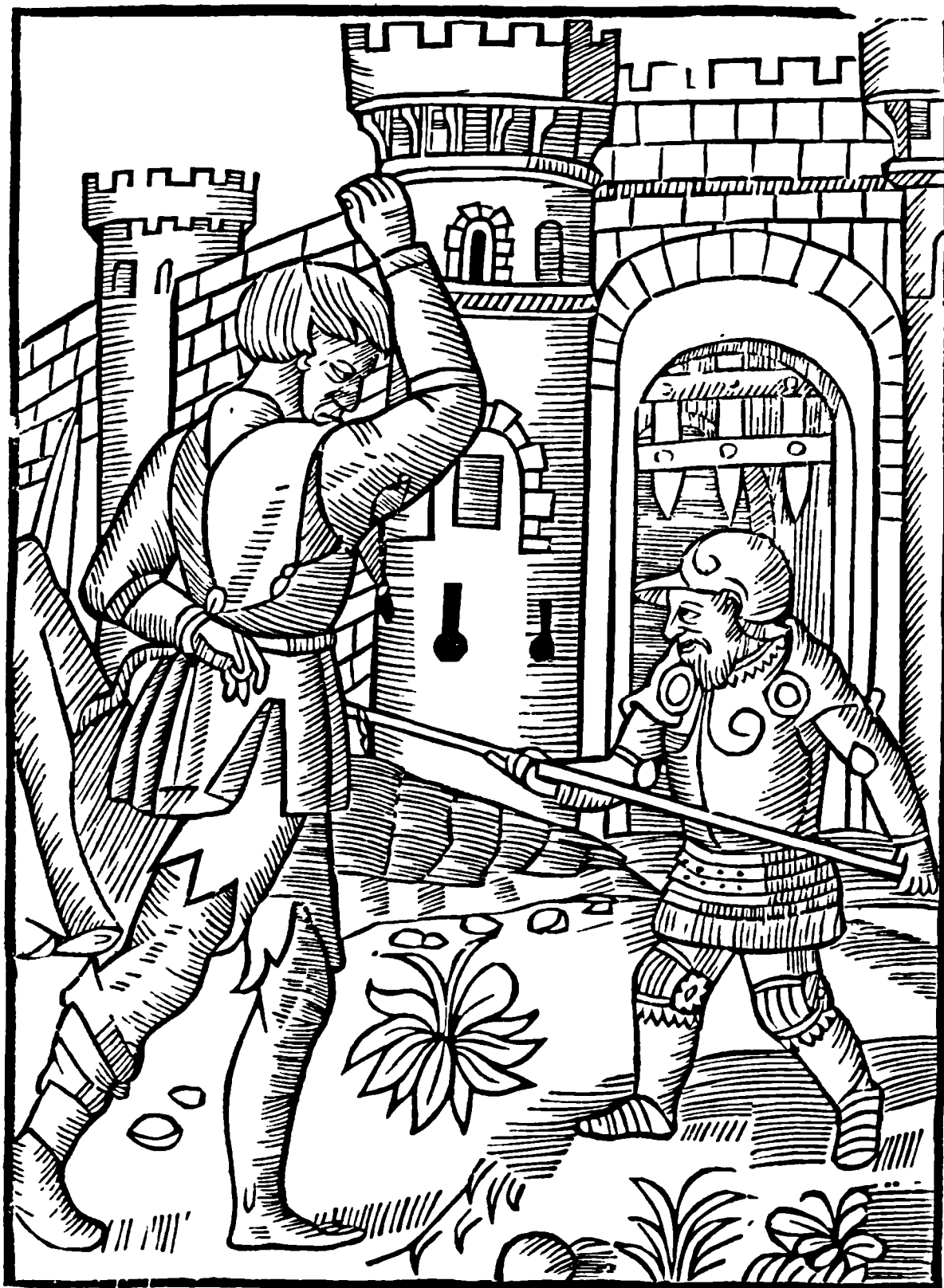


Asi disoit Theseus en sup
mesmes: adde est passe audit
en tenant la chere amont: et
sen est venu par deuers la
chambre de l'empereur q moult
estoit richement tappissee et

encourtinee: la quelle faisoit moult beau veoir.
La p eut vng cheualier lequel le conduysit
iusques par deuant l'empereur: adde cest mis
le gentil damoyse Theseus a genoulz deuant
luy en disant. Celluy qui voulut naistre du
Ventre Virginal de la glorieuse Bierge Marie

Le premier Volume

De la bataille qui fut entre Calidas Lozfeure et Melchior
et comment le traistre Melchior fut vaincu par Calidas:
lequel luy fist confesser la traistison quil auoit commise a le-
contre de la royne floze.



10, 7 - THE PROSE TEXT IN THE 1534 AND 1550 EDITIONS.

There are three editions extant, and there was probably a fourth which we see reflected in the eighteenth century retelling.

The editions are:

1. The Trepperel Fragment 1504, surviving in a typed copy.
2. The 1534 edition.
3. The Bonfons edition of about 1550.
- (4. The probable 2nd edition of the 1534 edition.)

The 1534 edition.

The following copies exist:

- I. In the British Museum, C97 h. 9.
 - II. In the Bibliothèque Nationale, Paris, two copies:
Rothschild II no. 1498 II. 8. 25.
 - III. Rothschild Y² 152, 80-81 Rés.
 - IV. In the Petit Palais, Paris, Dutuit 465.
 - V. In the Musée Condé, Chantilly IV. H. 32.
- The Bibliothèque Municipale de Lille has no copy. *

Note on the 1534 edition.

No capital letter for dieu.

/ for modern punctuation comma.

• for modern : and inverted commas.

Sometimes a • where modern full stop.

i for j, õ for on, v⁹ for vous, n̄ for nn, ~ for n, q̄ for que.

1* R. Boss at p 546 note 14) reproduces from the catalogue a list of libraries including Li e

The 1534 edition is described by G.F. De Bure in Bibliographie Instructive,^{1*}

by J.C. Brunet in the Manuel du Libraire,^{2*}

by E. Picot in the Rothschild catalogue,^{3*}

by E. Rahir in La Collection Dutuit,^{4*}

by Hugh W.M. Davies in Catalogue of a Collection of Early French Books in the Library of C. Fairfax Murray,^{5*}

and briefly by L. Delisle in Cabinet des livres de Chantilly.^{6*}

The B.M. copy of the 1534 edition.

Pressmark C97 h 9.

Leather binding. Pattern blind-tooled on the spine and front.
19th century.

Fly leaf has the number ll 2340 in ink, which is crossed out.
In pencil 546.

2nd fly leaf verso in pencil: K. Theseus of Cologne

12400 L 1 8 } crossed out.
f3 }

C97 h 9

Folio a 1 verso under the privilege:

47
5 19
19

1* Bibliographie Instructive, Paris, 1763-68, Tome IV p.531.

2* Manuel du Libraire, Paris 1864, Tome V, p.808, and in the Supplement, Paris 1880, Tome II p.762.

3* Catalogue des livres de la Bibliothèque de Jam s Rothschild Paris, 1887, Tome II, p.1817 no.1498. II.8.25.

4* La Collection Dutuit, Paris, 1899 No.465.

5* London 1961 (reprint of 1910) p.791-92.

6* Paris 1905, p.389, no.18 3.

The Rothschild copy of the 1534 edition. No 1498 II 8 25.

This luxurious copy comes from the château de Saint Illie (Jura).

It is bound in dark blue morocco leather with gold tooling, of flowery designs. Lining of red morocco with rich gold design. (Trautz Bauzonnet).

On the first page: "Ex libris de James de Rothschild" surmounted by a crown.

The book is in excellent condition, except that the special woodcut f.XIVb of Esmeré and Flore receiving the golden eagle is missing, folio XIII exists twice, folio XVII is missing, folio XVIII exists twice.

The second copy in the Bibliothèque Nationale (Y² (152) 80-81) is bound in brown and has rust marks. The special woodcut f.XIVb is present.

The copy of the 1534 edition in Chantilly (IV. H. 32) is signed Touchelées in a 17th century hand in the empty space below the woodcut of the frontispiece of Vol.II.

M. Jean Longnon, Conservateur believed it to be the owner's signature. He described the copy as follows: "Cet exemplaire a été acheté en janvier 1855 par le duc d'Aumale (fils du roi Louis-Philippe et fondateur du Musée Condé) au libraire Boone à Londres. Le duc d'Aumale lui a fait donner une magnifique reliure en maroquin rouge à compartiments dorés, doublée de maroquin vert avec dentelle et armes, exécutée par le célèbre relieur Trautz-Bauzonnet."

The copy of th 1534 edition in the Petit Palais (Dutuit 465)
is also bound by Bauzonnet in red morocco.

It comes from the library of M. Cigongne and the baron de la Roche Lagarelle. This collection was begun in 1840 and was eventually presented to the museum of the Petit Palais. E. Rahir, the author of the Dutuit catalogue, believes that the "translation" of the prose was made as late as the end of the fifteenth century or the beginning of the sixteenth century.

The 1534 edition

was printed by Anthoyne Bonnemère for the booksellers Jehan Longis and Vincent Sertenas.

The title page^{1*} of each of the two volumes has an ornate frame with four medallions containing the four evangelists. Below, the scene of the Virgin and child receiving gifts from the three kings. Above, Christ victorious over the devil. Mythical creatures on either side support arms. The letters E and G are in the columns, and the name Egidius Gormontius in a plaque below.

The identical frontispiece is found at the beginning of volume two, but the plaque and ornament below it have been cut out of the block and so it appears empty. E and G however remain in the frame.

It may be that Gilles Gourmont printed the first volume, or started the work before he died in 1533, then Anthoyne Bonnemère completed the printing.

1* Reproduced in the Fairfax Murray catalogue p.654.

Anthoyne Bonnemère

Printer between 1507 and 1544, first in the "rue St.-Jacques, à l'image Notre-Dame, près St.Benoit" next, "à l'enseigne de Saint Martin rue saint Jehan de Beaulvais, devant les grandes escolles de decret", then "demourant à l'hostel d'Allebert" (or d'Albret) "devant saint Hylaire." His motto was "nosce te ipsum". His son Guillaume worked after 1556 "en la gallerie par ou on va à la Chancellerie^{1*} en la boutique Guillaume Bonnemère," "au Palais".^{2*} (The Palais is the chief centre of book selling but not of printing)

Jehan Longis^{3*} bookseller (son of a bookseller Clément Longis) worked between 1524 and 1562, "soubz la seconde porte du Pallais, ou en la gallerie par ou on va a la Chancellerie en la premiere boutique."

His motto, "Nihil in charitate violentia" and his mark, a heart pierced by a lance, do not appear on the edition, which was begun by Gilles de Gourmont.

Vincent Sertenas, bookseller, worked from about 1528, and died in 1562. He worked until 1559: "demourant a Paris en l'hostel d'Albret au mont S. Hilaire et tenant sa boutique au Palais en la Galerie par ou on va a la Chancellerie".^{4*} His motto "Vincenti non victo gloria datur" does not appear in the edition.

1* In 1534 Jehan Longis and Vincent Sertenas sold books at that address.

2* Ph. Renouard, Imprimeurs Parisiens, 1896, p.39-40, 1965, p 45-46

3* Ibid. p.248. 1898, 1965, p.284

4* Ibid. p.341 1896. 1965 p 396 date. 1534-1562, worked 1547 until 1555 when he moved from l'hostel d'Albret 'au Palais et à l'image S Jean l'Evangeliste en la rue heuve Notre Dame'

His wife Denyse Bonnemère was probably the daughter of Anthoyne Bonnemère the printer.

Gilles de Gourmont whose Latin name, Egidius Gormontius, appears on the frontispiece of the first volume, worked as a printer and bookseller between 1506 and 1533. He was the first in Paris, in 1507, to print books entirely in Greek, and in 1508 in Hebrew.^{1*}

The woodcuts of the 1534 edition.

These are all used in other works of the period and even appear more than once in this work with the names changed to suit the contents of the chapter. *This was normal practice at the period*

The only two original ones were evidently specially made for Theséus de Cologne, and are in a more clumsy style than the rest.^{2*}

No. 4, Book I, folio XIVb. A nearly full-page cut. Esmeré on a throne left, Flore standing next to him, face two men carrying the golden eagle up the steps. There is a little dog in the foreground.

No. 19, Book I folio LXXIb. Another nearly full page cut. Fernagus, one arm bound behind his back, fights Corvitant who is thrusting at him with a lance. There is a castle gate behind them. This woodcut is misplaced, for the chapter concerns the fight between Melchior and the goldsmith Calidas.

1* Ph. Renouard, op. cit., p. 158. 1898, 1965 p 177 dates 1499-1533
2* See photocopies.

"De la bataille qui fut entre Calidas l'orfevre et Melchior,
et comment le trahistre Melchior fut vaincu par Calidas, lequel
fist confesser la trahyson qu'il avoit commise a l'encontre
de la royne Flore."

There are 49 woodcuts and numerous ornate capital letters.

No. 1, Book I, f.1a.

"Scribe" reproduced in the Fairfax Murray catalogue p.790
no.536. A man is reading a book on a desk on a round table.
More books stand displayed on shelves and on another piece of
furniture covered with drapery. Flowered tapestry behind.
Columns and arches form the frame.

No.2, Book I, f.IIa.

Woodcut of author facing windows, reading at a desk. Other
books on a shelf and on the floor. Figure of a naked woman
holding scales and a scythe stands on the author's shoulders.
A pendulum clock in the corner.

The Fairfax Murray catalogue p.792 interprets this as

"Aristotle and Reason (similar to P. le Noir's No.210)

It could also be interpreted as Time, indicated by the scythe
and clock. The scales belong rather to Justice, and Time is
normally an aged man. The female conception could be
borrowed from Occasio, Opportunity.^{1*}

^{1*} See, on Time, E. Panofsky, Studies in Iconology, New York,
1939, p.69-93, especially p.72.

No. 3, Book I, f.VIIIb.

This woodcut is supposed to illustrate the fight between Fernagus and the dwarf, but the two men are of equal height and fight on horseback. A bishop(?) nobles and ladies are watching behind. The correct illustration for the chapter is found on f.XXIb.

"de la bataille du nain a l'encⁿtre de Fernagus".

The identical woodcut is found in No.40 Book II on f.LXVIIb to illustrate the chapter concerning the single combat between Girard de Dampmartin and Gaufroy king of Frisia at Le Bourget.

The style resembles closely that of No.8 book I f.XXVIIIb.

No. 4. Book I, f.XIVb

An original woodcut: ...comment Theséus fist forger ung aigle d'or. Et comment il se fist porter dedans celluy aigle jusques dedans la chambre de Flore.

No. 5. Book I, f.XXIa

A wedding scene, an^ecclesiastic places together the hands of a couple. A man stands behind the bridegroom left, a woman behind the bride right. There is a picture or statue of a crucifix with two women kneeling in the background on the left. This is intended to illustrate the wedding of Theséus and Flore announced in the chapter heading: "Comment il espousa Flore, fille de l'empereur de Romme..." However the illustrator did not read the text; Theséus married Flore in her ^{room} not in a church: Book I f.XXII col.1, "car ilz ne furent seullement que deux chamberieres et Messire Yvon le Chappelain."

No. 6, Book I, f.XXIVa.

A small woodcut showing a sea-battle between armed men wielding swords and lances, bows and arrows. Two boats are very close, filled with combatants. There is a crowned man in each boat. There is no background, but waves appear in the foreground.

This is to illustrate Abillant fighting Theseus. However in the chapter it is clear that Theseus was unarmed and defended himself with an oar: (Book I f.XXIVb)

Tant frappa Theseus de son aviron qu'il fut brisé et rompu tout par pièces.

No. 7, Book I, f.XXVIIa

Woodcut in a more finished style showing a lady riding sidesaddle. Nobles follow her and enter a town gate. There are houses and townsfolk within, and turrets and the town wall in the background.

This illustrates f.XXVIIa: Comment la belle Flore, femme de Theseus, fut menee en Grece par les Gregoys.

The text says that they arrived by sea. The identical woodcut is used for No.49, Book II, f.CXXXIIa, showing Ozanne riding into Jerusalem. "Entry into a city" reproduced in the Fairfax Murray catalogue, No.395 at the bottom of p.570, from a Paris edition circa 1515 of La nef de santé, printed by "la veuve Trepperel et J. Jehannot".

No. 8, Book I, f.XXVIIIb

A mounted man fights with a sword. There is also one man dismounted, and a horse leaving the picture; armies can be

seen behind. A head lies on the ground. The walls of Cologne are seen in the background.

This illustrates "...la grande bataille qui fut faicte d vant Coulogne des Rommains a l'encontre des Coulonnoys." The identical woodcut is used for No.31, Book II, f.XLIb. It is reproduced in the Fairfax Murray catalogue, p.761 no. 518, of Suetonius, La vie des douze Césars translátée de latin en françoys par Guillaume Michel dict de Tours., printed by Jehan Petit, in Paris 1530.^{1*}

No.9, Book I, f.XXXIb.

A king ⁱsitting on a throne left, holds out a sealed document to a man kneeling at the foot of the throne. Nobles and armed men surround them. "Dagobert" and "le roy Floridas" is printed in a space on the respective figures.^{2*}The identical woodcut is used in/Book II on f.LXVIb. The names "Gaufroy"^{and}, "le messagier" are printed in the relevant spaces. This woodcut is reproduced in the Fairfax Murray catalogue on p.570 (top), No.395 of La nef de Santé printed by la veuve Trepperel and J. Jehannot in Paris, c.1515. It was formerly used by Trepp rel and probably by J. du Pré before him, according to Hugh W.M. Davies, the compiler of the Fairfax Murray catalogue, p.792. The same remark applies to woodcuts

1* Wood blocks often passed from one printer to another by sale, loan or inheritance.

2* Sometimes a depression like was left in a block to take type to identify figures like this.

of similar style, No.16, Book I, f.LIa, No.17, Book I, f.LIVb, and No.37, Book II, f.LIb.

No.10, Book I, f.XXXIIIa

A half page woodcut with solid black border. An army stands by the Rhine. There are boats on the river, left, and the gates of a city, right.

This illustrates the arrival of Loys and Floridas in Cologne. Two trumpeters are sounding their trumpets. One mounted man holds a banner showing the Virgin(?).

The identical woodcut is found in No.45, Book II f.CXVIb and is reproduced in the Fairfax Murray catalogue p.181 No.184(2), and originally used in Destruction de Troye, Paris, Jean Bonhomme 1484. A "remarkable pecture", one of "the famous Troy cuts of 1484".

No.11, Book I, f.XXXIVb

A battle scene with cavalry in the foreground and armies behind. ^{There is no background but a mass of heads.} Dismembered limbs, decapitated heads and corpses lie on the ground.

This illustrates the battle between Floridas, Loys and Esmeré before Cologne.

The woodcut is reproduced in the Fairfax Murray catalogue, p.357, no.296 in an edition of Judas Macabeus (translated from Latin by Charles de Saint Gelais, brother of Ottovien) printed by Anthoine Bonnemère in Paris, 1514. It is one of the famous "Troy" cuts of 1484, according to H.W. Davies, p.358.

No.12, Book I, f.XXXVIIa

In front of a gate stands a group of people including an emperor, nobles and a lady, right. One man kneels to them, left. Behind the wall a ladder leads up to a scaffold, surrounded by mounted men.

It illustrates the preparations for the execution of King Floridas: "Comment l'empereur de Romme voulut faire pendre le Roy Floridas, et comment la ville de Coulongne luy fut delivree entre ses mains..."

No.13, Book I, f.XXXIXb

In a different style, this woodcut shows a siege and the scaling of city walls. The attackers use bows and arrows. A man on the ladder brandishes a sword. A cannon and a curious dragon-headed gun stand in the foreground.^{1*} On the left is a river with ships and men in them. In the background two men fight with swords, and a third stabs another who is prostrate on the ground.

This illustrates the siege of Rome by Lambert of Anjou:

"Comment Lambert conte d'Anjou avec grosse armee de François vint mettre le siege devant Romme pour venger Loys filz du roy de France lequel il cuydoit estre mort..."

The identical woodcut is found in No.38, Book II on f.LXIIIb to illustrate Gaufray, king of Frisia, besieging the castle of Dampmartin. It is reproduced in the Fairfax Murray catalogue on p.791, No.536, a Trepperel cut.

1* Early cast bronze cannon often had the heads of dragons or other fire-breathing monsters decorating their muzzles.

No.14, Book I, f.XLIb

Woodcut illustrating a battle before the walls of a town. Left, two men hurl stones from a tower. Two ladies, right, watch the fighting.

This illustrates the battle outside Rome: "Comment l'empereur de Romme fut pris^h_^ et retenu prisonnier par les François, et comment Loys et Lambert conte d'Anjou furent pris^h_^ par les Rommains..."

The identical woodcut is used, No.26 in Book II f.XXIVb, to illustrate the siege of Constantinople.

No.15, Book I, f.XLVA

This woodcut illustrates Theséus' encounter with robbers in a wood: "Comment Theséus se partit de Liege pour venir a Coulongne et comment il trouva deans ung boys quinze larrons..."

The same woodcut is used in No.43 Book II, f.XCb, to illustrate the charcoalburner's fight with the brothers of Clodas.

No.16, Book I, f.LIa

A battle scene showing Theséus, and Flohars pierced by his lance. The two names are inserted in the two spaces above the characters. The illustrator only read the chapter heading: "Comment Theséus a l'ayde de Gaultier et de ses amys vint au chastel de Coulongne. Et comment il mist a mort Flohars le prevost et plusieurs Romains..." (Flohars was actually killed within the castle).

The identical woodcut is used, No.27 in Book II, f.XXXIb with "Regnesson" and "l'Admirault" written in the relevant spaces,

and again in No. 32, Book II, f. XLIIIf with "Charbonnier" and "L'Admirault" in the spaces.

No. 17, Book I, f. LIVb

Men are scaling a breach in the wall. "Coulongne" is printed in a space above.

It illustrates the siege of Cologne by Esmeré. "Comment l'empereur Esmeré de Romme vint mettre le siege devant la ville de Coulongne."

The illustrator did not show "les aigles d'or qui estoient sus la ville de Coulogⁿne", and the identical woodcut is used again for No. 30, Book II f. XXXIX_a for Hierusalem (which is printed in the space above the town) and for No. 34, Book II, f. LIV_a, for Melun, which is printed in the space.

No. 18, Book I, f. LVIb

Woodcut showing two mounted knights fighting with lances.

Two armies stand on either side in front of tents. A castle stands on a hill behind. There are hills on the horizon.

This illustrates Theséus fighting the Romans outside Cologne.

"Comment Theséus sortit hors de Coulongne luy et ses gens et comment il vint assaillir les Rommains et de la bataille

qui fut devant Coulongne..." The identical woodcut is used for No. 44, BK II f. XCVI^a to illustrate the arrival of the charcoalburner in Nabugars' army and the capture of the duke of Orleans

No. 19, Book I, f. LXXIb

An original woodcut.

"De la bataille qui fut entre Calidas l'orfevre et Melchior..."

No.20, Book I, f.XCVIIIb

Woodcut showing a knight defeating another in single combat. This represents Gadifer fighting against Lambert. Baudour stands behind right, and a knight kneels at her feet. A king with a group of nobles stands left. The action takes place in a field. (There should not be a king in the scene, as Loys was absent.)

"Comment les princes françoys amenerent Lambert au champ et de la grant bataille qui fut de Gadifer Thesús a l'encontre de Lambert."

The same woodcut is used in No.24, Book II, f.XIXa for the fight between the charcoalburner and Richier, Clodas's champion. It is used again for No.29, Book II, f.XXXVIb to represent the combat between Regnesson and the emir.

No.21, Book I, f.CVIb

A woodcut showing a procession through a town. A mounted nobleman rides under a canopy borne by four men. (The two vertical sides of the frame are missing).

This illustrates Loys's entry into Paris: "Comment Loys arriva a Paris ou il y eust moult solenelle entree..."

A similar cut is reproduced in the Fairfax Murray catalogue p.160 No.161, of Fierabras, Bonfons, Paris s.d. (circa 1570) (and with minor changes p.249 No.233, of Doolin de Mayence, Rouen, L.Costé, 1626.)

No.22, Book II f.la

A birth scene showing Osanne in bed, two midwives bathing an

infant, and a woman warming a cloth by the fire. The triplets are not shown, although the chapter heading runs: "Comment Ozanne femme de Gadifer acoucha de trois enfans masles..."

No. 23, Book II, f.XIa

Woodcut showing a battle scene; mounted knights are fighting with lances. There are two banners above, one with a picture of a head, one with two crescents.

This illustrates the battle outside Constantinople when the triplets rescued Theseús and Loys.

"Comment Gadifer fut adverty que trois jeunes enfans avoient occiz le geant d'Yvorie... et de la grant bataille qui fut devant Constantinoble."

The same woodcut is used in No. 33, Book II, f.XLVIIa, for the battle outside Jerusalem against the Sultan of Damascus.

No. 24, Book II, f.XIXa

A repeat of No. 20 in Book I f.XCVIIIb and No. 29, Book II, f.XXXVIb, to illustrate the fight between the charcoalburner and Richer, Clodas's champion. Three kings should be present: Theseús, Loys and Gadifer.

"Comment le charbonnier entreprint en champ de bataille de prouver que Clodas estoit faulce..."

No. 25, Book II, f.XXIIIb

A small woodcut (72mm x 74mm) showing the scaling of the walls of a town, right. An army and cannon stand outside the

town, left. A banner shows a saltire.

This illustrates the storming of Antioch.

"Comment la ville d'Antioche fut assaillie par les payens et comment elle fut prinse d'assault et comment Calidas le roy d'Antioche fust occis..."

The size and style of this woodcut are similar to that in No.41, Book II, f.LXIXa and No.42, Book II, f.LXXXIa. They are by a Trepperel artist, according to Hugh W.M. Davies, op.cit, p.792.

No.26, Book II, f.XXIVb

A repeat of No.14, Book I, f.XLIb, to illustrate the siege of Constantinople.

"Comment l'empereur Gadifer et celluy de Romme et le roy de France yssirent de Constantinoble."

No.27, Book II, f.XXXIb

A repeat of No.16 in Book I, f.LIa, illustrating a battle scene between Regnesson and l'admirault.

The names Regnesson and l'admirault are printed in the appropriate spaces.

No.28, Book II, f.XXXIIIb

An emperor with a lady and a group of men stands right, in front of a town; a man holding a document(?) leaves him, stepping on to the gangplank of a ship. Other ships at sea, left.

This illustrates the bringing of a message to the king of France.

"Comment ung pelerin apporta au roy de France nouvelles des affaires du royaume et comment tous les princes Chrestiens delaysserent le royaume de Surie pour ayder au roy de France et comment ilz se misrent sur mer."

No. 29, Book II, f. XXXVIb

A repeat of No. 20 in Book I, f. XCVIIIb and No. 24 in Book II f. XIXa, to illustrate the combat between Regnesson and the emir:

"Cõment les payens emmenerent Regnesson au champ et de la grant bataille qui fut entre l'admirault et Regnesson."

This combat was watched by Florinde, not in the field as here shown, but Book II, f. XXXVIb "la royne Florinde estoit en hault a une fenestre pour veoir la bataille plus a son aise."

No. 30, Book II, f. XXXIXa

(A repeat of No. 17, Book I, f. LIVb, and No 34, Book II f. LIVa) illustrates the siege of Jerusalem - "Hierusalem" is printed in a space above the town.

"Comment le Souldan de Damas mist le siege devant Hierusalem."

No. 31, Book II, f. XLIIb

A repeat of No. 8 in Book I, f. XXVIIIb to illustrate the battle outside Jerusalem.

"Comment Regnesson... yssit hors de la ville de Hierusalem... et... fut prins prisonnier par la proesse du vaillant charbonnier."

No. 32, Book II, f. XLIIIb

A repeat of No. 16, Book I, f. LIa and No. 27, Book II, f. XXXIb.

A woodcut showing a battle scene between the charcoalburner and the Emir:

"...comment l'admirault fut occiz par le charbonnier."

No. 33, Book II, f. XLVIIa

A repeat of No. 23, Book II, f. XIa, to illustrate the battle outside Jerusalem.

"Comment le charbonnier... abattit l'estandart du souldan de Damas."

No. 34, Book II, f. LIVa

A repeat of No. 17, Book I f. LIIIb and No. 30, Book II, f. XXXIXa, to illustrate the siege of Melun.

"Melun" is printed in the space above the town.

"... comment la ville de Melun fut prinse par Gaufroy Roy de Frize et les deux roynes assiegees dedans le chasteau."

No. 35, Book II, f. LVa

Men on the battlements of a town, with the name Paris printed in a space. Knights stand discussing below the walls in front of tents and cannons. The name Gaufroy appears in a space.

This illustrates the siege of Paris by Gaufroy king of Frisia.

"Comment... Gaufroy de Frize ... vint mettre le siege devant Paris."

This woodcut is reproduced in the Fairfax Murray catalogue p. 121, No. 122, La Destruction de Hierusalem, printed by Nicolas Bonfons, in Paris (about 1560). "The woodcut...

represents a parley at the walls of Jerusalem." This is "evidently from earlier sources", "probably having been in the possession of Verard."

No. 36, Book II, f. LVIIa

Wood cut showing two knights in single combat. There ^{are} two empty spaces for printed names. Girard (whose name is printed in a space below), strikes down G~~o~~efroy de Vermendoys with a lance-thrust. A wooden barrier separates the combatants. *Ladies and men watch from the walls behind*

"Comment ung vaillant chevalier de Vermendoys appella Girard de Dampmartin de trahyson et comment il le deffia a la joustee."

This woodcut is reproduced in the Fairfax Murray catalogue on page 584 (sig. K2) No. 402, Ogier le Dannoys, printed by veuve J. Trepperel and J. Jehannot, in Paris s.d. (about 1525). Hugh W. M. Davies, *op.cit*, considers that these cuts seem to have been made from an earlier source, Du Pré's edition of 1493 and even before that. The woodcut No. 35, Book II, f. LVa, is probably of the same set.

No. 37, Book II, f. LXIb

A melee of armed knights fighting with swords.

"Comm nt le roy de France et l'empereur de Romme et celluy de Grece assaillirent les Frizons lesquelz ilz desconfirent..."

The spaces for names are left empty. This looks like an earlier cut and the style resembles that on No. 6, Book I, f. XXIVa (the sea battle) and No. 16, Book I, f. LIIa (Théséus and Flohars). H.W.M. Davies, p. 792, includes this woodcut in the list of Trepperel woodcuts.

(Note the folios are numbered mistakenly. F.LII should be LXII, LXII should be LXIII).

No.38, Book II, f.LXIIIb

Illustrates Gaufroy, king of Frisia besieging the castle of Dampmartin.

"Comment Gaufroy roy de Frize vint assieger le noble chasteau de Dampmartin par nuyet ou estoit sa belle femme la royne de Frize..."

This woodcut is a repeat of No.13, Book I, f.XXXIXb. It is reproduced in the Fairfax Murray catalogue p.791, No.536.

No.39, Book II, f.LXVIb

Gaufroy receives a messenger from Loys.

"Comment les lettres du roy de France furent presentees a Gaufroy..."

"Gaufroy" and "Le messagier" are printed in the appropriate spaces.

(This woodcut is a repeat of No.9, Book I, f.XXXIb, showing "Dagobert" and "Le roy Floridas" in the spaces.)

No.40, Book II, f.LXVIIb

(a repeat of No.3, Book I, f.VIIIb). A woodcut illustrating single combat between Girard de Dammartin and Gaufroy, king of Frisia at Le Bourget.

"... de la grant bataille qui fut faicte aupres du Bourget entre Girard et Gaufroy."

No.41, Book II, f.LXIXa

A small woodcut showing a mounted knight killing with a sword a king whose horse has collapsed beneath him. Soldiers fighting behind.

(However, this incident occurred in single combat, as shown in the woodcut Book II, f.LVIIb)

"Comment le vaillant Girard de Dammartin mist a mort le roy Gaufrey de Frize en plain champ de bataille."

The woodcut is reproduced in the Fairfax Murray catalogue p.582, No.402(2) (sig.d.8) from an edition of Ogier le Dannoys printed by la Veuve J. Trepperel and J. Jehannot, Paris (about 1525).

No.42, Book II, f.LXXXIa

A small woodcut showing a king kneeling right, being crowned by a Pope seated under a canopy, right. An ecclesiastic and two nobles stand behind.

Pope Boniface crowns the charcoalburner king of Antioch.

"Comment le vaillant charbonnier fut couronné roy d'Anthioche par les mains du pape Boniface."

A Trepperel cut. It is reproduced in the Fairfax Murray catalogue, p.792, No.536.

No.43, Book II, f.XCb

The charcoalburner's fight with the brothers of Clodas.

"Comment le charbonnier se combatit tout seul contre les quatre freres, et comment il en occist deux et les deux autres furent navrez..."

This is a quite inaccurate illustration, for not only are the numbers wrong, but in fact the charcoalburner fought the four brothers of Clodas in a formal combat "en champ clos". Book II, f.XCIa, col.1: "... ordonna le champ au marché si bien cloz et gardé que nul n'y porroit entrer ne issir jusques en la fin de la bataille fors les cinq champions."

(The woodcut is a repeat of No.15, Book I, f.XLVa illustrating Theseus fighting fifteen robbers.)

No.44, Book II, f.XCVIa

A repeat of No.18, Book I, f.LVIb to illustrate the arrival of the charcoalburner in Nabugor's army and the capture of duke of Orleans.

"Comment le bon roy charbonnier arriva en l'ost de Nabugor de Haultefueille, et... comment le duc de Orleans fut prins."

No.45, Book II, f.CXVIb

A repeat of No.10, Book I, f.XXXIIIIa, illustrating the Christian armies' arrival at the port of Antioch.

"Comment l'empereur Theseus de Romme et le roy Loys de France,

le conte Assailant et son filz Girard arriverent au port de Antioche avec grant nombre de Chrestiens.

This woodcut is reproduced in the Faifax Murray catalogue p.181, No.184(2).

No.46, Book II, f.CXXIIa

135mm x 112mm

A half page woodcut/in different style with many thick lines showing a battle in front of a town.

It illustrates the battle before Damascus.

"(De) la grande bataille qui fut faicte devant Damas ou le bon et vaillant roy charbonnier print prisonnier l'empereur de Grece et ses deux filz..."

The space for a name is left blank.

This is "a close copy of Michel le Noir's cut" reproduced on p.409 of the Fairfax Murray catalogue No.320 (Paris 1515) in an edition of Robert Gaguin's translation of Livy "(L)Es gestes Rommaines."

No.47, Book II, f.CXXVIa

A woodcut showing an armed knight (the charcoalburner) galloping from left to right before a castle wall (Damascus). A group of people stand, right.

It illustrates the charcoalburner's ride to Damascus.

"Comment Regnesson declara au charbonnier toute la trahyson de Thaurus le payen et comment le charbonnier promist a Regnesson qu'il en advertiroit le sou}dan, et comment il se mist a chemin devers Damas..."

Fairfax Murray catalogue (p.792). This woodcut was probably in No.194 - Gesta Romanorum, Paris, P. le Noir, vers 1530.

No.48, Book II, f.CXXIXa

A small, closely cut woodcut, rather worn, showing a battle between the Damascans and the Christians. Castles on hills in the distance.

"Comment le charbonnier fut assailly du souldan et co ent la royne envoya Girard de Dampmartin au secours; lequel occist le souldan, et comment par la proesse du charbonnier la ville de Damas fut prinse par les Chrestiens.

No. 49, Book II, f. CXXXIIa

(A repeat of No. 7, Book I, f. XXVIIa), illustrates Ozanne riding into Jerusalem.

"Comment l'empereur Gadifer retrouva sa femme Ozanne dedans la vilk de Hierusalem et de la grant joye qu'ilz s'entrefirent l'ung a l'autre. Et comment l'empereur de Romme, le roy de France et les autres Chrestiens arriverent en Hierusalem."

The privileges.

On the verso of the title page (which has letter press in black and red) is the privilege for six years dated 12th August 1534.

The Prologue.

f. aII recto: Le Prologue de l'acteur.

Ung jour moy estant dedans mon estude quasi comme recluz, ung peu troublé en mon entendement, lors pour recréer mon debile esprit et aussi pour eviter eysiveté, ma fantasie arriere regectee, me prins a visiter plusieurs livres et volumes, rommains, cronicques, postilles et commentz tant de sacree et sainte escripture que d'autres souverains aucteurs historiographes, lesquelz noms ont esté notoirement divulguez moyennant le noble et industrieux art de impression, lequel administre presentement aux entendemens humains toutes sciences qui ont esté par cy devant absconsees. Adonc, après que j'euz leu et revolvé mes livres, entre les autres y en trouvoy ung escript et dicté en rime picarde, lequel traictoit des faictz et prouesses du hoble et vaillant ch valier

Thesús de Coulongne qui par ses faictz b lliqueux et discipline militaire après sa mort a delaissé perpetuelle memoire de sa grande prouesse et renommee immortelle. Je donc, considerant que si cestuy rommant estoit mis en prose, que plus voulentiers les cueurs des humains y prendroient plaisir a le lire et ouyr lire, par quoy me deliberay de le mettre en prose.

He then apologises for his style.

This prologue states that the verse was put into prose after the invention of printing, and it seems likely that the prose version was made fairly early, in the second half of the fifteenth century, for the style, though modernised, is close to that of the verse "chanson de geste". There is frequent recapitulation or summary. Where a new "laisse" begins in the verse, a new section begins in the prose. But the jongleur's asides intended to keep his listeners' attention can no longer be found in the mise en prose, which is obviously meant to be read rather than recited to an audience.

Here is an example of an announcement of future events in the edition:

Book I, folio XXXb, following t e verse L. (L. f.48b-49a, Laisse 95).

Bauldour... fut depuis royne de France; car elle espousa Loys filz du roy Dangobert, Aucuns l'ont nommé Clovis^{l*}: ce fut celluy lequel fist oster l'argent dont

l* Addition in the prose.

estoit couverte l'eglise Saint Denys pource que en icelluy temps il luy survint tant d'affaires en son royaume et ailleurs que le royaume de France eust esté mis a perdition et la foy chrestienne anichillee ce n'eust esté la grace de Dieu et l'ayde de Gadifer empereur de Constaninople, lequel fut filz du noble et vaillant Theseus de Coulongne et de Flore fille de l'empereur de Romme; lequel Gadifer luy estant jeune enfant fut porté dedans ung boys par le commandement de Griffon de Saternie pour le faire mourir; mais il fut delivré par un chevalier lequel le fist nourrir comme son enfant en intention de luy donner sa fille en mariage mais qu'il fut grant assez. Mais je m'en tairay pour le present de peur de vous ennuyer, assez en parleray quant temps en sera. Cy vous racompteray une hystoire laquelle doit estre bien notee de tous nobles cueurs: car c'est matiere dont la foy de Nostre Seigneur fut augmentee et la creance de Mahom deminuee: c'est des nobles vertueulx faictz des chevaliers du temps passé, lesquels se delectoient a faire bonnes oeuvres qui fussent après leur mort dignes de memoire: car par iceulx chevaliers ont estez fondees maintes eglises et plusieurs abbeyes, et aussi maint beau service ordonné qui doit donner exemple de bien faire a beaucoup d'autres, car on dit que bonne doctrine prent en luy qui se chastie a l'exemple d'autrui.

Compare (L. f.48b, P. f.13b, part of Laisse 95):

L'istore si nous dit que Baudour ot a nom
 Puissedi fut roïne de France le royon (P. f.14a)
 3710 Et ot roy Ludovis a baron
 Qui fut filz Dagobert, ung roy de grant renom.
 Le moustier Saint Denis descouvri, ce dit on,
 L'argent dont fu ouvert en icelle saison
 Pour ce qu'il ot affaire en sa regnacion
 3715 Tant en toute partie entour et environ,
 Car il eust esté mis en grant perdicion
 Et la loy crestienne a grant destruction
 Se ne fust Gadiffer qui ceur ot de lyon
 Qui fut filz Theséus a la clere façon.

L. adds lines 3719a-u:

De quoy je vous ay fait amentacion.
 Comment de Saternie cil c'om nomme Griffon (L. f.49a)
 Le fit porter murdrir coyement a laron.
 3719d Mais par le vouloir Dieu qui souffri[t] passion^{1*}
 Ot par ung chevalier de la mort garison;
 Et cil qui fit nourir l'enfant en sa maison
 Pour une belle fille, c'estoit s'entencion
 Que l'enfant Gadifer lui donroit a baron.
 Mais de ce me tairay, si feray mencion
 Des fais qui vont devant, car il y a raison.

1* L. line 3719d has souffrir for souffrit.

Or escoutés ung pou, pour Dieu vous en prion.
 Ystoire vous diray de grant fondacion
 Toute de verité sans nulle abusion;
 Si la doit on ouyr sans fole oppinion,
 Car c'est de nobles fais qui sont de grant renom
 Dont la loy Jhesucrist multiplia foyson,
 S'en vit on decliner la creance Mahon.
 Si doit on bien prier et estre en oroison
 Pour les bons chevaliers qui estoient proudon,
 Maudire tous ceulx qui leur regnacion
 Si ont amenry par faulx oppinion.

(P. f.14a, L. f.49a, part lf Laisse 96, lines 3720-27):

3720 Seigneurs, or faictes paix pour Dieu le droicturier,
 S'orrés bonne chans^{on} qu'on doit auctoriser
 De haulx fais anciens qui moult font a prisier,
 Car ordonné en ont esté maint bel moustier
 Et maisons d'abbaies, moisnes et cordellier
 3725 Qui en sont par raison mieulx tenus de prier,
 Mieulx que pour ceulx qui font les sains lieux depecier.^{1*}
 A ma droicte matiere me voulray repairer.

1* Note that the author of the verse seems to condemn Louis, mentioned in lines 3710-12, whereas in the second part of Theseus, when mentioning the stripping of Saint Denis, the author blames the monks and praises the king. This, among other signs, indicates more than one author for the verse. The author of the mise en prose does not blame Loys (f.XXXb quoted above) and states in Book II, f.CVIIb col.2: "...il n'en devoit estre aucunement] blasmé... les moynes en furent fort mal contens."

This prose is the most complete version of Theséus de Cologne extant. It is based on a text which includes all the episodes of the P. verse and all the proverbs and moralisings found at the end of laisses in L., which are missing in P. It follows the verse so closely that it is useful for the solution of textual problems and the completion of lacunae.

There are a few additions and slight changes.

The author occasionally adds some historical information: (Book I, f.CVIIa) "Il vesquit moult vertueusement avec Bauldour sa femme laquelle fut sainte en paradis. Elle fonda l'abbaye de Cheŷle et saint Pierre de Corbie et fist moult d'^lautres biens lesquelz je ne nommeray point maintenant. Or pour revenir a mon propos, le roy Loys donna au conte Assaillant de Dampmartin la conté de Bretaigne et celle d'Anjou pour les bons services qu'il luy avoit faicts et aussi pour la grande loyaulté qu'il avoit trouvé en luy."

This comment by the author or scribe is not found in the verse either (Book I, f.XXXIXa, col.1):

When Esmeré gives Griffon's messenger gifts: "Adonc l'empereur donna au messagier ung moult beau pallefroy et vingt marcz de fin or, dont le messagier fut moult joyeulx, et je ne m'en esmerveille mie, car qui m'en donneroit autant, je le prendroie moult volentiers."

Change of Names in the editions.

It is possible that the author of the "mise en prose" did not read the verse manuscript correctly, for several names are spelt differently:

In the prose	In the verse.
The dwarf	
Corvilant ^{1*}	Cornicant or
(not mentioned)	Lucas
Loys ^{2*}	Ludovis
Guitrant	Gistrant
(King of Venice, father of Yollant)	
Ancealme de la Roche ^{3*}	Anseis de la Roche.
Druimas and	Drumas P. and L.,
Druinas ^{4*}	(?Doumas Ph.)
Jourdain	Jourdon
Maradas de Tarente	Moridas

After the author's prologue, obviously written for this prose version, follow the chapter headings which constitute a summary of the story - f.aIIb-aIVb (68 chapters for Book I), and then another preface which places this epic in its "geste"

1* The u/n palaeographical confusion is common. l/c is less likely.

2* Ludovis is closer to the Latin Ludovicus. Loys is the normal French form = Louis.

3* A substitution of one name for another.

4* Druinas could be confused palaeographically with Drumas.

by linking Esmeré with Florence de Rome. This preface does not exist in the verse,^{1*} for the beginning is missing. The shorter prose versions do not have it either.

f.Ia Le premier volume de Theséus de Coulongne.

S'il vous plaist de m'escouter, bien pourrez icy dedans ouyr raconter assez de moult^{2*} belles adventures du vaillant chevalier Theséus de Coulongne et de Flore, la fille de Esmeré, empereur de Romme et de la belle Florence, laquelle endura de grandes peines^{3*} et miseres et tout par le pourchatz du trahystre Millon, frere dudit Esmeré. Mais depuis elle retourna avecques ledit Esmeré en grant joye et consolation. Si ne fut gueres de temps avec luy qu'elle acoucha d'une belle fille, laquelle fut nommee Flore. De celle Flore vous parleray assez cy après en mon hystoire. Or ne vesquit Florence que ung an après qu'elle eust esté delivree de celle fille, si demoura Esmeré empereur de Romme ou il prospera grandement. Alors fist nourrir et eslever sa fille Flore, laquelle il aymoit de grant amour ne oncques depuis ne se voulut marier, car il mist toute sa cure a bien garder sa dicte fille, mais il en fist moult povre garde, car depuis le noble damoyseil Theséus l'emmena par le moyen d'ung aigle d'ôr qu'il fist forger, comme vous pourrez ouyr recorder cy

1* It is not usual to have a preface to a chanson de geste though some brief introductory passage is common such as Plaist vos oïr chançon de fiere geste. They rarely extend for more than a laisse.

2* Bonfons ed. fort.

3* Bonfons ed. de grandes miseres.

après en *Ceste* hystoire.

The story proper begins on folio Ia:

Chapter I. Comment le roy Floridas de Coulongne espousa a Paris Alidoyne, laquelle fut fille du roy Florent et de la grant feste laquelle fut faicte a Paris. Et comment il l'emmena en son pays de Coulongne.

En l'an de l'incarnation de Nostre Seigneur six cents trente-deux regnoit ^ddeans Coulongne sur le Rin ung noble et puissant roy, nommé Floridas, puissant d'avoir et d'amys; lequel Floridas n'estoit point marié, dont ses barons en estoient moult^{1*} dolentz si luy en avoient assez^{2*} de fois parlé, mais il n'en faisoit compte.

Vol. I ends on f. CVII.

Or vous ay je racompté du faict de Theséus, depuis sa naissance jusques a maintenant qu'il est ^ddeans Romme empereur couronné, crainct et honoré de chascun. Si me tairay de luy jusques a une autre fois pour vous racompter des enfans de Gadifer et ce qu'il leur advint: qui sera la fin du premier volume de Theséus de Coulongne.

Cy fine le premier volume de Theséus de Coulongne.

In the verse there is no division into two volum s.
*Sepa hon into books nd volumes s often ntroduced no
 'm es en pro :)*

1* Bonfons ed. fort.

2* Bonfons ed. assez parlé.

L. f.161b, P. f.146a, Laisse 336, lines 11765-71:

11765 Seigneurs, or escoutés, pour Dieu le tout poissant,

Ouy avés compter ung glorieux rommant^{1*}

Du bon roy Theséus, le prince combatant^{2*}

Et de l'aigle d'or fin, de cy jusques a tant (P. f.146b)

Qu'il est par dedens Romme grant empereur regant.^{3*}

11770 Or vous voulray compter ung peu de son enfant,

Du bon roy Gadiffer qui Grece va tenant.

Vol.II begins on folio I, with a little self-encouragement by the author (which is omitted in the Bonfons edition).

Chapter I takes up the story of Gadifer and Ozanne.

Le second volume de Theséus de Coullongne.

Cy commence le second volume de Theséus de Coullongne le quel traicte des faictz et proesses des enfans dudict Theséus.

Pource que c'est peu de chose de commancer une besongne, si elle n'est totalement parfaite, car la louenge n'est pas a celluy qui commence, ains est a celluy qui acheve. Or avez vous ouy reciter icy devant au premier volume une partie des adventures de Theséus et comment il fist forger l'aigle d'or, et des fortunes qui luy advindrent, et comment en la parfin il vint au dessus de toutes ses affaires et fut couronné empereur de omme et roy de Coullongne; et p urce

1* 11766 L. gracieulx

2* 11767 L. omits this line.

3* 11769 L. omits 'grant'.

je vous racompteray cy après de l'empereur Gadifer et de ses trois enfans et de ce qu'il leur advint.

I. Comment Ozanne femme de Gadifer acoucha de trois enfans masles, et comment Clodas, qui fut femme de Grifon luy pourchassa une grande trahison, et comment elle envoya porter les trois enfans dedans ung boys pour les faire meurdrir et comment Clodas donna a entendre que la dame s'estoit delivree de trois chiens.

Seigneurs vous avez bien ouy recorder comment l'empereur Gadifer print congé de son pere Theséus et de sa mere Flore: et après le congé prins, il se départit de Rome,^{1*} et puis se mist sur mer pour retourner en Constantinoble son pays. Mais quant il y viendra il aura moult de courroux et d'ennuy, et je vous diray la cause pourquoy. Vray fust que après que l'empereur Gadifer ce fut party de la ville de Constantinoble pour venir en France avec Loys, la bonne dame Ozanne demoura ensaincte. Or estoit tousjours Clodas, laquelle fut femme de Grifon de Satrenie, auprès de Ozanne, laquelle Clodas estoit plaine de moult^{2*} grande beaulté, mais moult estoit en son couraige plaine de mauvaise volunté, car elle ne pensoit a aultre (f.Ib) chose sinon comment elle pourroit faire mourir la bonne dame Ozanne, car elle la hayoit moult grandement. Et bien disoit en elle mesme que si elle pouvoit mourir par aucune maniere qu'elle feroit bien tant qu'elle avroit de l'empereur Gadifer toute sa volunté.

1* Bonfons ed. de la cité de R.

2* Bonfons ed. fort. N te et t u d by ab a s
 l te by the mid 6 as Bonfons seems requē ty to s tate
 fort for t.

This edition is the only extant version of the complete ending too, which is very satisfactory for the frustrated reader of the incomplete P. verse.

Book II ends on folio CXXXIIIb:

Par ainsi les trois enfans de Gadifer furent tous trois roys couronnez, lesquelz maintindrent la guerre long temps contre les payens. Si augmentent moult leurs royaumes et leur aida moult le vaillant roy charbonnier. Ainsi comme je vous dis fut conquise la terre sainte et les payens dechassez par les nobles Chrestiens lesquelz en furent possesseurs jusques en la fin de leurs jours que payens trouverent moyen de la recouvrer de leurs mains et en jouyrent jusques a la venue de Godefroy de Buillon, lequel par sa prouesse la reconquesta des mains des payens. Et en fut roy couronné son frere Baudouyn pareillement après son decés. Qui sera la fin de cestuy romant. Priant a tous lecteurs qu'il leur plaise avoir l'acteur pour excusé.

Cy fine le second volume du rommant du noble et vaillant chevalier Theséus.

In Book I f.VIa there is a reference to the painting in the palace of Saint Pol in Paris:

Beaulx seigneurs, sachez que ceste histoire que je vous racompte n'est point mensonge, ainsi comme l'a trouvé par escript le clerc lequel la mist premierement en rime et mesmes le roy de France, pour le bien et honneur qu'il a congneu, la fist mettre en paincture dedans la salle de Saint Pol, a Paris ou il souloit repairer.

R. Bossuat points out:

"...il est clair que le remaniement est antérieur à la date du plus ancien imprimé. Nous savons du moins qu'il est postérieur au règne de Charles V (1364-1380) puisque l'auteur, faisant allusion à la peinture de l'hôtel Saint-Pol s'exprime au passé." 1*

In the verse, line 420 runs:

En la sale a Saint Pol ou il va repairant.

Charles VI also lived in the Palais Saint Pol, but Charles VII (1422-1461) was the last king to reside there. Consequently this part of the "mise en prose" could have been written after 1461.

It is interesting to see how the style has changed since the verse was composed. The prose edition is written in a pleasant readable style and we are fortunate to have it, as it is the only complete text of Theséus de Cologne.

The 1550 Edition, printed for Bonfons.

This is a cheaper edition based on the 1534 edition.

The following copies exist, in

1. the British Museum, Grenville Library, G. 10. 500.
2. the Bibliothèque Nationale, Paris, Rés. Y²606.
3. the Bibliothèque Méjanes, Aix-en-Provence, C4250. This copy was bought by the Marquis de Méjanes and was given to the town of Aix with his library in 186.

1* Le Moyen Age, p. 555.

Notes on other copies of editions.

A copy of Theséus de Cologne 1534 edition was sold by Bernard Quaritsch Ltd. in 1958.

Proverbs and sayings, Early Continental Books. Early English Books. A catalogue of books offered for sale...

p. 39. Item no. 352: Hystoire Tresrecreative... Theseus de Coulongne...

Straight grained red morocco, gilt back and edges, on the sides the arms of the Duke of Roxburghe, and in the corners the initials and coronet of the Duke of Devonshire.

£350.

A copy of the 1550 Bonfons edition was sold in 1783. Dibdin in Bibliomania^{1*} p. 398 quotes the catalogue of the library of the Reverend Thomas Crofts M.A. Item 4933.

L'hystoire tres recreative... Theseus de Coulongne... Gadifer, Regnault, Regnier, Regnesson". Lettres Gothiques, avec fig. 4^{to} en peau russe. Paris pour Jehan Bonfons s. a.
£5. 0s 0d.

Copies of the editions are mentioned by William Clarke in Repertarium Bibliographicum.^{2*}

Vol. I. p. 230.

In the library of William Beckford Esq., Fonthill Abbey, Wilts.,

1* London 1876

2* or some account of the most celebrated British Libraries.
London, 1819.

a copy of the Bonfons edition: "Roman estimé, recherché et fort rare."

Vol. II, p. 437.

"A catalogue of the curious and distinguished library of the Reverend and learned Thomas Crofts^{1*}... sold by Mr. Paterson, April 7th 1782.

Theseus de Coulongne, l'Hystoire, faictz et gestes. 4^{to} fig. let. goth. Paris, s.d. 5 L."

Vol. II, p. 532.

In the catalogue of the library of the late John Duke of Roxburghe, sold on May 18th 1812 by Robert H. Evans, Pall Mall.

"Theseus de Coulogne, Roman fol. Par. 1534. 15^l 15s.

In the catalogue of the library of Robert Lang sold by R. H. Evans, 17th November, 1828.

P. 108 item 2134 Theseus. L'Histoire tres recreative... Paris Jehan Bonfons. s.date.

A note in ink: '(213)4 Bohn L. 1. 16.' This was probably John Henry Bohn, publisher and agent for Sir Thomas Phillipps.

Description of the 1550 edition.

There is a description of the 1550 Bonfons edition in J.C. Brunet, Manuel du Libraire, (Tome V, Paris 1864) p. 808-9.

1* died 1781.

The Bonfons edition (circa 1550) in the Bibliothèque Nationale, Paris: Réserve Y² 606.

There is a description of this copy by Philippe Renouard in Bibliographie Parisienne du XVI^e siècle.

(Cahiers manuscrits à la Réserve des Imprimés de la B.N.)

No. 120.

"In 4^o 8 ff.

CCCXXII ff. sign.

a⁸ A⁴ B-X, a-r⁸, s⁴.

Goth. 2 col. titre en rouge et noir.^{1*} Liminaire.

Table du premier vol. débutant au v^o du titre...

Dernier f. au milieu:

'Cy fine ce present Ro//mant du noble & vaillant chevalier
Theseus de Coulongne // Auquel est traicte de ses faictz
belliqueux: et pareillement // des faictz de Gadifer son filz
Empereur de // Grece. Et de la grande proesse de ses trois
enfans. // Nouvellement imprime a Paris / pour Jehan Bonfons /
libraire // demeurant en la rue Neufve nostre Dame // a
lenseigne Sainct Nicolas.//'^{2*}

Au v^o marque no. 60 entre deux bandeaux."

This copy, Rés. Y² 606 (Y² 152)^{3*} is bound in brown leather.

On the first fly leaf verso in ink: "De Bure^{4*} 1771. Difficile

1* Alternate lines.

2* The colophon reproduces the title page.

3* The number Y² 152 refers to the old pressmark of the B.N. copy of the 1534 edition.

4* Guillaume François De Bure refers to the 1550 edition in his Bibliography.

de trouver des exemplaires de cette édition.

Ici de De Bure Tome 4, no. 3891."

On the last fly leaf in pencil: 12†

The catchword "These s" is printed on the foot of the 1st and 3rd leaf recto.

Quire T, 6th leaf verso, that is f. CLIIIIb, has I/∇ at the foot of the column, the 7th leaf recto, that is CLVa, at the top of the second column has the same sign: and at the bottom of the second column has II/□ and the same sign at the top of the first column.

This indicates that on f. CL the columns are in reverse order. The correct order continues on f. CLVb which has ∇/III at the top of the first column.

The fault exists in the B.M. copy but there is no mark on the columns to indicate this.

The 8th leaf of d, that is f. CCXIIII lacks the bottom corner.

O, folio CCLXXXVII a and b are written by hand, as by the printed copy as l
Recto has two columns of 40 lines each, verso has the first column of 39 lines, the second column of 43 lines.

The writing is clear, but occasionally words or word endings are omitted. The B.M. copy is printed in the ordinary way.

De Bure mentions the copy:^{1*} ~~Tome IV p. 53†~~

~~N. de la Bibliographie instructive: 3819~~

~~Roman du Chevalier Theseus de Coulongne,~~

~~N. de la Bibliothèque du Roi Y2 152.~~

1* Guillaume François De Bure, Bibliographie Instructive, Paris, 1763-8, Tome IV p. 53† and Tome III (VII) p. 148 q
Belles Lettres,

Tome III. (VII) p.148-9.

3819. Le Roman du vaillant Chevalier Theseus de Coulongne...

Traduit de rime picarde en prose françoise.

Paris, Longis 1534. 2 tom. en 1 vol. in fol. gothique.

Edition recherchée, dont les exemplaires sont fort rares.

Le Roman est d'ailleurs assez estimé dans le fond, & il tient un des premiers rangs dans cette partie; il fut ensuite réimprimé de format in 4^o, & il est encore assez difficile d'en trouver des exemplaires.

The 1550 edition in the British Museum, Grenville 10500,

also has "v. De Bure. 3819" on the fly leaf. In pencil:

"a copy at Fonthill sale^{1*} 8. 8. 0. The next leaf has

"Du Rosel".

There are two leaves numbered XLIII but the text continues correctly.

Small woodcut on f.XLVIIIa (50mm x 52mm)

Battle in front of Cologne.^{2*}

The Bonfons edition of about 1550

The edition is undated.

Jean Bonfons succeeded his father-in-law in the "Rue Neufve Nostre Dame a lenseigne Sainct Nicolas" in 1547, and died before 1586.

1* The sale of the Fonthill Abbey library of William Beckford, the author of Vathek.

2* This is most likely to be a re-used woodcut from some other work.

His motto can be seen on the last page in the circular frame surrounding his printer's mark, the tree with a dove sitting between the branches, and a serpent in a circle within the frame: "Estote prudentes sicut Serpentes et simplices sicut Columbae."

The title page

Underneath the title there is a woodcut of an armed knight riding to attack a castle left. Defenders are brandishing spears on the castle walls. A sailing ship in the background left. It is unlikely that this is a purpose-made cut to represent Theseus' escape with Flore by sea, as this does not account for the charging knight.

The table of chapter headings extends from f.1b to f.8b. f.A.1. Le premier volume de Theseus de Coulongne. There is a woodcut of a scribe sitting and writing at a desk. This is certainly a passe-partout cut, an author portrait. Ornate woodcut letters begin chapters and new sections.

f.1b Incipit:

S'il vous plaist de mescouter, bien pourrez icy dedans ouyr raconter assez de fort belles aventures du vaillant chevalier Theseus de Coulongne, et de Flore la fille de Esmere Empereur de Rome et de la belle Florence laquelle endura de grandes miseres...

Chapter I begins on f.1b.

Book I ends and Book II begins on f.CLXIXa.

f.CCCXXIIa Explicit:

Qui sera la fin de cestuy Romant en priant a tous

lecteurs qu'il leur plaise avoir l'acteur pour excusé
 Colophon: Cy fine ce present Romant du noble et vaillant
 chevalier Theseus de Coulongne.,.

Differences between the 1550 and 1534 edition.

The 1550 edition is the same as the 1534 edition except for the following minor details:

The 1550 edition has a list of the chapter headings of Books I and II at the beginning, whereas the 1534 edition has the chapter headings of Book II at the end of Book I.

The 1550 edition lacks the introduction and frontispiece of Vol.II, which is found in the 1534 edition.

The 1550 edition has slight verbal or spelling variants and sometimes cuts out superfluous words.

There are very few woodcuts in the 1550 edition, which looks cheaper than that of 1534.

The important lacuna in the Bonfons edition has been discussed in connection with the Trepperel fragment.^{1*} It was due to a printer's error, not to the misplacing of quires.

No doubt the 1550 edition was set up from a copy of that of 1534. This was the usual practice; once a work had appeared in print there was no further recourse to the manuscript tradition. Occasionally two independent editions occur based on different manuscripts; this would be because Printer No.2 was unaware of the work of Printer No.1. The Trepperel edition is an example.

1* p 147c

10, 8 - AN EIGHTEENTH CENTURY VERSION OF THESEUS DE COLOGNE.

Contant d'Orville (1730- beginning of the 19th century) was a prolific author, working in different genres - dramatist, novelist, compiler. He collaborated with the Marquis de Paulmy in writing 70 volumes of Mélanges tirés d'une grande bibliothèque (1779-1780, Paris, Moutard), the library belonging to the marquis which later became the library of the Arsenal. The purpose of the collection was to make known the literature of Middle Ages and the Renaissance.

Volume I contains a preface by Contant d'Orville; Volumes IV-LXVIII form a collection of works summarised and commented, including poetry, epics, romances, history and geography.^{1*}

Contant d'Orville bases his account on a second^{2*} edition dated 1534. He sometimes writes a modern equivalent for an O.F. word^{3*}, often modernises, and frequently comments or compares a mediaeval phenomenon with contemporary customs. This habit gives us a glance at social life in the eighteenth century as well as an eighteenth century scholar's view of the Middle Ages. This kind of refinement and toning down possibly influenced the attitude of the Romantics in their revival of mediaeval themes.

The spirit of the original is not entirely lost, yet

1* Robert Barroux, Dictionnaire des Lettres Françaises, Le XVIII^e S. Paris 1960.

2* See p.39 of Mélanges.

3* Coulongne - Cologne p.39, Tollette - Toledo p.63, brûlé for ars, p.43.

the reteller adds so much of his own that one sometimes wonders if he took liberties with the text; however he assures us that he did not, although he must have been tempted to do so.

This version, which will be referred to by the short title Mélanges, is certainly a mixture in its atmosphere and style.

Extracts from the eighteenth century text and from the known 1534 edition (based on the verse) are given for comparison.

The notes will show the differences between Contant d'Orville's text and the known 1534 edition which follows the verse faithfully.

Modern editorial practice is followed for the 1534 edition and the verse. The eighteenth century text is left as it stands (in the use of diacritics this text does not conform to modern usage generally).

élanges tirés d'une grande Bibliothèque . Vol. 14, 1781 p. 39-214

Mélanges p. 39.

Histoire très-récréative, traitant des faits & gestes du noble & vaillant Chevalier Theseus de Cologne, par sa prouesse Empereur de Rom^e; & aussi de son fils Gadiffer, Empereur de Grece; pareillement es trois enfans de Gadiffer; c'est à savoir, Regnault, Regnier & Regnesson, lesquels firent plusieurs beaux faits d'armes, comme pourrez veoir ci-après. (sans date, gothique, seconde édition, ^{A.} Paris 1534).

A See notes p 627

Première Partie.

Il est inutile de prévenir nos Lecteurs, que ce Roman, ainsi que tous ceux dans la classe desquels il doit être rangé, est rempli de fautes énormes contre la Chronologie. l'Histoire y est sans cesse défigurée; mais le merveilleux qui y regne, & la maniere singuliere & piquante avec laquelle les faits les plus bizarres y sont présentés, nous paraissent capables d'amuser ceux que les extravagances des quatorzieme, quinzieme & seizieme siecles n'ont pas rebutés.^B

"L'an de notre Ere 632, régnoit en Coulongne (à Cologne^{1*}) dans l'Allemagne un Roy moult saige & vaillant nommé (p. 40) Floridas, qui avoit épousé Alidoine Princesse Françoisse du lignage du Roy Dagobert premier." Ces deux époux étoient non seulement renommés pour leur justice & leur affabilité, mais ils passoit pour le couple le plus beau & le plus parfait qu'il y eût alors dans l'Europe. Il sembloit que des Princes aussi accomplis dussent voir naître d'eux de charmans rejetons; il en arriva tout autrement. La belle Alidoine mit au monde un fils de la figure la plus effrayante, & de la forme la plus contrefaite.¹ Ce Prince, premier gage de la tendresse du Roi & de la Reine de Cologne, fut appelé Theseus, &, malgré sa difformité, ses illustres parens eurent pour lui la plus grande affection. Leurs soins pour son éducation ne furent pas infructueux. A sept ans, ce jeune Prince montrait plus d'esprit & de discernement qu'on n'en a

B See notes p. 1627

1* In italics. Quotations from the source are in inverted commas
1 See notes, p 1627 onwards

communément a uatorze, & tout en lui annonçoit déjà, qu'au courage héréditaire dans sa famille, il joindroit la bonté du coeur, qui caractérisoit particulièrement le Roi & la Reine de Cologne. Ceux a qui la Nature a refusé la noblesse de la taille & les graces de la figure, semblent s'appercevoir² de bonne heure qu'ils doivent (p.41) porter dans la société, des vertus, des talens & sur-tout cette douceur & cette affabilité, qui dans les Princes mêmes, sont nécessaires, & leur assurent l'amour de leurs sujets. Le jeune Theseus fit des progrès étonnans sous le noble & bon Chevalier Gauthier³, son Gouverneur; mais tandis qu'il croissait en laideur & en vertus, la Fortune lui préparoit, ainsi qu'à la Reine sa mere, le destin le plus cruel.

Le Roi Floridas avoit pour Ministre & pour Favori, un nommé Fernagus, homme souple, faux, ambitieux, qui sous les dehors les plus séduisans, cachoit une ame atroce & capable de tous les crimes⁴. Ce Fernagus osa élever ses regards jusqu'à la Reine, non content de se laisser surprendre par un amour téméraire, il eut l'audace de lui en faire l'aveu. Alidoine n'écouta qu'avec un froid mépris les tendres protestations du Ministre; elle le quitta, en lui défendant de l'entretenir jamais d cette amour insensé, sous peine d'encourir l'indignation de son Maître, & la sienne. Fernagus devoit croire que la Reine, par respect pour son époux, craindroit de lui révéler l'insulte qui venoit de lui être faite; mais les coeurs corro pus (p.42) ne croient point à la prudence, & redoutant que leurs forfaits ne

soient découverts, ils s'attachent à prévenir par de nouveaux attentats les coups qui peuvent leur être portés. Fernagus se rend auprès de Floridas avec l'apparence de la plus profonde douleur; il se laisse longtemps questionner sur ce qui peut la causer; enfin, comme pressé par son devoir, il dit au Roi qu'il vient de surprendre son épouse Alidoine avec le nain Corvitant, et que cette cruelle découverte justifie les soupçons qu'il a conçus depuis longtemps, que le Prince Theseus est le fils de ce monstre.

Floridas avoit réfléchi plus d'une fois sur la bizarrerie de la Nature, qui lui avoit donné un fils si difforme; mais la vertu de la Reine, sa tendresse pour lui, faisoient disparaître aussi-tôt ces injustes idées,⁵ & rendoient à Alidoine la place qu'elle devoit occuper dans son coeur. Cependant, plein de confiance en son Ministre, accoutumé à ne voir que par ses yeux, & d'ailleurs accablé par le récit d'une pareille atrocité, il crut Fernagus sans

See note 5.

1534 ed. f. IIIIa, Col. 2: "Sachez, Sire," dist Fernagus, "que chascun vous monstre au doigt disant ue vous estes bien simple quant vous cuydez que ce lait nain Theseus soit vostre filz: car je vous jure sur mon Dieu que vous n'y avez nul droict; et bien, (f. IIIIb) sçay de vray que Corvitant le nain l'a engendré en la Royne vostre femme, et quiconques les voit tous deux bien jureroit qu'ilz se ressemblent en toutes façons et manieres. Et pource se seroit trop grant pitié et dommaige que telle creasture tinst vostre Royaume après vostre mort. Et moymesmes en vouldrois beaucoup pis; veu ce que j'en sçay, car par mon Dieu, vostre femme faict sa puterie avec son nain, et qui m'en vouldroit croire tous deux seroient ars dedans ung feu." Or croyoit le roy Floridas ce que Fernagus luy avoit dit. Il souloit estre joyeux, maintenant est entré en grande merencolie; adonc le Roy jura Nostre Seigneur qu'il feroit brusler la Royne sa femme et son nain. Lors entré le roy en grande pensee, car amours l'assault d'ung costé et honte le d'oit de l'autre.

plus d'examen, & donna l'ordre barbare⁶ de conduire ^{la Reine, le nain & même} Theseus dans la prison destinée aux (p.43) plus vils criminels, & ordonna de les y tenir enchaînés, jusqu'à ce qu'il eût déterminé leur supplice. Gauthier fidèle Gouverneur du jeune Prince, fut aussi arrêté & refermé⁷; mais par bonheur qu'Alidoine fut informée à temps du danger qui la menaçait & qu'un de ses Ecuyers⁷, bravant le courroux du Roi, osa, sous des habits déguisés,⁸ la conduire dans une maison qu'il avoit⁹ hors de la ville.

La fuite de la Reine fit triompher le perfide Fernagus, dont l'amour s'étoit changé en rage; il fit envisager au Roi cette évasion, comme la conviction du crime dont cette Princesse s'étoit rendue coupable. Ce foible Prince, voyant que ses recherches pour découvrir la retraite de son épouse devenoient inutiles, prononça l'arrêt de mort de son fils Theseus & du nain Corvitant. On vint informer ce dernier de la sentence rendue contre lui;¹⁰ elle lui parut d'autant plus dure, qu'il ne se sentoit coupable d'aucun forfait. Il pria ses gardes de lui apprendre ce dont on l'accusoit, & ayant su qu'il étoit question de ses liaisons avec la Reine, & que Fernagus se portoit son accusateur:
* "Vive Dieu! dit-il, bûcher faut éteindre, pas ne serai ars

* Quotation from the Source.

1534 ed. f.Xa, col.1: Fernagus before battle swears on relics in public: "j'ay veu Corvitant le nain gesir avec la royne Alidoyne eulx deux tous nudz bras a bras."

(p. 44)(brûlé) en ce jour, qu'on me mene à mon Seigneur." Ces paroles prononcées avec fermeté par le petit homme, persuaderent qu'il avoit des choses fort importantes à révéler, & sur le champ on le conduisit devant le Roi. Floridas étoit au milieu de ses Barons, ayant son Ministre à côté de lui. Le nain entra dans la salle, & après avoir salué respectueusement le Roi: "Sire, lui dit-il, si villainie est dans ceci, faut le felon ardeoir (brûler); ains moult villainie seroit de ardeoir l'innocent". Ensuite sans être intimidé par la présence de Fernagus, il découvrit à Floridas toute l'iniquité de ce méchant Chevalier. Il avoit été témoin ^{10A} de sa déclaration à la Reine, il en donna des preuves, & ainsi justifia pleinement Alidoine.

"Le Romancier a bien senti qu'on seroit étonné du personnage qu'il faisoit faire à son nain; c'est pourquoi il a soin d'avertir ses Lecteurs, que dans ce temps les nains étoient soufferts sans conséquence dans les appartements des Reines & des Princesses, & qu'alors on ne redoutoit pas plus leur indiscretion ¹² qu'aujourd'hui nos Dames ont lieu de craindre celle de leurs petits chiens ou de leurs perroquets; or Corvitant "etoit mussé dans ung coin de (p. 45) la chambre de la noble Royne, lorsque le felon Fernagus l'avoit requis

* Quotation from the Source.

1534 ed. f. VIb col. 2: Durant ces entrefaictes que je vous compte le Nain nommé Corvitant fut amené dedans la salle du pallais en laquelle estoit le Roy avec tous ses barons. Si estoit ledit Nain petit, lait et hydeux a merveilles. Adoncques quant le Roy le veit, tout le sang luy commença a muer. Fernagus speaks to the dwarf: "..saches de vray que l'on te veit gesant avec la Royne dedans son lit; mais certes nous sçavons bien que ce fut malgré toy, car la cause procedoit de la Royne Alidoyne, laquelle ne vault pas grant chose."

d'amour." Il avoit entendu tous ses discours, & rendit témoignage de l'indignation qu'ils avoient causée à Alidoine. Fernagus n'avoit pas alors apperçu le nain, & quand il l'auroit vu, la présence d'un tel personnage n'auroit peut-être pas été capable de le rendre plus circonspect; aussi eut-il l'audace de le démentir, & de conjurer le Roi de presser le supplice de ce colomniateur; mais le courageux nain persista à soutenir l'honneur de sa Dame, &, accusant toujours le Ministre, il osa jeter à terre son gage de combat & inviter Fernagus à le ramasser.

Cette action hardie, dans un homme de la taille de Corvitant, parut une inspiration du Ciel, qui se servoit de ce moyen pour prouver l'innocence de la Reine; d'ailleurs la Loi étoit favorable au nain, & sans injustice on ne pouvoit lui refuser le combat, qui fut ordonné, sans avoir égard à l'inégalité des forces.¹³ Vainement Fernagus voulut-il représenter que c'étoit avilir un Chevalier que de le forcer de se mesurer contre un être aussi disgracié de la Nature, & que d'un seul coup de lance il pouvoit anéantir; il fallut (p.46) qu'il se soumit à la volonté du Roi. La Reine, vertueuse, pleine d'humanité, douce, populaire, s'étoit fait adorer de toute la cour, & du peuple; le Favori, dur, impérieux, & bravant tout pour satisfaire ses passions, en étoit abhorré.¹⁴ Tous, & peut-être le Roi lui-même, firent des voeux pour que le nain sortît vainqueur d'un combat si disproportionné.¹⁵

Si l'honneur & la vie de tant d'illustres personnes n'eussent été attachés à l'issue heureuse ou malheureuse de

cet étrange combat, le peuple s'y seroit porté en foule¹⁶ comme à un spectacle destiné à son amusement: en effet, qu'on se représente un nain d'environ vingt-six pouces de hauteur, placé sur le dos d'un superbe destrier,¹⁷ tenant en main une lance de quatre fois plus longue que son corps, & combattant contre un Chevalier d'une taille avantageuse, & d'une vigueur reconnue. Corvitant entra dans la lice le premier; il ne fut point effrayé à l'arrivée de son terrible adversaire; & du plus loin qu'il l'aperçut, il lui cria: "Avance, felon; méchante cause, mauvaise fin; tremble, repens-toi ou je t'occis." Les deux champions animent leurs chevaux, & dans leurs différentes passes, cherchent (p.47) se porter les coups les plus furieux: mais le nain enselevi sous son énorme bouclier, redoute peu la lance de Fernagus, & parvient à lui enfoncer la sienne au milieu de la poitrine.¹⁸

* Quotation from the Source.

1534 ed. f.VIIa col.1. Corvitant says to Floridas: "Le faictes monter a cheval et moy je seray a pied."

f.IXa col.2 The barons consult and Ancealme de la Roche advises: "Bataille se feroit du nain a l'encontre de Fernagus par telle maniere que ledit Fernagus (f.IXb col.1) ne seroit point armé: et avec ce il auroit une main liee en sorte qu'il ne s pourroit ayder que d'une main: et le nain de la Roye auroit tout ce qu'il voudroit avoir."

f.Xa col.1. Le faulx Allemant arriva ayant une main lyee moult stroictement par d rriere a sa ceinture t n'avoit ne lance ne escu dont il se peust ayder.

f. Xa col.2. Corvitant calls to Fernagus:

"Trahystre glouton au jourdhuy te conviendra mourir de alle m rt par mes mains: pour la grande trahyson que tu as commise envers madame la royne; et pource garde t y de moy, car je te deffie."

Le traître tombé mort sur l'épée sans avoir pu proférer une seule parole. Le nain voyant son ennemi à ses pieds, s'écria: "Bonne cause, bon effet, ma Maîtresse est vengée." Il vouloit, dans le transport de sa joie, sauter au bas de son cheval, mais les Juges du camp le prirent dans leurs bras, & le portèrent à l'échafaud qu'occupait le Roi Florida. Ce qui venait de se passer avoit jeté ce Prince dans le plus grand étonnement; il n'osoit encore en croire ses yeux: & si la chose étoit véritable, son épouse se trouvoit justifiée, & quels reproches n'avoit-il pas à se faire!¹⁹ Il fut tiré de ses réflexions par un nouveau miracle; car on peut regarder comme tel la victoire remportée par le nain. Gauthier, Gouverneur²⁰ du jeune Theseus, parut à l'entrée de la place, traversa la foule immense du peuple,²¹ et vint présenter à Floridas un Damoisel d'une taille noble & haute pour la jeunesse dont paraissoit cet enfant. "Sire, lui dit-il,²² reconnoissez dans ce beau Jouvencel votre cher fils Theseus." (p. 48) On se rappelle que ce jeune Prince étoit né difforme, & de la plus grande laideur: une si prompte métamorphose avoit lieu de surprendre, & étoit bien capable d'exciter la curiosité des courtisans: ils se rangèrent tous auprès du Roi, pour entendre le récit que Gauthier alloit lui faire. "Monsieur, lui dit-il, pendant²³ le combat du nain contre le traître Fernagus, le jeune et pieux Theseus prioit dévotement l'Être suprême, & imploroit sa protection pour lui-même par sa mère infortunée. J'avois les yeux sur lui; une nuée lumineuse l'environne, le déroba à ma vue durant quelques minutes s'étant dissipée, me laisse voir mon Elève tel que je vous l'offre en ce moment."

Cette aventure miraculeuse ne trouva aucun incrédule,²⁴ ni parmi le peuple, ni parmi les Courtisans; ils admirerent tous la bonté de la Providence, qui avoit pris cette voie extraordinaire pour manifester pleinement l'innocence de leur Reine. On se plut à remarquer combien les nouveaux traits du jeune Theseus avoit de ressemblance avec ceux du Roi de Cologne. Floridas en parut convaincu, & ne doutant plus de la légitimité de son fils (p.49) il le prit dans ses bras, l'y serra avec transport, & le montra au peuple en lui ordonnant de le reconnaître pour l'unique héritier de son trône.

Pendant ce temps, l'Ecuyer de la Reine, attentif à tout ce qui se passoit à la Cour, en vint informer Alidoine dans sa retraite: cette vertueuse Princesse, ne craignant plus pour sa vie, se rendit au Palais, & y fut accueillie par Floridas & Theseus avec les plus vifs témoignages de l'amour & du respect. Le Roi n'épargna rien pour faire oublier à son épouse tous les torts dont elle étoit en droit de l'accuser.²⁵ L'un & l'autre s'appliquerent à veiller à l'éducation du beau Theseus, en faveur duquel la Providence venoit de faire un si grand miracle. Le nain Corvitant fut richement récompensé de son zèle & de sa fidélité. Il continua de rester attaché à la Reine, & Floridas vit sans jalousie²⁶ l'amitié de cette Princesse pour ce petit être, si disgracié de la Nature, & si favorisé du Ciel. Le Romancier ajoute dans cet endroit,²⁷ que la paix qui venoit d'être rétablie entre Alidoine et Floridas, donna naissance à une Princesse charmante, qui reçut au baptême le nom de Bauldour & fut

cette Batilde ou Baudour qu'épousa dans (p.50) la suite
Clovis II,²⁸ fils de Dagobert I.

Theseus grows up.

...enfin l'âge d'être armé Chevalier étant arrivé, le
Roi Floridas voulut lui-même lui conférer cet Ordre...²⁹

Dans sa jeunesse, le bon Floridas avait été preux &
vaillant Chevalier errant; il fut enchanté de trouver dans
son fils la même inclination à se distinguer...³⁰

Quoique le jeune Prince de Cologne prétendit faire ses
courses comme un (p.51) simple Chevalier, sa mere exigea
qu'il se fit suivre par son Gouverneur Gauthier³¹ & trente
Ecuyers, et elle voulut qu'il emportât une somme considérable
en or et en argent, avec une grande quantité de très-belles
pierreries. Theseus partit et prit la route de Venise,³²
Ville, a ce que pretend le romancier, aussi celebre alors
pour la magnificence de ses tournois, qu'elle l'est
aujourd'hui par les amusemens de son Carnaval, & par ses
courses sur l'eau de barques & de gondoles.

Theseus stays in Venice serving in the army of the king (p.52)
before travelling on to Rome. There in a goldsmith's shop
he sees a statue of Flore, daughter of the Emperor Esmeré.
(p.53) The goldsmith Calidas tells him how Flore is
refused in marriage³³

... aux Rois d'Angleterre & de Sicile et même au
puissant Abilant Empereur de Constantinople... Theseus
écoutait Calidas avec attention; mais il ne quittoit pas

des yeux la statue, & plus il la regardoit, plus aisément le poison de l'amour se glissoit dans ses veines, & se faisoit jour jusqu'à ^{son} cœur.

(p.54) He tells his tutor Gauthier that he intends to marry Flore. Then he goes as his own ambassador (p.55) to ask the Emperor for his daughter, and is refused. However he has seen Flore...

Selon le Romancier, Theseus se dit à lui même, en regardant la Pucelle: ³⁴ * "Doulx Dieu Jésus, or aymerois mieulx être nommé amy de celle doulce image qui est aussi blanche comme une fleur de lys, qu'avoir en ma baillie autant de pays que jamais en posséda Alexandre: or donc n'est il joye ne delit au monde qui vaille un seul ris de la Belle."

(p.56) When Calidas the goldsmith agrees to help Theseus:

Tant il est vrai que tous les dangers disparaissent a l'aspect de l'or.³⁵

Theseus and Calidas:

... il lui donne une lettre ³⁶ pour le Roi Floridas, ^{en} cas de surprise, & lui ordonne de fuir avec le bon Gauthier, & d'aller informer son pere de la situation critique où il se trouve. Ces precautions prises, le Prince de Cologne entre dans l'aigle, dont l'ouverture est pratiquée avec tant de dextérité, qu'il n'est pas possible aux yeux les plus clair-(p.57)voyans de la découvrir. Seulement le bec de l'oiseau est fait de façon qu'à la volonté ³⁷ de celui qui est dedans il tombe, & avertit qu'il est nécessaire de le reporter chez l'Ouvrier.

Lorsque toutes les femmes de la Princesse se furent

* Quotation from the source.

retirées,³⁸ & qu'il ne resta plus auprès d'elle que sa confidente Biéatrix, Flore s'amusa à examiner le chef-d'oeuvre qui venoit de lui être offert, & chaque plume de l'oiseau excitoit son admiration. "En vérité, ma chere Maîtresse, lui dit Biéatrix, vous vous occupez là d'une franche bagatelle c'est (p. 58) un mari, & non un joujou d'enfant qui vous est nécessaire.³⁹ Tais-toi, sotté, lui répondit la Princesse; les fill^es⁴⁰ des Souverains ne doivent songer au mariage que quand les intérêts de l'Etat leur désignent un époux.⁴¹ C'est l'intérêt de son coeur qu'il faut écouter, reprit vivement Biéatrix; que nous importe que l'Etat soit heureux, si nous versons des larmes?⁴² Tous les Princes vous recherchent, & aucun n'est accepté, grace à la bizarrerie de l'Empereur. Que veux-tu, ma chere Biéatrix, repartit Flore j'adore mon pere, il m'aime, & je dois lui obéir; cependant, te l'avouera-je! je lui ai voulu un peu de mal du refus⁴³ qu'il vient de faire de l'alliance du Prince de Cologne; car Theseus est, dit-on, le plus beau Prince du monde, &, si l'on en croit la renommée, le plus courageux."⁴⁴

Qu'on se peigne la joie de Theseus à ce discours! peu s'en fallut que, manquant de prudence il ne sortît de l'aigle, & ne fût se jeter aux pieds de Flore; mais il attendit que Biéatrix se fût retirée après avoir rempli ses devoirs auprès de sa Maîtresse & vint se placer devant le lit de la Princesse, qui d'effroi, fit un (p. 59) cri terrible en voyant un homme à cette heure dans sa chambre.⁴⁵ Le Prince de Cologne s'empressa de la rassurer. Il lui apprit son nom, & les moyens qu'une passion extrême lui avoit fait tenter pour la voir:

ensuite se jetant à genoux, & prenant une de ses belles mains dans les siennes, il l'accabla de baisers,⁴⁶ & jura à Flore un amour éternel. La fille d'Esmere étoit simple, innocente, & dans l'âge heureux où l'on croit aisément tout ce qu'on désire;⁴⁷ elle ordonna au Prince de se relever, & laissant tomber sur lui ses beaux yeux, elle lui avoua combien elle seroit flattée de pouvoir quelque jour lui donner le nom d'époux. Convaincue qu'un Amant qui risquoit sa vie pour la voir, devoit être véritablement épris de ses charmes, elle lui permit de prendre le titre de son Chevalier, car elle n'osoit encore lui donner qu'intérieurement celui de son Amant.

Cependant le jour commençoit à paroître: Flore convint avec Theseus qu'il passeroit quelques jours dans le Palais, & le cacha dans un cabinet secret dont elle seule avoit la clef.⁴⁸ Il étoit question d'informer les amis du Prince de Cologne, & surtout l'Orfevre Calidas, du (p. 60) succès de son entreprise; Biéatrix, qui avoit été mise dans la confiance, se chargea de ce message. Elle s'en acquita avec toute la dextérité d'une intrigante consommée.⁴⁹ En rassurant les gens du Prince sur le sort de leur Maître, elle se convainquit,⁵⁰ par leurs propos, qu'il n'étoit ni un imposteur, ni un aventurier, & fut rapporter⁵¹ ces bonnes nouvelles à la fille de l'Empereur. Plus Theseus voyoit Flore, & plus il s'enflammoit pour elle; & la charmante fille d'Esmere vraisemblablement ne put voir les transports passionnés de son Amant, sans lui donner les plus fortes preuves de sa sensibilité.⁵² Ils convinrent qu'une prompte fuite pouvoit seule assurer leur bonheur; mais avant

de se porter à cette extrémité, Flore exig a du Prince de Cologne que la bénédiction nuptiale ^csanctifieroit les sermens qu'ils s'étoient déjà faits l'un l'autre. Un Chapelain, nommé Yvon, fut introduit dans l'appartement de la Princesse, & maria nos deux Amans, en présence de Biétrix.⁵³ Dans la nuit suivant, une barque attendit les nouveaux époux sur les bords du Tibre. Ils se jeterent dedans avec l'Orfevre Calidas: la suite du Prince de Cologne, (p.61) qui par le renvoi ⁵⁴de l'aigle avoit été instruite de tout ce qu'elle avoit à faire pour préparer le départ, partit aussi; & tous ayant gagné la mer un vaisse u qui avoit été freté pour eux les transporta en peu de temps dans le golfe de Venise.⁵⁵

Le lendemain, les femmes de la Pincesse entrerent dans son appartement a l'heure ordinaire; elles firent retentir le Palais de leur cris, qui passerent bientôt jusqu'à l'Empereur. Esmere, apres une exacte perquisition,⁵⁶ ne doubta point que sa fille n'eût été enlevée, & n'apercevant point l'aigle d'or,⁵⁷ il se doubta de quelque stratagème, & fit courir chez l'orfevre, avec l'ordre de l'arrêter & le lui amener. Ses gardes revinrent peu après & apprirent ⁵⁸à leur Maître que l'orfevre avoit disparu & qu'en examinant l'aigle qui étoit resté d ns la boutique,⁵⁹ ils avoient reconnu qu'un homme pouvoit aisément s'y cacher. Cette découverte en fit faire une autre non moins importante; on sut par un Ouvrier,⁶⁰ qui avoit surpris ce secret, que le Prince Theseus avoit joué devant l'Empereur le personnage de l'Ambassadeur du Roi de Cologne, & l'on ne ^(p 62)douta plus qu'il ne fût le ravisseur de Flore. Esmere étoit né violent & vindicatif, mais dans

cette circonstance on put bien lui pardonner ^{bi} de jurer la perte de celui qui venoit de lui faire l'affront le plus sanglant. Dans l'excès de sa rage, il déclara à sa Cour qu'il feroit à Floridas, pere du ravisseur, la guerre la plus cruelle, aussi-tôt qu'il auroit mis à la raison Abillant, Empereur de Constantinople, qui menaçoit de venir l'assiéger dans Rome, pour se venger du refus qu'il lui avoit fait de lui donner sa fille Flore en mariage.

Cependant nos jeunes epoux s'approchoient de Venise, lorsqu'un vent terrible les force de s'éloigner des côtes, dans la crainte d'y faire naufrage, & les rejetant en pleine mer, les pousse au milieu d'une flotte Grecque qui voguoit vers l'Italie: c'étoit celles de l'Empereur Abillant & du fort Accerès, Roi d'Antioche, son allié. Quelques prodiges de valeur que pût faire Theseus & ses braves Chevaliers, il fallut céder au nombre, & se rendre. Flore fut enlevée à son époux, & présentée au fier Abillant. Malheureusement l'Officier Grec qui avoit été à Rome pour traiter du mariage de (p. 63) Flore avec son Maître, la reconnut, avertit l'Empereur Abillant, qui n'avoit entrepris de faire la guerre à Esmeré qu'afin de le forcer de lui accorder sa fille, ravi de la tenir en son pouvoir, ordonna à ses Pilotes de changer de route, & de retourner vers Constantinople. Il fit charger de chaînes le Prince Theseus, l'Orfevre Calidas, le Chapelain Yvon, & tous les Chevaliers Allemands & donna tous ses soins à consoler la Princesse de Rome, qui se désespéroit de la perte de son époux, & de

l'esclavage où elle se voyoit réduite. Sa douleur fut si forte, qu'Abilant crut de la prudence de s'ôter de sa vue, & la remit entre les mains d'un habile Physicien, nommé Druinas de Lintergot,⁶² lequel estoit moult grand Clerc, & avoit estudié à Tollette (Toledo) où il avoit retenu un peu de l'Art de Négromancie⁶³...

(p.64)... Abilant redoubloit l'amour qu'il avoit déjà conçu pour cette Princesse, en voyant seulement son portrait.⁶⁴

... le Physicien Druinas... lui promit qu'il donneroit à ce prince un (p.65) breuvage⁶⁵ qui auroit la vertu de l'assoupir la premiere nuit de ses noces, & qu'il continueroit de lui faire avaler une pareille potion, tant qu'elle seroit dans le cas de partager sa couche nuptiale. On⁶⁶ ne sait pas trop comment il s'était assuré que l'Empereur ne s'appercevroit pas, même à son réveil, que toute la nuit il avoit été plongé dans une profonde léthargie, mais passons...

Druilas⁶⁷ estoit resté avec l'Empereur; il lui présenta le breuvage préparé, & ce Prince l'eut à peine avalé, qu'il s'endormit profondément jusqu'au lendemain, sans s'appercevoir qu'il étoit couché auprès de la plus belle femme du monde, & dont il étoit éperdument amoureux. Flore,⁶⁸ certaine de l'effet du breuvage, se releva doucement & bénit le Ciel de

* Quotation from the source.

1534 ed. f.XXIIIIa, col.2: Or vray est que en sa compaignie avoit ung clerc moult grant nygromancien, lequel avoit estudié a Tollette moult longuement, et fut icelluy clerc appellé Druinas de Tintergot, et avoit si bien estudié et si bien retenu que jamais ne trouva nul qui le peust passer en l'art de Nicromance.

l'heureuse ruse qui la conservoit fidelle à Theseus.
 Mais la fortune préparoit un cruel lendemain de noces à
 l'Empereur de Constantinople...

(p.66) Les Grecs alors avoient jeté l'ancre dans le
 port de l'isle de Stratonic.⁶⁹ Accerès les joint la nuit
 même des noces de l'Empereur & de Flore: il les trouve
 endormis, & coule à fond une partie de leurs navires. La
 Princesse de Rome, effrayée du bruit qu'elle entend, se
 sauve de la chambre de l'Empereur. Quelques Grecs se
 réveillent, & aident Flore, qu'ils regardent comme leur
 Impératrice, à entrer dans une chaploupe, où sont déjà
 presque tous les Barons, témoins de son mariage. On est
 étonné de ce qu'il ne se montre pas lui-même, mais à l'instant
 qu'on veut pénétrer dans sa chambre,⁷⁰ le navire s'enfonce
 dans la mer. Les Barons, effrayés de ce terrible accident,
 auquel il n'y a nul remede, ordonnent aux rameurs de les
 conduire, s'il est possible, à Constantinople: la nuit
 favorise leur fuite, & Accerès n'apperçoit qu'au jour qu'il
 s'est souillé d'un crime infructueux, puisque Flore lui a

1534 ed. f.XXVIa col.2: Ilz adviserent les Gregeois lesquelz
 estoient ancrez a une isle qui estoit au pays de Satrenie...
 Flore la ame veilloit qui ploroit moult tendrement, laquelle
 quant elle ouyt le bruyt et la noyse, elle se commença a
 escrier et demener tresgrant dueil. Et les barons de Gr ce
 l'ont prinse et saisie et l'ont mise tost et hastivement dedans
 ung batel, et s sont mis au vent pour garantir leurs vies.
 De celle bataille ne reschappa sans plus que le b tel ou
 estoit Flo e la pucelle. Or s sont mis a che in vers la
 Grece, mais l'e pereur n'y estoit mie: car la nef ou il
 estoit fut effondree en la mer, parquoy il fut noi'.

échappé. (p. 67) La barque qui portoit la Princesse de Rome eut beaucoup de peine a ga n r C stantinople.⁷¹... L'épouse de Th se s n'avoit rien mieux à faire que de soutenir l'erreur⁷² dans laquelle étoient l s Baro s Grecs: elle avoit reconnu qu'elle étoit encante, & dans la cruelle situation où elle se trouvoit, il étoit essentiel de laisser croire aux Grecs que l'enfant dont elle accoucherait, étoit le fils lé itime d'Abilant. Un seul témoin⁷³ auroit pu la d' ntir, c'étoit le M'd cin Druilas; mais il avoit péri dans les flots. Le Conseil de l'Empire, en attendant les couches de Flore, appela à la égence Griffon Roi de Rhodes, frere du feu Empereur... "Griffon⁷⁴... (p. 68) parut n'accept r ce poste important qu'avec chagrin; mais les politiques furent bientôt convaincus que son dessein étoit d'usurper la suprême autorité..."

There is general joy at the birth of Flore's child.

... mais Griffon fut désespéré de cet événement, qui détruisoit tous ses projets ambitieux. Il ne perdit néanmoins pas courage, & sous prétexte⁷⁵ que l'air de la campagne étoit nécessaire à l'enfant nouveau-né, il persuada au Conseil de l'Empire, qu'il falloit l'envoyer avec sa n ric d ns un Château assez éloigné de Constantinople.

Ed. f.XXVIa col.2: (Acerés)... dont du grant du il qu'il en a il cuyda yssir hors du sens. "Par Mahom," disoit il, "Or doibz je bien maintenant hayr ma vie: qu nt j'ay p r m grant follie et luxure fait mourir l'e p reur et tous ses gen , et si n'ay point acomply ma meschante (f.XXVIb) voulonté."

Tous les Conseillers se rendirent à cet avis; mais au lieu de le suivre, Griffon remit l'enfant entre les mains de quatre Soldats dont il croyait être sûr, & leur ordonna de le tuer, & de lui en apporter le coeur, pour preuve qu'ils avoient exécuté ses ordres. Il est des ames qui, quoi que naturellement barbares, sont révoltées par certains crimes.⁷⁶ L'horreur de plonger (p.69) leurs mains dans le sang de leur légitime Souverain, effraya les soldats; ils délibéroient au milieu d'une forêt, comment il leur seroit possible de sauver cet innocent⁷⁷ sans risquer leur vie & perdre la récompense attachée à ce meurtre, lorsqu'ils virent venir à eux un bon Chevalier Grec, nommé Gadifer d'Acon. Cet honnête Citoyen⁷⁸ ne se mêloit plus des intrigues de la Cour, & depuis longtemps vivoit retiré dans son Château. Ayant entendu une partie de la conversation de ces soldats, il s'approche d'eux, & les conjure, les larmes aux yeux, de lui confier le sort du jeune Prince: ceux-ci y consentent volontiers, aux conditions⁸⁰ que l'enfant ne seroit instruit de son noble lignage & ne reparoitroit à Constantinople qu'après la mort de Griffon...

1534 ed. f.XXVII^b col.1: Griffon de Satrenie en fut moult dolent, lequel aussi tost que l'enfant fut venu sur terre, ledit Griffon ne faisoit que penser comment il le pourroit faire mourir. Une myct fist tant le trahistre Griffon que Dieu vueille mauldire que il eust l'enfant entre ses mains dont il fut moult resjouy; & tout inconti ent il appella quatre paiens en qui il se fia moult... mais Flore la roine ne sçavoit riens de tout cecy, car elle cuidoit que on le fist nourrir en quelque lieu et traiter bien doucement.... Or nous dit l'hystoire que Nostre Seigneur avoit figuré l'enfant si tresbel et si bien formé de membre et si avoit apporté a son naissement par la grace de Dieu sur l'espaule droicte une croix dont les paiens furent moult espouventez. Gadifer d'Acon declares: (col.2) "...oncques en jour de mon vivant je n'en veis de si bel."

Gadifer d'Acon takes the infant home, and the squires deceive Griffon:

... se croyant par la mort de son neveu , assuré de l'Empire, déclara⁸¹ cette mort, arrivée, dit-il avant que ses (p.70) conducteurs eussent pu parvenir au Château ou il l'envoyoit. L'Impératrice fut au désespoir de la perte de son fils, qu'elle imputa avec raison à la scélératesse de son beau-frère⁸² qui, au grand chagrin de tous les Grecs,⁸³ se fit couronner Empereur.

Tandis que toutes ces choses se passoient à Constantinople, l'Empereur Esmeré faisoit les plus étonnans préparatifs pour porter la guerre en Allemagne. Il avoit appris le second enlèvement de sa fille Flore, son mariage avec Abilant, la mort funeste de ce Prince, & l'arrivée de sa veuve à Constantinople, où elle avoit été reconnue Impératrice. Tranquille⁸⁴ de ce côté, il tourna toute sa vengeance contre Theseus son premier ravisseur, & esperant qu'il seroit retourné à Cologne, il y conduisit son armée...

Esmeré besieges Cologne and wins the battle.

(p.71) Floridas voyant ses troupes massacrées ou dispersées, courut en France implorer les secours de son bon allié le Roi Dagobert. Ce Monarque ordonna aussitôt à un corps de troupes de marcher sur le Rhin: il en donna le commandement à son fils Louis, selon le Romancier, &⁸⁵ qui ne peut être que Clovis II...

1534 ed. f.XXVIIIa col.1: The shipwreck is reported to Esmeré: mais il ne sçavoit mie que ce fut advenu pour sa fille.

Assaillant accompanies Louis to Cologne. There the heir to the French throne falls in love with Bauldour. (p.72) The Romans defeat Floridas and his allies. Flohars is appointed governor of Cologne. (p.73) Esmeré returns to Rome with the royal family of Cologne as his prisoners. 86.

... Le Romancier assure que "L'Empereur Esmere avoit pour armes un aigle d'or dans un champ d'azur;⁸⁷ mais, continue-t-il, depuis que le noble Theseus se servit d'un aigle pour empler la Princesse de Rome, l'Empereur changea son blason, & prit un aigle de sable sur un champ d'or, lesquelles armes devinrent celles de l'Empire, lorsque Theseus eut ^ér^uni le Royaume d'Allemagne à la souveraineté de Rome." Au milieu des fêtes que les Romains donnerent pour célébrer la victoire de leur Empereur, on vit arriver plusieurs Grecs, députés par Griffon, qui venoit de s'asseoir sur le trône de Constantinople. Ils annoncerent à Esmere que l'Impératrice Flore, sa fille, avoit débarqué la veille au port d'Ostie,⁸⁸ & qu'elle attendoit ses ordres pour se jeter à ses pieds. Griffon détestoit cette Princesse, dont il avoit fait périr le fils; il craignoit quelque révolution,⁸⁹

Édition f.XXXa col.1: En ce temps dont je parle ce nous dit l'hystoire que l'empereur Esmeré tenoit l'honneur de Romme, il portoit en ses armes l'aigle d'or a cause de l'empire: tant en batailles en tournoys et joustes, mais c'est Aigle d'or dont je vous ay cy devant fait mention, que le gentil Theseus avoit fait forger pour icelle cause qu je vous dis, fut changé l'aigle d'or a ung de sable et les ont tousjours porté depuis les empereurs de Romme jusques a present ainsi que on peult veoir maintenant qui fut par le fait de Theseus qui tant fut puissant et hardy.

& en rendant Flore à son père, (p.74) il croyoit s'assurer un allié⁹⁰ capable de le secourir contre ses ennemis ou ses sujets rebelles. Le vindicatif Esmere ne consentit à revoir Flore, que pressé par les vives instances des Seigneurs de sa Cour: il exigea d'elle le serment qu'elle ne se remarieroit pas⁹¹ sans son consentement; Flore le promit sans peine, elle se croyoit certaine de la mort de Theseus⁹², & personne au monde ne pouvoit le remplacer dans son coeur...

Dagobert sends an army to avenge his son believed dead.

(p.75) ... Louis & Lambert, ayant voulu s'obstiner à poursuivre des fuyards, furent enveloppés & conduits prisonniers dans Rome. Flore les y reçut avec distinction, & s'efforça de rendre leur captivité la plus douce possible, espérant⁹³ par cette conduite que les François auroient les mêmes égards pour son père. Flore étoit encore dans sa première jeunesse, & ses malheurs,⁹⁴ (p.76) qui avoient imprimé sur son visage une sorte de langueur, ne la rendoient que plus intéressante. Louis la vit, l'admira, & ne put se défendre de l'aimer. Bauldour s'effaca aussi-tôt de sa mémoire & il ne respira plus que pour adorer la charmante veuve⁹⁵ de l'Empereur de Constantinople. Ayant appris qu'Esmere étoit retenu prisonnier dans le camp des François,

1534 ed. f.XXXIXb col.1: Adoncques les barons ont prins son serment & luy (=Flore) ont fait jurer que doresnavant elle ne feroit que par leur conseil, & elle s'i accorda. Adonc ilz luy ont rendu tout le sien et si fut remise en son premier estat. Mais tousjours regrettoit le gentil Theseus, souvent prie pour luy que Dieu le vueille ramener a joye et a santé: s'il est mort, elle prie que Dieu vueille avoir son ame, et s'il est prisonnier, que Dieu l'en gecte dehors briefvement.

il lui fit proposer un échange général des deux côtés, aux conditions qu'il lui accorderoit la main de sa fille. L'Empereur ne s'étoit imaginé pouvoir sortir d'embarras avec tant d'avantage. Par ce mariage, il recouvrait sa liberté, il terminoit une guerre qui peut-être lui auroit couté l'Empire, & se débarrassoit⁹⁶ d'une Princesse qui à la fois s'étoit trouvée deux maris. Il signa joyeusement ce traité et rentra dans Rome au grand contentement de ses sujets.

Nous n'avons pas approuvé⁹⁷ l'infidélité de Louis envers la Princesse Bauldour de Cologne, & nous pouvons encore moins justifier le peu de délicatesse de ce Prince, qui accepte pour dot de la nouvelle épouse, la ville de Cologne et le Royaume du bon Roi Floridas. Ces (p.77) traits ne sont pas des siècles de la noble Chevalerie. Le Prince de France passa par-dessus ces considérations...

Flore ne voyoit qu'avec douleur les approches de ces troisiemes noces;... les François y ^dployerent cette somptuosité, ce goût & cette élégance qui dans les fêtes les ont rendus les modeles des autres Nations.⁹⁸

(p.78)...Après avoir si long-temps perdu de vue notre principal Héros, il est bien juste d'informer nos Lecteurs⁹⁹ de ce qu'il est devenu. Le Roi de Rhodes, cet Accerès¹⁰⁰ qui,

1534 ed. F.XLIIIIb col.2: Or lairay de ce faict tant qu'il en soit temps d'y retourner: car tel cuyde bien avoir Flore que encores croy je qu'il y fauldra si Dieu gar e de mal Theséus a qui ennuyoit moult; car l'histoire nous dit qu'il fut en Anthioche environ sept ou huyt ans avecques Accerés d'Antioche.

pour enlever la belle Flore, avoit infructueusement commis tant de barbarie, de péré d'avoir manqué sa proie, arrivés avec ses prisonniers au port d'Antioche. Il n'est pas apparu pour voir de mérite de Theseus, & lui ayant fait ôter ses chaînes, il le loge dans son Palais, & chercha par sa bonté à lui rendre son esclavage plus léger.

(p. 9)¹⁰¹ Theseus obtains leave of absence and return home. ^{to hear bad news}

(p. 10) Ils se rendent à Liège & demandent l'opitilé à un vieux Chevalier.¹⁰²

Ces nouvelles firent frémir Theseus mais il dissimula son chagrin,¹⁰³ après avoir remercié son hôte de bonne réception, il envoya Gauthier¹⁰⁴ à Cologne & le suivit deux jours après dans cette ville, sous un habit de Pèlerin.¹⁰⁵

Gauthier¹⁰⁶ est reçu avec joie¹⁰⁷ par sa famille; on l'instruit des vexations de la cruauté de Flohars, qui commande à Cologne par l'Empereur de Rome; & on ne lui cache point avec quelle ardeur le peuple se porteroit à secourir le joug qui lui est imposé. Ce récit, rapporté à Theseus, ranima son espoir.¹⁰ Il ordonna à son ancien Gouverneur d'y retourner

154 d. f. XLIIIb col. 2: Et quant Theseus eut ouy ce que son hoste luy avoit raconté il fut adoncques olt éveillé et se signa du signe de la croix plus de vingt fois et la merveille qu'il n'a, et alors fut si fort saisi au cœur qu'il ne sceut profferer une seule parole pour tout l'avoir de Rome. Et quant il peust parler il a dit en larmoyant moult fort...

f. XLVa: "Sire," dist Harment, C'est simplese à vous de vous tourmenter. Encores estes vous sain et delivré..."

f. XLVb col. 1: Theseus lamenta: "Car il vouldroit mieulx à ung povre homme qui est tout desnue de biens que il mourust briefvement que de vivre en l'angeur; car un povre homme est debouté et hay de chascun."^{103A} Et quant l'host eust ouy ce que Theseus disoit, lors luy dist: "Monseigneur ne vous dementez point tant..."

ceux qui étoient encore attachés à leur légitimes p.81) S uverains, que le fils de Floridas vivoit, & qu'il venoit à leur secours. Gauthier se chargea en même temps de pénétrer dans le Palais, & de prévenir¹⁰⁹ Flore du retour de son fidèle Theseus.

Au nom de Theseus, Flore fut transportée de la plus grande joie: elle protesta à Gauthier que son époux n'avoit jamais cessé de lui être cher, & que tout ce qu'on avoit tenté pour le lui faire oublier n'avoit fait qu'augmenter sa tendresse pour lui. Elle en donna des preuves bien convaincantes dans la même journée: le Prince de France étant venu lui annoncer que, sous peu de jours, les préparatifs de ses noces seroient achevés, la belle veuve de l'Empereur de Constantinople¹¹⁰ lui déclara formellement qu'elle ne consentiroit jamais à lui donner la main tant qu'elle seroit incertaine sur le sort de Theseus; et que quand même sa mort seroit assurée, elle ne pourroit se déterminer à bannir de sa mémoire un Héros qu'elle aimoit avec passion. Cet aveu mit Louis au désespoir; il ne put se dissimuler que jamais il ne se feroit aimer de Flore, & son chagrin fut extrême. Ses Courtisans, (p.82) afin de le distraire, l'engagerent à faire quelques grandes parties de chasse, qui pussent au moins l'éloigner durant quelques jours d'une Ville qui commençoit à lui devenir odieuse.^x

Theseus faisoit arrêter le Gouverneur Flohars.¹¹¹ Celui-ci osa faire quelque résistance,¹¹² & la mort que lui donna le Prince de Cologne, fut le prix de son audace...

Après avoir donné les ordres les plus nécessaires à la

^x See text of ¹⁵³⁴ edition next page.

sureté de la Ville il étoit (p. 83) bien juste que Theseus employât quelques momens à son amour; il vola au Palais¹¹³ dans les bras de Flore, qui le reut avec les transports de l'amante la plus passionnée, & de l'épouse la plus tendre. Leur entrevue toucha les spectateurs jusqu'aux larmes, tribut¹¹⁴ qu'on paye avec tant de satisfaction à la vertu opprimée, qui triomphe & se trouve à la fin de ses peines. Tranquille alors sur les sentiments de son épouse,¹¹⁵ Theseus retourna à l'assemblée des Citoyens qui s'étoient réunis dans la grande place de Cologne, il se fit rendre compte de l'état des magasins, & après avoir prescrit tout ce qu'il falloit faire pour conserver l'abondance parmi le peuple, il fit attacher des aigles d'or aux différentes portes de la ville, pour prouver qu'elle étoit rentrée sous les loix de ses vrais Souverains.¹¹⁶

(p. 84) The French party intends to go to Rome for help against Theseus.

Sans doute qu'ils prirent ce parti dans la crainte de tomber au pouvoir d'un vainqueur irrité, qu'ils ne croyoient pas peut-être assez généreux pour oublier qu'ils tenoient sa famille dans les fers, & qu'ils avoient envahi ses Etats: mais Theseus ne songeoit point à poursuivre ces illustres fugitifs;¹¹⁷ il mettoit toute son application à rétablir l'ordre dans sa ville capitale, & à lever une armée, pour

(Lays)
1534 known ed. f.LIIIB col.1: [^] "Je prendray vengeance... Seigneurs je me plains à vous grandement de Theseus, lequel m'a fait grande villennie comme de m'avoir tollue celle qui devoit estre ma femme." "Sire," dit Assailant, "Theseus ne vous a point fait de tort: car il n'a pris que ce qui estoit a luy."

porter à son tour le ravage dans la campagne de Rome, & par ce moyen rendre la liberté à son pere Floridas.

(p.85) The Emperor and ^{the} French attack Cologne. Theseus wins. Louis flees towards France.

Theseus est instruit de cette espee de fuite; il laisse le commandement de son armée au brave Gauthier; il lui recommande de veiller à la sûreté de Cologne, & sur-tout de rassurer Florell¹⁸ sur les motifs de son absence.

Theseus follows Louis and fights him.

(p.86) Au moment qu'ils se portoient des coups furieux, on vit paroître un nuage lumineux; qui s'étant approché d'eux, s'ouvrit et laissa voir le grand Apotre Saint Denis. Ce patron de la France ordonna d'un ton noble mais sévère, aux deux Chevaliers de cesser leur combat. Après avoir donné a chacun sa bénédiction, il les reprit aigrement de la guerre cruelle qu'ils se faisoient. Le Prince de France fut celui qui reçut du Saint la plus sévère reprimande; et ce fut avec raison puisqu'il avoit tenté d'épouser(p87) une Princesse qui le détestoit, et qui n'étoit pas assuré de la mort de son époux. Monseigneur Saint Denis obligea Theseus et Louis à se donner la main en signe d'oubli de tout ce qui s'étoit passé; il rappela au Prince de France son amour pour la Princesse Bauldour, & lui recommanda de l'épouser, l'assurant que c'étoit la volonté du Ciel. Après ces mots, le nuage se

Note 18

Ed. f.LVIIIb Col.1: Et aussi dedans Coulongne moult y eut grande douleur quant ilz virent que Theseus n'estoit point revenu. Tel dueil en menoit la royne Flore sa femme qu'il sembloit proprement qu'elle deust yssir hors du s ns; mais elle a beau se tourmenter: car elle ne le verra point encores de long temps.

referma, & déroba Saint Denis à la vue des deux Princes; bientôt s'étant élevé jusqu'à la moyenne région de l'air, il disparut totalement.

The two make the journey to Rome together in order to rescue Floridas, Alidoine and Bauldour. They meet Calidas, messenger from Accerès. Theseus promises to return to the East after delivering his family.

(p.88)¹¹⁹ Le bon Orfèvre, sachant que les Princes se rendoient à Rome pour tenter cette juste entreprise, demanda & obtint la permission de les accompagner. Tous trois¹²⁰ prirent des habits de Pélerins, & cachant soigneusement leurs armes sous les longues robes qui en faisoient partie, ils arriverent par des chemins détournés, à la forte(p.89)resse où étoient renfermés le Roi Floridas, son épouse Alidoine & la belle Bauldour.

Dans ces temps reculés,¹²¹ l'habit de Pélerin étoit en grande vénération, & celui qui le portoit étoit sûr d'être traité avec distinction dans tous les lieux où il demandoit l'hospitalité. Nos Pélerins furent accueillis sans défiance dans la forteresse. On les loua beaucoup du désir qu'ils témoignèrent de faire le voyage de la Palestine, & d'en visiter les saints lœux. L'Officier de garde leur fit une excellente chere, leur assigna l'appartement¹²²le plus commode. Comme il croyoit n'avoir rien à redouter de ses hôtes¹²³ ni de Floridas, il leur permit de voir ce Roi & sa fa ille. Pendant que l'Officier fut donner quelques ordres il se fait reconnoître de son pere, qui embrasse tendrem nt un fils u'il avoit cru mort si long-temps. Il ne fut pas difficile de faire c nsentir le bon Roi à la fuite, seul

moyen de le tirer de l'esclavage. Les arrangements sont pris, & dès la nuit même le projet est exécuté. D'excellents chevaux, tirés des écuries de la forteresse¹²⁴ servent à mettre les fugitifs hors d'atteinte avant que le soleil paroisse.

They return to Cologne.

(p.90) L'arrivée de Theseus & de sa famille répandit l'allégresse parmi les habitans de cette ville; ils en donnèrent les preuves les plus éclatantes. Flore partagea bien sincèrement la joie publique & combla de caresses les illustres parens de son époux.¹²⁵ ^{Louis returns to the Emperor to explain.} Il^{1*} lui^{2*} fit le détail¹²⁶ de son combat avec Theseus, de l'apparition miraculeuse de Saint Denis, & de l'ordre qu'il en avoit reçu de se reconcilier de bonne foi avec ce généreux ennemi. Ensuite il conseilla à Esmeré d'accorder la paix au Prince de Cologne...

(p.91) Flore n'ayant plus rien à craindre de l'amour du Prince Louis, lui fit l'accueil qu'elle devoit à un ami intime de son époux, & le Prince de France, se rappelant les contes de S. Denis, revit avec intérêt la belle Bauldour, lui rendit de nouveaux hommages, & finit par la demander en mariage à

1* Louis. 2* The Emperor Esmeré. Note 124, compare. Ed. f.LXVIb col.2: "Il nous convient acheter des chevaux qui sont bons et legiers." f.LXVIIIa col.1: (In prison, Loys to Bauldour): "Belle," c dist Loys, "allons nous en si nous mettons a chemin. car vous estes a moy d ce jour n avant; vostre frere vous a a moy donnee: voire ce c'est vostre plaisir, car sans vostre volenté ne voudroye riens faire." "Sire," ce dist la pucelle, qui fut moult gracieuse, "Mon frere peult bien faire de moy ainsi qu'il luy plaira: car je scay bien qu'il ne me commandera chose que ce ne soit a mon honneur et proffit, et pource esse bien raison et droict que je luy obeisse."

Floridas.¹²⁷ Cette alliance étoit trop honorable pour être refusée...

The marriage is celebrated. Esmere continues the war. The Romans are defeated by Theseus and the French.

(p.92) Louis voulut les poursuivre, certain n'ent il n'en seroit pas échappé un seul, si le Prince de Cologne n'eût cherché à modérer son ardeur.¹²⁸

(P.93) Theseus sends a herald asking Esmere for peace and approval of his marriage. Estandart King of Hungary urges his brother to agree. Peace is concluded.

Le traité fut signé sous la garantie de ce Roi & du Prince de France; & le Prince de Cologne & son épouse Florey furent déclarés les légitimes successeurs de l'Empire Romain, aux conditions que Theseus feroit enlever les aigles d'or de dessus les portes de Cologne.

Lorsque la nouvelle de cette paix fut répandue dans les deux camps & dans la ville, les Guerriers des quatre Nations, François, Allemands, Romains, & Hongrois, ne semblent plus faire qu'un (p.94) même peuple.

Floridas and Alidoine stay in Cologne. Bauldour accompanies Flore to Rome. (p.95) Theseus, Louis, Assillant, Lambert d'Anjou¹²⁹ and the goldsmith go to help Accerès besieged in Antioch by Griffon.

Ed. f.LXXVIa col.1: Helas! pourquoy le noble damoiseil Loys ne donna congé a celui trahistre Lambert d'Anjou, car depuis il leur pourchassa si grande trahison, que il les venoit oultremer aux mescreans infidelles.

(p.96) During the fighting, Lambert d'Anjou is taken prisoner by Griffon the Emperor of Greece:

L'Empereur le traita avec beaucoup d'honnêteté; & dit le Romancier, peut-être vit il sur son visage l'empreinte de la trahison.¹³⁰ Il le caressa lui fit entendre que sa liberté¹³¹ dépendoit du succès des armes des Grecs contre l'Antioche.

Nous n'avons pas encore eu occasion de faire connoître ce Lambert, Duc d'Anjou, à qui l'Auteur fait jouer un rôle si odieux dans son Roman. Il suppose que ce Prince étoit l'héritier le plus proche du trône de France, si le Roi Dagobert venoit de mourir sans enfans. Or ce Lambert étoit le plus ambitieux et le plus traître de tous les hommes, & depuis long-temps regardoit avec envie une Couronne dont il n'étoit que le premier (p.97) Sujet. Les propos¹³² détournés de Griffon¹³³ lui firent concevoir que s'il pouvoit livrer à ce Monarque une ville où l'unique héritier du Royaume de France se trouvoit enfermé, dans la mêlée il lui seroit facile

Ed. f.LXXIXb col.2: "Lambert," ce dist Griffon de Satrenie, "Il n'est point sage homme qui se fie en ung Chrestien: on ne treuve point en escript, en noz chartres, oncques il y eust trahison en nostre loy payenne qui ait commis si grande trahison comme vous, ne aussi il n'y a nul Sarrazin en toute payennie tant soit il grant prince ou seigneur que s'il avoit parjuré ou menty sa foy ou commis aucune trahison & que l'on le peust prouver, il en seroit exillé et destruisct... col.2: Je die que vous n'avez nul créance: car si vous eussiez craint d'offencer vostre Dieu Jhesucrist: vous n'eussiez pas commis le grant pechié que vous avez faict: n'avez vous point de doubte que vostre ame en soit perie et menee a dampnement? Par mon dieu Mahon, je croy que vous ne pensez point en nulle maniere; mais par la loy ou je croy & ou mon cueur se fie, or tiens je maintenant bien peu de vostre loy laquelle est fort auctorisée. Payens valent trop mieulx que vous ne faictes entre vous Chrestiens; nul ne me viengne jamais dire du contraire..."

de lui faire ôter la vie...

Quoique Griffon fut lui-même un usurpateur, quoique pour monter sur le trône de Constantinople, il eût ordonné l'assassinat de son neveu, il ne put entendre sans horreur¹³⁴ la proposition de Lambert: mais comme on se sert volontiers des des traîtres qu'on déteste, lorsque la trahison est utile, il dissimula, promit tout, & dès lors le Duc d'Anjou fut libre.

(p.98)¹³⁵ Lambert betrays his friends to Griffon so that Antioch falls to the enemy and the Christians are taken prisoner. Accerès escapes. Griffon upbraids Lambert for his treason:

"Si je n'étois lié par la parole que je t'ai (p.99) donnée de te laisser la vie, traître, pour prix de ton infamie je t'envoyerais sur le champ au supplice! As-tu pu croire qu'un Souverain deviendrait le complice de tes crimes, qu'il assassinerait le fils d'un grand Roi, pour placer sur son trône un sujet perfide?¹³⁶ Fuis malheureux...

He pays him gold as arranged. Lambert goes to Rome and gives false news to Flore and Bauldour.

(p.100) Lambert passa en France, & y publia la mort prétendue du fils de Dagobert. Le Roman&ter assure que ce Roi en mourut de chagrin...¹³⁷

Lambert seizes power in France.

The story of Gadifer, brought up and married to Osanne.

(p.101) Le chevalier Dacon avoit autrefois¹³⁸ occupé les postes les plus importants de l'Empire; il s'étoit vu à la tête des armées & des Conseils, mais les intrigues de Cour

MsG 137.
Ed f LXXXIb Col 1. Dagobert de France estoit trespassé.
si que ceux du pays desiroient moult que Loys revient d'oultre mer.

avoient ruiné sa fortune, l'avoient éloigné de Constantinople, & de toutes ses grandeurs il ne lui restoit qu'une fille charmante, nommée Osanne. Il vit avec plaisir Gadiffer rendre des soins à cette aimable personne; il facilita même leur intelligence mutuelle,¹³⁹ approuva l'amour qu'ils ressentirent l'un pour l'autre; & lors qu'il crut le temps propre à faire éclater un dessein qu'il avoit conçu, il leur¹⁴⁰ déclara qu'il étoit prêt à les unir ensemble.

L'humanité sans doute¹⁴¹ avoit inspiré Dacon, lorsqu'il tira le prétendu fils de/son Empereur des mains des satellites du barbare Griffon: mais bientôt l'ambition lui suggéra de se servir de cette faveur de la fortune, pour rendre encore la fin de sa carrière brillante et utile à sa patrie...

Parmi les fêtes qui accompagnent^{re} ce mariage Dacon fit publier un tournoi, & y invita tout ce qu'il avoit de Chevaliers Grecs à Constantinople & aux environs. Le jeune Gadifer s'y fit admirer, & remporta tous les prix; mais après les avoir reçus de la main d'Osanne,¹⁴² il les fit de nouveau disputer par la Noblesse assemblée pour ces noces. Comme chacun s'empressoit à féliciter Dacon sur les brillantes qualités¹⁴³ de son gendre: "Chevaliers, leur dit-il, mes anciens compagnons & mes amis, je connois vos vertus, votre fidélité au sang de vos Maîtres, votre amour pour feu notre^(p 103) auguste Empereur Abilant. Voilà son fils,¹⁴⁴ ajouta-t-il en leur montrant Gadiffer, l'héritier légitime de son trône, qu'a voulu faire périr le traître Griffon, & que je vous ai conservé.¹⁴⁵ Souffrirez-vous que votre Souverain rampé dans un état obscur, tandis qu'un usurpateur porte sa couronne &

vous donne des loix?"

Four squires corroborate the account.

... & pour ne laisser aucun doute dans les esprits, Gadiffer, à qui Dacon dévoila alors¹⁴⁶ le secret de sa naissance, & qui ne parut charmé de sa grandeur prochaine que¹⁴⁷ par l'espoir de la partager avec sa chere Osanne, montra aux Chevaliers Grecs la croix vermeille qu'on avoit remarquée sur son épaule gauche lorsqu'il étoit venu au monde, & dont on se souvenoit encore.

Tout l'Empire avoit accusé¹⁴⁸ Griffon, dans le temps, de s'être défait de son neveu par un crime; mais personne n'avoit osé en rechercher les preuves: celles-ci étoient convaincantes, & aussi-tôt qu'on eut apperçu la croix vermeille, l'assem(p.104)blée s'écria: "Vive notre Empereur Gadiffer! périsse l'infame Griffon, son meurtrier."

Gadifer and Osanne are crowned in Constantinople.

Dacon fut nommé premier Ministre, & prit toutes les précautions nécessaires pour assurer la révolution qu'il venoit d'opérer, & empêcher Griffon de nuire au nouvel Empereur. Son premier soin fut d'écarter Clodas, épouse de l'usurpateur, Princesse d'une rare beauté, mais remplie d'artifices, politique & ambitieuse: il la reléqua dans une tour des Dardanelles,¹⁴⁹ où elle fut gardée avec soin, mais traitée honorablement.

(p.105) Agreement between Griffon and Accerès is brought about by the mediation of the King of Damascus.¹⁵⁰ Griffon uses his Christian prisoners to fight against Gadifer who had deprived him of the throne of Constantinople.

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(p.106) Cet Usurpateur connoissoit leur valeur, & sentoit tous les avantages qu'il pourroit tirer de les avoir pour amis, s'ils vouloient combattre sous ses drapeaux. Il les fit venir devant lui & leur proposa leur liberté, pourvu qu'ils l'aidassent à chasser du trône de Constantinople l'imposteur qui prenoit le nom de son neveu Gadiffer. Cette proposition embarrassa étrangement le Prince de Cologne; il ne doutoit point que Gadiffer ne fût son fils;¹⁵² Flore le lui avoit assuré, en lui faisant le récit de son mariage avec l'Empereur Abilant. Dans la cruelle alternative,¹⁵³ ou de demeurer dans les fers, ou de combattre contre son fils, Theseus crut qu'il lui seroit pardonné de manquer un peu à la probité;¹⁵⁴ il promit à Accerès d'employer son courage à (p.107) soutenir ses droits, & intérieurement il se prépara à passer dans le camp de Gadiffer¹⁵⁵ aussi-tôt que l'occasion se présenteroit. Avant le départ des trois armées, il confia son secret à ses compagnons, qui l i jurèrent qu'ils imiteroient son exemple; car il faut mettre au nombre des braves Guerriers Calidas, que nous avons vu excellent Orfevr , & ui, d v nu cuyer de Thes us avoit mérité par plusieurs actions courageuses d'être élevé¹⁵⁶ au rang de Chevali r.

Battle against Gadifer before Constantinople,

(p.108) Le jeune Gadiffer... pé étra jusqu'à l'e cadron q command it Th us, imprudence q i l i auroit été st ,¹⁵⁷ si le Prince de Colo ne eût été s enne i. Il s'avance au va t e lui la lance ba s . "Jeune Empereur, lui dit-il, Thes us est trop g'néreux pour co battre parmi l s lâches

soutien d'un Usurpateur, contre le fils¹⁵⁸ de la belle Flore de Ro e. Je t'offre m s services, je t'ai e; ne crains aucune trahison d ma part."¹⁵⁹ A l'instant il se range à son côté, & ces deux Princes combattent avec tant de v illance, que l s Syri ns fuient de toutes parts. Griffon,¹⁶⁰ avec les Grecs qu'il a ramenés d'Antioche, veut rétablir le dé ordre; mais il est abandonné par ceux de ses soldats sur qui il comptoit le plus. Au cri "Vive notre Empereur Gadiffer! vive le fils d'Abilant!" on les voit se ranger en foule sous ses drapeaux...

Gadiffer... frappe Griffon à la gorge¹⁶¹ & l'étend mort sur la place.

(p.109) Accerès, en fuyant avec le Roi de Damas, indigné de la defection¹⁶² du Prince de Cologne, fit charger de fers le Prince Louis de France, le Chevalier Assaillant & l'Orfevre Calidas...

Autant les Grecs avoient gémi sous le règne passager du traître Griffon,¹⁶³ autant ils se flattoient de couler des jours heureux sous celui du prétendu fils d'Abilant, qui attribua publiquem nt le succès¹⁶⁴ de la journée à Theseus. Lorsque ces eux Princes se trouverent seuls, l'Empereur demanda¹⁶⁵ au Prince de Cologne en l'embrassant par où il avoit pu mériter de sa part un secours qui venoit de l'affermir sur son trône. Theseus le prit dans ses bras, & le baignant de ses larmes, il lui découvrit le secret de sa naissance.¹⁶⁶ Gadiffer apprit avec la joie la plus vive, qu'il devoit le jour à un Héros dont aucun Chevalier n avoit encore égalé les hauts faits. Sans faire part à l'Impératrice (p.110)

son épouse, ni à son beau-pere Dacon, de la conversation qu'il venoit d'avoir avec Theseus, il ordonna qu'on rendît à ce Prince les mêmes honneurs qu'à lui.

Quelque satisfaction que ressentit le Prince de Cologne d'avoir retrouvé son fils dans l'Empereur Gadiffer, cette joie étoit troublée par le souvenir de ses amis le Prince Louis, Assailant & Calidas, qui languissoient sans les fers du Roi d'Antioche. Son chagrin fut encore redoublé par la nouvelle¹⁶⁷ qu'on lui donna de la trahison de Lambert d'Anjou, qui, de crime en crime, avoit eu l'audace de s'asseoir sur le trône des François,¹⁶⁸ en faisant accroire à la Nation, que le fils de Dagobert avoit perdu la vie. Si Gadiffer n'eût arrêté son père, il seroit parti pour aller punir cet Usurpateur.¹⁶⁹ "Occupez-vous, lui dit-il, du soin de rompre les fers du Prince de France,¹⁷⁰ & laissez-moi celui de le venger. C'est en exterminant les traîtres que je me puis rendre digne d'être votre fils." Theseus se rendit, quoiqu'avec peine, aux instances de Gadiffer, qui ayant remis la régence de ses Etats à son beau-père Dacon, & se confiant en la valeur de son père, si l'Empire étoit attaqué par quelque ennemi, partit (p.111) secrètement, accompagné seulement de quatre Ecuyers,¹⁷¹ qui avoient ordre de se taire sur sa naissance & son rang.

Avant de se rendre en France, qui étoit le but de son voyage, Gadiffer voulut passer par l'Italie, & y embrasser la Princesse Flore sa mere.¹⁷²

Estendart, King of Hungary, besieges Rome. Gadifer gallops unhindered through the enemy camp into Rome.¹⁷³

On avoit apperçu, des remparts, la manoeuvre de Gadiffer, & on le prit pour un transfuge,¹⁷⁴ qui, seul ne pouvoit être à craindre, & seroit peut-être dans le cas de rendre d'importans services. (p.112) Aussi-tôt qu'il fut entré dans la ville, il se fit conduire au Palais impérial, & demanda une audience publique à l'Impératrice Flore. Là,¹⁷⁵ en présence des Généraux de l'armée Romaine & des principaux Seigneurs de Rome, il lui révéla¹⁷⁶ la trahison de l'infame Lambert; il lui apprend que Theseus respire, qu'il est à Constantinople, auprès du fils d'Abilant & que ce jeune Empereur, fils aussi de Flore, se prépare à la venir secourir, & à appuyer les armes à la main, ses droits au trône de Rome. L'Impératrice & toute sa Cour bénirent le Ciel de ces heureuses nouvelles, & firent au jeune Etranger l'accueil le plus gracieux¹⁷⁷ mais quelle fut la joie de Flore, lorsque dans un entretien particulier,¹⁷⁸ Gadiffer se jeta à ses pieds & lui déclara qu'il étoit le fils qu'elle croyoit mort, & qu'elle avoit tant pleuré! Après s'être mis réciproquement au fait des circonstances de leur intéressante aventure, la mere & le fils s'imposèrent un silence inviolable sur ce mystere,¹⁷⁹ & Gadifer jura à Flore, que bientôt il la délivreroit de ses ennemis.

Gadifer rides to the Hungarian camp and addresses the King of Hungary:

(p.113) "Roi de Hongrie, lui dit-il, le premier devoir de ceux que le Ciel choisit pour gouverner les Empires, c'est d'être juste... cesse de persécuter des peuples courageux,¹⁰ qui périroient plutôt que de devenir tes esclaves, qui ne

seront jamais tes sujets, & que tu devrois rechercher pour alliés. Retourne dans tes Etas, ou crains..." Estendart ne put entendre ces mots sans frémir;¹⁸¹ il ordonna à ses Gardes d'arrêter¹⁸² le Messenger de Flore.

Gadifer beheads him and takes his head on a lance to Rome. (p.114) The Romans attack the leaderless Hungarians who flee.¹⁸³

Gadifer... se rendit à Cologne, pour y jouir des embrassemens de son aïeul Floridas & de la bonne Reine Alidoine. Ces respectables vieillards n'apprirent pas sans émotion, qui pensa leur couter la vie, que leur cher Theseus repiroit encore...

(p.115) Lambert is persecuting Bauldour. The assembly judges Bauldour, Gadiffer appears to reveal Lambert's crimes but talks to Bauldour later.¹⁸⁴

(p.116) Qu'on s'imagine, s'il est possible, de quel excès de rage fut transporté Lambert, en entendant ce discours.¹⁸⁵ Persuadé qu'on ne pouvoit prouver le crime qu'on lui imputoit, il se contenta de le nier, & d'ordonner qu'on traînât en prison l'imposteur, qui cherchoit par une accusation vague & dénuée de vraisemblance, à lui ravir

Ed. f.XCVIb col.1: Moul̄t fut dolent et courroucé Lambert quant il eust ouy parler Gadifer, moul̄t fort le regarda par grant despit; si le voit bel et jeune d moysel, grant et puissant bachellier, parquoy moul̄t le redoubta. Lambert argues: "Ne doit point par raison demander bataille à l'encontre moy, car il le fait par hayne qu'il a l'encontre de moy."

l'amour de ses Sujets. Les Gardes Seuls de Lambert firent un mouvement pour arrêter Gadiffer;¹⁸⁶ mais ce Prince les intimida tellement par sa Contenance fiere et menaçante qu'aucun d'eux n'osa l'approcher; (p.117)... le Duc Lambert se vit dans la triste nécessité d'accepter. Pendant qu'il fut se préparer, Gadiffer se rendit auprès de la Princesse Bauldour sa tante. Il se nomma,¹⁸⁷ et apres l'avoir tendrement embrassé, il l'assura que bientôt elle reverroit Louis son époux....

(p.118) Gadiffer eut l'adresse d'abattre le nez de son adversaire.¹⁸⁸...

Le Duc Samson de Bretagne quoique beau-frere de ce traître, fut nommé Régent de France...¹⁸⁹

Avant de retourner à Constantinople, le fils de Theseus voulut jouir encore des embrassemens de sa mere Flore; & dans l'entrevue qu'il eut avec elle à Rome, il lui fit le récit de son combat avec le (p.119) méchant Duc Lambert & lui parut fort empressé de savoir ce qu'avoit fait Theseus pour la délivrance du Prince Louis.¹⁹⁰

L'Empereur Gadiffer¹⁹⁹ fut reçu dans ses Etats, comme un triomphateur qui revient d'un long voyage. Il y retrouva son pere Theus, satisfait d'abord son impatience, en lui apprenant par quel exploit il avoit raffermi l'Impératrice Flore sur le trône de Rome,²⁰⁰ la vengeance qu'il avoit tirée du coupable Lambert, Duc d'Anjou. L'époux de Flore loua beaucoup son fils du courage avec lequel il avoit mis à fin ces deux grandes entreprises; mais il ne put s'empêcher de sentir quel est le hagrín de ce que Lambert respiroit encore.

Note 190 - 199 numbers omitted in error)

Il lui apprit en même temps qu'une longue et cruelle maladie²⁰¹ l'avoit empêché de poursuivre le projet qu'il avoit conçu pour la délivrance du Prince de France; & les deux Héros se concerterent ensemble pour briser au plutôt ses fers ceux de ses autres compagnons.

Nous avons déjà dit un mot de Clodas, veuve de l'usurpateur Griffon. Le Romain la peint comme une des (p.120) plus belles personnes de l'Empire Grec, mais en même temps comme la plus insidieuse & la plus ambitieuse de toutes les femmes.²⁰² Soit²⁰³ qu'elle eût véritablement conçu de l'amour pour l'Empereur Gadiffer, soit qu'elle feignît d'en avoir pour faire réussir quelque dessein caché, elle profita de la liberté qui lui étoit accordée de paroître à la Cour, et saisit tous les moyens d'acquérir quelque crédit auprès de l'Empereur. S'étant apperçue qu'une des voies les plus propre étoit de paroître attachée à la légitime Impératrice, elle se donna avec instance²⁰⁴ d'être sa première Dame d'Honneur. Gadiffer, séduit par les apparences trop peu es du repentir²⁰⁵

des bonnes intentions Clodas, engagea la belle Osanne à avoir pour elle les plus grands égards, pendant le temps que dureroit son expédition en Syrie. Osanne le promit, et tint parole: elle y étoit excitée par le ton affectueux Clodas, par l'envie qu'elle avoit de plaire à son époux.

Cependant les vaisseaux qui voient porter l'armée recquerent en Syrie, étant prêts, on s'embarqua, l'on vint jetter l'ancre dans le port d'Antioche...

Accerès s'étoit retiré à Damas, & les Syriens (p.121) se voyant abandonnés par leur Roi, ne firent qu'une foible

résistance. Theseus Gadiffer, après des prodiges de valeur, prirent Anthioch d'assaut,²⁰⁶ & calmant la fureur du soldat vainqueur, ils annoncèrent aux habitans qu'ils ne pouvoient racheter leur vie & leurs biens, qu'en leur représentant²⁰⁷ le Prince Louis de France, le Comte de Dammartin, le bon Calidas & les autres compagnons de Theseus. Ils furent aussi-tôt tirés des cachots où le cruel Accès les avoit fait languir²⁰⁸ pendant tant d'années; & jamais reconnaissance n'a été plus attendrissante. Le peuple²⁰⁹ témoin de la valeur & de la honte de ses nouveaux Maîtres, tomba aux pieds du Prince de Cologne & de l'Empereur; & à travers des sanglots, on lui entendit prononcer: "Celui qui n'a pas daigné nous défendre, ne mérite point de gouverner. Que Theseus regne sur nous, ou qu'il nous nomme un Roi parmi ses Chevaliers." Cette demande surprit Theseus; il garda un instant le silence; puis prenant la parole: "Syriens, dit-il, vos vœux seront exaucés. Veuille le Ciel accorder au Souverain que je vais vous donner, les vertus nécessaires²¹⁰ pour vous gouverner & vous rendre heureux!" Il fait approcher Calidas & le montre au peuple. Des Soldats l'élevent sur un pavois, & l'on entend de tous côtés crier: "Vive le Roi Calidas!"

Qu'on juge,²¹¹ s'il est possible, de l'étonnement de l'ancien Orfevre: il est vrai que depuis qu'il avoit abandonné Rome avec Theseus, il avoit été reçu Chevalier, & que, dans diverses batailles il s'étoit rendu digne du grade auquel il avoit été élevé; mais²¹² qu'il y a loin d'un brave Chevalier à un sage Roi! Il ne pouvoit revenir de sa

surprise,²¹³ et ne concevoit pas comment sa main, qui, pendant tant d'années n'avoit su que faire ployer l'argent en mille formes différentes deviendroit habile à porter un Sceptre. Cependant cet Ouvrier gouverna assez long-temps ses Sujets avec beaucoup de prudence, et il n'eut pas lieu de regretter²¹⁴ d'avoir travaillé l'aigle dont Theseus se servi pour enlever Flore.

Les Princes Chrétiens, satisfaits d'avoir tirés leurs amis de prison, ne tarderent pas à quitter le nouveau Roi, à qui ils promirent des secours, si Accerès osoit l'attaquer. Ils revinrent triomphans à Constantinople, & y jouirent des fêtes (p.123) ordonnées par l'Impératrice Osanne pour

1534 Edition f.CIIf col.2: Theseus demanda comment il estoit. "Sire," ce dist Calidas, "Moult mauvairement: car ce fut grande malle fortune pour moy quant premierement je m'acointy de vous et que je fis l'aigle d'or auquel vous entrastes pour l'amour que vous aviez en la fille de l'empereur, laquelle pource vous en eut en si grant amour. Onc depuis bien ne m'advint ne m'aviendra comme je croy." "Calidas, doulx amy," ce dist Theseus, "si fera, se Dieu plaist, car (f.CIIIfa col.1) pour l'amour de l'aigle que vous forgeastes jadis pour l'amour de moy, je vous donne la ville d'Antioche et tout le pays qui en despend; car je vueil que vous en soyez couronné Roy. Or me dictes vostre volenté." "Sire," ce dist Calidas, "je vous remercye humblement, car je recepvray ce don moult volentiers, et avecques ce je vous prometz que je le deffendray tant comme ma puissance et ma vie durera." Quant les barons l'entendirent, moult y eut grande joye et risee de ce que l'orfevre disoit. Adonc Theseus se departist incontinent de la tour et y mist bonnes gardes... Huit jours entiers demoura le gentil Theseus dedans la ville de Anthioche et fist l'orfevre roy de ladite ville, lequel il couronna et luy bailla une quantité de gens de guerre pour luy ayder à garder la ville d'Antioche en laquelle il édifia de moult belles et riches esglises, et exaulça depuis grandement la loy de Nostre Seigneur; ne oncques tant comme il vesquit Sarrazin n'entra dedans la ville ce ne fut par treu ainsi comme les Chrestiens y entrent maintenant. Moult y fut honoré grandement le gentil orfevre. Et on dit de long temps que celluy qui sert bon maistre il en attend bon loyer; de tousjours suyvir les bons il n'en peult jamais venir que bien, et de suyvir les chetifs, il n'en peult venir que chetiveté.

célébrer leur retour. Elles auroient duré plus long-temps, si le Prince Louis & Theseus n'eussent voulu retourner dans leurs Etats. Gadiffer avoit promis de les accompagner; mais, ²¹⁵ malgré les tendres instances de son épouse, qui étoit enceinte, il refusa de l'exposer aux dangers de la mer. Leur séparation fut douloureuse: cependant l'empereur partit, en recommandant Osanne à l'artificieuse Clodas, qui avoit su gagner son amitié, & il crut qu'il ne pouvoit la laisser en de meilleures mains.

Nous ne dirons point avec quelle joie l'Impératrice se revit dans les bras de son cher Theseus qu'elle aimoit uniquement; ce plaisir fut troublé²¹⁶ par la nouvelle que ces illustres époux reçurent de (p. 124) la mort du bon Roi Floridas de Cologne, & de la vertueuse Alidoine. Cette perte fut très-sensible à Theseus, & l'obligea à partir promptement pour prendre possession de ses nouveaux Etats...

In France, Lambert is still alive because his relatives had rescued him.

Revenu de son premier effroi, Lambert qui ne vit pas paroître le Prince Louis, soupçonna que l'Etranger l'avoit trompé.²¹⁷ Cette idée reveilla son ambition.

He bribes the barons to revoke his banishment, returns to power, and tries to force Bauldour into submission.

(p. 125) (Bauldour) détestait ce traître, & lorsqu'il

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Ed. f.CIIIIa col.2: Or estoit de nouvel decedé le bon roy Floridas de Coulogne, pere de l'empereur Theseus, dont Theseus fut moult dolent et courroucé, et par le trespas de son pere il fut roy de Coulongne...

lui parloit de son mariage elle ne cessoit de l'accabler d s plus cruelles railleries. "Un nez d'argent, lui disoit-elle, peut réparer²¹⁸ en quelque sorte celui que honteusement vous avez perdu; mais mille marcs d'argent, répandus parmi quelques méchans Citoyens, n'empêcheront pas que vous ne soyez le Chevalier le plus déloyal."

Lambert is furious, hās Bauldour seized and brought to the altar for the betrothal ceremony.

*
"Méchant traître, lui dit-elle, jamais ne vous épouserai, ni ne vous devrai la couronne de France. Plutôt que de me violenter, allez quérir vostre nez²¹⁹ lequel vous fust coupé par vostre trahison. Si vous eussiez toujours loyaulment ouvré, pas ne s riez si camus que vous estes."

(p.126) Louis returns.

Lambert frémit... & ne pouvant plus douter²²⁰ de l'existence de son Souverain, ni espérer de pardon, il tenta de se sauver; mais toutes les avenues du Palais étoient gardées par les Chevaliers Grecs, venus avec les Princes.

Afin de dimi u r la surprise²²¹ de nos Lect urs, en

* Quotation from the Source

N^oG 219

Edition f.CV a c 1.2: "Trahy tre meschant," dist la dame, "vous y mentirez parmy vostre gorge: allez querir vostre nez le uel vous fut l'autre jour couppe par vostre gran e trahyson. Si vous eussiez to sj urs ouvré loy uhm t, pas ne f si z si camus qu vous est s."

Ed. f.CV b col.1: Bien cuyt dire loys que Lamb rt se pe oit f rt d cuy er avoir Bauldour sa femm en maria .

A varlet tell him (col.2): "Au reg r de la ville Soi s ns onseigneur La b rt la tient maintenant en a p ssession, car on uy a livr la vill , t avec c il a fianc madam B ldour t l it p ser c matin, is e cqu s c j cr y fe e ne de na i gra t du il c mm fait la m ..."

voyant arriver si à prop s cet i p rtant sec s a a l ur,
 il faut sav ir e cette Pri c e, ui av it cr`t nt
 reçu un essag f u Princ Lo is, le lui avoit au si-tôt
 r v y' à Co p.127)lo ne, p ur l'av rtir du dang r qui la
 m çoit.

Louis ns un juste ²² transport de col re reprocha à
 La b rt l'odieuse trahi on²²³ qu'il lui avoit fait à
 Antioche, ans att ndre sa r'pon e, lui abattit la tête.

h s us fit épr uv r le ^ e sort à Samson, Duc de Bretagne,
 Gadiffer, Assaill nt & leurs compagnons traiter nt aussi
 rigoureusement les autres partisans de l'Usurpateur. On
 laissa ces traîtres baign's dans leur sang, & les Princes
 coururent à l'appartement²²⁴ de Bauldour, qui pensa expirer
 de joie à la vue de son époux...²²⁵

Ed. f.CVIa col.2: Le duc Sansson de Bretagne l'amenoit a
 costé, & la dame venoit a la feste non point joyeuse, mais
 moult courrouc e et yree. Or avoit la noble dame tant ploré,
 que toute sa face & sa robe estoit toute mouillée, et
 Lambert le trahystre costoit la dame de l'autre costé, lequel
 la r gardoit moult v lentiers et y prenoit grant plaisir;
 car bien bri fm nt en pen oit jouyr tout a sa volenté...
 Adonc quant le gentil Loys le veit, si a trait son espee
 et s'en vint devers La b rt et luy commença a e crier:
 "Trahistre m schant! or es tu mainte ant ve u a ta fin, car
 trop as fait de maulx. Cuydt tu avoir ma femme en telle
 maniere?" - - -

Editi n f.CVIb col.1: Adonc voicy venir Bauldour dev rs son
 b ron, laqu ll se gecta a genoulx devant luy e plourant
 moult tendrem nt luy a dit: "Cher sire je vous re uiers m rcy,
 il vous plaira me pardonner." "Dame," ce dist Loys, "vous
 n'av z point de riens meffait, en vous n'a q e bien, mais d
 vostre baron Lambert le trahystre que nous avons occis
 maintenant ainsi comme on peult veoir: nous vous prions qu'il
 vous plaise nous le pardonn r." "Sire," ist la b nne dame
 en pleurant mo lt tendrement, "certainement je n'ay nul mary
 ne n'auray fors ue vous." Adonc la dame co nça moult
 fort a pleurer: et Loys la vint accoller et baiser par grant
 amour par plusieurs (col.2) fois et son frere Th seus aussi
 et Gadifer son n pveu.

Heralds announce Lambert's punishment and the return of the legitimate heir. The barons are called to Paris.

Louis fit à ses Pairs de sévères réprimandes²²⁶ sur la conduite qu'ils avoient tenue; mais se calmant ensuite il reçut leurs sermens, & les combla de ses bienfaits.

(p.128) Theseus & Gadiffer... partirent pour Rome, où le jeune Empereur Grec fit un assez long séjour, & sans doute²²⁷ trop long pour la tranquillité de la tendre Osanne, qu'il avoit laissée à Constantinople, qui ne désiroit que son retour & à qui le sort préparoit bien des traverses.

Fin de la premiere Partie.

Ed. f.CVIb col.2: Ceulx qui luy avoient esté contraires, il en fist faire la pugnytion, et pour la grant hayne qu'il avoit a Lambert, il print cruelle vengeance de ses parens, car il fist tout son lignage destruyre et anichiller.
Edition f.CVIIb col.2: Or vous ay je racompté du faict de Theseus depuis sa naissance jusques a maintenant, qu'il est dedans Rome empereur couronné, crainct et honnoré de chascun.
i me tairay de luy jusques a une autre fois pour vous racompter des enfans de Gadifer et de ce qu'il leur advint.
Qui sera la fin du premier volume de Theseus de Coulongne.
Cy fine le Premier Volume de Theseus de Coulongne.

(p.129)²²⁸ * Le ROMAN de Theseus de Cologne contenant les faits chevalereux de son fils Gadiffer, Empereur de Grece, & des trois Princes Regnier, Regnault, R gnesson, fils de Gadiffer.*

Seconde Partie.

Pendant que l'Empereur Gadiffer jouissoit à Rome des tendres embrassements de Theseus & de Flore ses illustres parens, la plus noire trahison plongeoit à Constantinople la vertueuse Osanne son épouse, dans la douleur la plus amere...

Clodas plans to take Osanne's place:

Ce projet, conçu dans le silence, ne pouvoit s'exécuter (p.130) que lentement mais l'ambition & l'amour ne connoissent rien d'impossible,²²⁹ lorsque le coeur qui les recele n'a pas horreur du crime. Clodas par ses manieres affectueuses n'avoit pas eu de peine à surprendre l'amitié de l'Impératrice Osanne, qui,²³⁰ simple, bonne par caractère, remplie de candeur, crut devoir répondre par les plus tendres sentimens aux avances que lui faisoit sa rivale. D'ailleurs elle n'aspiroit qu'à plaire à son époux; & Gadiffer en la quittant l'avoit engagé à traiter Clodas comme une soeur chérie, à ne rien épargner pour lui rendre moins sensible²³¹ le regret de ne plus porter une couronne. Ainsi elle vécut dans la plus grande intimité avec sa plus cruelle ennemie²³², & lui demanda comme une grace de ne pas l'abandonner à l'instant de ses couches. Clodas le promit, & dès ce moment elle conçut un projet, dont la seule idée fait horreur. Une seule²³³ femme fut la confidente de ce mystere inique.

Les douleurs que ressent l'Impératrice, semblent lui annoncer sa délivrance prochaine: elle fait aussi-tôt appeler sa chere Clodas. Celle-ci accourt, accable de fausses caresses son amie, & sous prétexte de la (p.131) soulager, elle lui fait prendre un breuvage²³⁴ qui la plonge dans un profond sommeil. Pendant ce temps, elle écarte toutes les femmes²³⁵ d'Osanne, & restée seule avec sa complice, elle attend l'effet du remede, qui, en jetant dans l'assoupissement, devoit aussi accélérer la délivrance de la personne enceinte. Tout réussi au gré des désirs de ces perfides. Avant le réveil²³⁶ de l'Impératrice, elle avoit mis au monde trois Princes charmans, vrais portraits de leur pere Gadiffer.²³⁷ Clodas vit avec une jalouse fureur ces gages de la tendresse des deux jeunes époux, & sans être attendrie par la beauté & l'innocence de ces enfans, elle les condamna à la mort. La malheureuse complice de Clodas se chargea de les porter dans une forêt voisine de Constantinople, & de les enterrer vivans;²³⁸ mais, en faisant disparaître les fils de Gadiffer, il falloit y substituer quelques monstres, & la méchante veuve de Griffon eut recours à trois petits chiens qui venoient de naître, et elle les présenta aux femmes²³⁹ d'Osanne, à la place des enfans dont l'Impératrice venoit de se délivrer.

Nous avons quelque honte²⁴⁰ à rapporter cette fable si souvent répétée par plusieurs (p.132) de nos vieux Romanciers; mais elle sert à caractériser les siècles d'ignorance,²⁴¹ & l'étrange bonhomie de nos aïeux.

Cependant Osanne sort de sa léthargie: elle voit ses

femmes²⁴² en pleurs autour de son lit, & l'hypocrite Clodas lui tenant une main²⁴³ & la baignant de ses larmes: "Consolez-vous,²⁴⁴ lui dit-elle affectueusement, je vis encore, je vivrai pour vous chérir; mais pardonnez à mon empressement, montrez-moi l'enfant que je viens de mettre au monde, je veux l'embrasser. Clodas lui présente les trois chiens;²⁴⁵ Osanne les repousse avec horreur & s'écrie: "Non, ces animaux ne sont point sortis de mes flancs; on me trompe;²⁴⁶ que je suis malheureuse!" & elle retombe dans un long évanouissement, qui fait craindre pour sa vie. Laissons cette infortunée Princesse entre les mains de ses femmes qui emploient tous les moyens pour la faire revenir,²⁴⁷ et suivons dans la forêt la complice de Clodas.

Avant de sortir de la chambre de l'Impératrice, cette coupable confidente avoit eu la mal-adresse²⁴⁸ d'envelopper les trois nouveaux nés dans les langes qu'Osanne avoit pris plaisir à orner de superbes (p.133) broderies.²⁴⁹ Elle arriva avec ce précieux²⁵⁰ fardeau, par des routes détournées²⁵¹ dans l'endroit le plus écarté de la forêt; mais les ayant posés dans une espèce de fosse, au moment qu'elle est prête à les étouffer sous un monceau de pierres et de terre, son oeil se fixe sur eux, une sueur froide couvre son corps,²⁵² elle tremble, détourne son visage de ces objets attendrissans, & fuit dans la crainte de consommer son crime. Revenue à Constantinople, elle fit serment à Clodas que les jeunes Princes n'existoient plus. Les traîtres devroient-ils compter sur les sermens de leurs semblables?²⁵³ Clodas crut sa complice, & la récompensa généreusement.

Il n'y avoit que peu d'heures que cette méchante femme s'étoit éloignée, lorsqu'un Charbonnier, qui travailloit assez près de là, entendant des cris foibles & plaintifs,²⁵⁴ s'approcha pour découvrir d'où ils partoient. Il vit avec étonnement ces trois infortunés, qui sembloient²⁵⁵ lui tendre leurs mains innocentes, & lui demander du secours. Il les admire, donne mille malédictions²⁵⁶ à ceux qui ont eu la barbarie de les exposer à la voracité des bêtes féroces; & touché d'une tendre pitié, il les prend dans ses bras, (p.134) court à sa cabane, & les présente à sa femme, en la priant d'en avoir soin. La femme de Regnier, c'est le nom du Charbonnier, n'étoit pas d'une humeur bien facile; souvent elle avoit des violentes querelles avec son mari, parce qu'il étoit enclin à l'ivrognerie. Elle lui représenta qu'employant presque tout son gain à s'enivrer, & n'en rapportant que la plus médiocre partie à la maison,²⁵⁷ il n'auroit pas dû se charger de ces trois enfans, & elle lui fit ces reproches avec colere: mais le bon Regnier qui aimoit déjà ces petits Princes comme s'ils eussent été à lui,²⁵⁸ chercha à apaiser sa femme, & lui protesta qu'il consentoit à ne boire de vin que lorsque ces petits innocens auroient atteint l'âge de le seconder dans ses travaux. Cette promesse rétablit le calme²⁵⁹ dans le ménage du bon Regnier; & ce qu'il y eut de singulier,²⁶⁰ si nous nous en rapportons à notre Romancier, c'est que le Charbonnier tint parole à sa femme pendant quinze années.

Cependant Gadiffer, impatient de revoir sa chere Osanne, & sentant le moment de ses couches approcher, se déroba aux

embrassemens de Theseus & de Flore, & s'embarqua pour Constantinople. Mais (p.135) quoique les vents²⁶¹ favorisassent son impatience, il n'arriva que quelques jours après que la méchante Clodas eut consommé son crime. Son premier soin est de demander des nouvelles de son épouse; on lui apprend qu'elle est accouchée. Il s'informe avec précipitation si c'est un Prince qu'elle a mis au monde. On le regarde, on baisse les yeux, & l'on se tait.²⁶² Gadiffer, frappé de cette consternation générale, soupconne qu'il est arrivé quelque malheur à l'Impératrice²⁶³ ou à l'enfant. Il ordonne qu'on rompe ce silence qui le désespere, & en même temps il veut courir à l'appartement d'Osanne. Clodas l'arrête & l'entraîne dans le sien, en lui promettant de l'instruire de tout ce qui s'est passé pendant son absence. Epargnons²⁶⁴ à nos Lecteurs le détail des moyens dont se servit cette méchante femme pour faire accroire à l'Empereur que son épouse s'étoit rendue coupable d'un crime non moins horrible qu'incroyable. Elle lui présenta les trois petits chiens substitués aux trois Princes. Gadiffer recula d'horreur, &, dans un juste²⁶⁵ mouvement de désespoir, il ordonna que la malheureuse, mais innocente Osanne, fût brûlée vive²⁶⁶ dans la principale place de Constantinople.

Ed. Book II f.lb col.1: ...puis ce dist Clodas a la macquerelle: "Il nous couviendra dire... que la dame s'est delivree de trois chiens, et que ung chien les a conceuz et engendriez en la dame."

Book II f.IIIa col.1: "Sire," ce dist Clodas, "on peult juger de vray et croire certainement que vostre femme s'est laissee habiter a des chiens."

Elle aurait subi ce sup(p.136)plice, si les Hauts Barons & les plus grands Seigneurs de la Grece n'eussent conjuré²⁶⁷ l'Empereur d'ensevelir dans l'oubli un crime dont la honte²⁶⁸ rejailliroit sur l'Empire & sur lui. Il y consentit & fit aussi-tôt enfermer l'Impératrice dans une tour. Ce fut ainsi que, sur la seule disposition²⁶⁹ d'une femme artificieuse, le foible & trop crédule²⁷⁰ Gadiffer devint le Tyran²⁷¹ de l'innocence, & persécuta une épouse vertueuse, & digne de toute sa tendresse.

Le projet de Clodas n'étoit qu'à moitié rempli par la prison de l'Impératrice; elle pretendoit la remplacer dans le coeur de son époux; &, sous le spécieux prétexte²⁷² de le consoler, elle employoit tant d'art, qu'elle parvint à s'en faire aimer: mais tant qu'Osanne respiroit, la veuve de Griffon se voyoit éloignée du trône, qui faisoit l'objet de son ambition. Ce fut au retour d'une guerre que Gadiffer venoit de terminer en Syrie, pour maintenir sur le trône d'Antioche son bon ami Calidas contre les entreprises d'Accerès que Clodas²⁷³ tenta d'engager l'Empereur à faire secrètement périr Osanne; mais un reste d'amitié l'arrêta. Cependant obsédé²⁷⁴ par cette artificieuse Favorite, il consentit à la bannir de Constantinople. Osanne (p.137) fut

Ed. Book II f.IVa col.1: ...Il n'aloit en nul lieu, feust en chambre ou en salle que il ne trouvast tousjours la mauvaïse femme Clodas devant luy, laquelle se paroît et fardoit le plus qu'elle pouvoit pour se monstrier plus belle, a celle fin que l'empereur Gadifer l'aymast.

tirée de sa tour, & conduite sur les bords de la mer,²⁷⁵ où on la laissa, en lui signifiant que sa tête répondrait²⁷⁶ de l'audace qu'elle auroit de se remontrer dans la Capitale de l'Empire Grec. Une seule femme qui l'avoit long-temps servie, n voulut pas l'abandonner; & toutes deux elles se rendirant à un petit hameau,²⁷⁷ où d'honnêtes & pauvres Pêcheurs leur offrirent l'hospitalité. Dans les diverses conversations qu'Osanne eut avec ses hôtes, elle apprit qu non loin de là on équipoit un gros bâtiment pour porter des marchandises à Antioche; elle se ressouvint alors de l'Orfevre Calidas, dont elle avoit entendu parler avantageusement à Theseus & à son époux,²⁷⁸ & elle se détermina à lui aller demander un asile. Tout réussit comme elle le désiroit. Le Commandant du vaisseau reçut avec joie²⁷⁹ les deux passageres sur son bord. Le voyage fut prompt & heureux, & le bon Roi Calidas fit à l'Imp'ratrice l'accueil le plus favorable. Osanne lui raconta par quel enchaînement de méchancetés on étoit parvenu à lui ravir la tendresse de son époux, & à l'accuser, sans vouloir l'entendre²⁸⁰ du crime le plus effroyable. L'innocence a un langage au quel les cours ne se méprennent (p.138) point: le Roi d'Antioche resta convaincu de celle de l'Impératrice, en conséquence il ordonna qu'on lui rendit dans tous ses états les honneurs dus à son rang.

Osanne passa deux années en Syrie; mais l'espece de tranquillité dont elle jouissoit, inquiéta Cloas: ¹ cette méchante femme fut informée de son séjour à Antioche; elle la crut encore trop pres de Constantinople, obligea son

foible²⁸² époux à faire signifier au Roi Calidas, que s'il ne la banissoit de son petit Royaume, il iroit l'y contraindre à main armée. L'Orfevre couronné ne vit dans cet ordre qu'un acte d'inhumanité dont il auroit désiré ne pas être le complice;²⁸³ mais Osanne lui représenta qu'entouré d'ennemis, il ne pouvoit se soutenir sans la protection & le secours des Grecs, & elle lui fit agréer qu'elle fût ailleurs chercher un asile.

Cette malheureuse Princesse tourna ses pas vers Jérusalem; &, cachant soigneusement son nom,²⁸⁴ elle arriva dans cette ville, sans savoir quel Citoyen voudroit accorder une retraite à une femme inconnue: mais le ciel qui veilloit sur elle, lorsque tous les hommes sembloient réunis (p.139) pour la persécuter, permit qu'elle entrât dans la maison s'un riche particulier de Jérusalem, chez lequel étoient bien reçus tous les Pélerins qui venoient visiter les saints lieux. Dans ce temps, la ville de Jérusalem étoit au pouvoir des Mahométans, mais le Roi qui y régnoit alors, moyennant un fort tribut, avoit permis aux Chrétiens de s'y établir.²⁸⁵ L'honnête vieillard, dont nous parlons, n'avoit pas cru pouvoir employer mieux sa fortune, qu'en retirant chez lui tous les Chrétiens que la dévotion attiroit dans la Palestine.²⁸⁶ Il donna avec joie l'hospitalité à Osanne, qui, pour répondre aux bontés de son hôte, partagea avec lui les travaux de la maison, & les soins qu'auparavant il prenoit seul pour servir les pauvres Pélerins. Le zèle que²⁸⁷ montrait Osanne dans les fonctions serviles dont elle vouloit bien se charger, lui assura l'amitié du bon

vieillard,²⁸⁸ & lui gagna tellement sa confiance, que, n'ayant point d'héritier, & sentant sa fin approcher, il lui laissa tous ses biens aux conditions²⁸⁹ qu'elle les emploieroit au soulagement, & à la sûreté des Pèlerins. Osanne s'y engagea, & le prud'homme^{1*} étant mort, elle se trouva maîtresse d'une fortune assez considérable. (p.140) La maison dont elle devenoit propriétaire, dit le Romancier,²⁹⁰ peu soigneux d'éviter les anachronismes, étoit située tout auprès du logement des Templiers²⁹¹ (qui sûrement n'étoient pas encore établis à Jérusalem). Ce fut là que, continuant d'être inconnue, elle consacra ses jours aux actes de piété, & au soulagement des pauvres: heureuse²⁹² si le souvenir des injustices de son époux n'avoit pas un peu troublé cette paix intérieure,²⁹³ qui est le partage des âmes pures, & que sa vertu lui assuroit! Laissons cette Princesse se livrer à ses pieuses occupations & revenons à ses trois fils.

Le bon Charbonnier, ignorant si les trois innocens que la Providence venoit de lui remettre entre les mains, avoient été baptisés, les porta à l'Eglise & leur fit administrer ce Sacrement. Ils reçurent les noms de Regnier, Regnault & Regnesson, dont le premier étoit le nom propre de cet homme charitable, & les deux autres en étoient des dérivés. Une chevre²⁹⁴ fut leur nourrice, des feuilles d'arbre²⁹⁵ leur servirent de lit, & quelques drapeaux d'une grossière étoffe les envelopperent; car le Charbonnier avoit eu soin de serrer précieusement²⁹⁶ les beaux langes trouvés (p.141) sur ces enfans, dans l'espérance que quelque jour ils serviroient à éclaircir leur naissance. Plus

avancés en âge, la nourriture simple²⁹⁷ que prirent ces infortunés,²⁹⁸ loin de nuire à leur santé, ne fit que la rendre plus ferme & plus assurée, & leurs corps devinrent robustes sans rien perdre de cette grace & de cette noblesse qui est ordinairement²⁹⁹ le partage des enfans nés dans un rang élevé. Plus ces enfans devenoient grands, & plus le bon Charbonnier prenoit d'amitié pour eux. La plus grande preuve³⁰⁰ qu'il leur en donna, fut de cesser de s'enivrer, ainsi qu'il avoit promis à sa femme.

Regnier, Regnault & Regnesson commençoient à aider leurs prétendus parens dans les travaux qui fournissoient à la subsistance de la maison. Souvent ils étoient envoyés à Constantinople, pour y vendre le charbon que faisoit leur pere adoptif. Leur gentillesse engageoit plusieurs personnes à acheter leur marchandise préférablement à celle des autres & souvent même on la leur payoit plus cher.³⁰¹ Du produit de ces ventes, les petits Charbonniers tiroient toujours quelques pieces,³⁰² avec lesquelles ils se procuroient des parties de vieilles armures; car dès ce temps^(p. 42) ils firent paroître le goût le plus déterminé des armes. Le vieux³⁰³ Charbonnier, à ces marques, jugeoit que ses pupilles étoient d'un illustre lignage, & il étoit charmé: la Charbonniere se fâchoit de voir dissiper son argent en choses qu'elle jugeoit inutiles, mais elle s'appaisoit, et la querelle se terminoit par des caresses³⁰⁴ qu'elle faisoit à ces enfans chéris.

Un jour que les fils d'Osanne & de Gadiffer avoient vendu chèrement³⁰⁵ trois charges de charbon, ils eurent

occasion de compléter leurs armes, & arriverent à la cabane du Charbonnier armés de pied en cap. La bonne mine qu'ils avoient dans cette équipage, leur servit d'excuse auprès de leur pere adoptif; mais la bonne femme se mit pour cette fois dans une terrible colere. "Laisse, femme, laisse faire ces aimables enfans, lui dit le bon Regnier, ce sont mes épargnes sur le vin³⁰⁶ qu'ils dépensent: & puis ne serons-nous pas bien aises qu'ils nous défendent,³⁰⁷ si quelques méchans viennent nous attaquer dans la forêt?" Les enfans, entendant ces mots, lui jurerent qu'il n'auroit jamais rien à craindre tant qu'ils seroient en vie. Cette promesse³⁰⁸ fit cesser les murmures de la charbonniere. Ils re(p.143)prirent leur travail ordinaire; mais souvent ils entretenoient le Charbonnier de l'extrême envie qu'ils avoient d'embrasser le métier d'armes, & de s'attacher au service de quelques Princes, dont ilâ mériteroient les bienfaits, qu'ils se feroient gloire de partager avec lui. Regnier ne se sentoit pas d'aise, & n'osoit douter que quelque jour ses élèves ne devinssent de preux Chevaliers.

Nous nous éloignons avec regret³⁰⁹ de leur cabane pour jeter un coup d'oeuil sur ce qui se passoit alors dans le Palais de Constantinople. Le foible³¹⁰ Empereur Gadiffer avoit totalement oublié³¹¹ son épouse Osanne, &, livré aux séductions de Clodas, il passoit ses jours dans la mollesse³¹² & l'inaction. On plaignoit³¹³ le Souverain, mais on détestoit³¹⁴ la favorite, dont l'insolent orgueil rappeloit³¹⁵ sans cesse aux Courtisans, la candeur, l'humanité & la modestie de l'Impératrice. D'ailleurs le peuple souffroit,³¹⁶ & les

impôts multipliés, qui étoient à sa charge, suffisoient à peine pour alimenter le luxe de Clodas. Un orage³¹⁷ prêt à fondre sur la Grece vint tirer l'Empereur de sa lethargie.

Accerès, furieux d'avoir été chassé par les Grecs, de la ville de Damas où il (p.144) s'étoit retiré, intéressa dans sa querelle quinze Rois Mahométans, qui tous jurèrent de le rétablir dans Antioche & de détruire la ville de Constantinople. Le roi de Jérusalem neveu³¹⁸ d'Accerès, se chargea d'attaquer Antioche où régnoit le bon Roi Calidas, & Accerès même, à la tête d'une puissante armée, vint mettre le siège devant Constantinople. Aussi-tôt que Calidas fut informé de l'approche de ses ennemis, il dépêcha plusieurs barques d'avis pour presser les secours que l'Empereur devoit lui fournir, suivant les traités:³¹⁹ mais Gadiffer obligé de se défendre, bien loin d'aider & de secourir son Allié³²⁰ se trouvoit dans la cruelle nécessité d'avoir recours à l'Empereur Theseus, & au Roi de France...

These allies come to help Gadifer besieged in Constantinople by Accerès.

(p.145) Gadifer s'empessa à leur faire l'accueil le plus distingué. Theseus vit avec peine³²¹ l'orgueilleuse Clodas, foulant au pieds toute pudeur,³²² donner ses ordres dans le Palais, & abuser de la foiblesse de l'Empereur son fils, pour commettre mille injustices;³²³ mais ce n'étoit pas le moment de faire des réprimandes paternelles, il falloit repousser un ennemi redoutable & Theseus s'occupa de ce soin important.

Il y avoit dans l'armée Mahométane un formidable géant, venu d'Ivoirie. Ce guerrier terrible, dit le Romancier,

étoit fort & puissant, & avoit dix-sept pieds de haulteur,
& étoit gros à l'avenant. Il avoit bien un pied d'espace
entre les deux yeux: onc fi fier, ni si cruel Diable ne fust
veu, car cil qu'il assenoit étoit tout foudroyé. 325

(p.146) ..³²⁶On se^p contentoit de l'éloigner des murs de Constantinople en roulant sur lui de grosses pierres, car, dit bonnement le Romancier, n craignoit que, comme un autre Samson, 327 il ne s'approchât des portes, & ne les emportât sur ses épaules...

The Christians attack the Infidels and win the battle.
 However, Theseus, Louis and Assailant are taken prisoner.
 (p.147) Gadiffer plans to deliver them..

...mais la gloire de délivrer Theseus & Louis étoit réservée à des mains plus jeunes & moins exercées dans l'art des combats.

La forêt où travailloient nos petits Princes Charbonniers,

* f - s confusion.

Book II

NC 32.1534 edition/f.VIa col.2: ...le grant geant d'Yvorie qui moult faisoit a redoubter: lequel geant estoit si grant et desmesuré que onc ne fut son pareil tant estoit fort et puissant. Icelluy geant avoit XVII piedz de haulteur et gros a l'adevant: il avoit bien un pied d'espace entre les deulx yeulx; onc si fier ne cruel diable ne fut veu, car cil qu'il assenoit estoit tout fouldroyé.

Book II f.VIIa col.2: Le geant vint droit jusques aux barrieres de la ville...

Theseus: "...je croy que c'est Golias qui est maintenant resuscité pour destruire nostre loy."

...Il estoit comparé a Golias que le bon Roy David occist d'une fronde, luy estant jeune enfant.

f.VIIb col.1: Adonc se leva par moult grant despit et print sa hache et vint ferir dessus la barriere de telle puissance qu'il en faict deux parties. Et adonc est venu jusques a la porte.

étoit, comme nous l'avons dit, assez voisine de Constantinople, la communication ne se trouvoit point interceptée de ce côté; en sorte que le bon Regnier envoyoit ces jeunes gens vendre, comme à l'ordinaire leur charbon dans cette ville. Depuis qu'ils avoient acheté des armes, ils ne les quittoient plus, mais conduisoient ainsi les ânes qui portoient leur marchandise, ce qui leur avoit fait donner par dérision le nom de Chevaliers Charbonniers.³²⁸

Nos trois Princes arrivoient dans cet équipage à Constantinople, lorsque les Chrétiens en sortoient pour tenter la délivrance de Theseus, de Louis & d'Assailant. (p.148) Ils entendent raconter le funeste événement de la veille, & forment aussi-tôt le projet de suivre l'armée. Ils débarassent leurs ^{Montures} des sacs³²⁹ qu'elles portent, s'en servent au lieu de chevaux, & sans faire attention aux huées du peuple, frappé de la bizarrerie de leur équipage, ils traversent la ville. Parvenus à l'entrée de la plaine, au lieu de se joindre aux Chrétiens, ils suivent un chemin qui mene a un petit bois derriere le camp ennemi, d'où ils comptent qu'il leur sera facile d'attaquer quelques corps avec un avantage marqué. Le terrible géant d'Ivoire se reposoit alors au pied d'un cedre;³³⁰ il voit les jeunes Charbonniers, & en gabeur³³¹ insolent, il leur fait mille mauvaises plaisanteries sur la singularité de leur accoutrement. Les fils de Gadifer n'étoient pas endurans; pour répondre aux gaberiers³³¹ du monstre, ils courent sur lui, & le chargent de coups si bien assenés, qu'il se croit

dans la nécessité de se défendre. Afin de venir plus aisement à bout de ses trois adversaires, le géant commence par tuer leurs ânes;³³² mais quoiqu'à pied, ils n'en paroissent que plus dangereux. On les voit attaquer le géant avec l'ardeur de trois dogues qui viennent (p.149) d'arrêter un sanglier;³³³

They kill the giant and three Saracens, and rescue Theseus and Louis. (p.150)

Regnier asks ³³⁴ to receive knighthood.

"...Quoique nés dans l'obscurité, nous pensons & nous agirons toujours comme de nobles Chevaliers; daignez nous en accorder le grade." En même temps ils se jettent tous trois à ses pieds & serrent affectueusement ses mains dans les leurs.³³⁵ L'Empereur ne put résister à leurs instances...

Theseus confers knighthood on the three, ignorant of their relationship.

... Apres cette cérémonie, nos six Chevaliers traversent

Edition Book II f.XII col.2: "Cher sire," ce dist Regnault, "... nous sommes tous trois freres germains, et avons esté tous trois nourriz dedans un bois d'ung moult bon preudomme lequel faict le charbon, et tousjours nous le avons servy en cest estat au mieulx que nous avons peu; mais sachez que ce n'estoit point de nostre bonne volonté, car tout nostre cueur et couraige s'adonnoit tousjours a estre chevaliers, car c'est le plus grant desir que nous ayons. Cher Sire," ce dist Regnault, "vous congnoissez que nous vous avons gectez hors de prison, et pour toute recompence je vous demande ung don dont je vous prie qu'il vous plaise nous le octroyer." "Vrayement," ce dist l'empereur, "demandez hardyment, car je vous le octroye si c'est chose que je puisse faire sauf mon honneur, car c'est bien la raison que vous soyez moult grandement remuneréz." Et Regnault luy a dit: "Trescher sire, donc puis qu'il vous plaist, je vous prie que vous nous faciez tous trois chevaliers de vostre main."

une partie de l'armée (p.151) des Infideles, & se rendirent à celle des Chretiens en criant: Montjoie Saint Denis, Rome & Dampmartin.³³⁶

Après cette glorieuse journée... le peuple se mit à crier: "Honneur aux gentils Charbonniers, fiers comme des lions, & les plus preux entre tous les preux." Le plaisir que nos nouveaux Chevaliers ressentoient d'être ainsi accueillis étoit un peu diminué par le chagrin de s'entendre toujours appeler Charbonniers. Cependant ils se retirèrent dans leur auberge, où ils trouverent le bon Regnier, qui inquiet de ne les pas voir revenir, étoit venu les chercher dans la ville. Le maître de l'Hôtellerie, témoin, ainsi que tous les Bourgeois des prouesses des trois freres, en avoit fait le récit à Regnier, qui en pleuroit de joie³³⁷ lorsqu'ils

Ed. Book II f.XIIb col.1: ...si sont passez tout oultre ladicte bataille jusques ou estoient les Crestiens sans y recevoir aucun dommage, car les payens cuydoient de vray qu'ilz fussent Sarrazins comme eulx; si se ferirent de grant randon parmy les Gregois. Les nobles barons et commencerent à crier moult haultement: "Constantinoble!"...

Book II f.XIIIa col.2: Les Gregois cryoient: "Aux g ntilz Charbonniers qui sont fiers comme lyons: car se sont les plus preux et vaillans qu'on pourroit trouver en toute Chrestienté."

f.XIIIa col.1: Ung Gregois luy escriç: "Bien soyez vous venu preudhomme! Car voz enfans ont gaigné grande richesse par leur vaillance, car ilz [ont] occiz le Geant qui tant faisoit à redoubter, et si sont tous trois chevaliers." Quant Regnier le charbonnier entendit le Gregois, il se commença à seigner de la merveille qu'il en a...

f.XIIIa col.2: Ainsi comme le preudhomme se tourmentoit, il a regardé aval la ville, adonc a aperceu venir ses trois enfans avec moult noble compagnie et a veu autour d'eulx avoit plus de trois cens chevaliers qui leur portoient tous grant honneur. Adonc le cueur lui commença à saulter au ventre de la grant joye qu'il en eut.

arriverent. Il les (p.152) embrassa avec tendresse, & les loua beaucoup de ce qu'ils avoient fait. Ceux-ci rendirent au bon Charbonnier caresses pour caresses, & lui apprirent, qu'enfin, suivant leurs desirs, ils avoient été reçus Chevaliers.³³⁸

Tandis que cette scene vraiment attendrissante³³⁹ se passoit dans l'auberge on ne parloit au Palais que des trois Charbonniers.

Theseus and Louis inform Gadiffer of their rescue and urge him to send for the three boys.

Sur l'ordre qu'ils reçurent de se rendre au Palais, ils embrasserent le bon Regnier, qui voulut absolument retourner à sa cabane, afin d'apprendre à sa femme tout ce qui venoit d'arriver à leurs enfans adoptifs...³⁴⁰

Gadiffer, après leur avoir donné les louanges qu'ils méritoient à tant de titres, leur demanda s'il étoit vrai qu'ils fussent les fils d'un pauvre Charbon(p.153)nier?³⁴¹

"Nos parens sont pauvres, mais honnêtes, répondit Regnault;³⁴² nous les aimons, ils nous aiment, & nous tenons à bonheur de leur appartenir. Ces bras que nous employons sans cesse à les soulager dans leurs travaux,³⁴³ seront utiles à la patrie³⁴⁴ lorsque notre Empereur l'ordonnera." Cette réponse noble remplit tous les spectateurs d'admiration; elle intéressa vivement Gadiffer en leur faveur: 'S'ils ne sont pas d'un illustre lignage, dit-il, les preuves qu'ils

Ed. Book II f.XIVb col.1: Moult fut lye et joyeux l'empereur Gadifer quant il entendit parler des enfans: car par cela il congneut le bon vouloir des enfans et la grant noblesse qui leur procedoit de bon couraige.

viennent de donner de leur valeur, & les nobles sentiments qu'ils font paroître, accusent le hasard, qui les a placés dans un rang aussi bas."³⁴⁵...

Ce changement de fortune & tout cet or, dont ils n'avoient jamais possédé la plus médiocre piece, n'éblouirent point nos jeunes Héros; ils coururent porter ces dons au bon Charbonnier,³⁴⁶ comme une première marque de leur reconnaissance. (p.154) Regnier pleuroit de joie, il embrassoit ses chers enfans, & ne pouvoit les quitter. L'ame de la Charbonniere³⁴⁷ étoit partagée entre le chagrin de se séparer d'eux, & le plaisir de voir tant de richesses en sa possession. Combien dans ce moment elle bénit le Ciel d'avoir inspiré à son mari ce sentiment d'humanité qui avoit sauvé la vie à Regnier, Regnault & Regnesson! Ceux-ci retournerent à Constantinople, en promettant³⁴⁸ aux bons vieillards³⁴⁹ qu'ils chérissent comme leurs pere & mere, de les venir souvent visiter, & de partager toujours avec eux leur fortune.³⁵⁰

The last battle has weakened Accerès. He sends for reinforcements and in the meanwhile arranges a truce with Gadiffer.

(p.155) Ce fut pendant ce calme³⁵¹ qu'un orage affreux

Nota 345.

Ed. Book II f.XIIb col.1: Theseus says: "Ilz m'ont dit qu'ilz ont moult longuement mené et conduit le charbon; je ne sçay pas dont ilz sont, mais je ose bien dire et maintenir que s'ilz estoient tous trois engendrez d'ung truant si sont ilz moult nobles et gentilz et ont cueur et courage de moult grande noblesse."

gronda³⁵² sur la tête des trois prétendus fils du Charbonnier Regnier. Cette Clodas, qui avoit juré leur mort dès l'instant de leur naissance, fut frappée, ainsi que toute la Cour, de la ressemblance de leurs traits avec ceux de l'Empereur Gadiffer. Cette remarque donna lieu à quelques plaisanteries des courtisans; ils soupçonnerent que leur Souverain pouvoit bien s'être égaré jadis à la chasse, & qu'ayant demandé l'hospitalité au bon Regnier, il avoit pu honorer la Charbonniere de ses bontés:³⁵³ mais Clodas envisagea plus sérieusement cette aventure. Elle se rappeloit les trois enfans d'Osanne, dont elle avoit ordonné la mort, & elle soupçonna qu'on l'avoit trahie. Presque certaine que les trois jeunes Charbonniers étoient les fils de l'Empereur, elle manda Regnier,³⁵⁴ l'un des trois, & après l'avoir accablé de caresses & de louanges, cette femme insidieuse lui dit qu'elle ne pouvoit se persuader que lui & ses freres fussent d'une naissance aussi obscure qu'on le débitoit dans Constantinople. Elle ajouta, qu'il ne risquoit rien à lui confier son secret, puisqu'elle étoit disposée à presser l'Empereur d'ordonner les plus (p.156) exactes perquisitions pour découvrir leurs véritables parens. Regnier, élevé dans les bois par des Paysans rustiques & frans, avoit cette candeur qui depuis long-temps est bannie des Cours et des Villes;³⁵⁵ il crut faire sa cour à la Favorite de son Maître en lui avouant que dans la dernière conversation qu'il avoit eue avec le bon Charbonnier, ce dernier lui avoit confié³⁵⁶ que ses freres ni lui n'étoient point ses fils; qu'il les avoit trouvés exposés à la voracité des

animaux carnassiers; & que, pour preuve de ce qu'il avançoit, il leur avoit fait voir de superbes langes dans l squels ils étoient enveloppés tous les trois. A ce récit, Clodas ne put méconnoître les fils de Gadiffer; elle dissimula sa rage, & promit au jeune Chevalier d'employer tout son crédit pour découvrir quels pouvoient être ses parens,³⁵⁷ & pour lui obtenir, ainsi qu'à ses freres, la continuation des bonnes graces de l'Empereur. Le jeune Regnier n'eut pas plutôt quitté l'appartement de la Favorite, que cette méchante femme envoya chercher un de ses parens nommé Richer, qui par sa protection, avoit obtenu la charge d'Ecuyer de Gadiffer. On peut le compter au (p.157) nombre de ces êtres méprisables qui vendus à la faveur, se familiarisent avec les crimes pour se la conserver.³⁵⁸ Clodas lui confia³⁵⁹ toutes les horreurs qu'elle avoit commises pour reprendre sa place sur un trône qu'elle avoit occupé avec l'usurpateur Griffon. "Si les fils de Gadiffer sont reconnus, lui dit-elle, il ne me restera que la honte de m'être souillée d'un crime infructueux, & mon supplice est prêt. L'ennemi qu'on redoute nous perd s'il n'est prevenu; accusons le avant qu'il ne nous accuse.³⁶⁰ Mon sort est entre vos mains, Richer, & par l'importance du service que vous me rendrez, vous devez être certain de ma reconnoissance." Il s'agissoit de jeter du poison dans la coupe que le jeune Regnier,³⁶¹ en qualité d'Echanson, devoit présenter à l'Empereur un jour de cérémonie. Le lâche fit serment d'obéir. En effet, le poison fut secrètement versé dans la coupe, & présenté à

Gadiffer; mais Regnier³⁶¹ en ayant suivant l'usage, auparavant fait faire l'essai par un Officier de bouche, le poison agit aussi-tôt avec tant de promptitude, que le malheureux³⁶² mourut, au bout de quelques minutes, dans les convulsions les plus violentes. (p.158) Il ne vint dans l'idée d'aucun des assistans³⁶³ de soupçonner Regnier, ni ses freres, d'avoir voulu empoisonner leur Empereur. La seule Clodas éleva sa voix contre eux, & pour fortifier son accusation, elle dit qu'elle se voyait à regret dans l'obligation de révéler publiquement que Regnier l'avoit requis d'amour, & que, pour se venger de son indifférence, elle ne doubtoit pas que par ce crime affreux il n'eût cherché à la priver de ce qu'elle avoit de plus cher.³⁶⁴ Regnier

**Quotidia in italics*

Ed. Book II f.XVIa col.1: Regnault c'est avancé et a prins ledit hanap lequel estoit d'or, si c'est approché de la table de l'empereur, et le bailla a l'assayeur qui estoit par devant l'empereur lequel tout aussi tost qu'il en eut gousté, il fut tellement envenimé, que le cueur luy creva au ventre par la grant infection du venin et pource il tomba tout royde mort.

Book II f.XVIb col.1: Adoncques il n'y eut porte ne huys en la salle qui ne fust tout incontinent cloz et fermé. Mais l'escuyer estoit déjà sorty hors de la salle. Si furent prins trestous ceulx qui estoient en la salle et les trois nobles enfans aussi pareillement, lesquelz estoient au cueur moult grandement yrez et courroucez pour cause que Regnault avoit porté le vin par devant l'empereur Gadifer. Et pource fut il du faict et de la trahyson mescreu.

Book II f.XVIb col.1: "Cher sire," ce dist Clodas, "sçavez vous bien que vous devez faire, si vous me croyez, vous ferez pendre a un gibet les trois freres; car aussi vray que Dieu voulut naistre de la vierge Marie, ilz ont brassé le venin dont vous avez cuydé estre maintenant empoisonné: car Regnault que voicy present, en qui tant vous vous fiez et que vous avez tant aymé, celluy mesmes m'a prieé et requise d'amour il n'y a mie encore trois jours passez, et encores plus, me dist le meschant traistre, car il me jura sa foy qu'il pourchasseroit vostre mort tant que vous seriez vivant."

frémit d'abord de cette accusation; mais, soutenu par le témoignage de sa conscience, il plaida sa cause avec une noble fermeté; ses frères parlèrent en sa faveur, & offrirent de prouver son innocence par un combat:³⁶⁵ mais le foible³⁶⁶ Gadiffer, accoutumé depuis long-temps à n'écouter que les avis de l'infame Clodas,³⁶⁷ ordonna qu'ils fussent tous trois traînés dans un cachot, où ils resteroient jusqu'à ce qu'il eût décidé de leur sort.³⁶⁸ En vain nos jeunes Chevaliers protesterent de leur innocence, ils ne trouverent aucun défenseur. Malheureusement pour eux, Theseus & le Roi de France³⁶⁹ étoient allés au devant des secours qui s'approchoient de Constantinople, & qu'Accerès cherchoit à intercepter.

(p.159) Cette étrange aventure fit grand bruit dans la ville; mais tout ce qu'on en publioit, ne put faire croire au peuple³⁷⁰ que les jeunes Charbonniers se fussent rendus coupables d'un aussi grand crime. Au contraire,³⁷¹ elle réveilla la haine des Citoyens contre la Favorite; ils se rappelerent que Clodas n'avoit cessé de persécuter³⁷² leur bonne & vertueuse Impératrice Osanne, qu'ils regrettoient sincèrement,³⁷³ & conclurent de là, que cette femme jalouse & méchante, qui avoit sacrifié sa Maîtresse à sa n ambition,

Ed. Book II f.XVIb col.2: "Et pour ce Sire, je ne sçay qui a meu la royne Clodas de nous imposer si grande trahison a tort, comme de dire que nous* l'avons requise d'aymer. Jamais nous ne le pensames en jour de nostre vivant ne aussi ne voudrions l'avoir pensé."

* (plural!)

Book II f.XVIIa col.2: "Vray Dieu," ce dist le charbonnier, "qu'esse que vous me dictes? Car par mon Dieu je sçay bien que c'est toute mensonge ce que vous m'avez icy compte. Je n'en croiroye point Dieu s'il me disoit que il fust ainsi."

vouloit perdre les jeunes Chevaliers, dont elle redoubtoit la nouvelle faveur.³⁷⁴ Pendant qu'on s'entretenoit sourdement de cette affaire, le Charbonnier Regnier vint à Constantinople. En arrivant chez son Hôte, il apprit avec douleur de quel crime ses chers élèves étoient accusés; mais cet homme passablement bavard, ainsi que tous ceux de son état,³⁷⁵ ajouta que personne ne les croyoit coupables,³⁷⁶ & qu'on ne craignoit pas de dire que celle qui avoit chassé du trône l'Impératrice Osanne, sous prétexte³⁷⁷ d'avoir mis trois monstres au jour, pouvoit bien tenter de faire périr de jeunes Chevaliers, qui ne seroient jamais ni ses flatteurs, ni ses complices.³⁷⁸ (p.160) Ce discours frappa le bon Charbonnier. Le récit des malheurs d'Osanne qu'il ignoroit³⁷⁹ fit naître dans son cueur un de ces heureux pressentimens, qui quelquefois sont les avant-coureurs de la vérité. Il compara l'époque de la rencontre qu'il fit de ses élèves, avec celle des couches de l'Impératrice Osanne, & se ressouvenant de la magnificence des langes qui les couvroient, il en tira l'induction qu'ils étoient les fils de l'Empereur. Prévenu de cette idée, il vouloit retourner à sa cabane,³⁸⁰ & en rapporter ces langes, qui devoient appuyer la déposition qu'il alloit faire; mais ayant su que Clodas pressoit le supplice des accusés, il jugea qu'avant de les faire connoître pour les fils de l'Empereur, il étoit nécessaire de les justifier du crime qu'on leur imputoit.

Regnier dans son accoutrement de Charbonnier, se rend

au Palais, dans le moment même où Theseus, le Roi de France, & le Comte de Dampmartin revenoient de leur expédition. Il entre³⁸¹ avec eux dans la salle où se trouvoient alors l'Empereur Gadiffer, & presque tous les Grands de la Cour, avec la méchante Clodas & son cousin Rich r. Le Char(p.161)-bonnier tout en larmes³⁸² se prosterne aux pieds de Gadiffer: "Puissant Empereur, lui dit-il, crains de commettre une horrible injustice, en faisant périr mes trois élèves. Ils sont innocens, & jamais leur ame n'a pu concevoir un pareil forfait. Crois-en ma parole & ma foi. Nos forêts renferment des bêtes féroces, mais les hommes y sont vertueux."³⁸³ Les pleurs qui inondoient son visage, l'empêcherent d'en dire davantage. Gadiffer fait relever le bon Charbonnier, & lui ordonne de s'expliquer plus clairement.³⁸⁴ Alors Regnier entreprend, en style grossier, mais fort, l'apologie de ses élèves. Il parvint à attendrir l'Empereur lui-même, qui pressé par sa tendresse pour ces jeunes Chevaliers, & par les pressantes sollicitations de Theseus³⁸⁵ en faveur de ses libérateurs, ordonne que l'on conduise les accusés d vant lui. Cet ordre fut un coup de foudre pour la méchante Clodas. "Ils ont voulu, s'écria-t-elle, empoisonner leur Souverain; ils en sont convaincus, & l'on prétend retarder leur supplice! S'ils ne périssent, les jours de Gadiffer sont en danger....* " "Ils le seront toujours," dit le Charbonnier en l'inter(p.162)rompant, "tant que cette

* dots in the t xt.

méchante femm respirera.³⁸⁶ C'est elle qui en veut à la vie de notre Maître, & ce n'est pas le seul crime dont elle s'est rendue coupable; je puis....* " Clodas, à cette accusation, entre dans la plus violente colere: elle demande à l'Empereur une prompte vengeance de l'affront qui vient de lui être fait. Le foible Gadiffer demeure immobile, & l'on ne sait s'il va prononcer l'arrêt de mort du bon Charbonnier³⁷ ou s'il permettra qu'on entende ce qu'il a à dire pour faire excuser sa hardiesse.³⁸⁸ Theseus, Louis & Dampmartin insistent pour ce dernier parti, & malgré les cris & les pleurs³⁸⁹ de la Favorite, l'Empereur consent que le pauvre³⁹⁰ Regnier s'explique. Alors il raconte³⁹¹ en quel temps & par quel hasard il a trouvé ses trois élèves dans la forêt; *il rappelle à l'instant des couches de la malheureuse Osanne,* il parle des langes, qui doivent selon lui éclaircir ce mystere d'iniquités, & demande qu'on charge un Officier de les aller chercher dans sa cabane.³⁹²

A ce récit toute l'assemblée frémit d'horreur. Theseus prit sur lui de faire partir le Messenger; & voyant que Ga(p.163)differ détournoit³⁹³ les yeux de dessus Clodas, qui, par ses larmes, cherchoit à l'attendrir:³⁹⁴ "Vous devez, lui dit-il, la justice à tous vos Sujets; si Clodas est innocente,³⁹⁴ elle n'a pas besoin de réclamer votre protection; mais il faut que les coupables périssent." Cependant, en prononçant ces mots, il n'étoit pas peu embarrassé³⁹⁵ par quels moyens on parviendroit à vérifier ou

* dots in the text.

à détruire les deux accusations³⁹⁶ intentées contre Clodas, qui soutenoit toujours que Regnier estoit un imposteur³⁹⁷ suscité par ses ennemis³⁹⁸ pour la perdre. A ce nom d'imposteur,³⁹⁹ le Charbonnier devient furieux, & propose de soutenir, les armes à la main, tout ce qu'il vient d'avancer. Ce défi surprit étrangement tous les spectateurs, car on savoit que le Charbonnier n'avoit jamais manié d'autre arme que sa coignée. Cette marque de courage parut aux Princes une inspiration divine⁴⁰⁰ pour découvrir le coupable; ils conseillèrent à Gadiffer de permettre que le Charbonnier combattit contre le champion que Clodas choisiroit: "Car, disoit Theseus, il n'est pas possible que cet homme, qui n'a jamais tenu ni lance, ni épée, risque de se faire tuer, s'il (p.164) n'est pas convaincu de la vérité de l'accusation qu'il intente." Le combat fut donc ordonné⁴⁰¹ pour le lendemain.

Clodas, ainsi forcée de nommer un champion, &, malgré l'inexpérience du Charbonnier, n'en trouvant point parmi ses flatteurs, fut contrainte d'avoir recours à Richer, qui, pressé par le trouble de sa conscience,⁴⁰² ramassa en tremblant le gage de son adversaire.

Pendant que⁴⁰³ ceci se passoit, on amena au milieu de l'assemblée les trois jeunes Chevaliers, & jamais scene ne fut plus attendrissante.⁴⁰⁴ Le bon Charbonnier les serra

Ed. f.XIXb col.1: Renier causes fear: A le veoir sembloit proprement advis d'une tour tant estoit gros et fourny, bien eust mengé a son disner ung quartier de mouton et beu troys quartes de vin.

f.XIXb col.1: "Or vous taisez mes enfans, et n'ayez aucune doubte de moy, encore ne me avront ilz pas occiz ne faict recreant si tost comme on cuyderoit bien: car je vous delivreray, n'en ayez aucune doubte. Qui que le vueille veoir, ou justice me fauldra, ou avec vous mourray comme vostre bon amy."

dans ses bras, & mouilla leur visage de ses larmes. Il ne pouvoit s'en séparer; mais ceux-ci,⁴⁰⁵ après lui avoir rendu ses caresses, se prosternerent aux pieds de l'Empereur, & protesterent de leur innocence. Le jeune Regnier se défendit sur-tout d'avoir jamais requis d'amour la méchante Cloda, & il le fit avec une telle apparence de candeur, que sans le respect que l'on avoit pour Gadiffer, tous les spectateurs⁴⁰⁶ auroient demandé le supplice de la Favorite, & la liberté des accusés. Theseus prit ces derniers sous sa garde, & les conduisit avec le bon Charbonnier dans son appartement.⁴⁰⁷

(p.165) L'accusatrice & les accusés passerent bien différemment la nuit qui précéda le jour qui devoit éclairer le combat inégal dont tout Constantinople alloit être témoin. Clodas la passa déchirée par ses remords,⁴⁰⁸ et les jeunes Chevaliers,⁴⁰⁹ sûrs de leur innocence, l'employerent à montrer au brave Charbonnier comment il devoit se servir de ses armes. Le désir de prouver ce qu'il avoit avancé devant l'Empereur & toute sa Cour, le rendit si docile⁴¹⁰ aux leçons de ses élèves, qu'au point du jour ils ne douterent point qu'il ne fût en état de vaincre son adversaire;⁴¹¹ Theseus même, témoin des progres du Charbonnier, ne douta point de sa victoire, & l'assura qu'il se tireroit avec honneur du combat qu'il avoit demandé.

Au lever du soleil, les deux Empereurs, le Roi de France, tous les Seigneurs François, Grecs & Romains, & un peuple innombrable se rendirent dans la grande place de Constantinople. Selon l'usage, on conduisit Clodas & les jeunes Chevaliers dans une maison écartée,⁴¹² où ils furent gardés a vue.

Pendant que les deux Champions, Richer & le Charbonnier, prononcoient les sermens usités en pareil cas, & consentoient que celui des deux (p.166) qui succomberoit, fût réputé le coupable, & subiroit, ainsi que ses complices, le supplice dû à son crime;⁴¹³ dans ce moment⁴⁴ on vit arriver l'Officier envoyé par Theseus pour prendre les langes dont le Charbonnier avoit parlé. On les présenta à Regnier, qui les reconnut pour être les mêmes qui couvroient les jeunes Chevaliers lorsqu'il les trouva exposés dans la forêt. On fit alors venir Clodas, qui ne voulut pas convenir qu'elle avoit aidé à en travailler⁴¹⁵ la broderie; néanmoins deux femmes de la malheureuse Impératrice Osanne, qu'on pressa de dire ce qu'elles savoient de cette affreuse aventure, déclarèrent que ces langes étoient les mêmes auxquels elles avoient vu travailler leur Maîtresse et la perfide Clodas. Quoique ces preuves parussent assez convaincantes pour prononcer un jugement,⁴¹⁶ les Princes crurent devoir⁴¹⁷ le suspendre jusqu'après l'issue du combat.

Avant que d'entrer dans la lice, le Charbonnier embrassa encore avec tendresse ses trois élèves. Si son air ne parut ni noble ni martial⁴¹⁸ aux spectateurs, au moins sembla-t-il effrayant & terrible au coupable Richer.⁴¹⁹ Regnier, sans trop se rappeler les leçons⁴²⁰ qui lui avoient été don(p.167)nées la nuit précédente, accoutumé à abattre des arbres,⁴²¹ traitoit son adversaire comme un Bûcheron traite un chêne qui résiste à sa lourde coignée. Richier, peu fait à ce genre de combat, se servoit de sa longue expérience dans l'Art de l'escrime, pour échapper aux coups de Regnier, pour le

frapper: mais tout lui fut inutile; l'adresse céda à la force:⁴²² le champion de Clodas, réversé & prêt à expirer sur l'arene, avoua à haute voix, qu'à l'instigation de Clodas il avoit jeté du poison dans le coupe de l'Empereur. Cet aveu transporta d'une telle colere le courageux Charbonnier, qu'avant que⁴²³ les gardes du champ de bataille fussent arrivés pour saisir le coupable Richer, il lui avoit séparé la tête du corps. Ensuite, les mains fumantes de son sang, il courut embrasser de nouveau les jeunes Chevaliers, qui le reçurent avec les temoignages de la plus grande joie. Tous quatre furent conduits par Theseus aux pieds de l'Empereur Gadiffer.⁴²⁴ Ce Monarque leur fit connoître combien il étoit satisfait de les voir ainsi justifiés, & en effet, sans en pouvoir pénétrer le motif, il avoit conçu pour eux l'amitié la plus tendre.

Clodas, à la réquisition du Charbonnier (p.168) vainqueur, fut publiquement interrogée. Prête à perdre la vie, elle avoua qu'elle avoit condamné à la mort les trois enfans que l'Impératrice Osanne avoit mis au jour, & qu'ayant reconnu ces trois victimes de sa jalousie dans les trois libérateurs de Theseus, elle avoit imaginé, pour les perdre, de faire jeter du poison dans la coupe de l'Empereur, ne doutant pas qu'on imputerait ce crime à ces jeunes Chevaliers. Gadiffer recula d'horreur à cet effroyable aveu & n'ayant pas la force⁴²⁵ de condamner sa Favorite, il se retira & en laissa le soin à son pere. Theseus aussi-tôt envoya la coupable Clodas au supplice: sa tête fut séparée de son corps, & les deux parties furent jetées au feu.⁴²⁶

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 Effaçons de notre souvenir ces scènes d'horreur, & occupons nous d'objets plus agréables, & qui rendent le calme à notre ame. Gadiffer fit élever dans la place, sur laquelle son Palais étoit situé, un superbe trône,⁴²⁸ et la, en présence de l'Empereur de Rome, du Roi de France, & de tous ses Barons, il fit venir les trois jeunes Chevaliers, & les présenta comme ses fils & ceux de l'Impératrice Osanne, au peuple assemblé. Ayant fait approcher (p.169) le bon Charbonnier Regnier, il le remercia publiquement des soins qu'il avoit pris des enfans de son Souverain, & le recompensa comme il méritoit.⁴²⁹ La joie de Gadiffer auroit été complète, si en retrouvant ses trois fils, il avoit pu en même temps embrasser leur malheureuse mere, qu'il avoit traitée avec tant d'indignité, & dont il ignoroit le sort. Il se promit⁴³⁰ de presser la fin de la guerre, & aussi-tôt qu'elle seroit terminée, d'aller lui-même chercher son épouse, dût il parcourir toute la terre...

The Infidels are still besieging Constantinople.
 Accerès hears that Antioch had been recaptured by his troops.
 ...le Roy⁴³¹ de Syrie son oncle... après avoir donné

Ed. Book II f.XXIIIla col.1: Quant Calidas apperceut cest affaire, bien veit qu'il luy convenoit mourir, mais bien dit que ains qu'il meure il vengera sa mort. Adonc commença a faire priere a Dieu en disant: "Mon Dieu, m n createur, si c'est vostre plaisir que je meure aujourd'huy en ceste bataille, je vous requiers que vous (col.2) vueillez avoir mercy de ma povre ame, et qu'il vous plaise la loger la hault au cieulx en vostre gloire perdurable." Et quant il eut finee son oraison il se commença a escrire a ses gens: "Or avant nobles Chrestiens! monstrons aujourdhuy a ces malheureux Payens que Chrestiens sçavent faire. Et vengeons nostre mort dessus eulx, et soyez tous certains que ceulx qui mourront en la bataille seront tous saulvez!" Et quant il eut dit ces parolles si se fourre parmy les Payens.

la mort au Roi Calidas, avoit été tué lui même. Par... la mort de son oncle, Accerès ⁿretroît en possession de ses anciens Domaines, & (p.170) devenoit Souverain de toute la Syrie & de l'Inde Majoure*, dont, dit le Romancier, Jérusalem étoit la capitale.

In the battle outside Constantinople Accerès is defeated but withdraws taking with him Regnesson as his prisoner.

(p.171) Gadifer, Regnier and Regnault vow to rescue him. Theseus and Louis promise support. Accerès intends to go to Jerusalem for his coronation and hears that Nivellon, Emir of Syria, has usurped the crown, ^(p.172) offering to fight in single combat against any champion for the possession of Jerusalem. Accerès appoints Regnesson to be his champion in return for his freedom.

Le jeune Chevalier brave, généreux, & qui ne cherchoit que l'occasion de se signaler, crut que la fortune lui en présentoit une bien glorieuse, en remettant à son courage la vengeance d'un Roi légitime⁴³² à qui un Usurpateur vouloit enlever la couronne. Loin de se faire prier, il remercia Accerès de l'honneur qu'il lui fait de le nommer son champion⁴³³... il se rend à Jérusalem ... comme un Chevalier François qui désire visiter les Saints lieux. A titre de Pélerin on lui fait payer un assez fort tribut, & on le laisse entrer. Ne sachant ou se retirer la première nuit, il s'informe s'il n'y a pas quelque retraite affecté aux Pélerins. Un

* in italics.

vieillard lui apprend que, près du Temple de Jérusalem, demeure une Dame Chrétienne, dont la maison depuis long-temps sert d'asile à tous ceux de sa Religion, & qu'il peut en assurance s'y présenter. Si nos Lecteurs⁴³⁴ veulent bien se rappeler ce que nous avons dit de la retraite de l'Impératrice Osanne à Jérusalem, ils reconnoîtront dans cette charitable Dame, la victime de la jalousie & des calomnies de la méchante Clodas.

La mere et le fils, sans pouvoir soupçonner les liens du sang qui les attachoient (p.174) l'un à l'autre éprouverent en se voyant un attendrissement⁴³⁵ dont ils ne furent pas maîtres. Osanne attribua ce mouvement intérieur au plaisir de voir, pour la première fois, un de ses compatriotes,⁴³⁶ car Regnesson, sans lui apprendre qu'il étoit fils de l'Empereur Gadiffer, lui dit qu'il tenoit un rang distingué⁴³⁷ à la Cour de ce Monarque. Dans la conversation, Osanne, qu'on n'appeloit à Jerusalem que la belle & bonne Chrétienne, s'informa avec une sorte de crainte de ce qu'on disoit à Constantinople de la malheureuse Impératrice de Grece;⁴³⁸ & pour rendre plus naturelle sa curiosité, elle fit au beau Pélerin la fausse confiance, qu'elle avoit été attachée à cette Princesse jusqu'au temps de son exil.⁴³⁹

Le fils de Gadifer raconta avec complaisance à son hôtesse tout ce qui venoit de se passer à Constantinople pour la justification de l'Impératrice Osanne: il lui apprit le supplice de Clodas, ne lui cacha rien de tous ses crimes, qui firent souvent frémir la belle Chrétienne, sur-tout dans les momens⁴⁴⁰ où ses trois fils furent exposés

dans la forêt, & ensuite accusés d'avoir voulu empoisonner l'Empereur, & lui exalta le courage du bon Charbonnier (p.175) à qui les trois Princes avoient tant d'obligations. Vingt fois pendant ce discours, les yeux d'Osanne s'étoient mouillés de larmes; mais elle fut assez maîtresse de sa sensibilité, pour ne rien laisser échapper qui pût faire naître au jeune Chevalier aucun soupçon de ce qu'elle étoit. Avant d'ajouter une foi entière au récit qu'elle venoit d'entendre,⁴⁴¹ elle crut qu'il étoit de la prudence d'en recevoir la certitude par plus d'une bouche.

Plus Regnesson voyoit sa mere, & plus il se sentoit de disposition à lui accorder toute sa confiance; & Osanne à chaque moment redoubloit d'intérêt & d'amitié pour lui.

He tells her of his mission.

Osanne étoit fort considérée à la Cour de Jérusalem; elle vult y accompagner notre jeune Chevalier, & le présenta elle-même à Nivellon.

The single combat for the kingdom is organised.

Comme le combat ne devoit avoir lieu qu'au bout d'un mois,⁴⁴² la vertueuse (p.176) Osanne, & les Templiers qui étoient voisins⁴⁴³ de sa maison, conseillèrent à Regnesson de se retirer auprès du Roi Accerès, dans la crainte que s'il résidoit plus longtemps à Jérusalem, l'Usurpateur n'employât des assassins pour se délivrer d'un adversaire dangereux.

Regnesson is made welcome in Accerès' camp.

Pendant le séjour que Regnesson avoit fait à Jerusalem,

Florinde, Dame de Rohais, jeune Princesse charmante, soeur d'Accerès, étoit arrivée au camp des Syriens, et avoit amené à son frère un puissant secours d'hommes et de vivres. Le fils de Gadiffer, devenu, par les circonstances, le Favori du Roi, se trouva dans l'obligation de faire sa cour à Florinde. Il la vit souvent et prit pour elle le plus violent amour⁴⁴⁴; la belle Florinde ne fut point insensible aux protestations que lui fit Regnesson de n'aimer jamais qu'elle, & bientôt ces deux Amans furent d'accord.

(p.177) Gadiffer and his allies make a night attack on Accerès hoping to rescue Regnesson. They take Accerès prisoner.

Accerès apprit aux deux Empereurs que (p.178) le brave Regnesson n'étoit point mort, mais il leur laissa ignorer⁴⁴⁵ le combat qu'il devoit livrer à l'Amiral de Syrie, pour lui conserver la couronne de ce Royaume.

Nous sommes ici contraints de demander grace à nos Lecteurs⁴⁴⁶ pour l'absurde récit que nous venons de faire d'après le Romancier qui nous sert de guide. Ce qui va suivre n'est ni moins extravagant ni moins singulier; mais ces événemens tiennent tellement au corps de l'Ouvrage, que ce seroit le mutiler que de les retrancher.

Les Princes Grecs après une traversée heureuse, abordent à Civitá Vecchia,⁴⁴⁷ et se rendent aussitôt à Rome, où ils comptoient trouver l'Impératrice Flore. Cette Princesse en étoit partie peu de temps au-paravant pour conduire en France un secours de troupes à la Reine Bauldour, assiégée dans la ville de Melun par Gauffroi, Roi de Frise, parent de Lambert Duc d'Anjou.

Louis returns to France accompanied by Theseus and
 (p.179)
 Gadiffer./ The prisoner Acc rès is left with the Pope,
 Saint Boniface.

Tandis que ces Héros... emploient leur courage à remettre le Roi Louis sur son trône, retournons en Syrie auprès du jeune Regnesson & de la Dame de Rohais, dont les aventures ne sont pas les moins intéressantes⁴⁴⁸ de ce Roman. L'attaque imprévue des Grecs avoit jeté une telle confusion dans le camp des Syriens, qu'aucun corps ne put se former pour s'opposer à l'ennemi. Renesson s'étant levé à la hâte, courut à la tente⁴⁴⁹ de la soeur d'Accerès pour lui offrir ses secours.

She accepts his help. (p.180) Accerès is believed dead, consequently Jerusalem should belong to his sister Florinde. She offers to share the kingdom with him if he will be her champion against Nivellon.

"Répondez à l'amour que j'ai pour vous, lui dit-elle; acceptez ma main, soyez mon époux, & je me fais Chrétienne.⁴⁵⁰ Combattez Nivellon, l'amour soutiendra votre courage, & la mort de l'Usurpateur assurera mon bonheur & le votre." Quel est l'Amant qui refuse un trône & la main de la beauté qu'il aime? Regnesson embrassa mille fois les genoux⁴⁵¹ de la Dame de Rohais, & vola à Jérusalem.

It is decided to let Florinde take over her brother's rights if her champion is victorious over Nivellon.

Sur l'invitation des Syriens, la soeur d'Accerès se rendit à Jerusalem avec un cortège nombreux & brillant. Regnesson l'y accompagna, armé comme un simple Chevalier, car quoique

la Dame de Rohais n'ignorât pas que son Amant étoit fils de l'Empereur de Grece, il avoit exigé d'elle de taire sa naissance, même à la belle et bonne Chrétienne Osanne) qu'il lui présenta comme une Dame pieuse, à qui il étoit intimement attaché, & à qui il avoit les (p.182) plus grandes obligations. Osanne pouvoit avoir alors environ trente-six ans⁴⁵², & quoique réellement belle & pleine de graces naturelles, sa modestie inspiroit plutôt le respect qu'elle ne pouvoit faire naître la tendresse: ainsi la Dame de Rohais, dans la fleur du bel âge, n'eût aucune jalousie de l'empressement que Regnesson temoignoit à faire tout ce qui pouvoit plaire à Osanne; Florinde voulut en faire son amie, & s'appliqua à mériter son estime & son amitié.

Florinde and Osanne watch the combat between Regnesson and the Emir. (p.183) Regnesson wins and the Emir gives up his claim to Jerusalem. Florinde is recognised as queen.

La nouvelle Reine n'avoit désiré cette suprême dignité que pour placer son Amant sur le trône; mais la différence des Religions sembloit s'opposer à ses désirs. Elle appela auprès d'elle la sage Osanne et Regnesson, & dans ce conseil secret il fut résolu que le fils de Gadiffer feindroit publiquement d'être Mahométan, & qu'il épouserait Florinde suivant les usages de cette Religion; mais qu'avant cette cérémonie, la Reine se rendroit secrètement dans la maison de la belle Chrétienne, qu'elle y seroit instruite des grandes vérités du Christianisme; & qu'elle y (p.184) recevrait baptême par les mains d'un Prêtre attaché aux

Templiers. Tout cela fut exécuté sans que personne en soupçonnât le mystère.

Florinde annonce her marriage to Regnesson:

...qui lui avoit conservé le trône, & qui étoit Mahométan comme elle.

(Nous ne concevons pas trop comment Regnesson,⁴⁵³ qui étoit arrivé comme Pèlerin dans la ville de Jérusalem, qui s'étoit réfugié dans l'Hospice de la belle Chrétienne, pouvoit passer pour Mohamétan; mais le Romancier le dit, & nous ne sommes point engagés à corriger ses absurdités.) (p. 185) Nivellan asks the King of Damascus for aid to besiege Jerusalem

Nos Lecteurs n'ont certainement pas (p. 186) oublié le brave Charbonnier Regnier, & ont peut-être été fâchés⁴⁵⁴ de n'en plus entendre parler. Nous allons avec l'aide du Romancier, dont nous suivons le recit pas à pas⁴⁵⁵ le faire reparaitre avantageusement sur la scène. Regnier, comme sous l'avons vu, avoit deux fois volé au secours de ses chers élèves; mais par un caprice du sort⁴⁵⁶ nous allons le voir au nombre de leurs ennemis, & combattre contre son cher Regnesson. Depuis longtemps il ignoroit ce qu'étoient devenus les fils de Gadifer; il les croyoit en France avec les Empereurs de Grece et de Rome. Sa femme venoit de mourir, il s'ennuyoit de l'inaction dans laquelle il vivoit, & forma le projet de faire le voyage de Jérusalem. Il faut expliquer les singuliers raisons⁴⁵⁷ qui l'y déterminèrent.

Pendant trente ans de mariage, notre bon Charbonnier n'avoit pas toujours vécu en trop bonne intelligence avec sa femme; chaque jour voyoit naître entre eux quelque nouvelle dispute⁴⁵⁸. M ri b urru, mp rt', et f e aigre & opini^tr

vivent difficilement en paix: d'ailleurs, n'ayant aucun vice réel ni l'un ni l'autre, la réconciliation suivoit pres de la rupture. Le bon Charbonnier privé de sa femme, se (p.187) mit dans la tête que l'humeur⁴⁵⁹ qu'il avoit souvent eue contre elle pourroit mériter⁴⁶⁰ à la pauvre femme quelques châtimens dans l'autre monde, qu'elle pouvoit revenir lui demander des prières, & il jugea qu'un voyage fait à Jérusalem à son intention, aideroit beaucoup au repos de son ame. Dans cette persuasion il se revêtit de l'habit de Pèlerin, s'embarqua, et arrive dans un port de Syrie. Ceux à qui il s'informe du chemin qui conduit à Jérusalem, lui apprennent que cette ville, possédée par les Infidèles, éprouve toutes les horreurs d'un siège, et que c'est le Roi de Damas qui emploie les plus grands efforts pour s'en emparer. A cette nouvelle, le Charbonnier, qui pense⁴⁶¹ qu'il n'y a que des Chrétiens qui puissent assiéger Jérusalem & tâcher de reprendre cette cité sainte sur les Mohamétans, croit faire l'acte le plus méritoire en allant offrir ses services au Roi de Damas et son allié Nivellon. Hélas! Il ignore que c'est contre l'aimable Regnesson qu'il va proposer de combattre!⁴⁶²

The charcoalburner offers his services to the Sultan.
(p. 178) "Je ne te demande pour récompense⁴⁶³ des services que je te rendrai, que d'affranchir les Chrétiens de tous truages".

The Sultan of Damascus accepts him.

Il fut fêté, caressé; & comme il ne parloit que de donner des preuves de son courage, on lui apporta de superbes

armes; mais il les rejeta avec mépris, en disant, qu'accoutumé dans sa forêt à ne se servir que d'une hache⁴⁶⁴, il ne demandoit qu'une arme semblable pour mettre en pièces les ennemis. On se souvint que dans les magasins du Roi il y en avoit une si lourde, qu'à peine pouvoit elle être soulevée par deux hommes.⁴⁶⁵ On l'apporta & Regnier la mit sur son épaule avec autant de facilité qu'un enfant y place une petite baguette.

(p.189) The Sultan of Damascus and Nivellon are impressed by Regnier. They attack Jerusalem. Regnesson defends his city and is taken prisoner by the charcoalburner for the Sultan.

Florinde & Osanne se livrerent à la douleur la plus vive, et tous les citoyens furent plongés dans la désolation.

(p.190) When the prisoner Regnesson and his captor the charcoalburner take off their helmets, they recognise each other. There is general amazement.^(p.191) The Sultan agrees to treat the charcoalburner's prisoner well as Regnier is so concerned.

Il est assez étonnant qu'un seul homme en imposât tellement à toute une armée, que le Roi de Damas n'osât ni le faire arrêter, ni même risquer par des reproches, de redoubler sa colère.

C'est sur la foi du Romancier que nous rendons compte de ces absurdes circonstances.⁴⁶⁶

(p.192) Regnesson tells the charcoalburner about his marriage and coronation, and asks him to go to the defence of Jerusalem. He changes sides during the night.

Au point du jour il est aux portes d Jérusalem, & s'annonce aux gardes comme un Messager dépêché par Regnes on. Aussitôt on le conduit devant la Reine, qui dans ce moment pleuroit avec la belle Chrétienne, la perte de son époux. Les discours du Charbonnier, quâque grossiers & peu mesurés,⁴⁶⁷ apportèrent quelques (p.193) consolations à ces vertueuses Dames.

Florinde is cheered by news of her husband, and summons her generals.

Le courageux Pélerin est nommé Chef de l'armée ⁴⁶⁸, & Bucifault, Sénéchal de Jérusalem, jeune et vaillant Chevalier, consent de combattre sous ses ordres.

The charcoalburner leads the troops of Jerusalem against those of the Sultan and Nivellon, and wins. Regnier kills Nivellon and the Sultan (p.194) withdraws to Damascus taking his prisoner, Regnesson, away with him.

The citizens of Jerusalem are relieved, but Florinde suffers:

...son bonheur étoit attaché à la délivrance de Regnesson, dont Regnier promet de s'occuper sérieusement.

Nous avons dit un peu plus haut, que la Reine avoit remis le commandement de ses troupes au Sénéchal Bucifault, en qui elle avoit la plus intime confiance... Jusqu'au moment de la captivité de Regnesson, Jérusalem put se flatter d'avoir en lui un défenseur prêt à verser son sang pour elle, sans autre objet que celui de remplir les devoirs d'un bon patriote, mais après le fatal combat où le Roi de Jérusalem perdit ^(p.195) sa liberté, Bucifault changea de conduite, & non

seulement il laissa appercevoir le perfide dessein de se placer sur le trône, ⁴⁶⁹ mais même l'amour le plus violent pour la belle Florinde... La Reine pour conserver sa couronne devoit la partager avec lui; & se jetant à ses genoux, bientôt après il voulut la serrer dans ses bras...

Florinde screams and is saved by the Charcoalburner who knocks him about, but he escapes (p.196).

Cette façon de punir un téméraire n'est pas bien noble, ⁴⁷⁰ mais elle est sûre, sur-tout étant employée par un homme aussi fort & aussi rustique que Regnier.

Florinde ne crut pas ébruiter cette aventure; elle engagea le Charbonnier à garder le silence. Il obéit, quoiqu'avec chagrin; car son grossier bon sens lui fit dès ce moment soupçonner que Bucifault, ayant fait une tentative infructueuse, se porteroit aux dernières extrémités pour cacher son crime & satisfaire son ambition. En effet, ce méchant homme écrivit secrètement au Roi de Damas, pour lui proposer de lui livrer Jérusalem & le terrible Charbonnier... La proposition ayant été acceptée, Bucifault, qui n'avoit nullement le dessein de rendre l'ennemi maître de Jérusalem, assembla les Chefs du Conseil & leur présenta la réponse du Roi de Damas. Il leur dit qu'il avoit été chargé de cette négociation par la Reine, qui, au moyen (p.197) de cette trahison, comptoit obtenir la liberté de son époux Regnesson.

When the Sultan arrives secretly at the gate of the city as arranged by Bucifault, he falls into the counter-ambush, realises that he has been betrayed, and withdraws to Damascus. Bucifault is regarded as public benefactor and put in charge.

Le premier essai qu'il fit de son autorité, fut de faire jeter le Char(p.198)bonnier Regnier dans un horrible cachot, & lui-même⁴⁷¹ il se chargea d'arrêter la Reine & de la conduire dans la tour destinée à renfermer les criminels d'Etat.

She protests her innocence in vain.

La vertueuse Osanne, informée du malheur arrivé à son amie, demanda la permission de la voir & de la consoler. Comme elle étoit également respectée des Mohamétans & des Chrétiens, on ne crut pas devoir rejeter sa priere. Les deux Princesses verserent bien des larmes, & ce fut dans cette entrevue que l'épouse de Regnesson apprit à la belle Chrétienne que le Roi de Jérusalem étoit fils de l'Empereur Gadiffer & d'Osanne. A cette nouvelle, cette infortunée Impératrice ne put garder plus longtemps son secret; & au milieu d'un torrent de larmes, elle raconta tous ses malheurs à Florinde.

La douleur ne répare pas les fautes du sort; il est nécessaire que les ames fortes s'élevent au dessus de ses coups. Les deux Princesses,⁴⁷² se proposant de briser les fers de Regnesson, resolurent d'envoyer en France deux Templiers dont elles connois(p.199)soient la fidélité, & de les charger d'instruire l'Empereur Gadiffer que son fils étoit prisonnier du Roi de Damas, & que son épouse se trouvoit captive de ses propres sujets avec le brave Charbonnier. Quittons pour un moment la Syrie, passons en France avec les deux Templiers.

Gaufroi King of Frisia has conquered France, even Paris

is about to be taken. The barons have agreed to accept Gaufrroi if Louis does not return within six months. Only Girard Count of Dammartin resists and relieves the siege of Melun where Bauldour and Flore were enclosed.

Louis, (p.200) Theseus, Gadiffer and Assaillant arrive in France to defend Paris. The enemy are enca ped at Saint Denis.

Le jeune Girard... ayant appris que Colombe, fille du Duc de Billon (Bouillon)⁴⁷³ & femme du Roi des Frisons, devoit incessamment arriver à Saint-Denis, tenta de l'enlever, & réussit dans cette périlleuse entreprise. Après avoir mis son escorte en fuite, il conduisit cette belle Reine au Château de Dampmartin. Colombe y fut reçue avec bonté par la mere & les soeurs du jeune Comte. Ces Dames eurent peu de peine à lui rendre sa captivité agréable. (p.201). Dès le moment que Girard eut jeté les yeux sur cette charmante personne, il en étoit devenu éperdument amoureux, & la Reine de Frise ne fut point insensible à l'hommage que le Chevalier François rendit à ses appas. D'abord, par décence, elle se plaignit de son sort; mais le Romancier nous apprend que bientôt elle eut lieu de préférer l'avantage de se trouver la prisonniere d'un jeune & passionné Chevalier, dans les fers duquel elle jouissoit de tous les droits de la beauté, au triste honneur de partager le trône d'un vieux⁴⁷⁴ Roi qui la traitoit en esclave. Le Monarque Frison étoit Pafen: Colombe embrassant le Christianisme rompit les liens qui l'attachoient à un vieillard idolâtre,

* in italics

& fut libre d'exaucer les voeux du jeune Baron Chrétien et François.

Le Roi Louis & ses alliés ayant forcé Gaufrroi d'abandonner son camp de Saint-Denis, entrèrent triomphans dans Paris. Ils y furent reçus avec les temoignages de la joie la plus vive, & Louis n'eut pas lieu de douter que la crainte seule de voir livrer leur ville au pillage⁴⁷⁵ n'eût forcé ses sujets à ne demander qu'un terme de six mois pour se soumettre à l'ennemi. Cependant il⁴⁷⁶ réprimanda les Barons François; mais enfin il leur fit grace, & reçut leurs nouveaux sermens.

Nous supprimons⁴⁷⁷ les détails de plusieurs combats entre les deux armées, pour nous occuper de celui qui eut lieu entre le Roi Louis⁴⁷⁸ & Gaufrroi. * Il se donna au Bourget,⁴⁷⁹ dit maintenant le Bourget la Reine. On lui donna ce nom, assure le Romancier, parceque les Reines de France & de Frise, & l'Impératrice Flore s'y tenoient pendant que Louis & Gaufrroi se battoient à toute outrance; & aussi ce lieu, nommé le Bourget, fut donné en propre à la Reine de Frise, pour y faire élever un tombeau à son époux, qui fut tué par Louis dans ce

* Quoblia *

Edition Book II f.LXVIIb col.1: Aucuns disent que c'est celluy qui siet entre Paris et Longeumeau, mais c'est celluy qui est sur le chemin de Dampmartin.

Book II f.LXVIIIa col.2: Adoncques chevaucha en ce point jusques il vint au champ lequell estoit ordonné ung peu au dessoubz du Bourget assez pres ou est de present le pont Tiblon.
Book II f.LXXa col.2: Tousjours depuis a esté appellé le Bourget de la Royne pource que Gaufrroy y fut enterre, et aussi pource que le Roy le donna a la Royne de Frize.

combat particulier: mais ce Bour ⁶, dit-il, n'est pas celui (p.203) qui siéd entre Paris & Longjumeau, c'est celui qui est sur le chemin de Dampmartin à Paris.*

After the death of th ir king the Frisians withdraw. The T plar messengers arrive. Theseus and Gadifer leave for Damascus in order to rescua Regnesson. Louis has to stay in France.

Le Comte de Dampmartin ne voulut pas quitter son Maître & ce ne fut qu'avec beaucoup de peine qu'il consentit que son fils Richard⁴⁸⁰ fût combattre sous les drapeaux de ces deux Empereurs.*

Tandis qu'ils voguent vers la Syrie avec une partie de la Noblesse Francoise, re(p.204)tournons un instant à Rome, où les écarts du Romancier nous appellent. Nous avons laissé dans cette ville Accerès, jadis, Roi d'Antioche, sous la garde du Pape S. Boniface. Ce Monarque détrôné plus fin que le pieux Pontif, profita de l'absence de Theseus, pour gagner adroitement la confiance de ce Pape & de tous les Cardinaux: il leur témoigna la plus forte envie d'être instruit des grandes vérités de la Religion Chrétienne, & bientôt ils le trouverent en état de recevoir le baptême. Cette fausse convefsion couvroit un dessein, qui grâce à la crédulité⁴⁸¹ du Pape et du sacre Collége, réussit pleinement au Syrien. Il témoigne le plus ardent désir de voir ses anciens sujets embrasser le Christianisme, et aussitôt S. Boniface fait

* That is, Theseus and Gadiffer.

equiper plusieurs vaisseaux & s'embarque avec les Cardinaux pour aller tenter cette importante conversion, par laquelle il espéroit immortaliser⁴⁸² son Pontificat.

On arrive à Antioche avec un vent favorable. Les habitans revoient avec joie leur ancien Roi, à qui ils étoient restés fideles: mais a peine Accerès a-t-il mis le pied dans sa capitale, que, changeant de ton avec S. Boniface, les Cardinaux, (p. 205) & tous les Chrétiens de leur suite, il les fait charger de chaînes, & renonce au Christianisme. Cette affreuse trahison fut accompagnée d'un acte de la plus grande inhumanité: il ordonna que tous ces captifs fussent attelés à des charrues, & qu'on les obligât à labourer la terre. Le S. Pape souffrit son malheur avec résignation, & s'avouant coupable de trop de crédulité⁴⁸³ il ne cessoit de consoler ses compagnons....

Accerès returns to Jerusalem. Bucifault accuses Florinde, Osanne defends her & tells of Bucifault's love.

Accerès ne croyant pas devoir prononcer un jugement sur une affaire d'une aussi grande importance, fit venir les accusés devant lui. Heureusement que dans le siècle⁴⁸⁴ où se passe notre histoire, l'usage étoit de décider les plus grands différends par un combat. Le brave (p. 206) Charbonnier le demanda et on ne put sans injustice le lui refuser.

Bucifault has to accept the challenge. The charcoalburner wins.

Le Sénéchal... tomba, dit le Roman, * tout haché en morceaux⁴⁸⁵ mais avant d'expirer il avoua son amour criminel pour Florinde, & la trahison qu'il avoit commise pour se

* *quadratin*

venger de son mépris... La soeur d'Acerès voulut bien recevoir les excuses⁴⁸⁶ des Chefs du Conseil, qui l'avoient si cruellement abandonnée aux fureurs de Bucifault; & si Regnier ne fut pas traité en Prince, au moins eut-on pour lui les égards dus à un brave & vigoureux guerrier.⁴⁸⁷

Les premiers soins de la belle Florinde & du bon Charbonnier, après leur délivrance, furent de chercher les moyens de procurer la liberté au malheureux Regnesson, & de soulager les maux que souffroient le Pape & les Cardinaux. Florinde, qui, à l'arrivée de son frere, avoit dû renoncer à la couronne de Syrie, témoigna un vif désir d'aller passer le (p. 207) reste de ses jours dans son Château de Rohais; mais avant d'y retourner, elle demanda au Roi la permission de passer à Antioche pour y voir le Pape. Acerès, loin de blâmer cette curiosité de sa soeur pour connoître un prisonnier d'une espece rare et singuliere,⁴⁸⁸ s'empressa de la satisfaire, & la chargea de lettres⁴⁸⁹ pour le Gouverneur d'Antioche. Florinde part après avoir mis ces lettres au feu & en avoir substitué d'autres scellées du même sceau, par lesquelles il est ordonné au Gouverneur & aux Citoyens de cette ville, de rendre toute sorte d'obéissance à la Princesse Florinde.⁴⁹⁰ Un article portoit que le Gouverneur remettroit son commandement entre les mains du Charbonnier Regnier, & qu'il partiroit immédiatement pour Jérusalem afin d'y rendre compte de sa conduite au Roi son Maître.⁴⁹¹

Florinde passa en effet quelques jours à Rohais, avec Regnier, la belle Chrétienne, et quinze Templiers, puis...

elle se mit en chemin, & arriva à Antioche, où on lui rendit tous les honneurs dus à son rang. Le Charbonnier, porteur des prétendues lettres d'Accerès les présenta (p.208) au Conseil de la ville, & fut aussitôt reconnu Gouverneur de la place. Le premier essai de son autorité fut d'aller lui-même tirer de la charrue⁴⁹² le S. Pape Boniface & les Cardinaux. Rien ne paroîtra sans doute plus naturel à nos Lecteurs⁴⁹³; mais ce qui certainement leur causa quelque surprise, c'est de voir ce même Charbonnier, la hache à la main, prêcher⁴⁹⁴ le peuple d'Antioche, lui expliquer les vérités du Christianisme, & le presser ou plutôt lui ordonner de recevoir le baptême. Cette prédication faite avec une voix terrible, & un ton plus menaçant qu'affectueux, fit en une heure plus de vocations⁴⁹⁵ que ne pourroient en opérer dans une année les sermons des plus doux & des plus insinuans Missionnaires. Tous les habitans d'Antioche furent baptisés par le Pape & les Cardinaux dans cette même journée, tant la hache du Prédicateur avoit de force sur les esprits. Personne dans la ville ne voulut remettre cette bonne oeuvre au lendemain.

Tant de zèle pour la Religion⁴⁹⁶ méritoit sans doute une récompense éclatante. Après ce baptême général, S. Boniface fit un discours très édifiant au peuple (p.209) & lui ayant remontré qu'il ne devoit le bonheur d'être Chrétien qu'au zèle du bon Charbonnier, il lui conseilla⁴⁹⁷ de le choisir pour son Roi. Mille voix s'éleverent, crierent: "Vive le Roi Regnier!" Nous ne dirons pas⁴⁹⁸ qui de la crainte, de l'amour, ou de la reconnaissance, prépara à ces

acclamations. Il suffit que l'on sache que le Charbonnier fut aussi-tôt couronné Roi d'Antioche, & que pour preuve qu'il méritoit le haut rang où il venoit d'être élevé, il remit à ses nouveaux sujets la plupart des impôts dont ils étoient surchargés⁴⁹⁹. Du reste, il vécut avec eux dans la plus grande familiarité, & leur rendit une justice sommaire, mais exacte.⁵⁰⁰

Il s'en falloit beaucoup que le rang suprême fût capable de satisfaire le Roi Charbonnier: tant que le Regne on étoit dans les fers, il ne pouvoit être heureux. Pendant plusieurs jours il s'occupa des moyens de le délivrer, & ayant rassemblé un assez grand nombre de soldats aguerris, il les fit déguiser en Marchands, se mit à leur tête, & se rendit à Damas, où il entra sans peine à la faveur de ce travestissement. Il étoit temps qu'il arrivât. Le Roi de Damas, jaloux du prisonnier Chrétien, & soupçonnant que sa (p. 210) femme Ydierne entretenoit avec lui un commerce criminel, les avoit tous deux condamnés à périr par le supplice du feu. Lorsque le Roi Charbonnier entra sur la grande place de la ville, il apperçut avec horreur le Roi de Jérusalem & la belle Ydierne liés sur un bûcher, auquel on venoit de mettre le feu.

Le Roi Charbonnier fond sur les gardes, qui fuient ou qui tombent morts à ses pieds. Il massacre les bourroux, & montant lui-même sur le bûcher, il délie son cher Regnesson & la Reine Ydierne. Les soldats de sa suite n'ont aucune peine à écarter la populace effrayée. Dans l'épouvante où l'on est, personne ne songe à se défendre, & le Charbonnier, Ydierne, Regnesson leurs amis sont déjà loin de Damas, avant qu'on ait pu

réfléchir sur la possibilité de s'opposer à l'audace d'un petit nombre de guerriers.

Quelle joie pour Florinde & Osanne de revoir dans leurs bras leur cher Regnesson, & ce bien le jeune Roi de Jérusalem fut charmé de retrouver sa tendre mère dans la belle Chrétienne! Tous ces prodiges étoient opérés par le brave Roi Charbonnier & certainement il méritoit bien toutes les caresses qui lui furent faites.

(p. 211)⁵⁰¹ Revenons à Accerès, et rendons compte de ses projets pour remettre Antioche sous ses lois.

Accerès attacks Antioch unsuccessfully. It is defended by Regnesson and the charcoalburner. Theseus and Gadifer take Damascus.

Dans le massacre, dont difficilement on peut préserver une ville prise d'assaut, le Roi de Damas fut tué de la main de Regnier,⁵⁰² frère de Regnesson, mais n'y ayant trouvé ce dernier, les Empereurs tournerent leurs pas vers Antioche.⁵⁰³ Comme ils en approchoient, ils sont arrêtés par les troupes d'Accerès qu'ils taillent en pièces. Regnesson & le Roi Charbonnier, voyant l'ennemi aux prises avec des troupes étrangers, sortirent en forces pour l'exterminer. En effet dit le Romancier, cette action ne sembla plus (p. 212) à une tuerie qu'à une bataille. Regnesson porta à Accerès⁵⁰⁴ un coup de lance dans la poitrine, qui finit sa vie & termina cette guerre.

Ce fut le signal de la réunion des deux armées Chrétiennes, & de celle de Theseus, de Gadifer & de Regnesson dont la joie réciproque peut à peine s'imaginer.

Le Roi Charbonnier conduisit les vainqueurs dans Antioche; ils y trouverent Florinde, Osanne, le Pape & les Cardinaux qui venaient au devant d'eux. Regnesson présenta à son père & à son aïeul sa charmante épouse. S. Boniface, comme Père commun des Chrétiens, réunit Gadiffer à Osanne,⁵⁰⁵ qui lui pardonna généreusement ses torts. Regnesson qui avoit les plus grandes obligations⁵⁰⁶ à Ydierne, voulut lui donner un époux de sa main, & il lui présenta son frere Regnault,⁵⁰⁷ vaillant et courtois Chevalier, & les deux époux, après la bénédiction nuptiale que leur donna le Pape, furent couronnés Roi et Reine de Damas.

Au moyen de ces alliances, il ne restoit, des trois Princes à marier, que le jeune Regnier; il avoua qu'il aimoit la belle Clerambault de Dampmartin, soeur de son ami Girard. On dépêcha en France (p. 213) un vaisseau, qui amena en Syrie cette Pucelle, & Colombe, veuve de Gaufroi Roi de Frise, pour qui Girard avoit le plus tendre amour. Le mariage de ces deux amis⁵⁰⁸ fut célébré le même jour. Ensuite⁵⁰⁹ toute cette illustre compagnie se rendit à Jérusalem pour y visiter les saints lieux; le Pape S. Boniface, avant de retourner à Rome, voulut aussi s'acquiter de ce pieux devoir, et fut le seul Pape depuis S. Pierre qui fit ce saint pèlerinage. Il eut la joie de voir tous les habitans de cette ville embrasser le Christianisme, et d'y couronner Regnesson & Florinde. Osanne fit don⁵¹⁰ aux Templiers, du riche héritage qu'en mourant lui avoit laissé le prud'h mm^{*}; ce sont les premiers biens⁵¹¹ qu'a possédés cet Ordre, qui devint si fameux par la suite. Le Romancier

* m. 174 c5

nous apprend que la belle Clermbault & Regnier régnerent à Rohais: ainsi les trois fils de Gadiffer eurent chacun un Royaume, & une épouse charmante, avec lesquelles ils vécurent dans une union parfaite. Le Roi Charbonnier mourut⁵¹² fort âgé, & pendant ce long règne, les habitans d'Antioche furent heureux & tranquilles. (p. 214) Tout étant calme dans la Syrie, Gadiffer retourna à Constantinople, & Theseus se rendit à Rome avec les Cardinaux & le S. Pape Boniface, qui se promit bien de ne plus ajouter foi aux promesses trompeuses des Princes Syriens.⁵¹³

Fin de la septième Section des Romains du seizième siècle.

NOTES ON THE EIGHTEENTH CENTURY TEXT, COMPARED WITH THE
VERSE AND THE KN WN 1534 EDITION (WHICH FOLLOWS THE VERSE).

M'langes p.39.

A. Contant apparently quotes from a second edition which is unknown except through him. When comparing the incipit of this with the known 1534 edition there are slight differences.

B. Contant's introduction reveals his own attitude: partly critical of the extravagant and unscholarly treatment of history, partly attracted by the charm of the work.

p.40.

1. The incident of the mocking of a deformed child by Alidoine and the heavenly punishment for this sin is omitted in this text.

2. This seems to be a commentary by the 18th century author.

p.41.

3. Gauthier the tutor is an addition in this text.

4. The commentary on Fernagus' character is an addition.

p.42

5. Floridas' thoughts about the strange deformity and his unjust suspicions before the accusation are an addition.

Compare with Ed. f.IIIIIa col.2 and f.IIIIIb col.1.

Corvitant a y/h and c/t palaeographic confusion

6. Floridas without consulting his council orders the immediate imprisonment of the queen, dwarf and Theseus.

Gauthier the tutor is arrested and imprisoned. This is a variant from the romance in verse (lines 234-43), and in the edition, she is to be burnt.

p. 43

7. The squire's name is omitted in this text. In the verse (lines 258-265) and in the edition the queen is warned by a knight.

8. Disguise during the flight is an addition. In the verse (line 283) "un mantel qui fu fourré de gris".

9. A slight change: in this version the same squire who warns her, takes her to hide in his house. In the verse (line 301) and in the edition a chamberlain, Gieuffroy, shelters her.

10. The incident of informing Corvicant and his reply are an addition. (Ed. f.VIb col.2)

p. 44

10A. In the verse and in the edition the dwarf was not present during Fernagus' declaration.

11. Commentary by the eighteenth century author on the original author and his reader concerning the freedom of dwarfs.

12. Comparison with eighteenth century conditions, ladies' pet dogs or parrots.

p.45

13. A change in this version: there is no handicap for Fernagus. In the verse (lines 866-7 and 941-2) and in the edition, he is unarmed and has one hand tied down.

p.46.

14. The description of Fernagus's character is an addition. The verse (l.128) calls him simply "chevalier cremeus".

15. This text omits the episodes of Theseus' miraculous transformation and Alidoine's return to her husband.

16. A change here there is no public performance. In the verse (lines 972-5) and the edition, the courtiers and bourgeois watch the combat.

17. In this version the dwarf is on horseback; in the verse (l.528) and in the 1534 and 1550 editions Corvicant asked to be on foot; however the misplaced woodcut on folio Xb in the 1534 edition shows a normal-sized man on horseback. The correct woodcut on f.LXXIb shows both Fernagus and the dwarf on foot.* This woodcut is an unmistakable scene from the text and seems to have been specially made for this story. It is consistent with the style of the woodcut of the golden eagle being carried in before Flore. (Ed. f.VIIa col.1 etc.) The dwarf's defiance is different too in Contant's text and the 1534 edition f.Xa col.2.

p.47

18. A different method of attack. Here the dwarf pierces the traitor through the chest with a lance, in a more

* See photocopy.

conventional way than in the verse (lines 1006-10) and in the edition.

19. Floridas' conscience is not mentioned in the verse (lines 766-7) nor in the edition, but he will do as Alydone wishes.

20. A change in the text here. The tutor reports the miracle. In the verse (lines 599-610) and in the edition it is one of the squires who does this.

21. An inconsistency in the eighteenth century text; see p.46 note 16.

22. A change: here the governor presents Theseús to Floridas; in the verse (lines 589-92) the boy announces himself and upbraids his father.

p.48

23. A change of place, of the order of events, and in the personality of the child: in the verse, Theseús was taken to the woods to be killed by four squires. He resisted bravely and then prayed for the truth to be known. The miracle took place in the wood. There was a triumphant return (lines 321-454 and 582-638), Theseús then defending his mother to his father.

24. In the verse, the combat takes place after a discussion about the authenticity of the first miracle (lines 760-982).

25. A change here: in this text Floridas is convinced by

the two miracles before Alidoine returns. In the v rse (lines 805, 874-7, 895-912) he is again c nfused and doubtful after giving her a loving reception (lines 747-50).

26. An addition in this text.

p. 49

27. An addition in the lost 2nd 1534 edition. In the verse there is no mention of the birth of Baudour. She appears for the first time (P. f.14a, L. f.48b) during Esmeré's siege of Cologne.

p. 50

28. The present author correctly calls Ludovis Clovis II.

29. An addition in this text.

30. An addition in this text. In the verse (lines 1163-64) and edition he would have preferred to have him stay at home.

p. 51

31. An addition in this text. In the verse and in the edition the tutor is not mentioned.

32. Comparison with Venice in the eighteenth century.

p. 51-2

Omission in this text of the love affair with the daughter of the king of Venice.

p. 53

33. The king of England is added to the list of Flore's suitors in the 1534 edition and this version.

p. 55

34. The quotation agrees* with the 1534 edition (f.XIIIb col.2) where he is called messenger (ambassador in Mélanges .

p. 56

35. A comment on the power of gold which makes Calidas overcome his fears. Cf. Theséus' remarks in the verse (lines 1644-7).

36. A change. Theséus does not give his lands to Calidas as in the verse (lines 1739-43 and 1763-4) and edition.

p. 57

37. A slight change: the eagle's beak can be dropped by the man inside. In the verse (line 2554 and 2764-5) and in the edition, Flore has to break it in order to have it repaired.

38. A change of events in the bedroom. A lady-in-waiting praises love in the verse (lines 1981-97) and edition, and all the ladies-in-waiting are present to tease her (lines 1970-71).

p. 58

39. The idea is the same in all versions, that Flore should have a husband.

* Except for: Jesucrist or aymerois je mieulx estre nommé amy de ceste doulce i e...

0. Flore, in this version, is very conscious of her rank.
41. She thinks of a husband as suited to the Empire. In the verse (lines 1973-80) and edition, she does not know love, and innocently thinks she is better without it, which provokes Biétris's eulogy of love.
42. A charming addition in the eighteenth century text. No equivalent in the verse or edition.
43. An addition: Flore shows interest in Théséus de Cologne because of his reputation;⁴⁴ not so in the verse and edition, where she simply says that her father will never see her married (lines 2006-8).
- p. 59
45. There is an omission in this text of the episode where Théséus has to hide from the Emperor, and can only speak to Flore on the second occasion.
46. There is a change in the love scene. In the eighteenth century text Théséus goes further; in the verse and edition he only speaks of his passion; kisses are mentioned only on the next day when they breakfast and play chess (lines 2432-3 and 2572).
47. An indirect comment on Flore's innocence by Contant, quite unnecessary as Théséus is perfectly sincere.
48. A slight change. In the verse Théséus spends the day in her room.
49. A change. In the eighteenth century version Biétrix is

present as messenger. In the verse (lines 2489-2526) and edition, a Roman friend of Flore takes Theseus's letter to Honoré who is afraid to accept it.

50. Here there is a change in this text: Biatrix, more sophisticated, makes detailed enquiries about Theseus from his companions. In the verse and edition, the messenger simply praises Flore as he hands over the letter.

51. In the eighteenth century text Biatrix informs Flore that Theseus is what he said he was. In the verse and edition there is no need of reassurance. Flore is convinced by him and informs her lady-in-waiting in confidence (lines 2341-61) before sending her away to bring breakfast, (lines 2362-4). When this lady-in-waiting meets Theseus she admires his boldness, never doubting his identity (lines 2399-401).

52. A change in the eighteenth century text where the consummation of their love is suggested before the marriage celebration. In the verse (lines 2591-2624) and edition the chaplain Yvon performs the ceremony before the wedding night and elopement.

53. A slight change here; in the verse (line 2623) and the edition there are two ladies-in-waiting present. *Two witnesses are obligatory in canon law*
p. 61

54. There is an omission in the eighteenth century version of Theseus' return in the eagle to the goldsmith and his friends (verse lines 2550-54 and 2760-84).

55. There is a change in this text here: their journey is

through the gulf of Venice; in the verse (line 2862) and edition they sail through "Le Fart", the straits of Messina between Italy and Sicily.

56. A change in this text: The Emperor Esmere has to make enquiries, suspicious because the eagle has gone.

57. In the verse (lines 2887-93) and edition a lady-in-waiting tells him how Flore had eloped. Note the Contant has not realised that the name is Esmeré because he was working from a prose text.

58. A change in this text; guards inform the Emperor that the goldsmith had fled and how they had examined the hollow golden eagle in the workshop. (59) In the verse (lines 2896-8) and edition Esmeré himself discovers the door and lock in the eagle left in Flore's bedroom. He then sends men to punish the goldsmith (lines 2899-900). When they return unsuccessful, the old Emperor has the eagle smashed to pieces with a hammer (line 2906-7).

60. A change in this text; a workman discovers that Theseús acted as ambassador, and this leads the emperor to guess who eloped with Flore.

p. 62

61. Comment: Contant sympathises with Esmere. In the verse (lines 2917-2927) and edition, a Senator, Savary, defends the lover.

62. Druinas de Lintergot (p. 65, p 67 Druilas). Verse:
Drumas de Tintergot, Ed. Druinas, Druimas (palaeographical variants)

p. 63

63. The two texts are similar, the known 1534 edition, as usual, being longer (f. XXIIIa col. 2)

p. 64

64. An addition in this text; Abillant had fallen in love with Flore when he saw her portrait. In the verse (and in the edition) he had not seen one as he does not recognise her when he has captured her (lines 2983-94) and has to be informed by Maudirant, the ambassador who was sent to ask for her hand.

p. 65

65. A change in this text: Druinas promises Flore to give Abilant a sleeping draught and to continue to do so; in the verse (lines 3141-46) and edition, Drumas tells her that he will enchant the emperor with words so that he will imagine he has slept with her, and when in Greece he will reunite Flore with Theséus.

66. A comment is added here: the eighteenth century author is cynical about Abilant's narcotic.

67. This version omits Drumas' intention of gaining Flore for himself.

68. A change in this text. Flore thanks heaven for the ruse which preserved her for Theséus. In the verse (lines 3188-9) she is tempted to murder Abillant. The edition follows the verse closely.

p. 66

69. A change of place name in this text: Stratonic, *(probably Contants attempt to identify Saternie,)* verse Saternie (P. f. 6a, L. f. 42b) Ed. Satrenie.

70. A change in this text: the barons try to rescue Abilant. No such attempt is made in the verse or edition (f. XXVIa col. 2).

p. 67

71. The difficulties of the journey to Constantinople are an addition in this text.

72. Contant explains Flore's deception.

73. The fact that the only witness to Flore's unconsummated marriage is drowned is commented upon by the eighteenth century author. It is left unsaid in the verse and edition.

p. 67-8

74. A change in this text: Grifon King of Rhodes in the eighteenth century text hypocritically shows reluctance to accept the regency of Constantinople. In the verse (P. 7b, L. lacuna 42b-43a) and edition, Griffon of Saternie does not hesitate to do so.

75. In this text Griffon makes a plausible excuse to the council for sending away the infant and his nurse; in the verse (P. f. 8a, L. f. 43a, lines 3335-8) we have:

Mais Griffiez le traistrez, qui de Dieu soit maudis,
Quant ly enffez fut nez dont cy endroit vous dis,
Il fist tant une nuit que ly enffens petis
Luy fust mis en sa main, dont il fut esjouys.

(Ed. f. XXVIIb col. 1)

p. 68

76. The eighteenth century author comments on the horror of regicide, implying that it is even more revolting than the murder of a non-royal infant. This is interesting, considering the imminence of the French Revolution. In the mediaeval versions the four pagan would-be assassins withdraw for another reason (P. f.8a, L. f.43a, lines 3355-59):

S'enportèrent l'enfant de haulte auctorité
 Que Jhesucrist avoit si tresbien ordonné
 Que moult bien l'avoit fait et tresbel figuré;
 Sur l'espaule ot la croix par la Dieu voulenté.
 De ce sont les payens forment espouventé.

Ed. f.XXVIIb col.1.

p. 69.

77. A change in this text. The soldiers are discussing how to save the infant before Gadifer d'Acon appears; in the verse the oldest of the men refuses, the others reply (P. f.8b, L. f.43a and b, lines 3367-9):

"Mais vous le debvés faire, il vous fut commandé."
 Et ly autre respont: "Or avez bien pitié.
 En l'eure l'occiray, se le m'avez livrez."

3368 L. Et l'autre sy respont: "En ave vou pit é?"

78. Comment of the eighteenth century author: Gadifer d'Acon is described as having retir d from court intrigues.

79. A change in this text: Gadif r d'Acon a k to b allowed to ave the young prince; in the v rs h does o

before knowing the infant's identity (P. f.8b, L. f.43b, lines 3375-80):

Et dist aux Sarrazins: "Qu'avez vous en penssé?
 Oncque si bel enffant ne vis en mon aé.
 Se le mect z a mort, se seroit folletté.
 Je vous pry pour Mahon qui tant a poesté,
 N'occiez point l'enffant, ains le m'aiez livré.
 Si me dictes dont est, se il vous vient a gré."

80. An addition in this text: that the child should not know his origin nor appear at the court till after Griffon's death. In the v rse (P. f.9a, L. f.44a) and in the edition, secrecy is the only condition.

81. An addition in this text: Griffon explains the death of the infant. In the verse and edition Flore is informed by ladies-in-waiting (P. f.9b, L. f.44b, lines 3438-9):

"Griffon de Saternie si l'a enamé tant,
 Que bien le fait nourrir, n'en allez point soignant."

82. A change in this text: Flore believes the child is dead; in the ve se and edition she fears it will be destroyed (lines 3440-42):

"Ahenni!" ce dist Flore, "vous allez mesprenant.
 Destruire le fera, bien m'en vois percevant.
 Et moy après mourir, bien je m'en vois doubtant."

p.70

83. An addition in this text: the Greeks regret Grifon's coronation. This attitude is not mentioned in the verse;

in fact when consulted about sending Flore back to her father (P. f.28a, L. f.62b, line 4668):

P. "Sire," dient ces hommes,"faictes con vous plaira."

L. "Sire," dit le conseil,

84. A change in this text: the emperor knows of his daughter's adventures and of her safety in Constantinople. In the verse it is quite the opposite: the author tells (P. f.9b, L. f.44b, lines 3447-53):

De son pere Esmerés qui tint Romme la grant

3448 Qui pour sa fille avoit le ceur triste et dolant.

Tous les jours lui alloit son [dueil] renouvelant.

Laisse 89

3450 Moult fut li empereur pour sa fille troublés.

On luy vint tantost dire par devant tous sez pers

Que moult ot de vaisseaulx en la mer enfondrés,

3453 Mais il ne sçavoit mie com li plus fut allez.

Similarly Ed. f XXVIII^a Col. 1.

p.71

85. Commentary on the historical figure: Louis must be Clovis II. The verse calls him Ludovis.

p.73

86. The text quoted by Contant follows the kn wn 1534 edition approximately.

87. (Edition f.XXXa col.1) R.Bossuat ("Theseus de Cologne" in Le Moyen Age, Bruxelles 4^e s'rie Tome XIV 1959 p.111) notes on the incident in the verse (P. f.12b, L. f.48a, Laisse 93)
'La substituti n de l'aigle d'or n'est peut-être pas de pure

invention. D'après Jean Villani, I, p.40, César portait un aigle d'or sur champ vermeil et Pompée un aigle d'argent sur champ d'azur. Cf. Arturo Graf, Roma nella memoria e nelle immaginazioni del Medio Evo, t.II, p.453.'

88. A change in this text: Griffon sends Flore to Ostia, the port of Rome; his messengers inform Esmeré of her arrival. In the verse and edition Griffon sends information of her whereabouts and Esmeré sends Moridas (L. Lyonet) of Taranto to fetch her from Constantinople (P. f.28a and b, L. 61b and 62a).

89. An eighteenth century addition in this text: the fear of revolution against the usurper. In the verse he is accepted as Abillant's brother.

p.74

90. An addition in this text: Griffon hopes for Esmeré's alliance against enemies or rebellious subjects. In the verse (P. f.28a, L. f.62b) and edition he fears war if he refuses Esmeré's request for his daughter, and has enough to do to wage the war of vengeance for his brother Abillant against Acerés.

91. An addition in this text: the question of Flore's remarriage. In the verse (P. f.29b, L. f.63a) and edition (f.XXXIXb col.1) Esmeré lets her promise her future subjects that she will fulfil their wishes.

92. A change in this text: Flore is convinced of Theseus' death. In the verse and edition she is uncertain of this

(P. f.29b, L. f.63a, lines 4714-17):

Mais après Theséus la belle tousjours tent.
 4715 Souvent prie pour lui a Dieu omnipotent
 Que se ly ber est mort, qu'avoit puist sauvement,
 Et s'il est en prison, Dieu l'en gecte briefment.

p. 75

93. An addition in this text: when she visits Louis, Flore hopes that the French will treat her father as well in his imprisonment.

p. 75-6

94. This added description of Flore's beauty is rather reminiscent of eighteenth century romanticism.

p. 76

95. A change in this version: Flore is known as the widow of the Emperor of Constantinople. In the verse (P. f.34b, L. f.67a, lines 5026-8):

C'est celle vrayement dont vous euyz avés
 Pour qui Theséus fut dedens l'aigle boutés,
 Par qui advenus est ceste mortalités.

96. There is an additional remark in this text about Esmeré getting rid of a princess who found herself two husbands at once (Theseus and Abillant). In the verse the emperor consents to Flore's marriage with Ludovis, and the author comments (P. f.36b, L. f.68a and b, lines 5134-36):

"Bien pourroit Theséus hui mais trop demourer.
 S'il ne se haste bien de deça retourner,
 Ludovis luy vouldra sa belle amie oster."

97. The eighteenth century text comments on Louis' unfaithfulness and lack of delicacy as untypical of mediaeval chivalry. This view is typical of the contemporary sentimental view of the age of chivalry which may owe more to Ariosto than the Middle Ages. *Hard-headed marriage a a ce as the medæal rule.*

p. 77

98. Comment of the eighteenth century author on French taste being a model to other nations. The mediaeval verse does not mention the splendid wedding preparations as being in any way superior because the bridegroom is French.

p. 78

99. Comment in eighteenth century style; this author speaks to his readers. (The jongleur in the verse usually addresses his audience). *Ed. f XLIII b col 2.*

100. A change in this text, where Accerès is king of Rhodes; in the verse Acerés is king of Antioch. (Ed. Acceres).

p. 79

101. All versions agree.

p. 80

102. In the eighteenth century version an old knight gives Theseús the bad news about his family and home; in the verse (P. f. 39a, L. f. 70b, Laisse 139) and edition (f. XLIVb) it is a burgher, the host Hermant (Ed. Harmant) who informs him. The return is altogether more dramatic in the verse and in the edition.

103. There is here a change of attitude, probably to suit the eighteenth century reader. These exercises self-control, hiding his grief, whereas in the verse he laments as follows (P. f.39b, L. f.71a, lines 5327-34 and 5355-63):

Et quant Thésée va la parole escoutant,
Plus de quinze fois se va li ber seignant.

De la merveille va tellement fremissant

5330 Qu'il ne deist ung mot pour l'avoir d'Orient.

Et quant il pot parler si dist en lermoiant:

"Ha beaulx hostes," dist il, "que j'ay l'cur d'lant:

Je croy qu'en tout le monde n'a homme si chant

Comme est le corps de moy, il est bien apparant.

... ..

5355 Puis que j'ay tout perdu, et parens et amis,

Je veil perdre le corps, car trop ay esté vis.

Jamais je ne verray quatre jours acomplis

C'omme verra avoir certes ou mieulx ou pis.

Mieulx vaulroit ung povre homme qui d'autrui est mespris

5360 Qu'il morut en ^rbief jour que il vesquit tou is.

Car ung povrez homs est et blasmes et haïs,

Car je croy vray ment, et tel est le mien dis

Onques nul povres homs n'entra en paradis.

5327 L. le parler

5328 L. le bel

Ph. Plus de cent fois s'ala le bel Theseus .

5332 L. bel hoste.

5333 P. m schant = unlucky.

L. monde n'a plus dolent.

Ph. n'en a de plus d.

5334 L. Que je suis, il est b.a.

Ph. suis certes il.

5357 L. J. je voudr. que tre j.a. Ph. verray.

5358 L. C'omme verra avir certes ou mal ou pis. Ph. u'on

5359 L. mits.

5361 L. Car ung povre est b. et h. Ph. Car p.

5362 L. et tel si est mes is.

5363 L. C'o ques povres.

(The pencil comment on the L. manuscript: "hérésie
ingulière de Théséus" next to lines 5361-3)

103A. In the edition the author follows the verse faithfully,
only omitting the heresy of lines 5362-3. (f.XLIIIIb col.2
- f.XLVb).

104. A change in this text: in this version Théséus sends
his tutor Gauthier ahead and follows him after two days. In
the verse (P. f.41a, L. f.72a) he travels with his squire
through a wood where they are attacked by fifteen robbers,
and the squire is killed.

105. An omission in this text of the episode where Théséus
meets with a pilgrim who gives him a false report of Flore's
attitude to her wedding with Ludovis.

106. A change in this text: in the verse Gauthier is the
royalist host of the Besant inn who receives Théséus.

107. An omission in this text of the difficulties Théséus
encounters alone, poor and unknown at the gates of the city
and in the inn, also of all the humour of the unrecognised
prince being mocked.

108. There is an omission here of Théséus's suffering
when he believes that Flore has forgotten him.

p. 81

109. A change in this text: the tutor Gaulthier informs
Flore of Théséus' return and she is delighted. In the verse

(P. f.48a, L. f.77a) there is a more complicated episode: The hostess, wife of Gaultier, tells Flore, who, fearing spies, does not believe her at first, thus causing Theseus more pain.

110. This text strangely continues to call Flore the widow of the emperor of Constantinople when she is protesting her loyalty to Theseus.

p. 82.

111. An omission in this text of the episode in which Flohars tries to tyrannise over Flore.

112. There is a change of events and (113) places here. In this text Theseus arrests Flohars and only kills him because he resists arrest. In the verse he intended to kill him all the time. Moreover the slaughter takes place in the castle Jourdon at the banquet in Flore's presence (P. f.53b, L. f.82b). The eighteenth century version seems to refine the mediaeval version. However there are no quotations from the original text here, so this is not absolutely certain.

114. This sounds like a comment by the eighteenth century author.

p. 83

115. In this version there is no mention that Theseus was worried about his wife's feelings. Perhaps the author omitted an episode? In the verse (P. f.54a, L. f.83; lines 6206-7) when Flore asks Theseus not to harm Ludovis who

always esteemed him:

6206 "Dame," dist Theséus, "je croy c'on ait menti.

6207 Mais a ce que je voy, vous l'amez mieulx que mi."

and

6215 Jalousie le fist tellement abuser.

6206 L. qu'il ait menti

6207 Ph. l'a plus que m.

¶16. There is a change of attitude here: Theséus sets up the golden eagles as a symbol of his sovereignty; in the verse it is to mock the emperor Esmeré (P. f.55b, L. f.85a) and L and Ph. add:

6317a Pour ce le fit le bel dont je vous vois contant

b Que recorder le sachent ly petit et ly grant

c Que Theséus entra en l'aigle souffisant

d Pour l'amour de sa femme qui de beauté a tant.

(Ph. ot tant.)

p.84

¶17. In the eighteenth century version the victor is given credit for noble feelings. In the verse (P. f.54b, L. f.84a):

6255 Ne demoura François ne Rommain enssement

6266 Que se il est trouvés, il lui va mall ment.

Ludovis' attitude in the verse (P. f.55a, L. f.84b, lines 6277-9):

"Seigneurs," dist Ludovis, "se Dieu me benefe,

De Theséus me plain qui m'a fait villonie

Car oultrageu ment il m'a tollu m'amie."

The same in the 1534 edition (f.LIIIfb col.1.)

p. 85.

118. The eighteenth century version agrees with the 1534 edition and verse on the Emperor's attack and defeat followed by Ludovis' flight, but changes the situation of Flore, who is left without news in the verse (P. f.61^a, L. f.91a, lines 6619-21):

Quant le ber Theséus ne virent repairer,
Tel duel en va menant sa courtoise moullier
C'on cuida que droit la en deusist marnoier.

The edition (f.LVIIIb col.1) follows the verse.

p. 88

119. The eighteenth century account agrees with the verse and the edition in the meeting between Theséus and Calidas as messenger from Acerés, but the eighteenth century version changes events so that Calidas accompanies Theséus and Ludovis to Rome instead of returning to Cologne to save Flore from Melchior's accusations, thus omitting the episode of the goldsmith as champion.

(Laisnes 193-209 P. f.65b, L. f.95a
 221-224
 227-234 P. f.87a, L. f.111a)

120. There is a change here; all three are dressed as pilgrims, whereas in the verse Ludovis goes to the prison as Esmeré's ally and messenger (P. f.74a, L. f.103b) also in the edition, Theséus alone being dressed as a monk.

p. 89

121. A comment on mediaeval reverence for pilgrims.

122. There is a change in this text, where the rescuers are guests in the castle and escape at night. In the verse (P. f. 76^a-7^a, L. f. 105^{a-b}, Laisses 215-216) and in the edition Ludovis threatens the governor, who with his family is locked in the dungeons whilst Ludovis and Theséus rescue Floridas, Alidone and Baudour.

123. There is an omission here of an episode in which Floridas upbraids Ludovis, his former ally, for joining Esmeré and trying to marry Flore. Ludovis explains the situation.

124. There is a slight change in the eighteenth century text: the horses are stolen from the fortress; in the verse (P. f. 74a, L. f. 103b, Laisse 211) and the edition (f. LXVIb col. 2) horses were bought in preparation. In the eighteenth century version the rescue is effected by ruse alone, in the verse (and edition) by ruse and open defiance, more violent but also more honest.

p. 90

125. As the eighteenth century version o its th Melsior, Flore, Calidas episode, Th séus' return is not marred by suspicion .

1 6. Th re is here a change of ch r cter: in the ei ht enth century text Louis explains Saint Denis' command to th Emperor Esm ré; in the editi n and ver e (P. f. 2b, L. f. 10 , Laisse 225) he is impetuous and lacking in manner towards his former, fath^{er}-in-law t be.

p.91

127. In the eighteenth century version there is a change of place and person; Louis asks for Bauldour's hand from Floridas in Cologne; in the edition (f.LXVIIIa col.1) and in the verse (P. f.77a, L. f.105b, Laisse 216) he claims Baudour as a gift from Thes'us, if she is willing, during their escape from the fortress in Rome.

p.92

128. This is an addition in the eighteenth century version, although suited to the character of Louis.

p.95

129. In the verse and edition (f.LXXVIa col.1) the author announces Lambert's treason.

p.96

130. There is a change here in the eighteenth century text: the author indirectly quotes his source as letting Accerès take the initiative in treason, whereas in the verse (P. f.94b, L. f.117a, Laisse 246) and in the edition, Lambert makes the first move.

131. In the verse and in the edition, Lambert thinks of the means of gaining his liberty and establishing himself in France.

p.97

132. In the verse and the edition Griffon simply enquires about Thes'us and Ludovis (P. f.94b, L. f.117a, Laisse 246).

133. In the verse Griffon accepts Lambert's offer willingly

(P. f.95b, L. f.118b, Lais e 248). The result is the same in all texts.

134. A comment by the eighteenth century author. In the verse (P. f.98a, L. f.120b, Laisse 252) and in the edition (f.LXXIXb col.2), Griffon expresses horror and compares the Christian with the Mohammedan faith unfavourably.

p.98

135. All versions agree.

p.99

136. The solidarity of the ruling class is stressed in the eighteenth century version. In the verse and edition the sovereign is mentioned, but treason for its own sake causes horror. See above.

p.100

137. A change in this text: Contant quotes his source indirectly. Neither the verse nor the known 1534 edition mention that Dagobert died of grief. (f.^{Ed}LXXXIb col.1

p.101

138. This is an addition in the eighteenth century text: Gadifer d'Acon's past at court and intrigues are not mentioned in the verse and the edition.

139. This is an addition in the eighteenth century text. In the verse and the edition Gadifer's attitude to his foster-sister Osanne is not mentioned.

140. There is a change here: in this text Gadifer tells both the young people; in the verse (P. f.102a, L. f.125a, Laisse 261) and the edition he informs Gadifer alone.

141. Comment by the eighteenth century author.

p.102.

142. An addition in this text: in the verse (P. f.103b, L. f.126a, Laisse 264, lines 2155-55a):

La furent en deduit payen et esclavon.

Menestrier et jongleur y eurent maint don.

In the edition (f.LXXXIII) "jongleurs et menestriers".

p.102

143. There is a change of situation in the eighteenth century text: here the wedding guests admire Gadifer; in the verse and edition they wonder why Gadifer d'Acon had chosen him as son-in-law (P. f.103a, L. f.126a, Laisse 264, lines 9145-7):

Forment s'en esmerveillent entour et environ

Du Gregois qui donnoit a cestui danzillon

Sa fille tellement, mais ne scevent raison.

p.103

144. There is a change in the eighteenth century text: Gadifer d'Acon introduces his son-in-law as the rightful heir to Constantinople at the wedding, omitting the tricking of the foundling, ignorant of his birth till after the wedding (P. f.103a, L. f.125b, Laisse 263, lines 9131-39):

"Gadiffer," dist le Grec, "mes amis manderay,

Si en ferons la joye, car faire le voulray

Aussi bien que fussiés le sire de Mqrbray

L. adds

9133a Ou de Jerusalem, ou le roy des Ingray."

Puis a dit coyement: "Mie ne vous diray

9135 L'estat donc vous venés, ja ne m'en mesleray

De cy jusques atant que le point en verray

Car de Constantinoble je vous couronneray,

Et ma fille la belle que j'ayme de ceur vray

En portera couronne, ainsi exploicteray.

In the verse (P. f.101b, L. f.124b, Laisse 260, lines 9046-7)

Gadifer d'Acon explains his motives for this to his wife:

"S'il sçavoit dont il est, je vous acertiffie,

No fille n'avroit ja prinse ne fiancée."

p.103

145. There is a change here from the verse (P. f.104b, L. f.127a, Laisse 266) where the young Gadifer himself reveals his past to the council in Constantinople following his father-in-law's advice.

146. Although the eighteenth century account agrees with the verse and the edition in Gadifer d'Acon telling Gadifer of his origin after the wedding, the atmosphere is changed. In the verse, Gadifer was humiliated at the revelation before the wedding that he was a foundling, and determined to avenge himself on Griffon when he learns the truth. The order of events is changed in the eighteenth century text where Gadifer d'Acon informs the nobles first before

Gadifer hims lf knows. More importance is thus given to the older generation.

147. There is a change in the eighteenth century text where Gadifer only thinks of greatness for the sake of Osanne. In the verse and the edition Gadifer d'Acon makes the following condition (P. f.104a, L. f.126b, Laisse 265, lines 9185-89):

"Et si vous le diray si n'en mentiray ja
 Par itel couvenant que jurer vous fauldra
 Que ma fille pour vous pour ce mains n'en vaudra
 Ains lui ferés honneur comme avez fait pieça."
 "Oïl," dist Gadiffer, adonc lui fiança.

148. This is an addition in the eighteenth century text. The verse and the edition do not mention any suspicions of Griffon.

p.104

149. There is an addition here concerning Clodas' prison. The verse and edition simply state (P. f.106a, Laisse 266, line 9311):

Donc va on la moullier Griffon emprisonant.
 (Ed. f.XXXIVb col.2) Adonc la femme de Griffon fut prinse
 et emprisonnee.

p.105

150. By a change in the eighteenth century text the King of Damascus brings about the agreement between Griffon and Accerès; in the verse and the edition Griffon sends his own messengers (P. f.106b, L. f.128a, Laisse 267).

p.106

151. By a change in the eighteenth century text, Griffon holds Theseús and Louis prisoner, whereas in the verse and the edition it is Acerés who asks for his prisoners' support against the rebels against Griffon in Constantinople (P. f.107a, L. f.128b, Laisse 268).

152. There is a change in the eighteenth century text, where Theseús suspects that Gadifer is his son, in the verse and edition he is quite unaware of his existence, (153) hence he is in no dilemma, and (154) he is guilty of no dishonesty. He says to Acerés in good faith (P. f.107a, L. f.128b, Laisse 268, line 9382):

"Loyalement t'aiderons au riche brant fourbi."

L. adds the author's comment (line 9387e):

Mais telle guerre fit de quoy se repenty.

p.107

155. There is a change in the eighteenth century text, where Theseús plans to change sides to join his son. In the verse and edition he is taken prisoner by Gadifer (P. f.109b, L. f.130b, Laisse 271).

156. By a change in the eighteenth century text, Calid s is knighted. In the verse and edition his rank is not raised until his coronation as king of Antioch.

p.108

157. By a change in the eighteenth century text Theseús is superior in war to his son Gadifer; in the verse and the

edition (P. f.109 and b, L. f.130b, Laisse 271. Lines 9 12-1):

Et G differ sur l i c' t si allé bo t r,
 Ch val et ch valier fist a terre verser.
 Mais Th s'us s'ala tantost en pi's l v r
 A sa v ix qu'il ot clere a pris " omm " a cri r.
 Si t st que Gadif r oit "Romme"crier
 Il a fait Th séus a saillir et ver er
 Et commande a sa g nt qu'il soit pris s ns tuer.

The eighteenth century author gives greater honour to the father, (he even sympathised with E eré in his possessiveness .)

15 . By a change in the eighteenth century text, Theséus speaks to Gadifer in battle and offers his services to the son who does not know him.

159. In the eighteenth century version Theséus helps Gadifer to make the pagans retreat. In the verse and the edition Griffon had been killed and his army had fled except for the Christian batallion (P. f.108a, L. f.129b, Laises 269 and 270).

160. The eighteenth century text changes Griffon's last moments. In the verse and the edition there is no mention of Griffon's followers deserting to Gadifer's side. Gadifer did not point out Griffon, Gadifer cuts off his arm, Griffon's followers flee (P. f.108b, L. f.129b, Laisse 270).

161. Griffon's death is changed in the eighteenth century text. In the verse and the edition he flees and dies as a result of the loss of his arm (P. f.110b, L. f.131b, Laisse 272).

p.109

162. In the verse and the edition Ludovis, Assailant and Calidas follow Acerés, believing Thes'us dead (P. f.110a, L. f.131a, Laisse 272).

163. There is a change in the eighteenth century text. In the verse and the edition the subjects of Constantinople admire Gadifer, but there is no mention of Griffon being a bad ruler.

164. There is a change in the eighteenth century text where Thes'us is happier. In the verse and the edition (P. f.110b, L. f.131b, Laisse 273) Thes'us sees other prisoners being beheaded, and fears he may die before he is questioned.

165. There is a change in the recognition between father and son. In the eighteenth century text, Gadifer is grateful to his valiant ally; in the verse and the edition (P. f.111a, L. f.132a, Laisse 274) Gadifer is touched by pity when he sees his unknown father weeping.

166. The eighteenth century text is simpler; Thes'us informs his son that he is his father. In the verse and edition (P. f.111b-113a, L. f.132b-133b, Laisses 275-277) Thes'us tells Gadifer that Flore is his wife, so that Gadifer wonders whether Thes'us is his father, but even when told the facts about Flore's first and second marriage, still wishes to ask Flore for the truth.

p.110

167. There is a change in the eighteenth century text. In the verse and the edition, Theseus tells Gadifer of Lambert's treason in Antioch, and sends a message to Flore and Baudour (P. f.113a, L. f.133b, Laisse 277).

168. Theseus did not know of Lambert's treason in France. (P. f.121b, L. f.140a, Laisse 290)

169. Gadifer first hears from Flore) and discovers these events when he arrives in Paris (P. f.126a, L. f.144a, Laisse 298).

170. The eighteenth century text adds Gadifer's suggested division of labour.

p.111

171. In the verse and the edition Gadifer travels disguised as a merchant; no squires are mentioned.

172. There is a change in the eighteenth century text here: in the verse and the edition Gadifer goes to Flor for corroboration of Theseus' story.

173. By an addition in the eighteenth century text Gadifer rides through the enemy camp before meeting his mother.

174. There is a change in the eighteenth century text. In the verse and the edition the citizens watching from the battlements admire Gadifer as he rides out to fight in single combat against Lestandart for the Roman Empire (P. f.116b, L. f.136a, Laisse 282).

p.112

175. There is a change in the eighteenth century text. In the verse and the edition Gadifer enters the senate to find Flore in distress, deserted by her subjects who have surrendered to Lestandart (P. f.115a, L. f.135a, Laisse 281).

176. There is a change in the eighteenth century text. In the verse and the edition Gadifer reveals events to Flore after he has defeated Lestandart (P. f.120a, L. f.139a, Laisse 287).

177. There is a change in the eighteenth century text. In the verse and the edition (P. f.115b, L. f.135b, Laisse 281) Gadifer is mocked in the senate when he promises to save the country.

178. There is a change in the eighteenth century text. In the verse and the edition Gadifer hides his identity and tests his mother's love for Theseus before hearing the truth (P. f.118b-119a, L. f.138a-138b, Laisses 285-287).

179. By a change in the eighteenth century text, Flore and Gadifer keep their secret; in the verse and the edition the Romans are informed (P. f.120b, L. f.139b, Laisse 288).

p.113

180. By a change in the eighteenth century text the Romans resist bravely; in the verse and the edition the senate decided that the war had already been too costly and were about to surrender (P. f.113b, L. f.134a, Laisse 278).

The episode of Gadifer in Rome is more dramatic in the verse and the edition.

181. By a change in the eighteenth century text Lestandard is impressed. In the verse and the edition he insults Gadifer as a bastard and (182) is stabbed and beheaded immediately. The result is the same in all versions, the tone more refined in the eighteenth century text.

p.114.

183. There is a change in the eighteenth century text here. In the verse and the edition (P. f.121a, L. f.140a, Laisse 290) the Hungarians withdraw without further fighting when they hear of the recognition of the rightful heir to Rome.

p.115

184. There is a change in the eighteenth century text which omits Baudour making her own defence in court (P. f.124b-125b, L. f.143 a and b, Laisses 295-98).

p.116

185. This can be compared with the Edition f.XCVIb col.1.

186. There is a change in the eighteenth century text here: in the verse and the edition the council of barons decide to imprison Labart until the day of the battle (P. f.129b, L. f.146b, Laisse 303).

p.117

187. There is a change in the eighteenth century text here. In the verse and the edition he announces his identity on arriving in the assembly - a dramatic scene.

p.118

188. There is a change in the eighteenth century text here: in the verse and the edition Lambert acts treacherously during the combat and Gadifer bites off his nose. (No doubt Constant was shocked by the biting off of Lambert's nose). The rescue of Lambert is the same in all versions (P. f.134a, L. f.151a, Laisse 312).

189. Baudour is re-established in all versions.

p.119 ~~The 18th century text omits Gadifer's conversion in Rome~~

190. An addition of the eighteenth century text: Gadifer in the verse and the edition is not concerned about the rescue of Ludovis yet.

(Error in numeration.)

199. The eighteenth century texts omits Gadifer's conversion by the Pope in Rome during his first stay (P. f.121a, L. f.140a, Laisse 290) and the crusading expedition to Constantinople (P. f.135b, L. f.152a, Laisses 314 and 15).

200. The eighteenth century text omits a reference to the painting of the story in the palace in Rome (see Visual representation of The 's de Colo e)* a do s P. a d the 1534 edition (L. f.152b lines 11110 -q). However the edition describes the painting in Paris on f.VIa col.1.

201. By change in the eighteenth century text, T ' w s
111. I the v and t e iti no ne suff r r illn .

p.120

202. The eighteenth century text omits the episode of

* See Chapter 7, p 518.

Clodas asking for baptism when Saracen Constatinople
accept the new religion (P. f.136 , L. f.153a, Laisse 316,
lines 1112 -143)

203. This is an indirect comment on Clodas' love for
Gadifer added in the eighteenth century text.

204. This is a change in the eighteenth century text. In
the verse and the edition Gadifer tells Osanne to take Clodas
as her companion immediately after her baptism (lines 11144-6).

205. There is an inconsistency in the eighteenth century
text. Clodas had not yet committed a crime, so that it is
not clear to what her repentance refers. Was it perhaps to
the conversion which the eighteenth century author omitted
from his source?

p.121

206. There is here a change in the account of the taking of
Antioch. In the verse and the edition the walls are scaled
in silence during the night, the town is taken with fire and
slaughter, while Acrés escapes (P. f.137a, L. f.154a,
Laisse 318 onwards).

207. There is a change in the eighteenth century text, where
the inhabitants are saved by handing over the Christian
prisoners. In the verse and the edition Ludovis, Calidas and
their friends are liberated by Theseus and Gadifer from the
tower Lampatris first, then the inhabitants of Antioch are
converted (P. f.138b, L. f.155a, Laisses 320-21). The
eighteenth century version is less violent.

208. There is a slight change in the eighteenth century text. In the verse and the edition Ludovis, Calidas and the rest of Theseus's companions had lived in comparative comfort (P. f.136b, L. f.153b, Laisse 317, lines 11164-6):

Ilz sont en une tour qui siet sur le gravier
 En la tour d'Anthioche qui fait a ressoingnier,
 La les fait Acerés bien servir et aisier.

L. omits line 11165.

209. Contant changes the situation of the inhabitants in Antioch by giving them the choice of ruler. In the verse and the edition their opinion is not mentioned. Theseus simply appoints a king to rule a conquered town (P. f.138b, L. f.155a, Laisse 321).

210. The eighteenth century author adds the moralising tone concerning the virtues required in a ruler.

p.122

211. The eighteenth century author changes the character of the bourgeois goldsmith. (212) He adds his own indirect comment on his deserving knighthood, and stresses the unusual nature of his promotion. The verse and the edition depict Calidas as a more independent character who complains when in discomfort and accepts Theseus' gift of Antioch without undue surprise. (213) (P. f.138b, L. f.155a, Laisse 321., Ed. f.CIIb col.2 - CIIIa col.1).

214. Contant comments. In the verse and the edition Calidas often regrets his work in making the golden eagle. He is a very human character.

p.123

215. There is a change in the eighteenth century text here. Gadiffer spares the pregnant Osanne a sea-journey, when she asks to accompany him. In the verse and the edition there is no instance of a lady asking to accompany her husband to war.

216. In the eighteenth century text Theseus hears of his parents' death and is deeply affected. There is no mourning in the verse. When parents die the fact is simply stated. When members of the younger generation are believed dead, there is expression of sorrow. (P. f.140b, L. f.157a, Laisse 324, lines 11421-3):

Par Coulogne s'en vont et illec ont trouvé
Le bon roy Floridas de nouvel enterré
Ansi fut Theséus roy de la royauté.

In the edition however he mourns (f.CIIIIa col.2).

p.124

217. Contant gives some excuse to Lambert. In the verse and the edition Gadifer's identity and statements are not doubted. Lambert simply bribes the barons (P. f.141a, L. f.157a, Laisses 325-326).

p.125

218. Bauldour's first taunt concerning his silver nose is an addition in the eighteenth century text, which looks as though it is authentic. The author probably found it in his source.

219. This second taunt exists also in the verse (P. f.142b, L. f.158b, Laisse 328, lines 11529-30):

"Traistre," dist la da e, "allés querir vo nez
Que par vo traïson vous fut l'autrier coppés."

and in the edition (f.CV a c l.2). The eighteenth century text and the 1534 edition agree almost word for word here.

p.126

220. This is an addition in the eighteenth century text.

221. Contant imagines his reader's reaction.

In the verse and the edition Ludovis and Theséus meet a boy who gives a commented account of Baudour's situation, but it is not clear that he is a messenger sent by her.

(P. f.143a, L. f.159a, Laisse 329. Ed. f.CV b col.1)

p.127

222. This is an indirect commentary by Contant.

223. In the eighteenth century text Louis' return is changed; he reproaches Lambert with his treason in Antioch; in the verse (P. f.144a, L. f.159b, Laisse 331, lines 11622-3):

"Traistre," dist li bers, "vostre vie est finee.
Cuid's vous ma moullier avoir si enchantee.

L. 11623: moullier avoir a espousee.

The Edition, f.CVI a col.2, follows the vers .

224. In the eighteenth century text, Louis executes Lambert, but not in Bauldour's presence. In the verse (Laisse 331) and the edition, Ludovis kills Sanson and it is Gadifer who kills Lambert while trying to escape.

225. In the eighteenth century text the reunion of Louis and Bauldour is simple, the verse and the edition complicate the explanations (lines 11651-660. Ed. f.CVIb col.1).

226. In the eighteenth century text, Louis is milder than in the verse and the edition, where there is never any question of pardoning treason, even less of rewarding ex-traitors (P. f.144b-145a, L. f.160a-b, Laisee 332-333. Edition f.CVIb col.2).

p.128

227. Indirect commentary by Contant. He announces the story of the second book in a tantalising way, and considers events from the point of view of Osanne. In the verse Gadifer's sufferings are mentioned (lines 11770-774). The edition announces the next instalment without revealing what is to follow (f.CVIIb col.2)

p.129

228. The eighteenth century text follows the known 1534 edition in dividing Theséus de Cologne into two books. The verse continues in Laisses without further division (Laisses 335-336).

p.130

229. An additional comment and generalisation by Contant.

230. A reasonable explanation of Osanne's defencelessness. In the verse and the edition this is never pointed out; it is only made clear by the events.

231. There is a change in the eighteenth century version where Gadiffer tries to compensate Clodas for her loss of position. No such interest is mentioned in the verse or in the edition.

232. An indirect content precisely expressed by Contant.

233. It is interesting to note that in the eighteenth century version, as also in the miracle play, there is only one woman present. In the verse and the edition there are two.

p. 131

234. This is a change in the eighteenth century text, where Clodas gives Usanne a narcotic drink which is also intended to accelerate her labour.

235. In the eighteenth century text Clodas deliberately sends away the other ladies-in-waiting. In the verse (lines 11797-9) only the presence of Clodas and the midwife are mentioned.

236. In the eighteenth century text, as in the miracle play, Usanne is unconscious during Clodas' machinations. In the verse (line 11813-16) and the edition Usanne is ill, but not unconscious. She can see the two talking and is able to speak to ask for her offspring.

237. This is an aditio in the eighteenth century text, where the author notes the resemblance of the newborn infants to their father Gadiffer. In the verse and in the edition the resemblance is only noted when they arrive at court at the age of 16½ years (lines 13040-42).

238. By a change in the eighteenth century text the triplets are to be buried alive, in the miracle play they are to be strangled then buried, in the verse (line 11807) and in the edition they are to be drowned.

239. By a change in the eighteenth century text Clodas hands the dogs to Osanne's ladies-in-waiting. This is not mentioned in the verse nor in the edition.

240. A comment on the substitution of three dogs. Contant is ashamed to retell this, although he calls it a fable.

p.132

241. The eighteenth century author expresses contempt for the "centuries of ignorance", that is the Middle Ages. He is obviously familiar with other tales concerning accused innocent women.

242. There is a change in the eighteenth century text, where several ladies-in-waiting are present. In the verse (lines 11814, 11817) and in the edition, only Clodas, the maid and the midwife are present.

p.132

243. The eighteenth century text gives these additional details of Clodas' hypocritical behaviour.

244. These additional words are given to Osanne in the eighteenth century text.

245. There is an omission here in the eighteenth century

text. In the verse (line 11823) and in the edition Clodas asks Osanne whether she committed bestiality with an animal.

246. There is a change in the eighteenth century text where Osanne does not believe in the accusation; in the verse (line 11829) she does not express incredulity until later.

247. We have here an additional detail telling how Osanne's ladies-in-waiting try to bring their mistress back to consciousness.

248. Contant notes the criminal's lack of care in concealing clues.

249. We have here a charming additional detail telling how Osanne had herself embroidered the swaddling clothes. In the verse (lines 14031-3) and in the edition, they are her ladies' headcloths.

p.133

250. This is an implied comment. Contant takes his story seriously.

251. We have here another additional detail telling of the maid's devious route.

252. We have here an additional description of the maid's physical reaction when about to commit the crime; she turns her face away, whereas in the verse (lines 11847-9) and in the edition, she is touched by pity when she looks at them. This is in the mediaeval tradition of this story when babies are exposed by a woman.

253. The eighteenth century author adds this rhetorical question concerning traitors' faithlessness to one another.

254. By an addition in this text, as in the miracle play, the charcoalburner hears the children crying and follows the sound to find them. In the verse (line 11867) and in the edition he sees them.

255. We have here an additional detail; Contant imagines the charcoalburner's thoughts.

256. In the eighteenth century text he curses those who exposed the children; in the verse (line 11875-6) and in the edition he judges them.

p.134

257. There is here a slight change in the conversation between Renier and his wife. In the verse (lines 11893-97) and in the edition she objects to adopting the foundlings because they are too poor to feed them; Renier promises to meet their cost by working harder, eating less and not going to the tavern for 10 years (lines 11907-10), whereupon his wife reminds him of previous broken promises.

258. We have here a justified comment concerning Renier's immediate love for the infants.

259. Peace between this couple is not mentioned in the verse or edition.

260. A surprised comment on Regnier's keeping his promise to his wife for fifteen years. In the verse (line 11910) and the edition the period is ten years.

p.135

261. This passage concerning favourable winds which nevertheless brought Gadiffer home too late is an addition of the eighteenth century author.

262. There is a change in Gadiffer's reception; Contant describes the silent reaction precisely. In the verse (line 11931-6) and in the edition, a lady tells Gadifer that no one went to baptism.

263. A change in the eighteenth century text, where Gadiffer fears his wife died; in the verse (line 11938) he fears the child died without baptism.

264. Contant is too squeamish to explain Clodas' accusation, which in any case is incredible to him. (It is to be noted that icolle Houssemayne, author of the prose manuscript Phillipps 8161 (f.XLIIIa) is also doubtful). In the verse (lines 11960-1 and 11977-8) and in the edition (Book II, f.I col.1, Book II f.IIIa col.1) the expression is clear; presumably the same was the case in the second 1534 edition.

265. The word seems a contradiction of the above reasoning. If the accusation is unbelievable, Gadiffer's vengefulness caused by despair is not just.

266. There is here a change in the eighteenth century version, where Gadiffer condemns Osanne to be burnt alive in the main square of Constantinople. In the verse (lines 11967-68) and in the edition Clodas suggests that she should

be burnt; Gadifer orders her to be imprisoned (lines 11982).

p.136

267. This is an addition in the eighteenth century text where the great lords save Osanne, preferring silence to public shame. (268) (In L. line 11988a, Clodas suggests taking advice but there is no assembly).

269. Contant stresses that there was one witness only, and (270) comments upon Gadifer's character.

In the verse and in the edition Gadifer believes the evidence of his eyes when he sees the three dogs. The author does not criticise him, usually referring to him as "le bon roy Gadifer".

271. Contant shows indignation against the tyrannical husband, and outraged pity for Osanne.

272. Contant explains Clodas' method as trying to console the husband. In the verse (lines 12, 110-120) and in the edition (Book II, f.IVa col.1) she does not pretend to console him.

273. In an addition in the eighteenth century text, Clodas attempts to have Osanne secretly killed, but Gadifer still has some affection for his wife.

274. A comment by Contant on Gadifer's obsession with Clodas. He banishes Osanne at Clodas' instigation. In the verse (lines 12027-34) and in the edition Gadifer returns after four years' war to help Calidas, while Osanne suffered in prison.

(line 12029):

Li Gregois lui ont dit la peine qu'el porta
whereupon he commands that she be set free and banished,
presumably from pity. Clodas is not mentioned in this
connection.

p. 137

275. Contant makes a change in Osanne's journey from Constantinople to Antioch by sea, connecting the verse author's geography. In the verse (line 12037) and in the edition, Osanne is glad to be in the fields outside Constantinople.

276. By an addition in the eighteenth century text, Osanne is banished on pain of death if she returns from exile. In the verse this is implied (line 12032) though not mentioned.

277. We have here an additional episode in the eighteenth century text, a stay in a seaside village with honest fisher folk, from whom Osanne hears of a merchant ship bound for Antioch. In the verse (line 12043) and edition:

Tout droit en Antioche la dame s'en alla.

L. elle s'en ala.

278. Here an additional detail tells how Osanne hears about Calidas from Theséus and Gadifer.

279. Another addition in the eighteenth century text describes the captain's reception of his two passengers.

280. Osanne tells Calida how her husband had refused to

hear her defence. This is never mentioned in the verse or in the edition.

p.138

281. In this addition, in the eighteenth century text, Clodas persecutes Osanne a third time and persuades Gadifer to have her driven away from her refuge with Calidas. In the verse (lines 12048-50) and in the edition, Gadifer himself takes the initiative.

282. Criticism of Gadifer. In the verse (line 12048):

Au bon roy Gadifer...

This is of course an epic formula and does not mean much. In any case as the eighteenth century author repeats, he was weak rather than wicked.

283. There is a change here in the eighteenth century text. Calidas seems to want to resist Gadifer, until Osanne persuades him that that would be unreasonable. In the verse (line 12055) he is sorry, but (lines 12056-7) lets her go without further discussion.

284. An addition in the eighteenth century text states that Osanne conceals her name. (In the miracle play she calls herself Osanette.) In the verse and in the edition, this is not mentioned, but is implied as Regnesson and the charcoalburner do not know her name when they find her in Jerusalem.

p.139

285. A historical explanation concerning Jerusalem. In

the verse (line 12067) Christians pay tribute to the Sultan of Persia.

286. Contant uses the name Palestine. In the verse and edition, as usual in mediaeval texts, it is usually called "Syrie".

287. The old host did the work of serving pilgrims alone. There is an omission in the eighteenth century text of a reference to his wife who had died recently (verse line 12071).

288. There is here a change in the eighteenth century text: Osanne wins his friendship by helping him. In the verse (line 12073-82) and in the edition the old man is impressed by her and offers her his inheritance (289) without conditions. In the miracle play as in the eighteenth century text there was a time of "probation" and conditions. However the conditions in the eighteenth century text are for the good of the pilgrim, in the miracle play also for the donors' souls.

p.140

290. The eighteenth century author inserts this criticism of the mediaeval text's anachronisms.

291. A historical comment on the Templars, not yet established in Jerusalem during the reign of Clovis II. The order of the Templars was founded in 1119.

292. A comment on Osanne's state of mind.

293. A comment on the happiness of the virtuou .

294. We have a charming change in this text: a goat is the triplets' nurse. In the miracle play the charcoalburner paid a nurse for each one (line 1460); in the verse and in the edition no nurse is mentioned. It is to be noted that a goat suckled the seven royal foundlings in Le Chevalier du cygne.*

295. An additional detail: in this text the triplets are put to bed in leaves.

296. An additional detail, which is also implied in the verse and edition.

p. 141

297. A comment on simple food and health by the eighteenth century author, showing a city-dweller's appreciation of the natural country life.

298. An indirect comment on the foundlings' misfortune. However in the verse and in the edition they are no longer described as unfortunate once established in the charcoal-burner's life.

299. The eighteenth century author seems to have the mediaeval romance's prejudice about noble birth.

300. A comment on Renier's love for the children - that he gave up drink for their sake.

* Ed. Riffenberg, Bruxelles 1916, lines 472-486.

301. There is a change here in the description of the three boys' business transactions; their natural earnings gained their client's good will. It is quite the contrary in the verse and in the edition (lines 12134-12138 and 12170-12225).

302. There is a change in the eighteenth century version: they save systematically in order to buy weapons. In the verse and in the edition they simply spend the family income, showing the nobleman's supposed superiority to commerce and the well-loved spoiled children's habit of doing as they please.

p.142

303. The eighteenth century author makes Renier old. His age is not mentioned in the verse or in the edition.

304. There is a change in the eighteenth century text in the character of the charcoalburner's wife - she grumbles with cause, but loves the children as well as her husband does.

305. There is a change here in the boys' business sense. In the verse and in the edition it is not so. See above.

306. An additional detail: in the conversation between the charcoalburner and his wife, he mentions the savings from his not drinking.

307. There is a change here in this incident of the mention of a possible attack. In this text, Renier tells his wife of

the possibility and treats it seriously. In the verse (lines 12146-57) and in the edition he puts the case half playfully to the boys to test their reaction.

308. A change in this text: the charcoalburner's wife is touched by the triplets' devotion; in the verse (line 12158) and in the edition, she thinks her husband foolishly sentimental about his promise.

p.143

309. An indirect comment; Contant enjoys the episodes with the charcoalburner's triplets.

310. The epithet describes Gadifer correctly, but this is the eighteenth century author's judgement and ours. The mediaeval authors faintly imply but never express such criticism.

311. An explanation of Gadiffer's behaviour; the effect of his mistress Clodas is to make him forget his wife. This is not stated in the verse or in the edition.

312. An addition in the eighteenth century text: Gadifer is not described in the verse or in the edition as in any way the worse in his public or military activities.

313. An addition in this text discussing the public reaction. In the verse and in the edition no one pities Gadifer (314) nor does anyone hate Clodas for being insolent, nor is she compared unfavourably (315) with the virtuous Osanne.

316. An addition in the eighteenth century text showing how a ruler's private life affects the public. Clodas's extravagance costs the people heavily in taxes. This is not so in the version in the edition.

317. A metaphor dear to the eighteenth century author.

p.144

318. An additional detail - Acerés' relationship with the king of Jerusalem.

319. An addition: in this text there is a treaty between Calidas and Gadifer. In the verse (L. f.161a, P. f.146a, Laisse 335, lines 11748-55) and in the edition (Book I f.CVIIb col.2) Gadifer helps Calidas because Thésus asked him to do so.

320. Contant implies criticism of Gadifer, now unable to help his ally, perhaps because of his previous lethargy? This lack of support is not mentioned in the verse or in the edition; however the result is the same: the defeat of Calidas by superior numbers (L. f.196a^{Laisse 46}, Ed. Bk. II, f.XXIIIa col.2).

p.145

321. A change in this text: Thésus disapproves of Clodas. His attitude towards her is not mentioned in the verse or in the edition.

322. Additional description of Clodas's shameless behaviour and (323) disastrous effect on Gadifer as a ruler.

324. An addition by Contant. In the mediaeval text Theseus does speak his mind when the occasion arises, so why not here?

325. A comparison between this passage and the equivalent in the known 1534 edition (Book II f.VIa col.2) shows that they are textually the same (with omissions).

p.145-6

326. There is a slight change in the eighteenth century text. In the verse and in the edition it is Theseus who hurls a block of stone on to the giant's head (P. f.157a, L. f.171a, Laisse 362).

p.146

327. There is no reference to Samson in the known text, but a comparison with Goliath (Edition Book II f.VIIa col2 - f.VIIb col.1). When comparing this quotation of the eighteenth century author's source with the equivalent in the known 1534 edition, it appears that there must have been another version.

p.147

328. A reasonable explanation of the nickname "Chevaliers Charbonniers".

p.148

329. An mission of the amusing incident where the triplets refuse to take their charcoal-load across the town for a customer (lines 12587-94. Ed. Bk. II, f.IXb cols 1 and 2).

330. An additi nal detail of the giant resting und r a c dar tree.

331. The use of the obsolete words "gabeur" and "gab ries" is interesting. They are not found in the 1534 edition (Bk II f.Xa and b) or the verse at this point (wh re the words "mocqué et hué" are used, although gaber is us d elsewhere: e.g. line 12813) and must pres umably co e from the source - the lost second 1534 edition.

Ed. Bk II f.Xa col.1: Les trois nobles enfans s'estoient mis parmy l'armee des nobles chrestiens. Et pour ce que chascun les railloit et mocquoit en battant leurs asnes: Adoncques se séparèrent de l'armee et se misrent a chemin a main senestre droit devers l'aulnoy auquel s'estoit mis le geant Apolin d'Yvoirie.

332. A slight change: in this text the giant kills their three donkeys; in the verse (line 12654) and in the edition, only one of them.

p.149

333. A simile added by Contant, perhaps from his source.

p.150

334. A change in this text. Regnier speaks to Theséus; in the verse it is Renechon (line 12827) and in the edition (Bk. II f.XII col.2) it is Regnault who speaks.

335. An a diti onal gesture in the eighteenth century text.

p.151

336. A slight change: in the verse (P. f.164a, L. f.177a, Laisse 376) and in the edition (Bk. II f. XIIb col.1) they shout "Constantinople!"

337. An additional detail: in this text Regnier weeps with joy; in the verse (L. Laisse 379A) he crosses himself, and in the edition (f. XIIIa col.2) his heart leapt.

p.152

338. There is a change in this text; the triplets tell their foster-father that they have been knighted; in the verse (L. Laisse 379A, line 12916k) and in the edition the burghers had told him before the boys arrived in the inn.

339. A comment by the eighteenth century author on the charcoalburner's reunion with his children.

340. There is a change in the eighteenth century text here: Renier wants to go home to tell his wife! This ^{but} changes the charcoalburner couple's relationship or the better. In the verse and in the edition the triplets ask him to tell them not only-gained wealth to their foster-mother (lines 12934-39).

341. In the eighteenth century text a different question is the triplets about their parents. In the verse and in the edition the burghers had told the king about them (lines 1243-44).

p.153

34. A change of tone in the eighteenth century text. In the verse and in the edition Regnault tells Godefroy that all

men are children of Adam and Eve (lines 1319-21) and gives all the credit for their valiance to God and the Virgin (line 13018).

343. There is a change of emphasis in the eighteenth century text; the triplets speak of their work to help their parent. In the verse and in the edition when The 'us questions them about their origin, Renechon explains (line 12832):

"Mais ce n'est pas m'estier qui nous venist a bon."

The eighteenth century text groups the three triplets together; the verse and the edition individualise Regnault and Renechon.

344. There is a change of emphasis here. The eighteenth century text speaks of patriotism; the verse and edition refer generally to ambition, the enjoyment of knightly pursuits, and the desire for fortune and to go crusading against the infidel. In this particular situation, Regnault promises that they will continue to act loyally (line 13035, Ed. Bk. II, f. XIVb col. 1).

345. In the eighteenth century text Gadifer speaks of their lowly origin; in the verse and in the edition The 'u tells Gadifer (lines 1270-71):

"S'ilz estoient tres uing nres 'ung truant
Si sont ilz de bon ceur, gentil et souffisant."

(Ed. Bk. II, f. XIIb col. 1)

346. There is a slight change here; in the verse and in the edition the triplets give the charcoalburner their lines

before going to the palace P. f.165b, L. f.17a, Lais e
379A-B, line 12,935-9).

p.154

347. An interesting addition: a description of the
charcoalburner's wife, her dilemma at seeing the triplets
leave and her appreciation of her husband's goodness.
In the verse and in the edition she is seen grumbling, but
the triplets must have felt her affection (line 12399):

"Pour ce qu'elle nous a nourris si doucement."

Her attitude after the triplets' rise to fortune is not
mentioned in the verse nor in the edition.

3. There is an addition here which fits the atmosphere
of all the versions. In the verse and edition there is no
scene showing the triplets visiting their foster-parents
and promising to visit them frequently.

34. This is a change in the eighteenth century text. The
charcoalburner cannot be old yet considering his heroic
deeds still to come.

350. This is an addition in the eighteenth century text,
which is in harmony with all versions. In the verse and in
the edition the triplets always promised to share their
fortune before their decease, and did so, leaving everything
to them when faced with death (P. f.173b, L. f.16b,
Laisse 394 lines 13428-435).

351. An addition: in the eighteenth century text there is
a truce; in the verse and in the edition the siege continues
(lines 13099-102).

p/5

352. An indirect comment by Contant.

353. An addition in the eighteenth century text: Gadifer's possible love-affair with the charcoalburner's wife. In the verse and in the edition there are murmurs about the triplets' resemblance to Gadifer, but no supposed mother is mentioned (lines 13039-43, and 13076).

354. There is a change in the eighteenth century text, where Regnier speaks with Clodas alone. In the verse and the edition, she sends for the three (line 13137-8) and it is Regnault who speaks for them (line 13149).

p.156

355. The eighteenth century author comments on the corruption of court and city life and the advantages of a simple education in the woods resulting in quality of character. This is an interesting reflection from the century of "Emile".

356. A change in the eighteenth century text: the charcoalburner had told the triplets of their noble origin, and as proof had shown them the swaddling clothes beautifully embroidered. In the verse and in the edition, they know that they are foundlings and curse the person who exposed them in the woods (lines 13152-162). Regnier used to say that they were of noble origin (lines 1220-9); he was sure (lines 13330-31) because of the fine clothes in which he found them, but his wife thought him foolish whenever he admired the boys' chivalrous and extravagant behaviour. Moreover Regnault had obviously not considered the clothes

as proof, for he said to King Gadifer when introduced at court (line 13019):

"Pas n sommes extrais d sang ne de lign e."

and in this conversation with Clodas (lines 13159-13162) Regnault simply says that they do not know their parents, that a good man brought them up who saved them from certain death. The thought of this makes all the triplets sigh (line 13163). In the edition the conversation is longer.

357. A change in the eighteenth century text; Clodas promises to help to find the real parents. In the verse and edition she does not do this.

p.157

358. A comment on Richer's type of despicable climber.

359. There is a change in the eighteenth century text, where Clodas has told Richer all her criminal machinations in order to reach the throne. In the verse (lines 13189-13210) and in the edition she gives him the poison in a jug to be handed to the king as from the three boys, promising protection and further advancement in return for his secrecy.

360. In the eighteenth century text Clodas takes Richer entirely into her confidence and explains her future tactics; in the verse she gives no further details.

361. A change in the eighteenth century text: Regnier hands the jug to the taster; in the verse (line 13223) and in the edition (Bk. II, f.XVIa col.1), Regnault.

362. An indirect comment. Contant pities the last r.

p.158

363. A change. Contant says that the triplets were not even suspected before Clodas' accusation, whereas in the version and in the edition the three are immediately arrested and Regnault is accused because he had poured the wine (lines 13237-9. Ed. Bk.II f.XVIb col.1).

364. An addition in the eighteenth century text, in the spirit of Clodas' speech. In L. she explains her silence by Gadir's love for Regnault (line 13252b. Edition Bk.II f.XVIb col.1).

365. A change in the eighteenth century text where the two brothers offer to fight to prove Regnier innocent. In the version (lines 13262-7) and in the edition they deny the accusations and burst into tears when Clodas insults them because of their lowly origin (lines 13271-9), praying to Jesus and to the Virgin) and begging Ludovis and Thes'us for help (lines 13280-82)
(Ed. Bk.II f.XVIb col.2)

5. Contant continues to judge Gadir. In the version and in the edition the authors never apply a derogatory adjective to king Gadir.

367. In the eighteenth century version the author explains Gadir's dependence on Clodas.

368. A slight change in the eighteenth century text where Gadifer has the triplets imprisoned until he has decided on their fate. In the verse/and in the edition he tells them that they are to die.
(line 13260)

369. An addition in the eighteenth century text: Theseus and Ludovis have gone to meet reinforcements and therefore cannot defend the triplets; in the verse they are present at the dramatic poisoning and Gadifer refuses to let them beg for the triplets' lives (lines 13283-85). In the edition Theseus and Ludovis refuse to help.

p.159

370. A change in the eighteenth century text: the general opinion holds the triplets innocent. In the verse and in the edition it is quite the contrary. The burghers inform the charcoalburner that the king has rightly condemned them for attempted poisoning (lines 13303-12) and he believes in his boys against all (lines 13314-5):

"C'est trestoute mensonge dont vous m'alez parlant.

Je n'en croiroie mie Jhesus le tout puissant."

At the palace gate a boy tells him that their punishment is well deserved (lines 13339-351. Ed. Bk. II f. XVIIa col. 2).

All this opposition makes the charcoalburner appear more heroic.

371. In the eighteenth century text there is a popular movement against the king's mistress, which is not apparent in the verse or in the edition. It is interesting to

speculate whether this was an invention of the eighteenth century author - probably not.

372. An addition in the eighteenth century text: Clodas had continued to persecute Osaane after her first treason.

373. A change in the eighteenth century text: the people of Constantinople regretted Osanne's absence in this version. Their rumours are referred to by the charcoalburner when he argues with Clodas (lines 13567-8 and 13573m-p, s-t).

374. A change in the eighteenth century text: public opinion comes to the right conclusion concerning Clodas's fear of the new favourites. In the verse and in the edition, the charcoalburner is alone in guessing this truth.

375. A comment on talkative hosts by the eighteenth century author.

376. See above note 370 (p.159).

377. In the eighteenth century text public opinion is already judging the accusation of Osanne's shame as a pretext. See note 373 (p.159).

378. The eighteenth century text lets the host give the triplets a positively good report. See note 370 (p.159).

p.160

379. An addition in the eighteenth century text, asserting that the charcoalburner was ignorant of Osanne's sufferings; this is not stated in the verse or in the edition, but fits

in with the general course of events, i.e. that he only heard the rumors when he came to the town on that occasion, realized the truth and saw through the plot.

380. An addition in the eighteenth century text.

381. There is a change in the account of Renier's entry into the palace. In the verse and in the edition he has a fight with the boy at the gate first (P. f.172a, L. f.18 a, Laisse 391, lines 13339-61).

p.161

382. There is a complete change of tone in this episode. Renier is humble and his tears raise sympathy. In the verse (lines 13374-403) and in the edition he is much greater, speaks up independently for what is right, says what he thinks most reasonably and puts Gadifer in his place; the scene is much more dramatic.

383. Renier is eloquent in this version, although

Contant describes his style as clumsy. The content of this speech is reminiscent of Rousseau's theories and seems like an invention of the eighteenth century author.

384. There is a change here in this text: Renier is overcome by his emotion and has to be encouraged to explain himself; in the verse and in the edition he is crystal clear. See above, note 32.

385. All version agree. Théséus asks for justice.
(Verse lines 13542-43).

Ed. f.XVIIIa col.1: "Beau filz," ce dist l'empereur Théséus, "je vous prie que l'on sache de ce faict toute la vérité.... Car la cause n'est point bien prouvé qu'ilz voyent trahy ne voulu empoisonner. Et pour cest cause je mettray empeschement au jugement."

p.162.

386. An addition: in the eighteenth century text the charcoalburner accuses Clodas of being capable of endangering the king's life. This is quite in character with the verse and the edition although this detail appears in neither.

387. An addition in the eighteenth century text.

388. The scandalous lack of respect for the king is underlined by the author. Actually he was quite respectful in this version compared with the verse (line 13382) and the edition.

389. This scene is changed in the eighteenth century version; Clodas screams and cries. In the verse and in the edition her reaction is not mentioned.

390. Constant expresses sympathy for Regnier.

391. There is a change in this text: the charcoalburner reveals the child's past before the combat; in the verse (lines 13946-55 and 13969-985) and in the edition he does so only after Clodas' confession.

392. There is a change here: the children's clothes are sent for as evidence before the combat. In the verse and in the edition they are only used as additional proof after the confessions by Clodas and her accomplices.

p.163

393. A change of attitude in Gadiffer and Clodas here: he cannot bear to look at her and she tries to touch him by tears. In the verse and in the edition, she is much harder and he is unsentimental. He insists on her choosing a champion (lines 13571-3 and 13584-9), has her imprisoned before the combat (line 13616) and after her confession is amazed (lines 13960-61) but shows no further interest or pity (line 14004).

394. A change in this text: Theseus considers the possibility of Clodas' innocence and is (395) embarrassed about the means of establishing the truth. Not so in the verse (line 13543) and the edition, where trial by combat is the natural method.

396. A change in this text, where Clodas is accused of her two crimes at once. In the verse (lines 13476-7 and 13497-99) and in the edition, she is accused only of treason against the triplets by falsely accusing them of having attempted regicide. The second crime is only hinted at by Renier when provoked by her (L. lines 13573h-t). The edition

(Bk. II, f. XIXb col. 2) follows L.

397. A word also used of Théséus when Biétrix inquired about his family. In the verse Clodas accuses the charcoal-burner of being (line 13578) "loudier", (line 13573d) "ribault charbonnier", (line 13596) "un tel vilain"; her champion Richier calls him (line 13610) "faulx truans", all words associated with contempt for the lower class.

398. A change; in this text Clodas admits that she has enemies.

399. There is a change here in this text: the charcoal-burner is provoked into offering single combat by the word "impostor", attacking his honour. In the verse (lines 13496-517) and in the edition he proposes to fight to prove the truth when he hears Clodas repeating her accusations against his foster-children and demanding their death as criminals.

400. All the versions agree here.

p. 164

401. This text is more explicit on the trial by combat. In the verse and in the edition the convention is better known, the audience is presumed to understand, consequently one line (1354~~5~~) suffices for the acceptance of the challenge.

402. An addition. Richer has a conscience!
(Ed. BK II f XIX b col. 1.)

403. There is a change in the order of events in this text: the essential part of the episode has taken place when the triplets arrive. In the verse and in the edition they defend themselves, Clodas attacks them, and this reveals to the charcoalburner who is the traitor (line 13438 onwards).

404. Contant is touched by the scene of reunion between the charcoalburner and his triplets (Ed. Bk. II f. XIXb col. 1).

405. There is a change here in this text: the royal triplets actively take part in their own defence immediately. In the verse (lines 13448-52) it is the charcoalburner who encourages them saying that God will prove the truth, for they arrived weeping (line 13444). Next Gadifer asks them to confess, promising to commute their death sentence to banishment (lines 13453-63), but presuming them guilty, whereupon Regnault begins their defence (line 13464).

406. This is an addition in the eighteenth century text, where the court favours the accused and hates Clodas.

407. A change in this text where Theséus looks after the

charcoalburner and triplets in his own lodging. In the verse (line 13615) and in the edition the three boys are imprisoned again.

p.165

408. There is a change in the eighteenth century text, where Clodas suffers from remorse, which is quite out of character and inconsistent even with this text. In the verse (line 13948) and in the edition she confesses only to save her soul from damnation when her death is certain.

409. This is a charming change in the eighteenth century text, where the triplets show their foster-father how to fight. This is logical after their martial experience. In the verse (lines 13614-16) Gadifer had imprisoned the boys and Clodas. When the champions have sworn the oath and are about to begin the fight a Breton (in the edition a Greek knight) advises the charcoalburner to dismount as soon as possible (lines 13638-45).

410. This comment is in keeping with the charcoalburner's attitude to his foster-sons.

411. In the eighteenth century text the triplets actively contribute to remedy the charcoalburner's lack of military experience, and feel more confident in consequence. In the verse they must have been amazed when their foster-father offered to be their champion or to die with them, for the charcoalburner has to reassure them (lines 13556-8). In the edition the same occurs (Book II f.XIXb col.1). See note 404.

412. There is a change here in the eighteenth century text: in the verse and in the edition Clodas and the boys had been kept in prison all night. Their whereabouts during the combat is not mentioned but they are sent for at the end (lines 13892 and 13903) presumably from the prison.

p.166

413. Richer's temporary blindness for swearing falsely (lines 13697-9) is omitted in the eighteenth century text.

414. There is a change in the eighteenth century text: the clothes in which the infants were found are brought before the combat between Richer and the charcoalburner. In the verse and in the edition they are brought after Richer's defeat and Coldas's and her accomplice's confession (lines 14030-33).

415. An addition in the eighteenth century text, where Clodas denied that she helped to embroider the infants' clothing, and ladies-in-waiting assert that they saw her do so; they are, moreover, additional witnesses. In the verse (lines 14032-3) and in the edition, the children were wrapped in the lady-in-waiting's head-cloths.

416. The eighteenth century text states that the circumstantial evidence of the embroidered clothes seemed sufficient, yet (417) it was thought necessary to await the result of trial by combat. Contant makes no further comment on this interesting point. In the mediaeval texts

the charcoalburner does not bring the cloths as evidence, but it is his word against that of Clodas. The judgment is left to God in the traditional fashion; Regnier is in the right and must win. The eighteenth century author could conceivably have altered the original text as he did not understand the theory of the judgement of God, or did not agree with it. His text is not clear and seems illogical here.

418. A change in the eighteenth century text: the spectators judge the charcoalburner's appearance unfavourably. In the verse and in the edition there is discussion about his status and clumsy appearance too, but several express the opinion that it would be terrible if a man with right on his side should be killed (lines 13657-64).

419. Contant rationalises. He says that the charcoalburner seemed frightening and terrible to the guilty Richer; in the verse and in the edition Richer suffers temporary blindness, a miraculous punishment for his false oath on holy relics (lines 13688-91, 13696-13700).

420. There is a slight change here; in the eighteenth century text Renier had a night's instruction in fighting, in the verse some words of advice. In all cases he forgets what he has been taught.

p.167

421. An obvious comment by the eighteenth century author, implied but not stated in the verse and in the edition.

422. The eighteenth century text omits the charcoalburner's fall from his horse and failure at the beginning of the combat. The outcome is the same in all versions.

423. In the eighteenth century text the charcoalburner beheads Richer; in the verse (line 14006) he is hanged by the town executioner.

424. There is a change of events in the eighteenth century text. In the verse and in the edition Gadifer and Theséus enter the field in order to hear Richer's confession (lines 13850-879).

p. 168

425. A change towards delicacy in the eighteenth century text. Gadifer is unable to condemn his mistress to death and withdraws leaving the judgement to Theséus. The author stresses his moral weakness; this seems to owe nothing to his source. In the verse Gadifer is advised by Theséus, but orders the executions himself (line 14004).

426. There is a change here in the eighteenth century text: Clodas is beheaded before being burnt. In the verse she is to be burnt (line 13883) and the miniature of the prose manuscript F_o 1473 folio 79a shows her alive in the flames. Possibly the eighteenth century author had scruples about the noble lady's missing the privilege of decapitation and suffering this ignominious death.

427. A comment by Contant who reveals his involvement in the story he is retelling.

428. Contant adds a throne and ceremony for the recognition of Gadifer's three sons. It looks like an eighteenth century addition not in the source. In the verse, and in the edition (lines 14000-14003) he recognises them, the bells are rung and there is a procession through the town, typical of mediaeval rejoicing.

p.169

429. The eighteenth century text gives no details of Regnier's rewards. In the verse he received Richier's possessions (lines 13886-8) ^{and much wealth (line 14024)} as well as a pension for his wife (line 14026).

430. A romantic addition in the eighteenth century text where Gadifer intends to search the earth for Osanne. In L. he suffers for his wife's absence (lines 14013-17) but does not think of going to find her. (In P. f.212b, Laisse 471, line 15854 he is searching). He discovers her by chance in Jerusalem (L.), (and is called to join her in Jerusalem by the Templar messengers in P. ^{f.260b}), and in the edition Bk. II f. LXVb col .1 and 2.

431. A change in the eighteenth century text, where the king of Syria kills Calidas, then is himself killed. In the verse (L. f.196a Laisse 416) and in the edition (Bk. II f. XXIIIIa col.1-2) Calidas kills the king of Syria before being killed in battle. P. omits Calidas' death.

p.173

432. The eighteenth century author stresses the legitimacy of kings.

433. There is a change of tone here: in this text Regnesson thanks Accerès for the honour of being his champion; in the verse (P. f.187b, L. f.200a, Laisse 426) and in the edition he accepts on condition that Acerés swears an inviolable oath to let him return to Greece alive.

434. Contant recalls Osanne's state to his readers, as do the verse and edition.

p.174

435. In the verse and in the edition Osanne sees her son for the first time (P. f.189a, L. f.201b, Laisse 429, lines 14389-91):

Quant la dame le voit, le sang lui est fremis.

Au regarder cuida que ce fust sez maris,

Car bien le ressembloit et de bouche et de vis.

And (P. f.189b-190a, L. f.202b, Laisses 429-430, lines 14454-59):

Nature lui apprend qu'elle aime son enfant,

14455 Et amour luy alloit son ceur sy destraingnant

Si qu'elle est en tel point que mot ne va sonnans.

Ainsi fut la royne par Nature amoureuse,

Sousprise pour l'enfant et moult fut angoisseuse,

L'une fois en douleur et l'autre fut joyeuse.

Later when Renechon told the unknown Osanne that all the treason has been revealed (P. f.191a, L. f.203b, Laisse 432, lines 14518-20):

Quant Renechon choisi la dame qui pleura,

Il en ot grant pitié si qu'adonc lermoia,

Pour l'amour de sa mere dont il lui ramembra.

436. There is a change in the eighteenth century text. In the verse (line 14390) and in the edition Osanne is moved by Renechon's resemblance to her husband.

437. There is a change in the eighteenth century text. Regnechon mentions his distinguished rank. In the verse and in the edition he simply speaks of his having been present in the army and taken prisoner (P. f.189b, L. f.202a, Laisse 429).

438. This is an addition in the eighteenth century version, where Osanne takes the initiative to enquire what people say about her in Constantinople. In the verse (P. f.189a, L. f.202a, Laisse 429) and in the edition there is more detail; she asks him when he left Greece; he tells her about the war and Gadifer's three sons without revealing his identity; she confesses that she knew Osanne who was exiled through treason, and asks whether Gadifer has a wife, whereupon he tells of the traitors' confessions.

439. There is a slight change in the eighteenth century text here; in the verse and in the edition Osanne, more humbly, says she saw Theséus, Flore, Gaidfer and Osanne (P. f.190a, L. f.202b, Laisse 430). However in the edition, Bk.II f.XXXb col.2 she tells him later "j'ay esté autres foys en Grece moult honnoree."

440. This is an addition quite in harmony with the character of Osanne.

p.175

441. Contant tries to give a logical explanation of Osanne's silence. In the verse (P. f.190a, L. f.202b, Laisse 431, lines 14475-6) she says to her son:

"Sire"dist la roïne, "plus n'en sçay recorder."

Adonc ne s'osa pas la roïne nommer.

She still believes Gadiffer hates her (line 15089):

"Gadiffer mon seigneur qui me het durement

Ressembloit ly dansiaux si tresparfaictement."

This silence is in the tradition of the innocent persecuted woman.

442. At this point the eighteenth century version follows P. (f.194b, Laisse 439) and the known 1534 edition (rather than L. which abbreviates events into seven Laisses, 438A-G.) The combat is to take place the next day in L., in 40 days in P. and the 1534 edition (Bk.II folio XXXb col.1).

p.176

443. There is a change in this text; the Templars were Osanne's neighbours; in the verse and in the edition they lived in her hostel, and Regnesson himself decides to leave Jerusalem because he is not safe from the Emir's spies.

444. There is a change in the eighteenth century text here: Regnesson falls in love with Florinde of Rohais (Edessa) first in this version. In the verse (P. f.196^a, Laisse 442) and in the edition, the Saracen lady falls in love with the reputation of the Christian prisoner appointed champion,

and it is she who proposes to him. This is in the mediaeval tradition of Saracen maidens or wives taking the initiative. It seems to go back to Orable (later baptised Guiborc) married to Guillaume d'Orange in La Prise d'Orange (ed. Claude Régnier, Paris, 1967). See Themes p. 462. However Renechon falls in love at first sight (P. f.197a Laisse 443).

p.178

445. There is a change here: in this text, Accerès does not tell Gadifer about his son. In the verse (P. f.199b, Laisse 448) and in the edition, Gadiffer demands his son Renechon, but Acerés is wounded (and presumably cannot reply). When he is taken away as prisoner with the Christian army, he replies to Gadiffer's question (P. f.200b, Laisse 450, lines 15119-127) that Renechon was to be his champion against the Emir Nyvelon of Jerusalem.

446. An important comment: Contant pauses to excuse himself to his contemporary readers and passes a judgement on his material as being absurd, extravagant and extraordinary. However he promises to follow his source faithfully in order not to destroy its intrinsic character.

447. Contant gives the port of Rome its Italian name "Civita Vecchia", for the old Roman port of Ostia at the mouth of the Tiber had decayed to a fishing village in the Dark Ages. In the verse (P. f.202b, Laisse 453), "Breandis", presumably Brindisi in southern Italy, the natural point of arrival from the Near East, avoiding the voyage round Sicily.

p.179

448. Contant judges the Florinde episode favourably.

449. There is a slight change here in the eighteenth century version. Renesson hastens to Florinde's tent in order to offer his services. In the verse (P. f.199^b) and in the edition, he meets her riding away from the camp, which has been attacked.

p.180-181

450. In the eighteenth century version Florinde proposes marriage and offers to become a Christian. In the verse (P. f.203^r-204^r) and in the edition, he only accepts if she is converted, and she makes conditions before accepting baptism.

p.181

451. This is a change of gesture in the eighteenth century text: Regnesson embraces the lady's knees. Such a gesture (the action of the suppliant in classical Antiquity) is nowhere described in the mediaeval texts. It must be added by the eighteenth century author.

(P. f.204^r, Laisse 456, line 15333):

Et parlerent d'amours et du gracieux dons.

p.182

452. The eighteenth century author calculates Osanne's age and explains that consequently Florinde could not be jealous of her. In the verse and in the edition the authors do not trouble to explain, leaving the listeners or readers to deduce these facts from the circumstances.

p.184

453. A comment by the eighteenth century author. In the verse and in the edition the Mohammedans think he is converted (P. f.211[^], Laisse 469, lines 15769-74):

Mais tous les Sarrasins de la cité louee
 Cuidoient qu'a Mahon eust mise sa pen^ssee,
 Et qu'il fust Sarrasin devenus ceste annee,
 Car pou^tant que Florinde en eust plus de portee
 Aloit o Renechon toute jour a journee
 En la mahonnerie de la gent deffa^ee .

Apparently Contant's source was less explicit about this politic deception by the young couple in Jerusalem still under Saracen rule, unless he made this change himself. The tone of this comment is rather impatient, as if the reteller had been tempted to correct "these absurdities".

p.186

454. Contant imagines his readers' interest in the charcoalburner.

455. He emphasises his fidelity to his source. We may wonder if this is so.

456. He is fond of Renier and blames fate for his fighting on the wrong side, and explains his reasoning. I would blame the continuator who reduces the charcoalburner to a comic "vilain" in the later adventures.

457. Contant comments indirectly on Renier's conception of life after death, which in this version is changed when compared with the verse and the edition.

458. The eighteenth century text gives a different impression of the charcoalburner couple. Although we see quarrels in the verse and in the edition, and the wife is grumpy, Renier is never bad-tempered or in the least churlish; in fact he gives in to his wife and seems gentle at home, cured of his love of drink by his love for the three children. Contant comments on the couple's fundamental goodness.

p.187

459. In the eighteenth century text Renier blames himself for his bad temper against his wife; he does not need to do so in the verse and in the edition.

460. The present reteller has already commented on the strange reasoning which imagines the charcoalburner's wife deserving punishment in the other world because her husband was not peaceful with her in this world, and returning to haunt him, asking for his prayers. In the verse (P. f.212b Laisse 471) her death causes him sorrow and he goes to the Holy Sepulchre to make offerings for her soul. He has heard that anyone who kills a pagan will save his soul, and thereupon decides in lines 15928-9:

"J'en iray ung occire pour ma tresdoulce amie,

Et ung aussi pour moy, s'aray sa compaignie."

This is comic in a macabre way, but correct according to mediaeval thinking.

461. In the eighteenth century version the charcoalburner's fighting on the wrong side is logically explained by his lack of information. In the verse (P. f. 213^{a-b}) he follows his Damascan host's advice to join the Sultan as a soldier going to besiege Jerusalem. Renier vows to kill pagans, never considering that the sultan is a pagan too. He does seem clumsy and ignorant in this part of the continuation, and the episode is lacking in sense.

462. Contant commiserates with the charcoalburner in his error.

p. 188

463. There is an addition here in the eighteenth century text: Renier asks for the Christians to be freed from toll charges as a reward for his military services to the Sultan of Damascus. In the verse and in the edition he fights for his salvation (P. f. 215a, Laisse 474, lines 16008-9):

"Dieux," dist le charbonnier, "or suis je bien sauvés;
J'en ay quatorze ou plus occis et affolés."

464. In the eighteenth century text the charcoalburner receives the axe before the first battle. In the verse and in the edition (P. f. 214^{a-b}) he fights with a tent pole before the Sultan presents him with the extraordinary axe.

465. The eighteenth century text omits the point that the smith who forged it was executed for his pains.

p.191

466. Contant again criticises his source concerning the power of one hero over the whole army. In the verse and edition (P. f. 221^{a-b}) it is clear that Renier adds the prestige of the whole Christian army to his own prowess. Fantastic feats are in any case typical of the comic villain (Renouart in the Chanson de Guillaume, ed. D. McMillan, Paris, 1949-1950).

p.192

467. The eighteenth century author criticises the lack of elegance in the charcoalburner's speech to Florinde and Osanne.

p.193

468. There is a reversal of command in the eighteenth century text, where the charcoalburner is chief and Bucifault fights under his command. In the verse (P. f. 224^{a-b}) and in the edition, Florinde had appointed Buciffaut commander-in-chief, and Renier changes sides to join him during the battle.

p.195

469. There is a change here in the eighteenth century text, where Bucifault is ambitious to obtain the throne and intends to use Florinde as a means to that end. In the verse (P. f. 227^{a-b} and 231^{b-h}) and in the edition he is passionately in love and turns to crime only when he is rejected. *Seneschals* often appear as villains in mediaeval literature.

p.196

470. A comment by the eighteenth century author on the charcoalburner's way of dealing with Bucifault.

p. 198

471. There is a slight change here in the eighteenth century text, where Bucifault himself arrests Florinde. This is not so in the verse and edition where the charcoalburner is seized while guarding her, and she is arrested by the same armed men. (P. f. ^{237b-f}238^b Ed. Bk. II f. LXXa-b)

472. There is a slight change here in the eighteenth century text. In the verse (P. f. 240^b-241^a) and in the edition (Bk. II f. LIIIb col. 1) Osanne alone sends the Templars to enquire whether Clodas had bastards, and if not, to continue their journey to inform Gadiffer about the situation.

p. 200

473. The name may be inspired by Godefroi de Bouillon, leader of the First Crusade.

p. 201

474. The eighteenth century version changes the Colombe episode; here her husband is old and tyrannical as well as pagan. The morality of the view that conversion to Christianity freed Colombe from her husband to marry the young Dammartin seems doubtful, but would be acceptable in mediaeval times. In the verse (P. f. 257^b), ^{258b} in the edition and in Le Roman de l'Assaillant, Colombe suffers in her dilemma, because she loves her husband Gauffroy (who adores her and married her in the Christian church) as well as Gerard de Dammartin. Gauffroy, king of Frisia, is not old, but is described as a good warrior (P. f. 264^a), and the second marriage of Colombe

and her lover is impossible until she is a widow, so that Gerard refuses mercy to Gauffroy even when he has won (P. f. 267^b).

475. The eighteenth century version omits the episodes of Nabugor d'Hautefeuille and the twelve traitors who intend to hand Meaulx over to the king of Frisia (P. f. 253^a).

476. In the eighteenth century version there is a change of attitude; Louis reprimands and forgives his rebellious subjects. In the verse (P. f. 269^a) and in the edition Assaillant is sent to deal with the traitors.

p. 202

477. This is the first instance in which the eighteenth century reteller admits abbreviating his text, but he could have done so before without mentioning it.

478. There is a change in this version, where Louis fights Gaufrois king of Frisia in single combat. In the verse (P. f. 267^a) and in the edition as well as in Le Roman de l'Assaillant, it is Gerard of Dammartin who fights Gaufrois.

479. Contant quotes the topographical explanation from his source, which is the same in the known 1534 edition, (Book II, f. LXVIIb col. 1.) In the verse the author speaks of Bougel-la-roine which later historians* took to mean

* Sauval, Histoire et Recherches des Antiquités de la ville de Paris. Paris, 1724, Vol. II p. 312.

Bourg la Reine near Sceaux. (P. f.264b, Laisse 563, lines 19176-193):

- Dist le roy Ludovis: "Oyez mon escient:
 Il y a trois roïnes de noble acournement
 Par dedens Dampmartin le riche cassement.
 Faictes partir vostre ost tost et appertement
 19180 Et droit a Saint Denis faictes vo logement,
 Ou a Luzarches droit a vo commandement.
 Et je feray venir les dames vraiment."
 Li contes ont ce fait accordé bonnement
 A Gauffroy ont conté ce fait entierement.
 19185 Lors se sont deslogiés advironnément
 A Luzarches s'en vont loger communaulment
 Et le roy Ludovis n'y fist delaïement,
 A dix milles hommes d'armes fist aller asprement (P.f.265)
 Pour amener les dames au Bourgel droictement.
 19190 Et pour ces trois roïnes dont je fais parlement
 Pour le champ qu'on y fist et pour l'assemblément
 Au Bourgel la Roïne l'appellerent la gent.
 Encore l'appelle on aujourdui enssement.

Sauval gives his source: "Une fable que j'ai lue dans une vieille Chronique, mais plutôt pour en bien parler dans un vieux Roman... On saura donc que Bourg-la-Reine... s'appelait auparavant Briquet, et que le nom qu'il porte lui est venu de quelqu'une de nos Reines qui s'y plaisoit, dont on n'a pu savoir encore ni le règne ni/siècle. Quoique l'Auteur de la Chronique croye avoir fait cette, découverte. En voici

l'histoire."

He then tells the story: "... Le Roi fut tué, Dampmartin épousa Colombe, et depuis, le lieu où le duel avoit été fait changea son nom de Briquet, et fut appelé le Bourg-la-Reine."

p. 203

480. An addition in this version: there is another Dammartin called Richard. In the verse and in the edition Gerard is the only son mentioned. However Contant could have substituted the name Richard for Gerard.

p. 204

481. The eighteenth century author implies criticism of the Pope and the cardinals for believing Acerés. In the verse and in the edition the authors only blame the pagan for being false (P. f. 270a, Laisse 573, lines 19522-6):

Et le roy Acerés qui pensoit traïson
Par sa grant faulsetté plaine de mal coron
Mist la loy qu'il tenoit en condempnacion

19525 Et se rendi au pape et fist affliction
Tant c'on le baptisa a Romme en Pré Noiron.

(lines 19533-5):

Et tenoient grant bien du traïsteur felon
Cardinaulx et legaux, senateurs et baron
Tous se fioient en lui sans nulle souspeçon.

(P. f. 270b, Laisse 574, lines 19578-81):

Hélas! li apostoles ne congnost son pensser,
Ne nulz homs ne se peult de traïson garder.

19580 Tel monstre bel semblant autrui et beau parler
Qui lui vouldroit veoir tous les membres oster.

482. Contant's indirect comment is justified. In the verse (P. f. 270a, lines 19536-9):

A l'apostole fist une temptacion
 Que li papes en prist une devocion
 Qui depuis lui tourna a tribulacion
 Ainsi que vous orrés en la bonne chançon.

p. 205

483. An addition in this version. In the verse the Pope does not blame himself for credulity, but humbly takes his sufferings as penance for some sin (P. f. 271b, Laisse 576, lines 19631-4):

A Dieu, je te gracy de cest enbombrement
 Tu te venges de moy a ton commandement
 Car je t'ay courroucié selon mon esciant
 Ma penance feray bien et diligement.

484. A historical explanation by the eighteenth century author of trial by combat.

p. 206

485. The verse (P. 281a, Laisse 591) and the edition go into gruesome details and add the macabre humour of the charcoalburner bringing Florinde her would-be lover's severed head to kiss (Laisse 592).

486. An addition in this text where Florinde receives the excuses of the councillors who allowed Bucifault to condemn her. In the verse (P. f. 281^b, line 20262) and in the edition she says to the charcoalburner:

"Or en suis je vengié voyant tous les marchis."

and is well received by her brother Acerés.

487. There is an omission here in the eighteenth century text. In the verse (P. f.282^a, Laisse 593) and in the edition (Bk.II, f.LXXVIb col.1) Acerés grants the charcoalburner's request for Osanne's hand in marriage and promises to come to the wedding. Moreover, the eighteenth century version reduces the status of the charcoalburner explicitly. In the verse and in the edition later adventures show him as amusing and clumsy, but he is nevertheless treated with respect for his prowess.

p. 207

488. This episode is changed; here Florinde asks Acerés to allow her to see the Pope in Antioch; in the verse (P. f.284b, Laisse 598) and in the edition she asks leave to go home to Rohais.

489. Here Acerés seals his own letter; in the verse (P. f.284^a, Laises 596-7) and in the edition the charcoalburner takes the initiative and makes all the plans to save the Christians. He asks Florinde to write a letter as from Acerés to the council of Antioch and Florinde steals her brother's seal. In the eighteenth century text the author fails to explain how Florinde was able to substitute letters sealed with the same seal.

490. A change of ruler; here Florinde is to have power with the charcoalburner. In the verse (P. f.284b, Laisse 597)

and in the edition Antioch is to be handed over to Renier alone for his good services to Acerés.

491. There is an addition in this text; the governor of Antioch is to report to Acerés in Jerusalem. This is not so in the verse and in the edition.

p. 208

492. There is a change here, softening this episode.

In the verse (P. f. 288^{a-b}, Laisse 604) and in the edition (Bk. II f. LXXVIIIb) he feigns extreme anti-clericalism and beats the Pope and cardinals in order to gain the Mohammedans' confidence and allay their suspicions.

493. *the different spirit of his times* Contant is always aware of

494. An addition in this text, which is comic and softens the cruelty of the episode in the original. Here Renier the charcoalburner preaches, though in a threatening tone. In the verse (P. f. 290^{a-b}, Laisses 606-607) he arms the Christian prisoners, the town is set on fire, and there follows a massacre of the Saracens. Florinde advises the people to accept conversion; the Pope preaches.

495. Cynical humour expressed by the eighteenth century author.

496. There is a change here in this text: the Pope rewards the charcoalburner's religious zeal. In the verse (P. f. 290^b-2^b,

Laises 607-611) and in the edition, he is rewarded for his goodness and courage, for saving the Pope as well as for causing the conversion of Antioch.

p. 209

497. A slight change. Here the Pope advises the people to choose the charcoalburner as king. In the verse (P. f. 292^a, Laises 608-9) the Pope acts in accordance with his own wishes, without consulting them.

498. Contant considers the population of Antioch.

499. This relief from heavy taxation under Regnier's kingship is an addition in the eighteenth century text. It is not the first mention of burdensome taxes in this version. In the verse Flohars the tyrant of Cologne oppressed the burgesses with excessive taxes.

500. We have here an addition in the eighteenth century text, describing the charcoalburner as king and the character of his rule.

p. 211 onwards.

501. Complete episodes omitted in this text:

a. The charcoalburner's fight against Clodas' four brothers in Constantinople (P. f. 307-317).

b. The charcoalburner in Rome saves Flore from Eracle and the false Pope (P. f. 317-324).

c. The charcoalburner in France saves the legitimate king from traitors (P. f. 325-353).

- d. Renechon's exchange for Ydierne (P. f.354-360)
- e. Gadifer d'Acon's adventure and death (P. f.361-368).
- f. Ydierne, Thaurus and Regnault. (P f 369-374).
- g. Events in Antioch and the charcoalburner's return from his adventures in the West (P. f.374-379).
- h. Acerès' betrayal of Jerusalem to the Christians (P. f.380-383).
- i. Battles during which the family fight each other by mistake (P. f.384-385).
- j. The episode in which the four Roman knights steal the charcoalburner's prisoners (P. f.387-389).
- k. The charcoalburner saves Ydierne from Thaurus (P. f.393-395 and Edition ch.90).

p.211

502. In this text Regnier kills the Sultan. This episode is missing in the verse. In the known 1534 edition, it is Girard of Dammartin who kills the Sultan.

503. There is a reversal of order in this text. All return to Antioch. In the known 1534 edition the final reunion takes place in Jerusalem (Ch.91).

p.212

504. In an additional detail in the eighteenth century text, Regnesson kills Accerès. In the 1534 edition (Bk.II f.CXXXa col.1) Accerès is permitted to leave after the battle of Damascus. However he is killed later; the killer is not named (Bk.II f.CXXXIIIb col.2).

505. The details of the reunion of Osanne and Gadifer are omitted in the eighteenth century text.

506. Omission of Regnesson's obligations which were presumably clear in the second edition; probably Contant was tired of this lengthy tale and abbreviated the end.

507. Ydiern's first meeting with Regnault in captivity is omitted

p. 213

508. This is an additional detail which is in harmony with all versions.

509. By a change in the eighteenth century text they all go to Jerusalem together instead of meeting there. (This is better in the 1534 and in the other versions.)

510. This is an addition in the eighteenth century text, in harmony with the spirit of all versions.

511. Fictitious history of the Templar's possessions.

512. An addition. No other version mentions the charcoal-burner's death. The eighteenth century author could easily have invented this. All versions agree on the righteousness of monarchy and the satisfactory happy ending.

p 214.

513. An amusing remark at the end appropriate to the outlook of the eighteenth century author but contrary to the spirit of the original.

Conclusion.

After comparing Contant's version with the known 1534 edition based on the verse, the question arises whether he was actually working from a lost 1534 edition or using the surviving 1534 edition and treating it with great liberty. In any case there was a first edition printed by Trepperel in 1504^{1*} (identical with the ms. B.N. fr. 1473) so that the known 1534 edition is a second edition. It might be thought unlikely that two different editions of Théséus de Cologne should appear in the same year, yet this is not impossible.

An eighteenth century author did not need to show much respect for his mediaeval source if he felt he could improve upon it. He probably softened the cruelty of the original, thus changing the atmosphere - as can be seen in the notes.^{2*} For example, ladies are not present to witness bloodshed, although the interrupted wedding banquet comes from a well established tradition. He interpreted situations, Gadiffer's moral weakness can be read out of the original, yet Contant stresses it in a way which shows his own view. He changes episodes and omits remarks revealing the independent spirit of the middle and lower classes or sympathy with them (for example, his changes in Calidas's and Regnier's

1* According to F.M. Bourdillon in 'Theseus de Cologne' in The Library Vol. 9, 1918 p. 73-83, who studied a fragment of this which now exists only as a typed copy. See Ch 10. 6.

2* Notes 112, 181, 485, 492 etc.

attitude). Also fathers are accorded more merit than sons. The importance of conversions and the crusading fervour of the original tale are lacking.

The tone is of the "ancien régime" in this version, and the reader is expected to belong to, and sympathise with, the upper class. The comments are obviously Contant's own, sometimes sentimental and lacking the vigour of the mediaeval text, sometimes moralising, influenced by Rousseau's philosophy, or elucidating.

Near the end of the long tale he wearies and becomes impatient and critical of his source (p.184). The second part of Theséus de Cologne is inferior. He announces abbreviations (p.202: "Nous supprimons les détails de plusieurs combats entre les deux armées") but tells us that he follows his author faithfully on other occasions (p.184: "...mais le Romancier le dit & nous ne sommes point engagés à corriger ses absurdités," and p.186: "Nous allons avec l'aide du Romancier dont nous suivons le récit pas à pas le faire reparaître avantageusement sur la scène"). We could take him at his word, but should perhaps be cautious in doing so. It is conceivable that he (followed only) the known 1534 edition, for in his text there are slight inconsistencies showing careless abbreviation (for example he says that there was no crowd to watch the combat between Fernagus and the dwarf (p.46), then contradict himself a page later (p.47); he does not explain the stealing of the seal by Florinde; he mentions but does not explain Renechon's obligations to Ydiérne -who was exchanged for him; nor ^{des he mention} Ydiérne's first

meeting with Regnault in captivity).

However there are changes which tend to indicate that another version did exist. Would Contant actually add the person of the tutor Gauthier? Possibly yes, for tutors were fashionable in eighteenth century society and literature. Would he change the charcoalburner's wife for the better? This might well fit in with the generally milder tone. Would he add a goat as nurse? This could come from other fairy tales or romances,^{1*} or even from the classical myth of Zeus nourished by the goat Amalthea. After all Contant was an author in his own right and enjoyed using his imagination. There are several quotations which are textually the same except for omissions, and others where there are slight changes such as Samson, one Biblical strong man for another - Goliath - and "Constantinople" as a war cry instead of "Rome". This could mean that the abbreviated lost second edition was based on the surviving one.

Yet in spite of all these possibilities, it is not unlikely that another version did exist. A careful study of the episode with the dwarf reveals changes which seem to come from an authentic mediaeval text, especially the following quotations from the original which do not exist in any other known version:

Mélanges p. 43.

1* In the Chevalier au Cygne a goat suckles the seven royal children found by a hermit.

"Vive Dieu!" dit-il, "bûcher faut éteindre, pas ne serai ars (p.44) (brûlé)^{1*} en ce jour; qu'on me mene à mon Seigneur."

p. 44.

"Sire, lui dit-il, si villainie est dans ceci, faut le felon ardeoir (brûler)^{1*} ains moult villainie seroit de ardeoir l'innocent."

Corvitant "étoit mussé dans ung coin de (p.45) la chambre de la noble Royne, lorsque le felon Fernagus l'avoit requis d'amour."

p. 46

"Avance, felon; méchante cause, mauvaise fin; tremble, repens-toi ou je t'occis."

During the first part of the text Contant quotes the original text; later on he modernises.

We realise, then, that although this evidence is slight, it is quite probable that Contant based his version on a shorter text (which does not agree with the Trepperel fragment either), and is the only existing text of this lost second edition of 1534.

List of photoceopies

- Facing p.569 Ms. B.M. Add. 16955 f. 1a and f.5a.
Theséus de Cologne in verse.
- Facing p.1300 Ms. B.N. Fr. 15096 f.1a and f.6b.
Le Roman de l'Assaillant.
- Facing p.1340 B.N. fr. 1473 frontispiece, f.1a, f.6a, f.68a
Short prose version Le Roman de Theséus.
- Facing p.1404 B.M. Phillipps 8161 f.1a, f.xxxiia, f.lxiia,
B.N. fr. 4962 f.4b, f.16b, f.55a, f.72a,
Nicolle Houssemayne's Gestes de Courtenay.
- Facing p.1484 1534 edition, Feuillet premier, f.XIV^b,
f.LXXI^b.

11 - REFERENCES TO THESEUS DE COLOGNE IN OTHER LITERATURE.

The popularity of the story is attested not only by the number of versions extant but also by the references to it by the following writers:

- I. The author of Ciperis de Vigneaux^{1*} at the end of the 14th century.
- II. Christine de Pisan in Le Debat de deux Amans^{2*} between 1400 and 1402.
- III. Octavien de St. Gelais and Blaise d'Auriol in La Chasse et le depart d'amours.^{3*}
- I. Ciperis de Vigneaux.^{4*}

H. L. D. Ward when discussing the date of Théséus de Cologne^{5*} mentions two allusions in Ciperis de Vigneaux

1* Ed. W. S. Woods, Univ. of Carolina, 1949.

2* Ed. M. Roy, Paris, 1891, Tome II, pp. 49-109. Oeuvres Poétiques de C de P

3* Anthoine Verard, Paris 1509.

4* See: C. Badalo Dulong in Position de thèses de l'Ecole des Chartes, 1945, pp. 68-78.

Discussion between A. H. Krappe and A. Steiner in Modern Language Notes XLIX, 1934, pp. 255-60 and 559-61, and L, 1935, pp. 343-6. Krappe dates the poem 1396-1410; Steiner places it about the middle of the 14th century.

J. Lawrence, A study of the Old French prose romance Charles de Hongrie, London Univ. Ph. D. thesis, 1959, ch. IV-VI, pp. 27-94, especially pp. 72-8.

C. Badalo Dulong in Romania LXXI, 1950, pp. 66-78, dates the poem 1397 - first years of the 15th century and states: "Les emprunts à Théséus de Cologne sont les plus importants, l'auteur semble avoir eu l'intention de rapprocher les deux oeuvres en une sorte de petite geste dont le personnage de Ludovis serait le centre."

V. Machovich, C. de V. Bibliothèque de l'Institut Français de Budapest Vol. VII, 1928, dates C. de V. as mid-14th century. W. S. Woods agrees with this dating.

5* Catalogue of Romances in the British Museum, Vol. I, p. 771.

quoted by Paulin Paris in Histoire Littéraire Tome XXVI, 1873, p. 27.

The author^{1*} attaches his poem to Dagoubert and uses the models of Theséus de Cologne and Charles le Chauve.^{2*} Theséus is mentioned by name in lines 2615, 2814, 5905 etc. There are numerous references to the story of Theséus de Cologne.

(lines 5901-5911):

Ung mariage firent ad ce temps proprement
 Du frere au roy a qui Coulogne apent.
 Baudour fut appellee, moult avoit d'enscient,
 Soeur fut a Theseüs, se l'histoire ne ment,
 Cel qui entra en l'aigle de fin or qui resplent
 Pour l'amour d'uune dame qu'il ama loyamment,
 Fille fut l'empereur de Romme proprement.
 Et icelle Baudour dont je fdy parlement
 De Corbie fonda l'abye plainement.
 Ce fut Saincte Baudour que Dieu ama forment.

The author refers to Esmerez, king of Pré Noiron, Flourente his wife (lines 2335-37), his daughter, wife of Theseüs (lines 6039-40), and Esmeré's death (lines 6034-37). Gerard de Dompmartin appears in line 2811, but Assaillant was probably missed by the editor (line 2812):

1* Brienchon may be the scribe or the author (l. 7892).
 2* W. S. Woods p. 5.

De Dompmartin fut conte, Gerard l'ouy nommer.

Ce fut cil assaillant qui tant fit a loer,

Qui aveuc Ludovis avoit passé la mer

Pour le roy Theseüs dez paiens delivrer,

2815 Ainsi qu'en hystoire aultre l'avés ouy compter.

There is a summary of the episode in which Gadifer helps to establish Ludovis, here Dagoubert's brother (lines 4451, 4482) on the throne of France after Dagoubert's death (lines 4942-54):

Ainsi qu'en aultre hystoire trouver on le pourra

Mais a tant m'en tairay...

however the author continues to explain the trouble in France and Baudour's predicament caused by Lambert's betrayal of Ludovis and Theseüs to "Acheres" in "Antioce" (lines 5956-6014).

(Lines 6015-17):

Mais pour ce qu'il est mis en ung aultre rommand

Et que tous ces fais chi y sont plus apparant,

M'en voeul passer en brief...

and continues to summarise (lines 6024-43).

The charcoalburner appears as a valiant fighter (lines 811 onwards, lines 2461, 2584, 2591) called Hélié.^{1*}

Ludovis explains (lines 2591-600):

^{1*} A name which is found in Le Chevalier au Cygne, one of the direct sources of Theseüs de Cologne.

"Par foy, sire," dist il, "en tant comme a present,
 N'est il point charbonnier mais anchiennement
 Soloit vendre charbon et le faisoit souvent.
 Or est il chevalier, c'est le meilleur de cent."

The author of Ciperis de Vigneaux announces (lines 2610-615) that Gouthequins, a son of Louís, (son of Ciperis) was to conquer the empire of Rome from Theseús. This is quite contrary to the spirit of Theséus de Cologne. But Baudour is the heroine of an episode (lines 6587-6634) in which she persuades her husband Ludovis to make peace with his nephew Ciperis, and undertakes the embassy herself, which is slightly reminiscent of Alidone's diplomatic role with her husband Floridas during Esmeré's attack on Cologne.

Ciperis de Vigneaux is yet another example showing how an author of a late epic uses names and events from contemporary works for his own characters and narration.

II. Christine de Pisan.

Christine knew the story of Theséus de Cologne and the tapestry illustrating it. This can be seen in Le Debat de deux Amans,^{1*} dedicated to Louis, Duke of Orleans. (The tapestry of Theséus made by Nicolas Bataille in 1389 was sold to the Duke of Touraine who exchanged Touraine for

^{1*} Oeuvres poétiques de Christine de Pisan, Tome II, lines 1495 - 1512

the Duchy of Orleans.)

1495 Et, si est vray, com les hystoires jurent

Que Theseüs

Dont j'ay parlé, qui tant fu esleüs

1498 Qu'avec le fort Hercules fu veüs

En grans effort, en mains lieux fu sceüs,

1500 Quant enfançon

Estoit petit, il estoit lait garçon,

Boçu, maufait, si com dit la chançon

De l'ystoire, mais il changia façon

1504 Pour belle Helaine;

1505 Pour lui fu preux et emprist mainte paine.

Vous le véés en ces tapis de laine

En un aigle d'or, qu'on conduit et meine,

1508 Ou fu mucié

Tant qu'il se fu a la belle anoncié;

Puis la ravi, dont furent corroucié

Tous ses parents, si ne lui fu laissié

1512 La mener loings.

From her text we know some of the episodes which were illustrated, including that of the golden eagle, which identifies Theseüs. Although the poetess speaks of Hercules (line 1498), linking Theseüs with the Theseus of antiquity, the "belle Helaine" of line 1504 is not necessarily the Helen of antiquity. In the Ezeus^{1*} version, Theseüs' mother was called Helayne, his princess Ysobie; consequently it appears that Flore's name is less invariable in the story than that of the hero. In line 1511 Christine speaks of

1* See chapter 10.2.

"tous ses parents", whereas in the versions known to us, only her father was angry; no other relative was involved.^{1*}

Several versions differing in detail may have already been circulating at the beginning of the fifteenth century.

III. Octavien de Saint Gelais^{2*} et Blaise d'Auriol:

La chasse et le départ d'amours. 1509 Anthoyne Verard f aa 6b

In a lover's complaint the poet speaks about Clariadus, then Theseus, followed by Paris and Vienne, Paris Troyen and Helene. The ninth stanza in the series of suffering lovers runs:

Dans l'aigle d'or Theseus se feist mectre
C'est pour parler a la belle Flouree
Mieulx luy eust valu qu'il eust a maistre
Si la chose eust este controuuee.

This reference gives a correct account of the story, but Flore's name is as in the prose version.^{3*}

Octavien de Saint Gelais may have known the shorter prose versions of Theséus de Cologne which were in the possession of the Dammartin family, because he praises Antoine de Chabannes in his Séjour d'honneur:

1* Christine may well have had only a vague general knowledge of the story.

2* Octavien de Saint Gelais, born in 1466, died in 1502, translated classics of antiquity and wrote original works in verse such as Le séjour d'honneur and La chasse et le départ d'amours.

3* Ms. Fr. 1473, the short prose *Thesius*, see p. 1340 Chapter 10 4.

"Bien y congneu le conte Damartin
 Que Mort avoit par dureté civile
 J'à assemblé à son dernier bulletin." 1*

To these definite references could be added Valentin et Orson^{2*} another late mediaeval romance which was surely influenced by Theséus de Cologne in yet another version of the theme of an innocent queen accused of adultery. She is defended in single combat by the merchant Guyard. Apart from this incident there is in Valentin et Orson^{3*} a complicated series of stories concerning abandoned children, jealous women, and the usual adventures found in late crusading epics, only slightly reminiscent of Theséus de Cologne.

1* Quoted by H. Cte. de Chabannes Vol. II, p. 243 and Preuves II p. 530.

2* A. Dickson, Valentine and Orson, a Study in Late Mediaeval Romance, N.Y., 1929, p. 174.

3* A. Dickson p. 5-7 supposed a lost French original of the first half of the 14th century, but adds that "some of the material can have come only from fifteenth century sources."

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