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Portal, Society of the Seven Sages

Hans R. Runte h_runte@eastlink.ca

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Society of the Seven Sages

Beyond 2013 the activities of the Society are continued at <http://sevensagessociety.org>

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Contact: [Hans R. Runte](mailto:h_runte@eastlink.ca) <h_runte@eastlink.ca>

Professor Emeritus, Dalhousie University

Halifax, Nova Scotia, Canada

[*Seven Vizirs, Ten Vizirs, Sah Baht, Mythologikon Syntipas, Mishle Sendebār, Sindibad-nameh, Tuti-namah, Libro de los engaños, Forty Vizirs, Dolopathos, Llibre dels set savis de Roma, Seith Doethon Ruvsin, De syv vise Mestre, Van den VII Vroeden van binnen Rome, Die hystorie van die seven wijse van Romēn, Les sept sages de Rome, Cassidorus, Helcanus, Kanor, Laurin, Marques, Pelyarmenus, Die sieben weisen Meister, Libro dei sette savj di Roma, Erasto, Stefano, Historia septem sapientum Romae, Istorija Septyniy Mokintojy, Sem' mudrecov, Historja o siedmiu medracach, Libro de los siete sabios de Roma, Historia lastimera del príncipe Erasto, Scala celi, Sju Vise Mästare, etc.*]

For a schematic overview of all Eastern and Western versions click [here](#)

Read representative versions of the European *Seven Sages* in English translations

- from the [French](#)

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Read the *Seven Sages* in a modern [French](#) translation

The Society of the Seven Sages (founded in 1975) is a loosely-knit, informal group of scholars and students interested in the Oriental and European versions of the medieval Seven Sages of Rome cycle of stories. The Society has held research meetings at irregular intervals, has published a bibliography (1984), and circulates an annual **Newsletter** containing updates (to 2004 and from 2005 onward) of the 1984 bibliography, Research Abstracts, Research-in-Progress reports, and Marginalia. The 1984 *Analytical Bibliography* is being up-dated annually on-line. See the following links:

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2. [The medieval Seven Sages of Rome cycle](#)
3. [Research Abstracts and Documents](#)
4. [Research in Progress](#)
5. [Marginalia](#)
6. The up-dated 1984 *ANALYTICAL BIBLIOGRAPHY* [vol. I](#) and [vol. II](#)
7. [Some Seven Sages stories](#)

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The Seven Sages of Rome

...is a medieval collection of stories about wise counselors and wicked women. It was, throughout the Middle Ages and beyond, an extremely popular work which spread into virtually all European languages. This success may be said to have been founded on a number of features distinguishing *The Seven Sages of Rome* from other compilations of *exempla*.

Most importantly, the stories of *The Seven Sages of Rome* have been organically integrated or embedded in an all-embracing frame structure which, while allowing for great diversity of subject matter, nevertheless aligns them according to a global narrative order. Killis Campbell summarizes the frame story as follows: "A young prince is tempted by his stepmother, the queen. She, being rebuffed by him, accuses him of attempting to violate her, and he is condemned to death. His life is saved by seven wise men, who secure a stay of execution of the royal decree by entertaining the king through seven days with tales showing the wickedness of woman, the queen meantime recounting stories to offset those of the sages. On the eighth day the prince, who has remained silent up to that time, speaks in his own defense, and the queen is put to death." It is in the resulting tension between static frame and dynamic context, between a frame story narrating its own existence and embedded narratives deriving meaning from the frame, that the interest of *The Seven Sages of Rome* resides.

The Seven Sages of Rome is a rich and varied font of popular story-telling material. Over one hundred folktales are included in one or several of the many versions, antecedents and parallels of the cycle. *The Seven Sages of Rome* normally contains, in slightly varying arrangements, the following [stories](#) (given with their customary Latin titles):

1. Stepmother: *arbor*
2. 1st Sage: *canis*
3. Stepmother: *aper*
4. 2nd Sage: *medicus*
5. Stepmother: *gaza*
6. 3rd Sage: *puteus*
7. Stepmother: *senescalcus*
8. 4th Sage: *tentamina*
9. Stepmother: *Virgilius*
10. 5th Sage: *avis*
11. Stepmother: *sapientes*
12. 6th Sage: *vidua*
13. Stepmother: *Roma*
14. 7th Sage: *inclusa*
15. Prince: *vaticinium*

For theories, both old and new, of transmission or polygenesis, of dissemination and origin, of oral tradition and literary intent, these stories are extremely valuable. They show as well that *The Seven Sages of Rome* is more than an exercise in traditional medieval antifeminism: the prince of the frame story has been accused of plotting to overthrow his father, and his stepmother's stories invite comparisons with many a medieval *Fürstenspiegel*.

As an undeniably didactic work, *The Seven Sages of Rome* belongs in the total cultural mosaic of uncounted *Narrationes*, *Sermones*, *Exempla* and *Summae* and has no small contribution to make to a fuller understanding of the European Middle Ages.

The Seven Sages of Rome has its ultimate roots in the East where it is usually known as *The Book of Sindbad [the Philosopher]*. The Eastern parent version may go back as far as the fifth century B.C., but the earliest extant mention of *The Book of Sindbad* and its probably oldest extant version, the Syriac *Sindban*, date from the tenth century A.D. *The Book of Sindbad* originated most likely in India, although Persia and the Jewish Near East have also been advanced as possible birthplaces.

From *The Book of Sindbad* are derived two distinct, though not unrelated, Western narrative traditions: the *Dolopathos* and *The Seven Sages of Rome*. The *Dolopathos* has replaced all but one story from *The Book of Sindbad* (*canis*) by other material; and, like *The Book of Sindbad*, it assigns only one teacher to the prince. *The Seven Sages of Rome* shares four stories (*canis*, *aper*, *senescalcus*, *avis*) with *The Book of Sindbad*, but the sages tell only one story each instead of the two or more in the Eastern tradition; *The Seven Sages of Rome* also has four stories (*canis*, *gaza*, *puteus*, *inclusa*) in common with the *Dolopathos*.

Such complex textual evidence has made it extremely difficult to establish conclusively how *The Book of Sindbad* reached the West, especially in view of the fact that the parent version of *The Seven Sages of Rome* has been lost. The transmission theories of the last hundred years fall, in a summary way, into two groups: the proponents of a written transmission posit Byzantino-Roman (G. Paris), Hebrew-Latin (Hilka) or Arabic-Spanish (*Libro de los engaños*, G. Paris, Aiache, Epstein) intermediaries between the Greek *Syntipas* and the Western parent version, while the defenders of an oral transmission propose the crusaders as story-carriers (Le Roux de Lincy, Ebeling, Campbell, Misrahi) and Byzantium-North Africa-Spain or Syria-Jerusalem as transmission routes (Campbell). The precise sources of the *Dolopathos* are not known. It may derive from *The Book of Sindbad*, or *The Seven Sages of Rome*, or other folktale traditions, including oral ones, or indeed from a combination of these (Gilleland). Its only material link to the East is the story *canis*.

The oldest extant Western text, French Version K, was written in the twelfth century. Campbell proposed for the lost Western parent version a *terminus ad quem* of 1150, while the tenth century as *terminus a quo* may be deduced from Epstein's research. The original Latin *Dolopathos* was composed by Johannes de Alta Silva at the end of the twelfth century (G. Paris, Campbell, Gilleland).

The textual tradition of *The Seven Sages of Rome* grew into two branches: one represented by Version S as transmitted in the *Scala celi*, the other, much richer one, represented by Versions K (French), D (French), and A (French, English, Italian, Swedish, Welsh). Version A gave rise to the widely disseminated Latin Version H and its variants (with translations into most European languages), to Version I (Italian) and its variants and translations, to Version L and M (both French), and to the French Continuations of the cycle. Alta Silva's *Dolopathos* was translated into French by a certain Herbert in the first quarter of the thirteenth century; there is also a late German translation.

Campbell counted at least forty different versions, upwards of two hundred manuscripts and nearly two hundred and fifty editions of *The Seven Sages of Rome*. That was almost ninety years ago....

(Adapted from *The Seven Sages of Rome and The Book of Sindbad: An Analytical Bibliography*, eds. Hans R. Runte, J. Keith Wikeley and Anthony J. Farrell [New York: Garland, 1984], pp. xi-xvi)

Research Abstracts and Documents

Canis, gaza and *(inclusa-)puteus*
too literally translated from

He[r]bert, trans., *Dolopathos*

by Hans R. Runte

Canis

The [unnamed] first sage's story

from MS. Paris, Bibl. nat. f.fr. 1450 (formerly 75355, formerly Cangé 27, then 69), fol. 238-264, lines 4838-5154, edited by [AB 424] Brunet, Charles and Anatole de Montaiglon, *Li romans de Dolopathos [...]*, Bibliothèque Elzévirienne, Paris: P. Jannet, 1856, pp. 168-178, to accompany the English translation of Johannes de Alta Silva's (Jean de Haute-Seille's) Latin original (ed. [AB 655] Oesterley, Hermann) by [AB 665] Gilleland, Brady B., *Johannes de Alta Silva: Dolopathos [...]*, Binghamton, NY: Center for Medieval and Early Renaissance Studies, 1981, pp. 40-42.

[Line 4838 of 6,450 rhymed couplets = 12,900 octosyllables]
“Good King,” he goes, “a young man / there was once, rich and handsome, / a noble man and of high lineage. / He had great land and a great inheritance. / He was of a large family and had considerable belongings, / such as a rich man is supposed to

have. / Never did he care for avarice, / nor was there [ever] a creature as generous [as he]. / He spent everything and gave [it away], / nothing did he keep. / Never would he have kept a thing, / if there was someone who asked him for something; / he would never have refused anybody. / He wanted to make [people] talk of him, / he wanted to have a great reputation / before all those [people] of the country. / He was known to many a person. / Knights he had and sergeants, / weapons and horses he gave them, / and from another he did not take anything. / Well did he want to drink and to eat well / and to change every month robes, / beautiful horses and new weapons, / riding horses and harnesses and saddles. / Well spoken was he and of beautiful expression, / from him nobody went away refused, / [neither] damsel nor rascal, / [neither] minstrel nor actor. / He wanted to have all these supplies / of entertainment, of dogs and of birds. / He did not care for gaining / for keeping nor saving / anything that came into his hand. / Never did he think of the next day. / His family marveled much at this, / and many a times they chastized him / and blamed [him for] his mischievousness. / Because of that he did not at all give it up. / He did not care for chastizing [himself], / nor for flattering or for praying. / All those he hated who spoke to him [about it] / and who chastized him for it. / He thought that they envied [him] / for his glory and for his life[style]. / But to him who does not want to believe advice / bad things come, I am not surprised by it. / May you know for sure, whoever may complain about it, / [that] he who loses a lot and gains little / can well become a poor man. / Greater sense has he [who] keeps / lots of things than has he [who] gains [them]. / He who did not want to save / carried on until he had no more to spend. / By necessity it behooved him to sell / his land and his entire inheritance, / for he [had] led too

opulent a lifestyle. / Everywhere he was of great renown, /
people spoke of nobody else. / [But even] a deep well one can
cause to dry up, / and great riches [one can] reduce to little.”

[Line 4898] “The young man became poor, / of his folly he was
reminded / when he had nothing [left to do] but to depart. / But
late he came to repent, / Too late he recognized his misdeed, /
well he knew that he had committed foll[ies]. / So now he did
not know what he could do; / what he had done he could not
undo. / He had nothing to take nor to give, / he had nothing with
which to put on festivities. / [Yet] he was loved as much as he
had been / and served and called sire / and held in great
affection. / But, since he had come into poverty, / no one cared
for him. / He suffered considerable shame and worry, / for all
those turned him the[ir] back / who once used to serve him. /
Such love is soon corrupted / if by giving it is not sustained. / So
much has he listened to folly / that he has spent his belongings, /
that his family and his friends / became then his enemies; / to
see him they were ashamed.”

[Line 4923] “Good King, now hear well the story. / The young
man had very great anger, / he knew not what to do nor what to
say. / So he thought, since change came to him / [and] since
such misfortunes came to him, / of suffering shame in another
country / than in the one in which he was born. / Know that he
was much anguished, / sad, pensive and angry. / Well has he
come from a mountain top to a valley. / He had only one single
horse / and one greyhound and one hawk. / He cannot go with
that any other way. / He no longer had [money] worth four
deniers. / But the hawk and the greyhound / were very good as
exchange value[s]. / He does not know what to do in any guise, /

neither to stay nor to leave. / In the middle of the night he [eventually] leaves the city. / Nobody knew [of] his departure / except only for his wife / who has recently given birth. / Her he took with him, / and he carries away the child in the cradle [as well]. / Thus he passes through the [city] gate / and it was raining thickly / and the wind was blowing [all] too hard. / His bird and his dog he takes with him. / Like a knight errant he struggles on. / Nobody knew what he had become. / So much he rides that he has come / straight into another region. / Tall he was and handsome and a valiant man. / He has entered a city / [which was] rich and of great nobility. / It was more than past the ninth hour, / it was already close to vespers. / He does not know where he could have lodgings, / he does not have any money nor other means / with which he could pay [the lodgings]. / And [yet] it is well time to find lodgings.”

[Line 4924] “King, listen now to what happened to him. / Right straight to a square he came. / There he stopped until a burgher, who was very valiant and courteous, / saw him; well he realized and knew, / now that he had seen him, / that he was not at all a peasant. / The burgher was rich and powerful, / very slowly he went toward him. / The [other] one waited for him to come there. / The burgher very quickly salutes him, / and he who trembles from anguish / returns his salutation to him simply / and bows profoundly. / «Who are you», he goes, «[my] friend?» / «I was born in this other country», / goes he who is very anxious, / And he said that he is not at all totally alone. / He showed him his company / and told his entire life, / how he had maintained himself / and how he had come [there] / and says that, if he were to find lodgings [for him], / big or small, he does not care which, / he would willingly lodge there. / In the city he

would stay, / but he has not [the means] to pay. / [The burgher] took pity and so he replies: / «Friend, I live over beyond this bridge, / but I have over here a house; / for five years no one stayed there, / and it is of stone, big and large. / This one I lend you as a lodging / [for] as long as you want to stay there, / nor would you ever pay rent for it». / The [other] one replies: «Handsome, gentle sire, / may the great God of the heaven[s] recognize it for you, / I do not seek nor demand more of you». He now lent him / the key and showed [him] the house. / The knight unlocked it, / he enters the house and then brings down / his wife and his little child. / He put his dog and his bird in it [too], / [and] he undertook to arrange well [a place] / where he could put his horse. / He attached it by the halter. / He loved it much and held [it] dear; / he did as much [as necessary] until it had [feed] to eat. / He was joyous and delighted about the house. / As well as he could he equiped himself / to remain in the city.”

[Line 5017] “King, know you well for true / that he had not at all as much as he wanted, / nor the possessions that he was used having, / for he had nothing that [he could] spend, / nor was he able either to buy or to sell. / He lived off the dog and off the bird. / Marvelously things went beautifully for him / when he took some prey. / His wife had very great joy from it, / for from other things they did not live, / nor did they have any other sustenance. / Noble they were by appearance. / They did not have the power nor the courage / to labour meanly, / and so they did not know how, / like other poor [people], they could beg, / nor for [the love of] God demand bread. / The knight went hunting / every day, more than he used to. / His wife remained [at home] going without food, / if [good] fortune did not do so much for her / that her sire took [some] prey / of which,

whatever it was, [some left-over] remained for her. / And several days she went without food / until her sire returned, / who brought into the house / either a hare or other venison. / If he took either one they ate, / and, if it was necessary, they went without food. / As much as he had taken, whatever it is, / they had used and taken it.”

[Line 5048] “King, hear now [the story] of the knight. / It was not made today or yesterday. / He got up one day very early / and took a stick into his hand; / On his horse he put the saddle; / he takes his hawk he calls his dog. / For his life and his better health / he went to search venison. / He searches forest and countryside / but he does not find [anything] that he could take. / He is much saddened and angered by this / to his house he went back. / His wife opened the door for him, / he enters there, [he] who brings nothing. / The lady looks at him [and] his hands: / «Sweet sister», he goes, «it’s for tomorrow, / certainly today I could not take [any] prey».”

[Line 5065] “That night it behooved them to wait, / they did neither eat nor drink, / they were sad and ill at ease. / In the morning, as soon as the day broke, / the knight went back. / He takes his hawk and leaves the dog / which was happy on a leash, / this time he did not take it [with him on the hunt]. / The lady was much annoyed / who had already gone without food for two days. / She took care of her child / and put it back to sleep in its cradle. / She felt quite sick and aching and sorrowful. / Much sickness has he who is dying of hunger. / The lady has neither wheat nor bread / nor anything [else] she could eat. / Hunger squeezes and anguishes her, / and her sire remained [away] too [long], / nor did she know when he would come [back]. / It is

said that a person in need has no law. / A lady very near her /
lived. She was a rich woman / and was a former [court] dame. /
All sad and deep in thought / [the knight's wife] went to this
lady, / for need makes her do this, / and asks that she give her
[something] to eat. / Her child she left all alone [behind]. /
Watch now, at this point, totally free / a serpent which came
forth out of the wall. / To the child, who lay in the cradle, / it
came in order to strangle it. / Under a huge corner stone / it had
lived for a long time. / The greyhound shakes itself forcefully, /
it shakes and reshakes and exerts itself so much / that it broke
his leash by force. / When it was unleashed it leaps, / comes to
the serpent and assails it. / Fiercely does it do battle with it. /
With its teeth it drags and fights it / until it kills it and strains /
until far from the cradle it carries it. / The cradle they had turned
over / [while] thus they fought each other. / It was turned over in
such a way / that [down] toward the ground was the face / of the
child and the bottom [of the cradle] was up. / Then, at this hour,
/ the knight entered the house, / who had taken quite a bit of
venison. / When he sees the cradle overturned / and sees the
blood shed / which appears the floor, / then he is very
profoundly astounded, / and when he saw the bloodied dog /
which had broken its leash, / all the blood in [his] body boils. /
He believes that [the dog] had been so hungry / that it ate the
little child. / Not for little [would] he have changed his mind. /
When he sees nothing at all of his wife, / he believes that she has
fled / and that she did not dare wait for him. / Good king, now
you must listen well. / He was angry beyond measure, / he
considered neither reason nor right. / Out of the sheath he draws
the sword, / his horse he kicked in the body, / his good hawk he
crippled in the thighs. / At that point he did not leave [things. On
the contrary,] / his good greyhound he slices right through the

middle, / from the shoulder to the hip. / Now he was worth less than he used to be. / Himself he wanted to kill, / he would have struck himself through the stomach. / When the lady enters the house, / when she sees [all] this, she became / all sad and lost. / She comes to the cradle and lifts it up; / when she sees [the baby] fall out, it grieves her much. / She breastfeeds the child gently / and tenderly kisses it much. / The knight sees the serpent / that his greyhound had killed. / So now he noticed and knows [full] well / the good will which was in the dog. / So now he was sad beyond [all] manner, / Well would he have liked to be put on a stretcher. / [Line 5154] So now he repents, but too late.”

Gaza

The [unnamed] second sage’s story

Brunet and Montaiglon lines 5293-6414, pp. 183-220;
Gilleland pp. 43-49.

[Line 5293] “Sire, there was some time back / a rich king of great valour / who his worth and his power / put into amassing possessions. / Of this he could not tire, / night and day he put his efforts into it, / so much so that he had a great tower full / of coins and of silver and of gold. / He amassed a very rich treasure. / This king had a knight / whom he loved and held dear. / Many times he had tested him, / and he had found him very loyal, / valiant and courteous, loyal and wise. / Never did he find in him anything outrageous. / Because he knew him [to be] loyal / the great treasure that he had / he commends to him and he gives him the key. / All his riches he gives over to him. / The knight guards the treasure / that he has received under his

guard. / He put himself in charge of the entire court, / he put
great effort and great work into it. / He paid and received /
whatever had to come [from and] to the court. / [be it in] coins
or hay or oats, / on him was all the effort. / He knew very well
how to achieve [it all], / as long as he could hold the job. / [But]
one cannot last forever. / He could no longer suffer nor bear / the
danger of court and the effort / which was harsh and grievous for
him. / He had become old and feeble. / He came to his lord / and
says that he is in difficulty, / for he is old and feeble; / [that] he
can no longer bear the pain [of his work], / [that] he can no
longer maintain his court. / Therefore he is looking for someone
else who maintain [it] for him / and take the key of the treasure.
/ He would do what he commands, / [but] gently he asks him
[the king] for leave / and says that he wants to relax, / [that] he is
[worn out from] work as much as is to be expected, / that he will
not live much longer. / Therefore he prays and requests that
kindly / he let him relax freely / in as little [time] as he has to
live / among his sons and his household / which will be very
joyful and happy. Well it seems to the king right and
reason[able] / that he let him leave for his house. / But willingly
would he retain him / if it were for him a pleasure. / He gives
him quite a lot of great riches, / then he lets him have [his] leave.
/ And he gave him his keys back / that he had had many a day. /
The king gives them to another.”

[Line 5353] “King, listen, this is not at all an unreasonable thing
[to do]. / So now hear about the old knight. / His sons were
horsemen, / except the first-borne who was a knight, / gifted and
of handsome manner. / This old knight had sergeants, / sons and
daughters and other people. / But he who was a knight / busied
himself with the entire house. / All held him as [their] lord / and

all honoured him. / His father loved him severely, / all his relatives [loved him] excessively. / [His father] gave him [things] at his discretion, / he worked hard at elevating him / and ordered him to spend / liberally and to listen / to nothing else but to doing good / until he had a grand reputation / and gave liberally everywhere; / [his father orderd him further] to work hard at acquiring friends. / And [t]he [son] worked hard at these things, / [he] who gave very liberally / when he had [had] leave from his father. / A very handsome and powerful knight / and a very skillful [one] was there in him. / And quietly and in the open / he did so much that his father became a poor man, / and so it behooved him / to reappropriate and sell his land. / Much did poverty make a great war against him. / The son, as was to be expected, / wanted to amass riches. / A horse and weapons he needed, / and his friends, who used to / bring him honour and superiority, / were seeking other company. / When his father saw this / and recognized his crazy sense, he goes:

[Line 5392] «Son, I made you lord / of my land and of my honour. / I believed that you might be a great lord. / You have done worse than you should have. / You have spent too liberally. / Everything is reappropriated and sold. / I have only one house [left over] / from all of my rich estate. / So now I do not know what I must do. / With you I believed to have great joy. / You had begun well. / Courteous and brave and of high standing / I believed I made you, and I would do it / most willingly, if I could. / You have no neighbour who would be your worth / if [ever] you were lacking in possessions. / Poverty makes many a gentleman worse. / I have heard much good being said of you. / I am in pain when a good achievement / thus does not have a good beginning. / No advice here comes [to mind] except a

single one, / [and] that one is vile and anguishing: / it behooves
you to become a thief / if you want to hold on to your [...] /
weapons and chivalry, / or else will be lost / the glory and the
great renown / which go of you throughout the region. / You
will have nothing to give otherwise / and I cannot see how / we
could have better advice. / In this tower there is a great treasure,
/ and I have watched over it for a long time. / At midnight in
secret / we could have a good portion of it, / if you were so
daring». / The son replies: «By the faith, / handsome, gentle
father, that I owe you, / there is no place so dangerous, / nor a
danger so marvelous / that I would not have dared go with you /
[and] that I would have believed and thought / that my life was
sustained by [the treasure] / and [that] my honour was not
endangered by it».”

[Line 5436] “King, hear now [the story] of this old [father]. /
Need makes [one] learn a great deal of tricks, / nor did he think
that he had / glory through virtue without riches. / At midnight
they got up / [and] go right straight to the king’s tower. / The
father, who had guarded it, / had many a times looked at it. /
There was no part [of the tower] that he did not know, / nor any
cavity that he had not seen. / They carry all [kinds of] tools as
they knew [how to] / [and worked] until they had a hole in the
strong wall. / The father, who knew the tower / and had seen the
tools, / entered boldly inside / and took, at his command / and at
his pleasure, from the treasure, / and when it came to return
outside / he gives it to his son who is awaiting him. / The father
returns outside thereafter; / he repairs and rearranges the hole /
so that nothing appears, then he turns away from it. / They come
to their house loaded, / there they unloaded their goods. / Thus
has the son recovered / his great worth and his renown. /

Henceforth he never [again] payed [dearly] for listening [to the calls] / to go to tournaments and to spend [money]. / Through his hole into the tower he went / the very moment he needed money. / Now he had the reputation for prowess, / for courtliness and for generosity. / He was very much [part] of the king's court, / all of [its] business and [its] secret[s] / he knew before anyone else knew [them]. / I do not think that the king had / a knight whom he appreciated as much. / Thus he maintained himself for a long time.”

[Line 5474] “King, hear how things happened. / The king came one day into his tower, / [he] who wanted to see his treasure. / Well he noticed that of his gold / he had lost a very great portion. / Well he saw it but did not speak of it at all. / He was very sad and angry / and pretended to be joyful. / At his court there was an old man / who knew many tricks and artifices. / A very good thief he had been, / as long as it was in his power. / The king kept him at his court / [and] gave him all he needed. / He had taken him in a case [of theft] / and had had his eyes torn out,. / Because of this he kept him with him, / since he could not find anybody else / who knew how to advise him better / about thing[s] he must do. / Many a good strategy he knew / that he had taught the king. / The king came to the old man / who was very old and white-haired. / All his damage [to his treasure] he tells him / [and] says that he does not know where the robber climbs in[to the tower] / who thus takes his treasure from him. / So now [he asks] that he tell him in this matter what occurs to him, / by what means he can take his thief / and his treasure and his possessions.”

[Line 5504] “King, hear now what replied / the old [blind] man

when he heard him. / «Sire», he goes, «know for sure, / if you really want to know / whether your guardsman steals it from you / or whether somebody else uses to come in there, / [that] I will very well teach it to you. / Now hear what I will tell you. / A bundle of fresh grass you will take, / in the tower you will make it burn / and close the door and nail [it shut] / so that nothing of it escapes through the door. / Proceed [thus] until the green grass burns. / Around the tower you watch / where the smoke will escape from it. / If it escapes from it, do not yet speak about it. / Come to me and tell me about it. / He who did this is not off the hook. / From me you will get such advice / that you will know it for sure».”

[Line 5522] “King, now hear what this king did. / As the blind man said / and as he had planned for him, / he did it as quietly as he could. / Great smoke he made in the tower, / well he stood watch all around. / The tower was very big and square / and the smoke was very big. / He [had] closed door and windows, / they were well sealed all around / so that through there smoke [could] not escape. / The smoke looked for and searched / until it went straight / to wheree the tower was in pieces. / The hole was not fully / filled in with stone[s] and cement. / The smoke escaped through there / so that the king saw it perfectly / now that it escapes from it. / The king said and told / the blind man how it happened, / when he returned to talk to him. The blind man who knew much / and who had seen many an evil, replies: / «Handsome sir, now you can know / that your treasure and your possession[s], / that you had assembled, / thieves have stolen from you through this hole, / and [that], if by a trick they are not surprised / so that they be retained and taken, / they will steal from you all the rest, / everything they will carry away through

the hole, / for a thief willingly transgresses [the law] / when good derives to him from his transgression» / This the blind man said to the king. / Afterwards he said to him: «[My] lord, now believe me, / It behooves you to proceed with [superior] skills, / for he who wants to deceive a thief [will learn that,] / if he does not deceive him wisely, / the thief very soon becomes aware of it, / for it stands to reason, it seems to me, / that a man who steals be alert. / I know [full] well that a thief knows what to do. / It behooves you to conceal this affair, / in no sense, in no manner / [must] you seem or appear [to know] that you have lost possessions, / if you want to get the thieves. / Know this: if they hear you say about it / a single solitary word, they will think / that you for sure had noticed [the theft] / and that you would have to guard the hole. / If you believe me, you will not say [a word of] it / nor will you speak of it to anyone. / Rather take a deep tub, / long and wide, sturdy and round,, / and put [in it] bitumen and a resinous [substance] / and glue and other compounds / that I know well how to mix for you. / Then boil it [all] so well [...] / that, if you were to touch it with your hand, / you would not be able to extract it from it. / Such glue will be good to your liking, / and the tub will be sitting / in front of the hole, until it happens / per chance that [the thief] comes there, / who has already been there another time / and who has broken into your tower. / Surely he will enter there, / but this glue will retain him. / And he will remain [there], whether he wants or does not want to, / until the next day, [regardless of] whoever may be in mourning about it. / And this I well want you to know: / if by clever means you do not pull him out of there, / thirty bulls will not pull him out of there / but rather will tear him apart. / Thus will be deceived those / who have gotten your gold illegally».”

[Line 5602] “The king became joyous and happy, / but he marveled seriously / about the meaning that he has found in this [affair], / [he] who had suffered many a bad thing. / He was happy and got very well organized / as to what he, [the blind man, had] planned. / He sat the tub in the tower / and put it so close to the wall / that nobody would have known how to avoid it / if he had not seen it there. / And [the tub] was full of such a very strong glue / that one did not get out of it by any means. / Then he closed its door quietly [and] / did not want to make another mention of it. / [5617] The thing that is destined [to happen] / [5616] cannot be turned away, / be it good, be it bad, whoever complains about it. / There is no event that does not happen / [as it is] destined to, including bad event[s]. / A thick[-black] and dark night / brings the son and the father back [to the tower]. / Not heeding his pain, / his grief nor his shame, / the father, who [is about to] climb into the tower, / comes to the hole and uncovers it. / He does not struggle nor flail about. / This path he knew very well, / he had several times entered there. / See him now caught and in a bad spot, / for fully shoed and fully dressed / he fell straight into the glue / and is so forcefully caught / that he cannot remove a limb, / except only the eyes and the mouth, / for the glue touches him [all the way] to the chin. / The father sees well that he is caught / and that he has been surprised by a stratagem. / He calls himself cowardly and hurting. / He calls his son whom he loves much:

[Line 5642] «Son», he goes, «you have lost me. / Into such bitumen and into such glue / have I fallen, know it for sure, / that I cannot be pulled out of it. / [Simply] suffer it [all], for your grief / would be lost and a useless thing. / But I have many times

heard it said / that from among two evils one must elect / the one
in which there is less grievance. / Pull out your knife and step
forward / and come quickly and cut off my head. / Handsome
son, may it not ever be to your grief. / Henceforth I will not be
known, / [I] who will have absolutely no head». / King, he spoke
the truth, that's my opinion. / One knows man by the face. / If
the father were to be known, / then the son would be
compromised. / He could well be damaged in this / and bring
shame unto his lineage. / He had a very angry heart, / [he] who
saw his father entrapped. / He is sad and marvels about it. / He
comes forward and tries / to pull him out; he puts all his strength
into it, / but neither a trick nor force is of any use to him. / In his
heart he had such sorrow and such anger / that he knew not what
to do nor what to say. / Nor does he know in any way / which of
the two evils he should elect, / either to kill his father or to leave
[him]. / It makes his sorrow augment much. / It is for him too
grievous and bitter a thing / if it behooves him to kill his father /
and to wet his hands in his blood. / About this he does not know
how to counsel himself. / [On the other hand] he fears too much
that he may be compromised / if his father is known. / Love
forbids him to kill him, / but the doubt and the fear / that he
himself has about his life / conspire [to advise] him that he kill
him, / and his father [too] who counsels him [to kill him]. / So
he comes forward and gets ready. / His knife he holds all naked /
[and] very pensive and sad / he cut off his father's head. / Then
he does not prolong his stay there, / with him all angry he carries
off [the head] / [and] returned to his house. / The next day the
king got up, / who went straight away to his tower. / Well he
sees the punched-through wall / and sees the bloodied tub. / On
the glue the blood appears. / He looks into the tub and sees / the
corpse, but it had no head at all. / He comes back to the blind

man / [and] told him the adventure. / The blind man smiles and swears, / he is much astounded and says truthfully / that of very great skill is / the thief who knew how to do all this [and adds:] / «He was certainly debonair, / a noble man and of high parentage. / And he would have brought shame upon his lineage / if he had at all been known. / So that he would not be discovered / he had his head cut off. / It is a very grievous thing [with which] to charge [somebody]. / Neither your thief nor your treasure, whatever/whoever it/he may be, you cannot have [back]».”

[Line 5715] “To this the king goes [replies]: / «Nothing worries me / concerning my treasure, if God saves me, / but in my heart I would have great joy / if I could know the one / who has such great skills. / I do not care about my treasure, / but [in order] that I may know him / [5723] it behooves me to hear from you / [5722] such advice by means of which I may know him». / The blind man said: «By my faith, / very good advice I believe I [will] give you. / You will have the corpse be dragged, / when it will have been thrown out of the tub, / through your villages and through your cities, / and you will order your people / to mobilize knights and sergeants / armed on the[ir] prize horses. / Order that those be taken / who will come to cry for the corpse, / and you have them, without delay, / immediately, come to you. / Hardly could it happen that, / if a relative sees him being dragged around, / it does not behoove him [or her] to shed tears and to cry, / and, if a son or wife sees him, / I do not believe [...] / that he [or she] can refrain from shedding tears».”

[Line 5743] “The king heard the advice. / He hesitated no more nor waited. / It seems to him a good thing to do. / He has the

corpse pulled out of the tub, / he has it attached to horses, / and
he has it dragged and pulled / through the streets of the city. /
The knights were mounted, / they rode in front and behind, / and
they took very great care / to see if anybody was crying. / In
front of the door of the one / whom they were dragging they
passed, / they dragged him closely in front. / The adventure
happened thus: / when the corpse came to the door, / [the
corpse] which was being so vilely dragged, / there was his first-
born son / who had been his companion. / When he sees his
father's body / being so vilely treated / and to such shame
dragged [around], / he had in [his] heart very great distress. / His
great sorrow and his great sadness / he would have willingly
hidden if he could have; / never would anybody have known nor
seen them, / if he could have protected his heart from them. /
But, despite himself, it behooves him to think about it [all], / and
the thinking summons the heart, / so that from the heart rises up
[in] him / the teardrop that comes to him. / When he sees that it
behooves him to cry / and to be surprised by this doubt [?], / he
immediately took for [a good] reason / and deliberately a knife /
and he [also] takes a small stick / as if [it were] to do carpentry. /
Without hesitating and without stopping / he sliced directly
through the center / [of] the left pulse of his hand. / Now then he
had occasion to cry, / and he cried without halting, / and so loud
did he cry out / that there is not a single person, big or small, /
who did not hear [his] voice. / Then his mother came running
there / and his sisters and all his brothers, / and when they saw
their father / being dragged around so shamefully, / they showed
all together / such great sorrow and such great grief / that never
any man heard greater ones. / For their father they showed such
sorrow, / but for their brother they [acted] / as if they were [also]
crying for him. / All make haste to show great sorrow / and all

shouted «Brother, brother», / but the great[er] sorrow was for the father. / When the king's people see the sorrow, / they take them and send them / all tied up before their lord. / Never did any man have greater joy / than has the king when he sees them, / for everything he had lost / he thinks he has recovered, / he believes sincerely he has found. / So he calls them sweetly, / to them he speaks wisely / like he who was a wise man. / Very well he showed them reason / and said that, if they recognized / his treasure and gave [it] back to him, / they would act [according to] very great wisdom. / If they gave back to him his belongings, / he would never ask them [for] more, / but he would henceforth love them always. / He promises them his love and his forgiveness. / He does not make toward them another threat, / if they want to give back to him his belongings. / And if it behooves him to wait [too] long / until they give them back by force, / he will not let one of them stay behind, / but, without saying more, will let them all / die to [their] shame and martyrdom. / When they had heard the king, / they were sad and astounded. / The knight took courage / and said to the king very wisely: / «Sire, good king, for God's mercy, / your people have led us here / who have brought upon us very great shame. / Much grieve me and much afflict me / your anger and your threat. / Handsome lord, by your grace, / do you believe that we would cry / over something like our seeing / this corpse [as it] is dragged around before us? / We did not hold it so dear; / [as for] seeing [it], we did not cry over that, / nor did we exhibit sorrow because of it. / But [line 5844] it is not surprising that he cries, / [line 5843] he who runs into evil and infuriating [things], / and one must have greater sorrow / over one's body than over one's belongings. / If I cried, I had good reason. / I can well show [a] rightful motive: / bad luck and [a] misadventure, / great and

hard, have come over me today, / and so I do not know by which
sin / with my left hand I sliced / straight and entirely into [my]
pulse. / And because of this I am very grievously hurt, / for I
was a young knight / and very readily trained myself [in the use]
/ of weapons and knightly arts. / Because of this [injury] it will
be possible that I lose / the great appreciation and the renown /
which run across the country about me, / and I can well
experience death because of it. / Because of this my friends are
not very much wrong / if they weep for me».”

[Line 5864] “Then he showed his hand without finger / so that
all saw it bloodied. / The king out of pity loses his mind over it /
when he has seen the wound, / and he says that he has been right
/ [for] it is not extraordinary if to him who suffers misfortune /
does not come the desire to weep. / Quickly now he dismissed
him. / He who has cunningly acted / took [his] leave and leaves.
/ Thus he saved by his stratagem / himself and his entire
household. / The king does not realize anything at all about it. /
He believed entirely that he had told him the truth. / [The son]
was saved by his intelligence. / Thus happened [this] adventure.
/ The king returned to the blind man, / he wanted to receive
further advice. / The blind man told him truly / that he would
find at very great cost / what he had begun [so] painfully. /
Nevertheless, since he wants to do it, / he recommends again
strongly to drag / the corpse through the whole city / where it
had already been dragged. / When he has very immediately said
it, / the king ordered to do it, / and so it was done immediately. /
By horses most shamefully / it was dragged from street to street.
/ Thus the thing happened, / [namely] that they found the knight
/ at his door exactly as the day before. / He had a small child of
his / beside him and when he sees his father / [being] treated so

demeaningly, / (who was to have given him a thousand mark / for not holding back from mourning / when the corpse came to him, / which was [indeed] coming so shamefully,) / he quietly let his child / fall into a well, / so that never anyone could see it, / [as a result] of which you could have heard him yell and scream, / pound his chest, pull his hair / and shout: «Beautiful folk, woe!» / The mother did not hold back, / nor did his brother(s) and his sisters: / the[ir] yelling was very painful / and they felt very great pain. / One of them climbed down inside the well / in order to pull the little child out. / When the king's people saw [them] display / the very great sorrow that they felt, / they all ran there and thus see / the knight who wept so very much / and who with his fists struck himself / as if he hated his life. / The lady they did not take, / nor the sisters who were mourning, / but they take him [the knight] and bind / his hands behind his back tightly. / So much do they hold him under great domination / that he does not have the power to defend himself. / Without saying more and without waiting / they led him before the king; / the others dragged the corpse. / Those who were leading the knight / presented him before the king. / The king recognized him well / for he had seen him many times. / Very deeply was he astounded / and forcefully he spoke to him: / «Thief», he goes, «now you are taken, / your disloyalty has surprised you. / [5939-5943] It behooves you to return my treasure. / God does not want it to be lost, / and I want it to be returned to me. / Return it, I know well that you have it, / badly you have taken it from me. / [5949-5958] Now return it!» [...] / And he, who took the treasure / and who knew very well how to fake, / started to sigh and to pity [himself] / and said: «Alas! how miserable, suffering / I am and unfortunate. / How full I am of great misfortune! / God hates me very much and [so does] his

power. / [5967-5989] King, throw me out of this torment / that I have in this mortal life! / A man who has no joy does not live. / It is more worthwhile to die promptly / than to live so very shamefully». When the king, who was his lord, / heard him say these words / and saw [him] weep so tenderly / and confess so harshly / and [heard] that he prays and requests so strongly / that, instead of a gift [of forgiveness] and comfort, / [the king] kill him for God[’s sake] and for pity[’s sake], [6002-6005] he had in [his] heart very great pity for him. / Now he had him freed, / had him given a thousand silver mark / to ease his pain.”

[Line 6010] “He was not at all freed through a caprice / but through great wisdom. King, hear now what I [will] tell [you] truthfully. / The knight went back / completely freed in such a manner [as you have heard]. / And the king to his adviser / returned to get advice. / He asks him for advice and help / and says that he lost [the fruits of] his effort[s]: / he cannot find out nor know / who has taken his treasure, / The blind man responded, / now that he has listened to him: / «Handsome sire, you will know it [only] with [great] effort. [6024-6028] Well I know that he had company, he was not at all without companion. / [6031-6036] Look for forty knights, / the best you will find. / [6039-6040] Twenty [of them] will have white weapons, / the other twenty will be armed / with entirely black weapons, / and their horses and their banners [will be black as well]. / You will have a gallows erected, / there you will hang your culprit. / [6047-6055] They will be able to trick the culprit.» / [6057-6063] Now the king does not want to wait any longer. / At the gallows he had the corpse hanged / close to the city outside [its limits]. / And on one side and the other he put / twenty knights [each], lances at the ready, / the ones white, the

others black. / [As for] the corpse, the king ordered them, / upon their eyes, to guard it well, / not to sleep but to keep watch.”

[Line 6073] “The knight[ed son] heard / that the king has hanged his father, / and he saw it very clearly. / He was very grievously sad about it. / It seemed to him a vile act and a great outrage. / So he thought in his heart / that he would free his father / or give himself over to death. / He wants more to die than to live in shame. / [6081-6097] He was marvelously well armed, / he had a good, strong and fast horse. / It was entirely covered, [...] / half in white, half in black, / in order to deceive the knights. / In this manner did he arrange himself: / toward the black [knights] he turned [his] white [side] / and the black one he put toward the white ones. / Everyone believed according to his understanding / that he was [part] of the other company. / [6108-6112] And he rode right straight / toward the gallows at great speed. / Nobody spoke to him. / Right now when he came there / he pulled the sword out of the scabbard, / he cut the rope right through the middle, / his father he carries off before him [in the saddle]. / [6120-6121] Now he had the body and he had the head. / So much did he according to his knowledge wander [?] / that [in the end] according to his wish he buried him. / And those who were supposed to guard him/it, / when in the small [hours of the] morning they do not see him/it, / they were very frightened. / They told everything to their lord, / how they had been deceived. / [6130-6133] And the king said that he did not know / how he could know [the thief]. / He was very regretful about his treasure. / For advice he came back to the [blind] old man. / [6138-6148] And this one told him to send [his men] out to fetch / all the knights of his land[s] / and to have a feast announced / and a tournament called for. / [6153-6154] He

knows certainly for sure / that he will surely come / who had
stolen his treasure. / [6158-6180] Much pleased the king and
much sat well with him / what the blind man said to him. / So he
had the feast announced.” / [6184-6186]

[Line 6187] “[The son] knows that it behooves him to come. /
Richly he decks himself out and comes / to court in beautiful
company, / for he liked [the culture of] knighthood much. / He
was well known at court. / [6192-6196] All [the knights] had
come to court. / [6198-6199] Right in [their] midst, on a chair, /
was sitting the king’s daughter. / [6202-6204] When the knight
saw her / [his] blood and [his] heart moved him, / despite
himself it behooves him to love [her], / but he does not know
where this [feeling] comes from. / [6209-6212] But he does not
dare show any sign of it. / [6214-6230] When they had all
sufficiently eaten / he goes to ask the king for leave. / [6233-
6240] At midnight all alone / he took his sword very quietly, /
no other weapon does he carry with him. / [Back at the palace]
he finds the door wide open. / He bypasses [sleeping] knights
and sergeants. / So much does he work and so much he exhausts
himself / that [finally] he came to the young lady’s bed / in her
white and beautiful chamber. / Love grips him hard, / [6250] for
naked [body] against naked [body] and mouth on mouth / he lies
down beside the king’s daughter. / [6253-6259] As [the king]
has instructed her / the young lady set out [to follow the
instructions] / and put such a mark on his forehead / that he
could well be recognized [as the thief]. / He did not notice
anything. / So long did he stay there / until he left happily. /
[6267-6268] His sergeants jumped up against him / who happily
welcomed him back. / The torches burnt brightly, / in the center
of [his] forehead they see the mark. / The one who sees the mark

first / said to his lord that he had / on the forehead a purple mark.
/ The knight marvels much at this, / asked for water to wash [it
off], / [6278-6280] [but] the more he washed the more [the
mark] appeared. / The knight realized well / [and] thinks that he
has been tricked. / [6284-6288] He came to the sergeants and
marks them [all], / on everyone he made a mark on the forehead.
/ [6291-6296] Then he slept until the next day.”

[Line 6298] “But the king got up very early / whom he had also
marked. / The first knight that he sees, / he saw him marked. So
he ordered to apprehend him / and swears that he will make him
hang; / he will not be able to have a ransom / if he does not soon
return his treasure. / He has spoken and said enough. / The
knight denies it [all] / and said that he knew nothing about it /
nor that he had had his treasure. / «Certainly», goes the king,
«you do have it. / You have on [your] forehead a mark / which
well shows it to me and instructs [me]». / «Alas», goes he,
«handsome sire, alas! / On your forehead [as well] do I see a
mark». / [6315-6320] Thereupon [the king] does not know what
he must say. [So] he sends for his old blind man / [and] tells him
the entire adventure. / And he replies: «Sire, [...] / [6325-6335]
fetch me a very little child, / I will give it my knife to hold. /
[6338-6341] And know [full] well that it will give / the knife to
him for sure / who had your gold and your treasure». / As the
blind man says / the king did it without contradicting [him]. /
[6347-6366] The blind man calls the child / [6368-6373] and the
child took the knife. / It looked at all the knights. / The [robber]
knight did not tarry: / when he saw that the child came / toward
him, holding the knife, / with very great cunning he came
forward / [and] goes: «Now this, now this. / I will exchange my
beautiful bird [that I have here] / for that knife, if you want to». /

The child proffers him the knife. / The king jumped up at this / and said: «Knight, you are caught». / The knight [...] / said to the king: «Well now. / [6388-6389] The child did not give me / the knife, for I bought it. / [6392-6396] May now a judgement be heard about it». / The blind man was astounded / and said to the king: «Sire, [for] mercy[’s sake]! / The man that is here is a wily one. / Through his sense and through his craftiness / he will have your gold and your treasure. / He is certainly by judgement / absolved of this experiment. / For nothing would you exert yourself about it, / for you would be unable to trick him. / Do not exert yourself any longer about it. / I recommend to you that you give him / your daughter in marriage. / A handsome, brave and intelligent knight / is in him; she will be well married». / Thus did the affair turn out: / that with great pomp and with great joy / the king offers his daughter to him.”

(Inclusa-)Puteus

Virgil’s (an “eighth” sage’s) story

Inclusa

Brunet and Montaiglon lines 10324-11024, pp. 353-373.

[Line 10324] [Virgil said:] “In my childhood I had a companion / [who was] brave and wise and of handsome bearing / and was a senator’s son. / Never, any day of my life did I see / a better scholar of philosophy. / Much had he heard and seen, / so much had he learned and read / that he did not care for women, / because of the great evil that was therein. / [10333-10335] The most valiant of his relatives / wanted him to get married. /

[10338-10362] And he thought well that he would do so much / that he would never marry a woman: / there was too great an encumbrance in it. / Therefore he asked for a very good workman, / a very good cutter of stone, / [10368-10369] [and] had him cut an image; / so beautiful a one had not been cut before. / [10372-10374] And he said to those of his relatives / that in the semblance of the image / he absolutely wants to have a wife / or otherwise he does not want to have another. / [10379-10385] One day it occurred by chance / that in front of his house were passing by / people who were wandering across the country, / they were from the country of Greece. / They stopped in front of the image, / all bowed before it gently / and saluted [it] loudly. / They had a great celebration and great joy. / At the windows toward the street / was he [, the senator's son,] with very great company / [10396-10398] and asked what people they were, / why they were celebrating [?] that image. / One of them replies: «Handsome noble sire, / [10402-10403] in [one of] the port[s] where we arrived / we found a very beautiful tower / I do not know [the] lady or young woman / who is locked away in the tower. / [10408-10409] Very hard it weighs on me / that she cannot come out of the tower, / she does not do everything she wants. / Much were we in very great poverty, / for we had come from the sea. / She had for us such great pity / that, for God's and friendship's [sake] / she threw us so much silver and gold / that we still fare much better because of it. / [10420-10422] It is my opinion that I see her / when I see that image there». / [10425-10437] Well has the good scholar [and senator's son] heard / what these people have replied to him. / [10440-10441] With him were his relatives, / the best and the most valiant, / and they say: «Handsome nephew, we want you, / since thus is what we hear, / to be able to find a wife». [10447-

10453] Now he does not know what to become. / He does not want a wife, neither wrongly nor rightly. / He does not love any [woman], nor does he believe [in marriage] / Nevertheless he reflected, / because he was very much pressured, / that he wanted to see peace [reign]. / [10460-10465] He equips and readies his ship, / for he wants to go there by ship. / 10468-10473] So much he sails over the sea / that he saw in port the square tower / that they had described to him. / [10477-10483] Well does he want the lady to see him, / and he, if he can, wants to see her. / In that tower he saw her sitting, / leaning against a window. / [10488-10495] In order to see better she rose up, / well she saw the young man. / So he comes forward and salutes her. / She responds to him sweetly / and then he says to her very quickly: / «I want to ask and beg you, / if it does not annoy you, / to tell me for what thing / you are locked away in this tower». / She replies: «I will tell it to you, / I will certainly never hide it from you. / Lord of this land is / a man who married me. / [10509-10510] Such is his sense that in no respect / does he believe in either me or another woman. / For this he has locked me up in here. / [10514-10516] Never would anyone but him enter here, / there are very strong locks / and at all times he carries with him / the keys to the building and to the door. / [10521-10528] Right now he has gone [away] to his business / where he has to do his chores. / He should not stay [away] for long, / so I beg you, request and command / that you tell me from which country / you are and what you come seeking». / He saw that he well had leisure / to tell her all [that was] his pleasure / for nobody was around nor was listening. / «[My lady», he goes, «[I'll have you] know, without [any] doubt, / that I am a fairly rich man / and [that] I came here for [no other reason than] you. / [10541-10542] I heard [people] tell in my

country / that thus you were imprisoned. / I thought to myself
that I would come / [and] take you away to my country». /
[10546-10550] Women are very foolish and crazy. / This one
believes him upon his word / and said: «You have come to get
me?» / «For sure, truly, [my] lady, to this country / I came for
you alone». / [10556-10560] She saw [that he was] very
handsome. / «Friend», she goes, «now, / if I wanted to undertake
it, / you could put me onto your ship». / [10565-10567] «[My]
lady, so you become my friend», / he goes, «already I am your
friend. / [10570-10572] But I cannot see how [I can embark
you]». / [10574-10575] «I will tell you what you will do. /
[10577-10578] After [my husband's return] come back to talk to
him / and say that you want to reside / on his land and under his
power. / Promise him a fairly great sum of money. / You would
lodge close to here, / you would make a very rich tower. /
[10585-10586] Underground you will make a passage, / may
nobody know it nor see it. / Thus you could come to me». /
[10590-10592] The young man thanks her much for it. / [10594-
10596] When the lord had come back / [the young man] now
came to him. / [10599-10603] Very well the two were speaking
[to one another]. / When the lord had looked at him / he asked
him gently / what [kind of] man he is and from what country. /
He said: «Sire, I am a man of war, / I was born in the city of
Rome. / [10610-10614] This country [here] pleases me much. /
[10616-10617] Willingly would I lodge myself here / because
[this place] is close to the coast. / Sire, in order to make a
lodging / give me [a piece] of your land. / I fully want you to
[receive my] service for it». / [10623-10634] The lord responds
now: / «May you all be welcome! / I will let you [have] land. / I
will lodge you willingly, / take as much [land] as you wish». /
[10640-10641] And he thanked him immediately for it. / He had

all the equipment. / A tower he made very quickly, / it was very strong and very beautiful in design. / It was sitting close to the other tower. / [10647-10651] Very well knew how to plan / he who went digging underground, / for so much did he dig the passage forward / that one could well, without stopping, / go from one tower to the other. / [10657-10660] The young man went to speak, / when[ever] he wanted, to his lady / who abandoned her body to him / and gave him all her possessions. / The lord does not notice it, / how she deceived him. / He knew nothing of that passage. / [10668-10683] One day [the young man] had with very great pomp / [his tower] very richly prepared / [and then] summons the lord to a meal, / for this the lady made him do. / The lord was very gracious / [and] graciously gave into / what his host asked of him. / He went there very privately, / for he came there all alone. / [10693-10704] Inside a large painted room / [10706-10707] the master [of the tower] led the lord. / [10709-10710] Hand in hand both sat down / on a very rich and very large bed. / [10713-10717] «[My] lord, while awaiting the food / until it is time to set the tables / let's play chess and "tables"», / goes [the young man]. [...] / [10721-10725] One set was of ivory, / and the other was of ebony / [10728-10732] and when the lord realizes it, / with great surprise he looks at them: / many a times had he seen them. / [10736-10739] Right away he climbed up the stairs, / fully running he went up in the [lady's] tower. / The host [meanwhile], who knew many tricks, / [10743-10748] carried back the chess and "tables" [boards]. / The lord entered in the tower, / he sees the chess and the "tables" / that he had seen in the [host's] tower. / Thereupon he did not know what he should say.”

[Same deceptive play with the meal utensils (10754-10810) as well as with jewellery and a golden cup (10811-10843): the lord recognizes them at the host's table but finds them in the lady's tower where the host has returned them] / [Same trick also with the lady who is the host's wife in the host's tower and the lord's wife in the lady's tower; in fact, the lord sends them both off to Rome as a couple, realizing too late that he has given away his own wife (10844-10973)] /

[Line 10974] "But never did anyone such a grieving man / see as was the lord / when he felt himself deceived, / for he almost left his senses / when he had thus lost his wife. / Because of mourning he thought [he was] losing his life. / He had his ship prepared, / he had very rich equipment. / After them they go quickly, / so much they sailed, he and his men, / that they arrived in the port of Rome. / The lady heard the news / that one is coming back to fetch her by ship. / She now calls her friend / [and tells him] that she has heard the news, / and said: «Do you know what you will do? / That image you will show him / and you will say that thus has [the lady of the image] been changed / through sin and by fate». / When the lord had arriv«ed / he came in all haste to Rome. / He asks the [young] Roman [senator's son] for his wife / and prays that for God['s sake] he returns her. / The Roman, who knew well how to feign, / began to complain very strongly / and said: «Handsome sire, know this: / that my vices and my sins / and my digressions have taken her from me. / Sire, she has become stone». / [11003-11018] So then the lord responded / and said that he would take it away [with him], / that [even] for a thousand gold mark he would not leave it [behind]. / He had it carried off onto his ship, / richly has he packaged it. / He came back to his country, / deceived was he in this manner."

Puteus

Brunet and Montaiglon lines 11025-11218, pp.
373-379; Gilleland pp. 78-79

[Line 11025] “Virgil said: «King, listen now. / This is the fine truth, without a doubt: / when the lady [of inclusa’s tower] had stayed [there a while] / the Roman who had brought her, / who did not want to take a wife / and who used to hate them so much, / was by her so very strongly surprised / and was so much smitten by her love / that he wanted to marry her loyally. / From me he sought briefly advice in the matter / and I said that I would never be in[volved], / [that] in this I would never laud him. / She had left her husband / who brought her such great honour, / how then could [this situation] be commendable? / And I said that he could very well know / that at very great pain repents / the lady because she act[ed] badly, / and I said that, having a woman for a friend, / he has no interest in [my moral] philosophizing. / He said that he would well think about all that, / [but that] for all that he would not abandon her, / and would very well keep her. / Thus he married her, despite my [opinion]. / When the lady had been married, / he treated her very harshly. / Love has never been without jealousy, / and what he had stolen from somebody else / made him all the more jealous. / Right away he expected that thus / somebody, whoever it may be, would steal [her] back from him. / So s/he never left the house / until he made a [...] tower / with a Saracen stone vault / and paved underneath and above [?]. / Therein he locked the lady up. / There were many beautiful areas and beautiful chambers / but there was neither a hole nor a window / where one could stick one’s head out. / She was locked up once again, / he did not

want anyone to see her, / and know [it] well: if anyone could [see her], / she would not have seen him/her, / neither man nor woman, except him. / He carried the key at all times, / and he kept it very close [to him]. / At night he kept it under his ear [cushion], / he watched over it marvelously well. / But the more woman is watched over / the more she is encouraged / to do evil and crazy things.”

[Line 11076] “The Roman had one day [some business] to do, / he was a little bit busy, / but he was not very far away. / The lady was very angry / about the fact that she was so watched over. / She called herself grieving and miserable. / Often it happens that what one loves / one sees [only] through a very small hole. / I do not know [whether it was] through a window or through a door [that] / this lady saw a young man, / courtly and pleasant and handsome, / who was right [there] in front of the tower. / As soon as the lady sees him, / she loved him violently. / Very soon [after seeing him] and very hastily / she came to a window / and waved to him with her naked hand / which was white and beautiful. / And when he sees that she calls him, / [only] with very great pain would he have held himself [back] / from coming [to her] right now. / The lady threw him a note, / to the young man it was not something to complain about, / and said that she greeted him / and that she offered him her love. / She let him know the hour and the place / when he was supposed to have her favours. / The young man became happy because of it. / At night, when the husband came back, / the lady was in a very good mood. / She gave him full joy, / she embraces him, she kisses him / in order to be agreeable to him and please him, / and so that she may better deceive him. / His wishes she lets him have, / [but] much she serves him according

to her wishes. / They had plenty to eat, / drinks they did not at
all forget. / They had much good wine, / and the lady gave him
so much of it, / [and] of the best, that soon she made him drunk.
/ He who has drunk very hard / sleeps much more reliably
because of it. / The husband slept who had drunk well.”

[Line 11120] “As soon as the lady saw / that he is sleeping, she
took the key away from him. / She went to the young man / who
was waiting for her under the tower. / He pays her well what he
owes her. / The lady stayed there so long / that [meanwhile] her
husband woke up. / He was suffering very great pain / when
next to him he did not find her. / He was violently angry about
it, / so he got up quickly, / closed the door and lies down again. /
Never a word issued forth from his mouth. / When [the lady]
had according to her wishes / been next to the young man, /
doing what behooved [them to do], / she came back to the door
of the tower / but found it very well locked. / To the door of the
tower turned [his attention] he / who in his bed was watching for
the clarity [of the morning]. / She prays, [in the name of] Saint
Charity, / that he let her enter back inside. / She wanted to swear
to him and wager / that never, no day of her life, / she would
ever again do such a villainous thing, / and it seemed well [and]
truly / that she was weeping tenderly. / He said [that] never
would she enter [back] in / and said that he would have her
chased / through the streets of the city / and [have her] live in
great misery. / «Certainly», she goes, «you will not do [this]. /
Never will you thus shame me, / nor will I ever beg you, / for I
will drown myself on the spot». / Next to the window there was
well, / the lady sees a huge rock, / with both hands she lifted it
up / and then she threw the rock [down the well].”

[Line 11159] “The husband hears plainly / the noise and the splash / when the rock falls into the well. / He jumped from the bed and opened the door. / Because he had angered her / he believed that she had drowned herself. / Never he thought to come there [to the rescue] in time. / The lady was of very good intelligence. / Into the shadow of a pillar she had retreated, / [whence] she looks at and watches her husband / who exerted himself to help her. / With his pole that he held / he thought to pull her out of the well. / He had turned his back toward his wife, / she went inside, / locks the door and slammed the bar [across]. / In her bed she went back to sleep. / Now can he in turn shout at the door, / [...]. / When he saw that he would not find any [help], / [and that...] / he would die painfully from the cold, / he went back to the well all naked, / [it would have taken] little for him to be totally frozen. / So he came back hurting much / from the cold that [made him] clench his teeth. / He got himself very grievously worked up. / To his door he came back now, / he thought he could enter his house. / [...] / [...] he found his door well locked. / To the window towards the well / he came very fast. / He begged the lady sweetly / that she come unlock the door for him. / She took to hating him / and said that at such an hour / men who were wise had [long since] come [home]. / Him she calls a lecher and a client of prostitutes / and said that with him she has nothing to do. / May he now repose in the middle of the street, / she wants very well that one see / if a man must thus go [?]. / Even if his entire face were to freeze, / she would not go open the door. / He, who did not know with what to cover [himself], / said to her that, if she were to open the door, / never any day, at any place, / would she be locked up by him, / nor would she ever be accused of [infidelity]. / The lady through the window / took the bar off with her right hand, / then

she unlocked the tower. / He, who had well tested his wife, / had
the next day the tower torn down, / nor did he want anymore do
battle with her. / Never since then did he imprison her, / he gave
her free reign. / He knows perfectly [now] that nobody can
watch over / an evil woman / since she [does what she] wants
[anyway].”

Libro de los engaños e asayamientos de las mugeres

Hancock, Zennia Désirée. “The Spanish Shahrazad and her Entourage: The Powers of Storytelling Women in Libro de los engaños de las mujeres.” Diss. University of Maryland (College Park) 2004. [AB 88-2004]

Abstract: The anonymous *Libro de los engaños e asayamientos de las mugeres* is a collection of *exempla* consisting of a frame tale and twenty-three interpolated tales. It forms part of the *Seven Sages/Sindibad* cycle, shares source material with the Arabic *Alf layla wa layla (A Thousand and One Nights)*, and was ordered translated from Arabic into Romance by Prince Fadrique of Castile in 1253. In the text, females may be seen as presented according to the traditional archetypes of Eve and the Virgin Mary; however, the ambivalence of the work allows that it be interpreted as both misogynous and not, which complicates the straightforward designation of its female characters as "good" and "bad." Given this, the topos of Eva/Ave as it applies to this text is re-evaluated. The reassessment is effected by exploring the theme of ambivalence and by considering the female characters as hybrids of both western and eastern tradition. The primary female character of the text, dubbed the "Spanish Shahrazad," along with other storytelling women in the interpolated tales, are proven to transcend binary paradigms through their intellect, which cannot be said to be inherently either good or evil, and which is expressed through speech acts and performances. Chapter I reviews the historical background of Alfonsine Spain and the social conditions of medieval women, and discusses the portrayal of females in literature, while Chapter II focuses on the history of the *exempla*, the *Libro de los engaños*, and critical approaches to the text, and then identifies Bakhtin's theory of the carnivalesque and Judith Butler's speech act theory of injurious language as appropriate methodologies, explaining how both are nuanced by feminist perspectives. A close reading of the text demonstrates how it may be interpreted as a

misogynous work. Chapter III applies the theoretical tools in order to problematise the misogynous reading of the text and to demonstrate the agency of its female speaker-performers; the analysis centres on the Spanish Shahrazad, who represents a female subjectivity that transcends binary depictions of women and represents a holistic ideal of existence that is reflected in the calculated, harmonized use of both her intellect and corporeality. © Zennia Désirée Hancock.

Origin and Transmission

Excerpted from

Biaggini, Olivier. “Quelques enjeux de l’exemplarité dans le *Calila e Dimna* et le *Sendebār*.” *Cahiers de narratologie* 12 (2005).

Read the full article at <<http://revel.unice.fr/cnarra/document.html?id=28>>

Calila e Dimna

L’histoire de la transmission du *Calila* est bien connue dans ses grandes lignes. L’œuvre dérive de récits indiens d’inspiration bouddhique qui mettent en scène des animaux, qui furent composés en sanskrit dans les premiers siècles de notre ère, et dont la diffusion a dû être aussi bien orale qu’écrite. Ces récits ont eux-mêmes été regroupés assez tôt en collections nommées tantras dont le but affiché était de proposer aux princes des règles de conduite et de bon gouvernement. L’une de ces collections qui est parvenue jusqu’à nous, le *Panchatantra* ou «livre des cinq tantras» (III^e siècle), a fourni à la tradition du *Calila*, directement ou indirectement, une bonne part de sa matière narrative. À partir de la version sanskrite primitive, le texte a trouvé sa place dans d’autres cultures grâce à des traductions en diverses langues, comme le syriaque ou le tibétain, et surtout le persan (pahlévi) qui a permis à son tour la transmission de l’œuvre au monde musulman. En effet, au VIII^e siècle, un Perse islamisé de Bagdad, Muhamad Ibn al-Muqaffa’, personnage dont nous gardons des traces historiques précises, compose une traduction arabe qui allait être vouée à une diffusion immense dans le monde musulman: le *Kalila wa Dimna*. On n’a pas conservé la version persane originale mais, au terme du prologue de sa traduction arabe, Ibn al-Muqaffa’ en atteste l’existence. Par ailleurs, dans une deuxième pièce liminaire, il attribue cette version à un sage persan, Borzouyeh (qui deviendra Berzebuey dans la version castillane), médecin et philosophe. Ce Borzouyeh, sur l’ordre du roi Chosroes, aurait entrepris un grand voyage en Inde au terme duquel il aurait rapporté des livres, dont l’œuvre qui nous occupe, qu’il aurait traduite du sanskrit au persan. Cette deuxième pièce liminaire de l’œuvre est tout entière consacrée au récit de cette quête de sagesse qui s’achève par la découverte et la translation du livre. En toute logique, le récit devait apparaître déjà dans la version

persane perdue. Enfin, Ibn al-Muqaffa' fait précéder le corps de l'œuvre d'une troisième pièce liminaire qui elle est, au moins en partie, directement imputable et qui consiste en une autobiographie fictive de Borzouyeh: à partir des événements de sa vie, le médecin livre, à la première personne, une réflexion désabusée sur la foi et sa fragilité, où résonne un scepticisme religieux qui pourrait bien, pour une bonne part, être davantage celui d'Ibn al-Muqaffa lui-même. C'est cette structure que l'on retrouve dans la première traduction de l'œuvre dans une langue occidentale, le *Calila e Dimna* castillan (introduction d'Ibn al-Muqaffa'; récit du voyage sapientiel de Borzouyeh-Berzebuey en Inde et de l'invention de l'œuvre; récit autobiographique de Berzebuey). La traduction castillane ne reçoit pas de nouveau prologue de la main de son traducteur mais porte tout de même la marque de son promoteur dans l'*explicit* d'un des manuscrits conservés (ms. A):

Aquí se acaba el libro de Calina et Digna. Et fue sacado de arávigo en latín, et romançado por mandado del infante don Alfonso, fijo del muy noble rey don Fernando, en la era de mill et dozientos et noventa et nueve años. El libro es acabado. Dios sea sienpre loado.

Ici s'achève le livre le Calila e Digna. Il fut tiré de l'arabe en latin et mis en roman par ordre de l'infant Alphonse, fils du très noble roi Ferdinand, l'année de l'ère hispanique de 1299. Le livre est achevé. Que Dieu en soit loué pour toujours.

L'*explicit* désigne donc l'infant Alphonse (futur Alphonse X, fils de Ferdinand III de Castille et León) comme le commanditaire de la traduction. Malgré ce que laisse apparemment entendre cette déclaration, presque tous les critiques s'accordent aujourd'hui pour considérer que la traduction du *Calila* s'est faite directement à partir du texte arabe (ce qu'indique sa remarquable fidélité à la lettre du texte original). De même, on ne saurait déduire de l'*explicit* que la date de la traduction est 1299 de l'ère hispanique, soit 1261 de l'ère chrétienne, pour la bonne raison qu'Alphonse n'était plus infant en 1261 (il monte sur le trône en 1252, à la mort de son père). La critique considère que le manuscrit comporte une erreur et qu'il faut comprendre 1289, date renvoyant à 1251 de l'ère chrétienne. Quelles que soient les circonstances précises de la traduction, elle donne naissance à une version alphonsine de l'œuvre, que nous conservons à travers deux manuscrits. C'est cette version qui a permis, au tout premier chef, l'entrée en Espagne de contes orientaux en langue vernaculaire. On retrouve certains de ces contes, réélaborés ou croisés avec d'autres sources, sous la plume de grands auteurs du XIVe siècle tels don Juan Manuel et l'Archiprêtre de Hita. En revanche, la popularité européenne de la collection a été assurée par une autre version, le *Directorium humanae vitae* de Jean de Capoue (fin du XIIIe siècle ou début du XIVe siècle) qui dérive du *Kalila wa Dimna* arabe par l'intermédiaire d'une traduction en hébreu. À la fin du XVe siècle, le *Directorium* fait revenir le texte dans l'aire culturelle péninsulaire grâce à traduction castillane, imprimée pour la première fois à Saragosse en 1493, intitulée *Exemplario contra los engaños y peligros del mundo*, et qui donnera lieu à d'assez nombreuses éditions tout au long du XVIe siècle.

Malgré l'existence de cette branche occidentale de l'œuvre, le nombre de traductions dans des langues européennes vernaculaires est resté très limité.

Sendebār

Il n'en va pas de même pour le *Sendebār*, dont la fortune littéraire a été assurée aussi bien par une branche orientale primitive que par une branche occidentale postérieure. Les origines orientales de l'œuvre sont mal connues. On ne sait toujours pas aujourd'hui si l'œuvre primitive a été écrite en sanskrit, en persan ou en hébreu. La théorie qui semble prévaloir met en parallèle la tradition du *Sendebār* et celle d'autres recueils d'origine orientale (notamment le *Calila* et le *Barlaam e Josafat*) pour considérer que l'œuvre a été produite en Perse à partir d'un matériau en grande partie indien. La difficulté provient du fait que nous ne conservons que des versions tardives dans chacune de ces traditions (la branche orientale se compose de versions en persan, hébreu, syriaque, grec, arabe [*Les sept vizirs*, intégré aux *Mille et une nuits*] et castillane qui, toutes, dériveraient d'un intermédiaire arabe). Toutes ces versions ont entre elles des similitudes certaines, mais leurs contes varient ici et là, et elles tirent le plus souvent leur titre du nom du sage chargé de l'éducation du prince: Sindibad en arabe, Sindabar en hébreu, Syntipas en grec, Çendubete en castillan. En ce qui concerne la version castillane, le prologue révèle clairement qui a été son commanditaire, l'infant Fadrique, frère du roi Alphonse X, et, par lui, le livre se déclare directement issu d'une version arabe:

Plogo et tovo por bien que aqueste libro fuese trasladado de arávigo en castellano para aperçebir a los engañados e los asayamientos de las mugeres. Este libro fue trasladado en noventa e un años.

Il lui a plu et paru bon que ce livre fût traduit de l'arabe en castillan pour mettre en garde contre les tromperies et les manigances des femmes. Et ce livre a été traduit en l'année 91.

De cette mention découle l'autre titre que l'on donne couramment au *Sendebār* : *Libro de los engaños* (*Livre des tromperies*). La date de la traduction (1291), une fois convertie dans le calendrier de l'Incarnation, donne 1253, soit deux ans après la date supposée de la traduction du *Calila*. Parce qu'il provient directement de l'arabe, le *Sendebār* castillan appartient à la branche orientale de la tradition. À cette arborescence primordiale de la tradition, s'oppose une branche occidentale, dite des *Sept sages*, issue de plusieurs traductions latines, réalisées dès le XII^e siècle, dont le fameux *Liber de septem sapientibus* à partir duquel ont été réalisées la plupart des versions vernaculaires européennes. La plus ancienne est la française (*Les sept sages de Rome*) mais il en existe dans une dizaine d'autres langues. Là encore, la branche occidentale n'exclut pas l'Espagne puisque, outre une version catalane, les *Sept sages* ont produit plusieurs versions castillanes tardives, dont la *Novella* de Diego de Cañizares dans la seconde moitié du XV^e siècle (une adaptation de la *Scala Coeli* de

Jean Gobi, mais à la manière du *Décameron* de Boccace). D'une manière générale, les textes latins tels le *Liber de septem sapientibus* et d'autres (le *Dolopathos sive de rege et septem sapientibus*, de la fin XIIe siècle ou du début du XIIIe siècle) ont permis une diffusion immense du texte dans toute l'Europe médiévale et moderne. Une remarque s'impose cependant: dans la branche occidentale, la plupart des contes orientaux n'ont pas été transmis. Seuls 4 des 23 contes du *Sendebbar* castillan se retrouvent dans la branche occidentale, ce qui révèle à quel point l'œuvre a été modifiée dans son passage de l'Orient à l'Occident. En fait, la transformation n'affecte pas profondément la structure essentielle, c'est-à-dire le cadre narratif. Celui-ci a joué son rôle de cadre rigide jusque dans les évolutions dues à la transmission du texte: les contes enchâssés dans le cadre ont été considérés comme interchangeable, ce qui explique la disparition de certains d'entre eux au cours de la transmission.

Bulgarian Version

In his thesis (Rome University "La Sapienza") **Roberto Adinolfi** examines Sofronij Vračanski's 1802 Bulgarian translation of the Greek *Syntipas* and compares it with the Greek model. His thesis is entitled "Sofronij Vračanski e la rinascita culturale bulgara tra il XVIII e gli inizi del XIX sec."

Sofronij Vračanski (Sophronius of Vraca, 1739-1813) was bishop of Vraca. His handwritten translation is being held in the Kiril and Metodi National Library in Sofia. Sofronij Vračanski's translation was copied by hand in 1850 by Pop Krastjo Pop Atanasov, of Razgrad (same library). Sofronij Vračanski's translation was published in vol. I of *Sacinenija v dva toma*, Sofia, 1989. The earliest published translation dates from 1844, by Hristaki Pavlovic (Kiril and Metodi National Library, Sofia, and National Library, Zagreb). (Skowronski and Marinescu [AB 55-1992], *passim*).

Sofronij Vracanski was an influential figure of the Bulgarian National Revival; we owe him the first translations of several works, in his effort to acculturate the Bulgarian people and emancipate them from Turkish domination. Our cycle of the *Seven Sages* is part of his cultural program which aims to accustom the Bulgarian people to read secular and exotic literature (Roberto Adinolfi).

Mishle Sendebbar

Natali Wienstein. "Life and Death are in the Power of the 'Woman': *Parables of Sendebar*, Version MS Vatican 100: Edition and Analysis." M.A. Thesis. Tel-Aviv University 2009.

From the **Abstract**

In this thesis I suggest an interpretation of one of the versions of *Mishle Sendebar*, preserved in MS. Vatican 100. This version was written in Hebrew by an anonymous copyist in the 15th century, in South-East Europe or the Middle East (there are no inconclusive pieces of evidence). This unique text, which was rediscovered by Morris Epstein sixty years ago, is a cultural asset of the Hebrew storytelling art. It calls for a methodological perspective that incorporates tools of folklore and folktale research as well as the tools of comparative literature such as intertextuality and gender and feminist theory. My analysis suggests several analytical directions in understanding this work and points to some new conclusions.

In the first part of the thesis the text is deciphered and copied, in full, from MS. Vatican 100, held in the Apostolic Library. The text is clarified, corrected and compared with other versions of the work. The Vatican 100 version is unique in the *Mishle Sendebar* tradition and differs from the other Hebrew versions that are at our disposal. Many of the work's chapters are more elaborate here than in other manuscripts, and the language is more poetic. The preparation of this version included adding another apparatus that relates to the intertextuality of the work. I explain why this is an important enhancement of the artistic value of the Vatican 100 version. The copying and exceptionalness of the work is a central part of my research, since they point to creative innovation.

In the second part of my essay I analyze the text with a focus on three major themes:

- A. The work in its cultural context: the time and place in which it was created, told and copied. Here the studies of Morris Epstein and Yossef Dan will be discussed. Furthermore, a part of this discussion will be dedicated to other elements of medieval folktale research.
- B. A short discussion of the intertextual apparatus of the text, accompanied by examples from the text, and initial applications of modern narratological theories.
- C. Discussion of the female characters.

The themes raise many questions concerning the poetics of the copyist-writer of MS. Vatican 100, since many factors – historical, literary, and inter-cultural – were involved in its creation.

Although it is written in Hebrew, its essence and its origins come from non-Jewish folk literature. The work should be examined as a folk-creation of multiple authors as well as multiple origins. From a historical point of view, little is known about the "material life" in the Middle Ages. Researching aspects of popular culture, which had a profound influence on the work, proved difficult since, apart from the surviving texts, little evidence can be found. There is also the problem of understanding the medieval notion of subjectivity and the way the subject was constructed by writers and story-tellers of the time. Consequently, the text raises the problem of how to analyze pre-modern works using modern tools of analysis.

Since we have no concrete information about where and when it was copied, our reading of the work has a limited cultural context, and therefore is anachronistic and based on personal

interpretations. During the last decades, there have occurred numerous feminist and gender readings of many of the canonized texts from various times. In the part dedicated to a gendered reading of the text, I suggest that reading it as a misogynist piece of writing will miss its poetic qualities, its grace, its importance and its female voice. All this, I think, is hidden in the work. This is why I choose to focus on an integrated perspective, and not just on the feminist one, a perspective that criticizes the misogynist aspect and examines rather both the male and the female characters.

The copyist-writer gave the work a whole new generic setting. By intensifying the tension and drama, he makes it slip from an *exemplum*-genre prose work to something resembling romance, with a more complex content that is not usual in a classic folktale. The distinctions between "good" and "bad", "positive" and "negative" are blurred in the characterizations. My reading is based, first and foremost, on the gap between the morality as stated by the male characters acting within the frame-narrative, and what is implied in the stories they tell. On the surface, the stories warn against women's treachery and cunning, their lack of morals and wisdom. Whereas we learn from the stories about the wide verity of female ways and characters and that almost all of them are characterized by wisdom and wit, their motives are often different, even opposed to those stated by the men. The multiplicity of female representations allows deviation from the female stereotypes that were widespread in medieval Europe, and enables the creation of a complex female character, a character that can be greedy or cunning and at the same time humble and modest; a woman can be educated and knowledgeable and at the same time treacherous. The male characters, on the contrary, are not as well-rounded as the female ones; they are one-dimensional, designed according to culturally stereotypical codes, and cannot be contradictory.

Whether through the personal thematic and poetic choices made by the copyist-writer, or through the multiple representations that reflect the "multiple existence" of the folktale, MS. Vatican 100 exposes a wide diapason of voices and stands, which exceed the patriarchal misogynist cultural boundaries.

Versions of folktales are as abundant as their tellers. Each particular storyteller gets an opportunity to tell a known story within a new context. The repetition of the "old story" involves changes, additions, omissions. The "new story" can include the original "old" one and at the same time object to its content and themes and read them in a subversive manner. A retold story is always a "new story" and not an exact copy of the prior or popular version. MS. Vatican 100 contains traces of various connotations and unique voices (for example female voices), and their extraction is possible through the thematic elements and the structure of the work.

Assassinus:

John Mandeville's "Old Man of the Mountain" (see also *infra* 1 and *infra* 2)

Versions:

1. Koran, surahs 18.30-31, 56.12-24, and 56.27-38.

2. Polo, Marco. *The Travels*. Trans. Ronald Latham. Penguin Books, 1958. And numerous other editions.
3. Pollard, A. W., ed. *The Journal of Friar Odoric* [da Pordenone]. 326-362 in *The Travels of Sir John Mandeville* [...]. London: Macmillan, 1900. Rpt. New York: Dover Publications, 1964.
4. Ibn Khallikan (13th cent.): 226-228 in Metlitzki, Dorothee [830-1977]. *The Matter of Araby in Medieval England*. New Haven: Yale University Press, 1977.
5. John Mandeville (14th cent.):
 - a. Kohanski, Tamarah, ed. *The Book of John Mandeville: An Edition of the Pynson Text*. Tempe: Arizona Center for Medieval and Renaissance Studies, 2001.
 - b. *Itinerarius domini Johannis de Mandeville militis*, MS. Madrid, National Library I-381 (Vulgate version, Latin incunabile, ca. 1485),
 - c. Four Spanish editions:
 - i. *Libro de las marauillas del mundo* [...]. Valencia: Jorge Costilla, 1521.
 - ii. *Libro de las marauillas del mundo* [...]. Valencia:, 1524.
 - iii. *Libro de las marauillas del mundo* [...]. Valencia: Juan Navarro, 1540.
 - iv. *Libro de las marauillas del mundo* [...]. Alcalá de Henares, 1547.
 - d. MS. London, British Library, Cotton Titus.c.xvi (15th cent.) (Pinto lists [p. 69] five editions from 1725 to 1967)
 - e. MS. Escorial M iii 7-115 iii-Est. 15.4 (14th cent.), ed. Pilar Liria-Montañés, *Libro de las maravillas del mundo de Juan de Mandevilla*, Saragossa: Caja de Ahorros de Zaragoza, Aragón y Rioja, 1979. (Pinto lists [p. 70] one further edition from 2001)

Source:

Pinto (830-2005), Ana. *Mandeville's Travels: A Rihla in Disguise*. Linea 300, 24. Madrid: Editorial Complutense, 2005. 74 p. ISBN 84-7491-769-7.

Five Texts:

1. Marco Polo

(trans. Latham 70-72)

The Old Man [called Alaodin] gave his men to understand that this garden was Paradise. That is why he had made it after this pattern, because Mahomet assured the Saracens that those who go to Paradise will have beautiful women to their hearts' content to do their bidding, and will find there rivers of wine and milk and honey and water. [...] and the Saracens of this country believed that it really was Paradise. [...] And the Old Man kept with him at his court all the youths of the country from twelve years old to twenty, all, that is, who shaped well as men at arms. These youths knew well by hearsay that Mahomet their prophet had declared Paradise to be made of such a fashion as I have described [...] When the Old Man wanted emissaries to send on some mission of murder, he would administer the drug to as many as he pleased; and while they slept he had them carried into his palace. When these youths awoke and found themselves in the castle within the palace, they were amazed and by no means glad, for the Paradise from which they had come was not a place that they

would ever willingly have left [...]. When he asked them whence they came, they would answer that they came from Paradise, and that this was in truth the Paradise of which Mahomet had told their ancestors [...]. And the others who heard this and had not been there were filled with a great longing to go to this Paradise; they longed for death so that they might go there, and looked forward eagerly to the day of their going.

When the Old Man desired the death of some great lord, he would first try an experiment to find out which of his Assassins were the best. He would send some off on a mission in the neighbourhood at no great distance with orders to kill such and such a man [...]. Then, in order to bring about the death of the lord or other man which the Old Man desired he would take some of these Assassins of his and send them wherever he might wish, telling them that he was minded to dispatch them to Paradise: they were to go accordingly and kill such and such man; if they died on their mission, they would go there all the sooner. Those who received such a command obeyed it with a right good will, more readily than anything else they might have been called on to do.

(Pinto 60)

2. Odorico da Pordenone: *Itinerarius de mirabilibus orientalium Tartarorum* (1329-30)

(ed. Pollard 356-357)

Travelling on further towards the South, I arrived at a certain country called Melistorte, which is a very pleasant and fertile place. And in this country there was a certain aged man called *Senex de monte*, who round about two mountains had built a wall to enclose the said mountains. Within this wall there were the fairest and most crystal fountains in the whole world: and about the said fountains there were most beautiful virgins in great number, and goodly horses also, and in a word, everything that could be devised for bodily solace and delight, and therefore the inhabitants of the country call the same place by the name of Paradise. The said *Old Senex*, when he saw any proper and valiant young man, he would admit him into his paradise. Moreover by certain conduits he makes wine and milk to flow abundantly.

This *Senex*, when he has a mind to revenge himself or to slay any king or baron, commandeth him that is governor of the said paradise, to bring thereunto some of the acquaintance of the said king or baron, permitting him a while to take his pleasure therein, and then to give him a certain potion being of force to cast him into such a slumber as should make him quite void of all sense, and so being in a profound sleep to convey him out of his paradise: who being awaked, and seeing himself thrust out of the paradise would come so sorrowful, that he could not in the world devise what to do, or whither to turn him. Then would he go unto the foresaid old man, beseeching him that he might be admitted again into his paradise: who saith unto him, You cannot be admitted thither, unless you will slay such or such a man for my sake, and if you

will give the attempt only, whether you kill him or no, I will place you again in paradise, that there you may remain always.

(Pinto 60-61)

(Odoric was a Franciscan missionary who traveled by sea to Beijing from Padua [c. 1318] and returned by an overland route by 1330. His account of the Valley of the Assassins occupies ll. 2492-2500 of his *Itinerarius*. From Tamarah Kohanski and C. David Benson [830-2007], eds., *The Book of John Mandeville*. Consortium for the Teaching of the Middle Ages (TEAMS), Middle English Texts Series. Kalamazoo, MI: Medieval Institute Publications, 2007. P. 137-138) (The *Itinerarius* was translated into French in 1351 by [Jean le Long d'Ypres](#), *Le yteneraire Odric de Foro Julii*; edited in *Les voyages en Asie au XIVe siècle du bienheureux Odoric de Pordenone, religieux de Saint-François*, by Henri Cordier, Paris, 1891)

3. Ibn Khallikan (ed. Melitzki 226-228)

He [the chief Ismail] divided the extreme ends of the garden into four parts, in the first there was a quince and pears and apples and figs and grapes and mul-berry and prunes and crab-apple and jujube and cherries and apricots and sycamore-figs and carobs. And in the second part citrons and oranges, and lemons and sour pomegran-ates and sweet fruit and mastic, and in the third part watermelon and four sorts of cucumber and cabbage of all kinds and in the fourth part there were roses and jasmin and privet and palm-trees and narcissus and aromatic plants and violets and lilies and anemones and eglantine and camomiles. And rills of water meandered through the whole of the garden, and he laid around the pavilion meadows and pools, and he planted on its sites all kind of trees where he placed gazelle and ostriches and wild asses and wild cows and oxen, and wandering at random from the pools were geese and ducks and Ethiopian pheasants and quails and partridges and there were also hares.

When night came he looked around at the men and saw which of them possessed a steadiness that aroused admiration, and then said to him: «Oh So-and-So, come here and sit by my side», [...] and he bestowed the cup on him and he gave him to drink and he told of the virtues of the Imam 'Ali [...] and the chief Isma'il did not complete his narration until the one sitting by his side fell asleep and after a quarter of an hour, the drug began to work in the man and he fell down, and when he lay prostrate the Chief Isma'il [...] carried him on his shoulders and put him in the subterranean passage leading to the garden, and [...] brought him to the pavilion in which he was received by the youths and young slave-girls [..]. When the young man awoke the youths who were at his service said: «And we are only awaiting your death and this is the place which is yours and this is the palace of the palaces of Paradise and we are, the houris and the children of paradise and if you were dead you would be with us, but you are sleeping and the hour has come for your awaken-ing». [...] Then the Chief

Isma'il took a goblet and put in it hashish and gave it him to drink, and when he fell asleep he took him up and carried him through the subterranean passage into the rooms in the mansion, and when he awoke he saw himself among the same companions in the place where he was before.

(Pinto 61)

(Ibn Khallikan's *Kitab Wafayat Ulayn* is a late 13th-cent. collection popularly known as *The Obituaries of Eminent Men* or *The Biographical Dictionary*. It includes a biography of Hassan ibn Sabbah (Catholonabeus), the master of the Assassins. From Tamarah Kohanski and C. David Benson [830-2007], eds. *The Book of John Mandeville*. Consortium for the Teaching of the Middle Ages (TEAMS), Middle English Texts Series. Kalamazoo, MI: Medieval Institute Publications, 2007. P. 140)

4. MS. Cotton Titus.c.xvi

(ed. Pollard, *The Travels* 183-184)

There was dwelling, sometime, a rich man; and it is not long since; and men clept him Gathonolabes. And he was full of cautels and of subtle deceits. And he had a full fair castle and a strong in a mountain, so strong and so noble, that no man could devise a fairer ne stronger. And he had let mure all the moun-tain about with a strong wall and a fair. And within those walls he had the fairest garden that any man might behold.

And therein were trees bearing all manner of fruits, that any man could devise. And therein were also all manner virtuous herbs of good smell, and all other herbs also that bear fair flowers. And he had also in that garden many fair wells; and beside those wells he had let make fair halls and fair chambers, depainted all with gold and azure; and there were in that place many diverse things, and many diverse stories: and of beasts, and of birds that sung full delectably and moved by craft, that it seemed that they were quick. And he had also in his garden all manner of fowls and of beasts that any man might think on, for to have play or sport to behold them. And he had also, in that place, the fairest damsels that might be found, under the age of fifteen years, and the fairest young striplings that men might get, of that same age. And all they were clothed in cloths of gold, full richly. And he said that those were angels.

And he had also let make three wells, fair and noble and all environed with stone of jasper, of crystal, diapered with gold, and set with precious stones and great orient pearls. And he had made a conduit under earth, so that the three wells, at his list, one should run milk, another wine and another honey. And that place he clept Paradise.

And when that any good knight, that was hardy and noble, came to see this royalty, -he would lead him into his paradise, and show him these wonderful things to his disport, and the marvellous and delicious song of diverse birds, and the fair damsels, and the fair wells of milk, of wine and of honey, plenteously running. And he would let make divers instruments of music to sound in an high tower, so merrily, that it was joy for to hear; and no man should see the craft thereof. And those, he said, were

angels of God, and that place was Paradise, that God had behight to his friends,
saying, *dabo vobis terramfluentem lacte et melle.*

And then would he make them to drink of certain drink, whereof anon they should be drunk. And then would them think greater delight than they had before. And then would he say to them, that if they would die for him and for his love, that after their death they should come to his paradise; and they should be of the age of those damosels, and they I should play with them, and yet be maidens. And after that yet should he I put them in a fairer paradise, where that they should see God of nature visibly, in his I majesty and in his bliss. And then would he shew them his intent, and say them, that if they would go slay such a lord, or such a man I that was his enemy or contrarious to his list, that they should not dread to do it and C for to be slain therefore themselves. For after their death, he would put them into another paradise, that was an hundred-fold fairer than any of the tother; and there should they dwell with the most fairest damosels that might be, and play with them ever-more.

And thus went many diverse lusty bachelors for to slay great lords in diverse countries, that were his enemies, and made themselves to be slain, in hope to have that paradise. And thus, often-time, he was revenged of his enemies by his subtle deceits and false cautels.

And when the worthy men of the country had perceived this subtle falsehood of this Gatholonabes, they assembled them with force, and assailed his castle, and slew him, and destroyed all the fair places and all the nobilities of that paradise. The place of the wells and of the walls and of many other things be yet apertly seen, but the riches is voided clean. And it is not long gone since that place was destroyed.

(Pinto 62-64)

5. MS. Escorial M iii 7-115 iii-Est. 15.4
(ed. Liria-Montañés, *Libro* 126-127)

Alli solia aver un Rico hombre no a gaines de tiempo que clamavan Gathalonabes qui hers muy capteloso et avia un grant Castiello en una montayna assi fuert et assi noble como ningun hombre podria devisar et toda la monayna eill avia fecho en murar muy noblement. Et dentro estos couros el avia el mas bel gardin que hombre podiesse veer, do avia arboles portantes todas maneras de frutas que hombre podria ninguna part trobar. Et si y avia fecho plantar todas yerbas e arboles bien odorantes qui trahen bellas flores. Et y ay muy bellas fuentes. Et avia fecho fazer cerca delas fuentes bellas salas e bellas cam-bas todas pintadas d'oro e d'azur. Et havia fecho fazer couchas e diversas colas e de diversas muserias d'istorias et de diverssas bestial et aves qui cantavan e movian por ingenio assi como si fuessen todos bivos. Et si avia puesto en este gardin todas las maneras d' aves que el pudo trobar e todas las bestial en que hombre puede prender de puerto ni solaz agoardar. Et y avia puesto las mas beillas donzeillas de jus l'age de .xv. aynnos que el podia trobar e los mas beillps juvenes de

tal age et todos heran vestidos de paynno d'oro e dizian que heran angeles.

Et avia fecho fazer tres fuentes beillas e nobles todas environadas de piedras de jaspre e de cristal orlados d'oro e de piedras preciosas e de perlas e avia fecho fazer con-duites por de jus tierra si que aquellas .iij. fuentes quoando eill queria el fazia l'una correr de leche Potra de vino l'ocra de miel. Et este logar el clamava parayso.

Et quando algun buen cavallero qui fuese prez e hardido lo venia veer el los levava en su paradiso e lis mostrava las diversas cocas el de puerto e los diversos cantos d'avez e las beillas doncellas e las bellas fuentes de leche de vino e de miel. Et fazia sonar diverssos insturmentes de Musica en una alts torre sin veer los juglares. Et dizian que heran angeles de dios. Et que este hera el paradiso que dios avis prometido a sus amigos en diziendo: *dabo vobis terrain fluentem lac melle.*

Et de pues eill les fazia beber del bevrage de que heran luego Imbriagos. E de pues eill lis semblava en cors que mas grant d'eill lis dizia que si eillos querian morir por amor d'eill que eillos vendrian en aquel paradiso cmpues la muert e serian de l'age de sus don-zellas et jugarian siempre con eillas e siem-ire fincarian pucellas. Et -ncora eill los metria en un otro mas bel paradiso alli do eillos veirian vesiblement a lion de natura en su magestat e en su gloria. :à lora eillos se presentavan aeill afazer coda ;u

voluntat. Et de pues eill lis dizia que fue-;en amatar cal seynnor qui hera su contrario. Et que eillos no ouiessen pas miedo de se fazer matar por amor d'eill que eill los metria -mpues la muert en un otro paradiso .C. fezes mas beillo. Et alli fincarian con mas beillas donzeillas asiempre jamas.

Et assi fueron aquellos cavalleros, matar le grandes seynnores dela tierra e se fazian ,illos mesmos matar en esperançã de yr enparadiso. Et assi aquel viellart se vengava le sus enemigos por sus captelas e por sus seducciones.

Et quoando el Rico hombre en estas comarquas fue apercebido enla cautela e malveztat e malicia eillos se asemlaron e fueron aassallir su castiello et mataron el vie-llart e destruyeron todos los beillos logares e todas las noblezas que y heran en este paradi-so; el logar delas fuentes e delas otras cosas y son encora; Mas las Riquezas no y son pas fincadas. Et si no ha pas grandament que el logar fue destruido.
(Pinto 62-64)

Canis: The Dog File

(see also [*infra*](#))

Who?

- Étienne de Bourbon calls the dog Guinefort. (1)(2)(3)(11)
- The dog's master is the knight **Folliculus** in the *Gesta Romanorum*. (5)(6)

- The dog's master is a **farmer** in Aesop. (5)(7)
- In a Welsh version, Prince **Llewellyn**, son-in-law of King John, has a greyhound named **Gellert**. (5)(8)(18)
 - In India, the dog is replaced by a **mongoose** whose master is the Brahman **Devasarman** (meaning "having the luck of the gods" or "blessed by the gods." (5)(9)
 - In another Indian version, the animal is a **mongoose**, too, and its master is the very poor Brahman **Vidyadhara**. (5)(10)

Where?

- The story takes place, according to Étienne de Bourbon, in the diocese of **Lyon**, near the enclosed nuns' village called **Neuville**, on the estate of the Lord of **Villars** ("châtelain" of **Villars-les-Dombes** [13]), some 40 km north of Lyon (15). Étienne de Bourbon also mentions a nearby river, called the **Chalaronne**, a tributary of the **Saône**. (1)(2)(3)(11)(16)(18)
 - In a Jewish tale, the events occur on a remote **island**. (4)(5)
 - In a certain **city** in the *Panchatantra*. (5)(9)
 - In another Indian version, on the banks of the **Ganges**, in a town named **Mithila**. (5)(10)

What happened later?

- The lord's people throw the dead dog into a **well** in front of the manor door, throw a great **pile of stones** on top of it, and plant **trees** beside it, in memory of the event (Étienne de Bourbon). (1)(2)(3)(11)(14)(18)
 - Guinefort revered **Dombe** region. (11)
- Folliculus **breaks his lance** in three pieces and vows a **pilgrimage** to the Holy Land, where he spends the rest of his days in peace. (5)(6)
- people continue to visit Guinefort's **grove** up until the 1930s or 1940s, and there are **ruins** of a chapel dedicated to Saint Guinefort at **Trevon** in **Brittany** (Cotes d'Armor). (12)(18)
- Jean-Claude Schmitt discovered vestiges of the Guinefort cult and pilgrimage.. (17)
 - Llewellyn buries the dog outside the castle walls within sight of **Snowdon**, and raises over the grave a great cairn of stones. And to this day the place is called **Beth Gellert**, or the Grave of Gellert. (5)(8)(14)(18)
- The Brahman's wife **beats herself** on the head, the breast, and her other body parts. She must now taste the fruit of her own tree of sin, the **pain** of her son's death (5)(9)
- In the Ganges version, the Brahman's wife puts an **end to her life**, and the Brahman first kills his child and then **kills himself**. (5)(10)
- The earliest text documenting the **cult** of Guinefort is recorded from the location of its actual **shrine**, a sacred **grove** in the woods near the small village of **Sandrans**, in **Dombes**, north of **Lyon**. (11)
- In accordance to ancient Celtic tradition, the father, along with the rest of the family,

- committed the dog's body to a **well**, and planted a **grove** of trees around it. (12)
- in 1987 a **movie** was made about the dog and his cult called *The Sorceress* (France 1988). (12)
- the 1987 French **film** *Le moine et la sorcière* depicts the religious controversy over Guinefort as seen through the eyes of Etienne de Bourbon, a Dominican inquisitor. (14) The film is a historical drama, 97 minutes, written by Pamela Berger of Boston College, director: Suzanne Schiffman; with Tchéky Karyo and Christine Boisson. (16)
- the legend of Guinefort has a small but pivotal role in the novel *The Stolen Child* (2006) by Keith Donohue. (14)
- Guinefort **venerated** locally on August 22. (14)

Sources

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- (2) Jean-Claude Schmitt, *The Holy Greyhound: Guinefort, Healer of Children since the Thirteenth Century*, Cambridge, 1983.
- (3) <http://people.bu.edu/dklepper/RN242/guinefort.html>
- (4) Angelo S. Rappoport, *The Folklore of the Jews*, London: The Soncino Press, 1937, pp. 173-75.
- (5) <http://www.pitt.edu/~dash/type0178a.html#rappoport>
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- (7) *The Fables of Æsop, Based on the Texts of L'Estrange and Croxall*, New York and Boston: Books Incorporated, n.d., pp. 201-02.
- (8) Joseph Jacobs, *Celtic Fairy Tales*, London: David Nutt, 1892, no. 21, pp. 192-94.
- (9) Theodor Benfey, *Pantschatantra: Fünf Bücher indischer Fabeln, Märchen und Erzählungen*, Leipzig: F. A. Brockhaus, 1859, II: 326-27.
- (10) Georgiana] Kingscote and Pandit Natêśá Sástrî, *Tales of the Sun; or, Folklore of Southern India*, London and Calcutta: W. H. Allen, 1890, 162-64.
- (11) <http://www.freerepublic.com/focus/f-chat/1759299/posts>
- (12) <http://www.philosophising.com/dogpress/index.php/2006/01/31/sainted-dogs-saint-guinefort-the-greyhound/>
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- (15) <http://www.frenchtoutou.com/culture/hero1.php>
- (16) <http://www.fordham.edu/halsall/source/guinefort.html>
- (17) http://chosesvues.blog.lemonde.fr/2006/03/03/2006_03_saint_guinefort/
- (18) http://scribalterror.blogs.com/scribal_terror/2008/01/saint-guinefort.html

Addendum
In her review of

Ritter, Erika 841-2009b). *The Dog by the Cradle, the Serpent Beneath: Some Paradoxes of Human-Animal Relationships*. Toronto: Key Porter, 2009. 359 p.

Christine Sismondo writes: “There’s an old story about a greyhound left at home to care for his master’s baby. While the parents are out, a snake comes into the room. To protect his charge, the dog attacks and kills it but, in the process, also knocks over the cradle. When the parents return, they discover an overturned cradle and a blood-stained greyhound grinning up at them. Writ of *habeas corpus* suspended, the master shoots his best friend. Soon after, he discovers the baby -- still sleeping in the overturned cradle, and the snake’s dead body behind it. This story -- and the many versions of it told from ancient Persia to medieval Europe --[...] captures some of the basic contradictions involved in human-animal relationships, in that the dog had built up a lifetime of trust and love, to the point that it was left to look after a baby. Despite this, one moment of doubt led to its human caretakers exacting a swift and merciless ‘justice’” (*The Globe & Mail* [Toronto] 28 February 2009, p. F10). See also <<http://www.erikaritter.com/excerpt1.htm>>.

Assassinus

(French Version M)

from MS. London, British Library, Royal 17.C.xxxvii, fol. 7r-61v (1366, **R**)
(*The Book of John Mandeville*)

[55r] In this lond was somtyme a ryche man that men called Catholonabeus, and he had a fayre castel upon an hylle and a strong. And he had y-lete make a good walle all aboute the hille, and withynne was a fair gardeyn in which were many fair trees beryng all manner fruyt that he myghte fynde. And he let plante therynne of alle manner herbes and of good smel. And ther were many fayre [55v] welles therby, and by hem were y-maked many fayre halles and chambres, wel y-dyght with goold and asure. And he hadde y-leet make bryddes and beestis that turned aboute by gynne in an orlage, and songe as they had be quyke. And he had in his gardeynes maidens of 15 yer olde, the fairest that he myghte fynde, and knave children of the same elde, and they were clothed in clothes of goolde and he sayde that thay were anges. And he had y-maked a condite under erthe so that when he wolde, that condyte shold renne somtyme mylke, somtyme wyne, and somtyme hony. And this place is called Paradis. And when any yong bachelor of that contré, knyght other squyer, cometh to hym for to solacy hym and disporte hym, he ledith hym into his Paradis, and showeth hym all these diverse thynges and his damyselles and hys welles, and he dyd smyte his instrumentz of musyke in a heye tour that may noight be seye, and he seyde they were anges of God and that place is Paradys that God graunted to hym that beleved, when He sayde thus: *Dabo vobis terram fluentem lac et mel*. That is to say: “I shal gyve yow londe

flowyng mylke and hony. ” (From MS. London, British Library, Royal 17.C.xxxvii, fol. 54r-55v).

(Quoted from Tamarah Kohanski and C. David Benson, eds., *The Book of John Mandeville*. Consortium for the Teaching of the Middle Ages (TEAMS), Middle English Texts Series. Kalamazoo, MI: Medieval Institute Publications, 2007. ISBN 978-1-58044-113-1. P. 86, ll. 2473-2491.)

Catholonabeus is also known as Hassan i Sabbah and “The Old Man of the Mountain,” For echoes of *assassinus* from Marco Polo, Odoric of Pordenone’s *Itinerarius*, Ibn Khalikan’s *Kitab Wafayat ulAyn* (*The Obituaries of Eminent Men* or *The Biographical Dictionary*), and others, see Warner, ed., *The Buke of John Maundeuill* (1889): 216n137; Deluz, *Le livre de Jehan de Mandeville* (1988); and Pinto, *Mandeville’s Travels* (2005): 60-64.

East and West

(from *Newsletter* 32 [December 2005]: 6-7)

Jacobs, Joseph. *Indian Fairy Tales*. New York: Putnam, 1912.

“There were probably other Buddhist collections of a similar nature to the *Jatakas* with a **framework**. When the Hindu reaction against Buddhism came, the Brahmins adapted these, with the omission of Buddha as the central figure. There is scarcely any doubt that the so-called *FABLES OF BIDPAI* were thus derived from Buddhistic sources. In its Indian form this is now extant as a Panchatantra or Pentateuch, five books of tales connected by a **Frame**. This collection is of special interest to us [...], as it has come to Europe in various forms and shapes. I have edited Sir Thomas North’s English version of an Italian adaptation of a Spanish translation of a Latin version of a Hebrew translation of an Arabic adaptation of the Pehlevi version of the Indian original (*Fables of Bidpai*. Bibliothèque de Carabas. London: D. Nutt, 1888). In this I give a genealogical table of the various versions, from which I calculate that the tales have been translated into 38 languages in 112 different versions, 20 different ones in English alone. Their influence on European folk-tales has been very great: it is probable that nearly one-tenth of these can be traced to the Biddai literature. [...]

Other collections of a similar character, arranged in a **frame**, and derived ultimately from Buddhistic sources, also reached Europe and formed popular reading in the Middle Ages. Among these may be mentioned *THE TALES OF SINDIBAD*, known to Europe as *The Seven Sages of Rome*: from this we get the Gellert story (cf. [*canis* in] *Celtic Fairy Tales*), though it also occurs in the Bidpai. Another popular collection was that associated with the life of St Buddha, who has been canonised as St. Josaphat: *BARLAAM AND JOSAPHAT* tells of his conversion and much else besides, including the tale of ‘The Three Caskets,’ used by Shakespeare in the *Merchant of Venice*.

Some of the Indian tales reached Europe at the time of the Crusades, either orally or in collections no longer extant. The earliest selection of these was the *Disciplina clericalis* of Petrus Alphonsi, a Spanish Jew converted about 1106; his tales were to be used as seasoning for sermons, and strong seasoning they must have proved. Another Spanish collection of considerably later date was entitled *El Conde Lucanor* (Engl. trans. by W. York): this contains the fable of ‘The Man, his Son, and their Ass,’ which they ride or carry as the popular voice decides. But the most famous collection of this kind was that known as *GESTA ROMANORUM*,

much of which was certainly derived from Oriental and ultimately Indian sources, and so might more appropriately be termed *Gesta Indorum*.

All these collections, which reached Europe in the twelfth and thirteenth centuries, became very popular, and were used by monks and friars to enliven their sermons as **EXEMPLA**. Prof. Crane has given a full account of this very curious phenomenon in his erudite edition of the *Exempla of Jacques de Vitry* (Folk Lore Society, 1890). The Indian stories were also used by the Italian novellieri; much of Boccaccio and his school being derived from this source. As these again gave material for the Elizabethan Drama, chiefly in W. Painter's *Palace of Pleasure*, a collection of translated *Novelle* which I have edited (London, 3 vols., 1890), it is not surprising that we can at times trace portions of Shakespeare back to India. It should also be mentioned that one-half of La Fontaine's *Fables* (Bks. vii-xii) are derived from Indian sources." (<http://www.sacred-texts.com/hin/ift/ift31.htm>)

Aper

(from *Newsletter* 32 [2005], 7-8)

821-n.d. Anon. *The Erl of Tolous*. At www.lib.rochester.edu/camelot/teams/erltonts.htm

In *The Erl of Tolous*, "Syr Dyoclysyen probably refers to the third century Roman leader, Gaius Aurelius Valerius Diocletianus. According to the *Oxford Classical Dictionary*, Diocletian rose through the ranks to become Emperor Numerian's bodyguard. He distinguished himself initially by avenging Numerian's death, striking down the praetorian prefect, **Aper**, a name which also means 'wild boar.' The naming of a boar may have particular intertextual significance since a companion text [...], the *Seven Sages of Rome*, not only points to Dioclesian, but contains a short didactic narrative about a wild boar ('Aper' appears in the margin). But Diocletian's most famous contribution to the Roman Empire was his establishment of a tetrarchy, a four-part joint rulership. He established himself Augustus in the East, took Galerius to be his Caesar, and elevated an old comrade who had proven valorous in combat, to Augustus in the West and assigned Constantius Chlorus to be his Caesar. The two Caesars were bound to their Augusti by marriage with their daughters.... Diocletian's genius was as an organizer, and many of his administrative measures lasted for centuries. The tetrarchy was an attempt to provide each part of the Empire with a ruler and to establish an ordered, non-hereditary succession.

In [the edition by Thornton] the *Erl of Toulous* appears under the title heading, *Romance of Dyoclicyane* with the subtitle *Erl of Toulous and the Empress Beaulibone* while in [MS.] C [Cambridge] the title appears as an incipit: *Here foloweth the Erle of Tolous.*"

Canis

(from *Newsletter* 32 [2005], 4-5)

840-1910. Jacobs, Joseph. *Celtic Fairy Tales*. New York: Putnam, 1910.

"I have paraphrased the well-known poem of Hon. W. R. Spencer, 'Beth Galert, or the Grave of the Greyhound,' first printed privately as a broadsheet in 1800 when it was composed. [...] It

was published in Spencer's Poems, 1811, pp. 78-86. [...] Spencer states in a note 'The story of this ballad is traditionary in a village at the foot of Snowdon where Llewellyn the Great had a house. The Greyhound named Gelert was given him by his father-in-law, King John, in the year 1205, and the place to this day is called Beth-Gelert, or the grave of Gelert.' As a matter of fact, no trace of the tradition in connection with Bedd Gellert can be found before Spencer's time. [...] Borrow in his *Wild Wales*, p.146, gives the legend, but does not profess to derive it from local tradition.

The only parallel in Celtdom is that noticed by Croker in his third volume, the legend of Partholan who killed his wife's grey-hound from jealousy: this is found sculptured in stone at Ap Brune, co. Limerick. As is well known, and has been elaborately discussed by Mr. Baring-Gould (*Curious Myths of the Middle Ages*, p. 134 seq.), and Mr. W. A. Clouston (*Popular Tales and Fictions*, ii 166 , seq.), the story of the man who rashly slew the dog (ichneumon, weasel, &c.) that had saved his babe from death, is one of those which have spread from East to West. It is indeed, as Mr. Clouston points out, still current in India, the land of its birth. There is little doubt that it is originally Buddhistic : the late Prof. S. Beal gave the earliest known version from the Chinese translation of the *Vinaya Pitaka* in the *Academy* of Nov. 4, 1882. The conception of an animal sacrificing itself for the sake of others is peculiarly Buddhistic; the 'hare in the moon' is an apotheosis of such a piece of self-sacrifice on the part of Buddha (*Sasa Jataka*). There are two forms that have reached the West, the first being that of an animal saving men at the cost of its own life. I pointed out an early instance of this, quoted by a Rabbi of the second century, in my *Fables of Aesop*, i. 105. This concludes with a strangely dose parallel to Gellert ; 'They raised a cairn over his grave, and the place is still called The Dog's Grave.' The Culex attributed to Virgil seems to be another variant of this. The second form of the legend is always told as a moral apologue against precipitate action, and originally occurred in The *Fables of Bidpai* in its hundred and one forms, all founded on Buddhistic originals (cf Benfey, *Pantschatantra*, Einleitung, 201). [It occurs in the same chapter as the story of La Perrette, which has been traced, after Benfey, by Prof. M. Mitiler in his *Migration of Fables* (*Sel. Essays*, i. 500-74); exactly the same history applies to Gellert.] Thence, according to Benfey, it was inserted in the *Book of Sindibad*, another collection of Oriental Apologues framed on what may be called the Mrs. Potiphar formula. This came to Europe with the Crusades, and is known in its Western versions as the *Seven Sages of Rome*. The Gellert story occurs in all the Oriental and Occidental versions ; e.g., it is the First Master's story in Wynkyn de Worde's (ed. G. L. Gomme, for the Villon Society.) From the *Seven Sages* it was taken into the particular branch of the *Gesta Romanorum* current in England and known as the English Gesta, where it occurs as c. xxxii., 'Story of Folliculus.' We have thus traced it to England whence it passed to Wales, where I have discovered it as the second apologue of 'The Fables of Cattwg the Wise,' in the lob MS. published by the Welsh MS. Society, p.561, 'The man who killed his Greyhound.' (These Fables, Mr. Nutt informs me, are a pseudonymous production probably of the sixteenth century.) This concludes the literary route of the Legend of Gellert from India to Wales: Buddhistic *Vinaya Pitaka* - *Fables of Bidpai* - Oriental *Sindibad* - Occidental *Seven Sages of Rome* - 'English' (Latin) *Gesta Romanorum* - Welsh *Fables of Cattwg*." (http://www.classic-novels.com/author/jacobs/celtic_fairy_tales/fairytales049.shtml)

Vidua

[from *Newsletter* 31 (2004): 9-10]

Diederichs, Ulf, ed. and trans. "Von der Verführbarkeit der Frauen oder Die treulose Witwe [Of Women's Seduceability or The Unfaithful Widow]." 261-63 (nr. 107) in *Das Ma'assebuch: Altjiddische Erzählkunst*. Munich: Deutscher Taschenbuch Verlag, 2003. 845 p. ISBN 3-423-13143-8.

Die Geschichte geschah. Ein Sprichwort geht, die Weiber haben leichten Verstand, sie sind bald zu überreden.

Denn es geschah einmal, daß eine Frau, deren Mann gestorben war, in großes Jammern und Klagen verfiel. Und sie wollte ja nicht gern ihren lieben Mann vergessen und trieb sich Tag und Nacht auf dem Friedhof (*beß-chájim*, "Haus des Lebens") herum und weinte und schrie recht jammervoll um ihren lieben Mann.

Da war einer, der war Wächter (*scháumer*) bei einem Galgen. Den bewachte er, daß man keinen Gehängten vom Galgen herabnehmen sollte, bei Leibesstrafe durch den König. Und dieser Galgen stand nicht weit weg vom Friedhof. Und dieser Wächter ging des Nachts zu der Frau und redete so lange auf sie ein, bis er sie dazu überredet hatte, daß sie bei ihm lag.

Und in der Zeit, als er bei ihr gelegen war, wurde einer vom Galgen herab gestohlen. Und wie er wieder zum Galgen kam, da sah er nichts und niemanden. Da war er sehr erschrocken, denn er fürchtete, der König werde ihn hängen lassen, dieweil er nicht gut gehütet hatte. Da ging er zu der Frau und erzählte ihr sein Unglück. Da sagte die Frau zu ihm: "Fürchte dich nicht allzusehr. Nimm doch meinen Mann aus dem Grab (*kéjwer*) und häng ihn an die Stätte." Da ging er hin und zog mit ihr gemeinsam den Mann aus dem Grab, und sie hängten ihn an den Galgen.

Da seht ihr nun, wie die Frau um ihren Mann so arg gejammert und geweint hat, doch gleichwohl hat sie den bösen Trieb (*jéjzer-hóre*) in sich gehabt, so daß sie sich vom Wächter überreden ließ. Seither geht das Sprichwort, die Frauen haben geringen Verstand und sind leicht zu überreden, einem zu Willen zu sein, selbst wenn sie in Trauer sind.

*

This story happened. A proverb goes: womenfolk have feeble understanding, they are soon persuaded.

For it happened once that a woman, whose husband had died, fell into great laments and complaints. And she did indeed not want to forget her dear husband and roamed day and night about the cemetery (*beß-chájim*, "House of Life") and cried and shouted quite pitifully for her dear husband.

There was someone who was watchman (*scháumer*) at some gallows. These he watched so that none of the hanged be lifted off the gallows, under penalty of death by the king. And these gallows stood not too far from the cemetery. And this watchman went at night to the woman and talked to her as long as it took him to persuade her to lie with him.

And during the time he had lain with her one [of the hanged] was stolen off the gallows. And when he came back to the gallows he saw nothing and nobody. Then he was very shocked for he feared that the king would have him hanged, because he had not watched well. So he went to the woman and told her his bad luck. And the woman said to him: "Don't be afraid too much. Take my husband from the grave (*kéjwer*) and hang him in [the stolen one's] stead." So he went there

and together with her pulled the husband out of the grave, and they hanged him on the gallows. So you see now how the woman lamented and cried so much about her husband, yet she had the evil impulse (*jéjzer-hóre*) in her so that she let herself be persuaded by the watchman. Ever since the proverb goes that women have little understanding and can be persuaded easily to do a man's bidding, even when they are in mourning.

Mary B. Speer. "The Faithful Greyhound, the Feckless Knight, and the Good Mother: Mirrors and Marvels in the Dolopathos." Belfast: Eighth Triennial Congress of the International Courtly Literature Society, 1995.

Following up on "Specularity in a Formulaic Frame Romance: 'The Faithful Greyhound' and the *Roman des sept sages*," a talk presented at the 1992 ICLS meeting and published in the proceedings, this paper extends the inquiry into specular identification as a concept useful for interpreting tales in courtly frame romances. Here the focus is again on the story known to folklorists as "The Faithful Greyhound," but this time in the highly significant *remaniements* achieved by John of Hauteville in the Latin *Dolopathos* (late 12th century) and by Herbert in his French "translation" of that *Dolopathos* (early 13th century). John has recast the traditional story of the lord, the dog, and the baby in order to mirror the frame of his romance and to criticize irresponsible knightly behaviour. John's clerical version is indeed "new," as the sage who narrates it claims. An original introductory section highlights the folly of a young knight who bankrupts himself to take part in tournaments and is then forced to go into exile. The equally innovative climax makes the knight's wife an active partner in the family drama rather than a passive victim. The pragmatic moral that the tale usually illustrates--do not act in haste--is transformed by John into a deeper, more somber lesson that cautions against judging by appearance and calls into question the fundamental values of secular chivalry. Herbert, writing for a courtly audience, is obliged to attenuate John's critique while retaining the "merveilles" of this richly specular tale.

Yasmina Foehr-Janssens. "Une recluse fort (peu) courtoise." Belfast: Eighth Triennial Congress of the International Courtly Literature Society, 1995.

Dans un article déjà ancien, A. Hilka a dressé l'inventaire des différentes occurrences d'un récit tiré du *Roman des sept sages de Rome* et intitulé *Inclusa* (cf. [*Analytical Bibliography* no. 865]). Si l'on en croit le nombre de rédactions parallèles, cet apologue a connu une grande fortune narrative. Il propose des thèmes familiers de la littérature narrative d'inspiration courtoise, lai ou roman. On y rencontre un mari jaloux, une malmariée et un jeune étranger amoureux de la belle. Le récit débute par une résurgence narrative du motif de l'"amour de loin", suscité par un rêve, ou par la vision d'une image de beauté. Son intrigue repose sur la quête d'une épouse et donne lieu à de nombreuses descriptions d'objets et de parures magnifiques. Cette richesse thématique explique peut-être que le récit serve de toile de fond à deux romans importants: *Flamenca* et *Joufroi de Poitiers*.

Pourtant, dans les versions du *Roman des sept sages* qui le rapportent, *Inclusa* sert de machine de guerre contre les femmes et prend des allures de fabliau anti-courtois. Fidèles à leur habitude

d'illustrer leurs interventions par des narrations enchâssées, les sages s'en servent pour fustiger la crédulité du mari et la duplicité des femmes. Comment rendre compte de cette discordance entre l'esprit d'un conte et son emploi idéologique? *Inclusa* se situe au coeur d'une stratégie littéraire propre au *Roman des sept sages*. Le sens ne s'y élabore pas de manière linéaire. Entre les différents niveaux de narration, se tissent des réseaux de signification complexes. Pour comprendre les raisons qui commandent le choix surprenant d'*Inclusa* comme exemple sapiental, nous étudions la forme de ce récit, ses rapports avec les autres anecdotes retenues et avec l'histoire-cadre, ainsi que la personnalité du narrateur de cette histoire. La version K (ms. B.N. 1553) sera notre terrain de recherche privilégié, mais nous pourrons aussi nous servir de [la version] C (ms. Chartres, Bibl. 620), autre témoin de la plus ancienne version française des *Sept sages*. Dans le cadre de la littérature narrative d'expression française, les principes de la "fin'amor" font l'objet d'un débat largement ouvert à la controverse. S'il est de notoriété publique que les oeuvres de Marie de France et de Thomas d'Angleterre témoignent de cette fermentation intellectuelle, nous aimerions montrer que des textes de réputation plus didactique n'échappent pas à cette polémique et, bien plus, en vivent. Entre lai et fabliau, *Inclusa* offre un beau terrain d'exploration pour qui s'intéresse à la toujours délicate définition de la "courtoisie".

Jill Whitelock. "*The Seven Sages of Rome and Orientalism in Middle English Literature, with an Edition of the Poem from Cambridge, University Library, Dd.I.17.*" Diss. Cambridge 1998.

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Part One examines the *Seven Sages* in the context of Orientalism, taking as its cue the poem's source, *The Book of Sindbad*, and its occurrence in Dd.I.17 alongside several works about the Orient. In Chapter 1, J.W. surveys the scope of Orientalism in Middle English literature and manuscripts, and assesses how the *Seven Sages* fits into such a study. In Chapter 2, J.W. considers the relationship between the *Seven Sages* and *The Book of Sindbad* with regard to myths of origin in studies of tale transmission and Orientalism in general. Much *Seven Sages* criticism has been preoccupied with the work's origins in *The Book of Sindbad*, with discovering the links between the two texts and the *Sindbad's* ultimate place of genesis. J.W. argues that this has often led to a narrow critical approach which ignores the multiplicity of geographically and chronologically diverse transmissions. In Chapter 3, J.W. explores how myths of origin are also thematic concerns in the *Seven Sages* itself and its story of a father and son who are also Emperor and Prince of Rome, and how this theme may have prompted the work's concern with the genre of romance when appropriated by its Western redactor. J.W. examines the problem of classifying the *Seven Sages* in terms of genre, arguing that rather than being a straightforward romance, the work uses the romance mode as one way of reading the text of *The Book of Sindbad*.

In Part Two, J.W. presents a new edition of the *Seven Sages* from Dd.I.17. Unlike the previous edition by Thomas Wright (1845), hers includes a full codicological description of the manuscript, an analysis of the poem's dialect, a study of the relationship of this version to the other Middle English *Seven Sages* as well as its originality, and extensive textual notes and a glossary.

Six Stories from French Version M

too literally translated

by

Hans R. Runte

[filius nutrix](#) (see also [below](#))

[Anthenor spurius](#) *[Cardamum assassinus](#)*

French Version M is unique among all *Seven Sages* versions in that it contains six non-canonic stories. These are translated here from MS. Florence, Ashburnham 52 (cat. Ashburnham Libri 125) of the fourteenth century, as edited by Hans R. [Runte](#).

In the overall frame of the *Seven Sages* the six stories should present arguments against either the empress (*Anthenor, Cardamum*) or the emperor's son (*filius, nutrix, spurius, assassinus*). That function they fulfill only imperfectly in most cases, leading us to hypothesize that the scribe(s), confronted with an incomplete or damaged model, did not understand the dynamics of the frame and filled the lacunæ before them with any narrative material immediately at hand. While the resulting flawed version of the *Seven Sages* has nevertheless been copied at least three times (MSS. Paris, Bibl. nat., Fr. 573 [formerly 7069]; Paris, Bibl. de l' Arsenal 2998 [formerly 232 B.L.F.]; Paris, Bibl. de l' Arsenal 2999 [formerly 233 B.L.F.]), it has not surprisingly remained without sequel.

Superficially aware of the eastern flavour of the *Seven Sages*, the scribe(s) of Version M expressly sought to situate the new *exempla* in "oriental", Islamic locales from the time of Caesar to that of the crusades: the stories take place in Antioch (*filius*), Babylon (*filius, spurius*), Constantinople and Greece (*nutrix*), Araby (*Anthenor*), Persia (*Cardamum*), and an unidentified land of the Saracens (*assassinus*), and they pit Christianity against Islam (*spurius, Cardamum, assassinus*), either on the battlefield (*spurius, assassinus*) or by unabashed proselytizing (*Cardamum*). Despite their incongruousness, they thus lend a historical perspective to the *Seven Sages* and nudge the narrative intent from secular didacticism to (a degree of) religious militancy; they also point to the crusades and to crusaders' accounts (from the ninth crusade [1271-1272] backwards) as possible sources for *Seven Sages* narrative materials, an aspect of research that has been totally ignored to date.

Filius

[The empress's fourth story]

[fol. 147d] This is the story of the evil debauched stepson

By [my] faith, said then the lady, it is true that once upon a time there was in Antioch a prince who had the name Belsasor. He loved much the intercourse with dames and damsels. And it came to pass that above all the others there was one beloved by

whom he had a boy for a son whom he loved much, and so much did he invest his love in him that he lost a great deal of his worth in the process. So much did time go by that the boy was fourteen years old, and it was the mother's fate to die and the prince was much affected by this, and it came to pass that he held the boy in very great love more after the mother's death than before. And for [fol. 148a] [all] that it took not long at all before the prince was drawn to putting his heart upon another young lady who was the daughter of the sultan of Babylon. And she was so young that she was not ten years [old] when the prince first had her. Very strongly did he put his heart into the matter for she was [so] very beautiful [that] it was a great marvel, and with that she was so wise that in the entire country there was nobody who could take on her good sense. From that it came to pass that the prince's son formed an evil plot, for because of the young lady's love for her sire he took to [pursuing] the young lady with great love. And he who was an evil plotter beguiled her in such a manner that one day he came to where the young lady was and she welcomed him in very good humour, so that he said to her:

-- My sweet dear lady, it behooves me to tell you a thing that I wish to be very secret.

-- Certainly, she said, sweet friend, and I will very willingly do it [as long as] it is a thing that I must do.

-- In God's name, he said, it must be done.

-- And I agree to it, she said.

Then he said to her:

-- You are very young and my father is old and frail, and I well know that you have little intercourse with him, wherefore I say to you that your beauty has led me to this: I want to kill my father and have you, whichever way the thing may go. And thus we will have as much intercourse with one another as we want, so I want you to consent to this thing.

When the young lady heard this she was much astonished and could not reply to his wish, and said:

-- Ha, sweet friend, for the grace of God, this thing would be too terrible to do, [by your leave](#), because for nothing that there is would I agree to it.

-- By my head, he said, you must agree to it, whether you want to or not.

-- Friend, she said, [by your leave](#) [fol. 148b] once more, I don't believe that your father is destined to live long, for he has little health, and if he were to die a [natural] death, then [the situation] would be nicer and could not be better.

-- In God's name, he said, it behooves you to do my wish.

-- Friend, she said, may it not please God that I am such that this happens to me, but shut up now and never speak of it [again].

When he heard this he saw well that by his will he would not arrive at his aim, so he said:

-- Now I know well that you love my lord father much. And know for sure that I love you better than ever before, and I

would not want that you do another thing about it. So make sure that this thing be hidden.

-- By [my] faith, she said, by me no word of it will be moved, but may it not come from you [either].

-- It won't, he said.

Then they ceased speaking about this thing, and [so it went] until the lady was in doubt about her lord whom she loved out of great love, and her heart told her that the father's son persued his death and his destruction. So she did not know what to do nor what to say, except that [so it went] until one day they were together under the very great sign of love between the prince and the young lady, and it came to pass that the lady took to weeping very tenderly.

-- [My] lady, said he, what have you [to weep about]? I want to know it.

-- Ha, [my] lord, she said, for God's mercy, I would not tell it to you for anything, for I know for sure that I would be blamed for it.

-- [My] lady, he said, [try as you may](#), it behooves you to tell the reason wherefore this [feeling of] discontent comes over you, because for nothing [in the world] would I relieve you of [telling] it.

When the lady saw that it behooved her to tell that of which she could not excuse herself, she said:

-- In God's name, sire, I suspect that those who must love you better [than anyone else] are pursuing your bad end before time and before the hour.

-- [My] lady, he said, how do you know this?

-- In God's name, sire, she said, don't [fol. 148c] ask me more about it, for you would dismember me before I [could] tell you more about it.

-- By [my] faith, [my] lady, he said, this looks like treason to me, when they should be my friends and are [in fact] my enemies.

So the prince thought about something which he told [her]:

--[My] lady, it weighs heavily on me when my enemies are around me and I cannot know [a single] one among them. Even if evil comes of it to me, I doubt that you are not at fault in it, for this [very] day I cannot know whether anyone loves me as much as you [claim]. And therefore I don't know whom to love and whom to disbelieve.

-- Verily, sire, do you believe that it is I?

-- By [my] faith, [my] lady, he said, since you told me that you would rather let [me] pull your limbs apart, I don't know what to say about it.

When she heard this she said:

-- In God's name, so I will tell it to you, even if they were to burn me for it.

Then she told [him] exactly as his son had requested her [to act]. So when the prince had heard it, he began to smile and said:

-- [My] lady, do you think then that my son had such a thought toward me?

-- By [my] faith, sire, she said, I don't know, but because of the concern I have for you did I say as much. But he told me afterwards that he had done it to test me.

-- By [my] faith, he said, I well believe it.

Then this matter remained thus until the prince's son one day displeased his father, and it came to pass that [the latter] could not refrain himself from saying:

-- And you, how were you so bold that you dared seek out my wife with evil intention?

When he heard this he was so astounded that he did not dare excuse himself for it. But this [very] day he made his preparations and in the night murdered his father [where he was sleeping] beside the lady, whence it came to pass that the lady was put into the situation where she had to say that the prince had died of a grievous illness that he had. Thus the son killed the father in such a manner that nobody [fol. 148d] knew it except a [patricidal] knight and the lady who did not dare speak about it, but he put her under his will despite all those whom it could annoy.

Filius may be seen as a simple and not very subtle inversion of the framing Phaedra theme. An analogue story, entitled "De la bonne impératrice", can be found in the French fabliaux tradition (Legrand d'Aussy, *Fabliaux ou contes, fables et romans* [...] V.125-129).

Nutrix (see also [below](#))
[The empress's fifth story]

Already in 1876 none other than Gaston [Paris](#) found this story to be “almost unintelligible.” Even some massaging of the original can only partially render the text less opaque:

Unlike the burgher and his wife, who like crazy nurses uselessly mutilate themselves rather than their supposed son in order to prove, to no avail, their parenthood and thus prevent the lord from appropriating their otherwise heirless land, the child's real mother, caring more for herself than for her illegitimate son, refuses three times to mutilate herself but under the threat of death clings to the child, thus betraying her motherhood, confirming physical resemblances and ensuring that the lord will “inherit” the childless couple's land.

In the empress's arsenal of arguments against power-hungry sons the central attempts at proving motherhood must seem rather ineffective; the son's eventual slide into tyranny may serve the empress's objective better but feels artificially added on.

[fol. 150bis a] This is the exemplum of the crazy nurse

At the time of the emperor Constant[in]e of Constantinople there was a prince in Greece who had his land entirely free as far as all those [who lived] in the country were concerned, for there was such a custom that all those who would die without a male heir of their flesh [their] land fell to the prince. Wherefore there happened a great marvel in this country. There was a burgher who was staying in a good town and so [it went that] he was so rich that he surmounted his lord in treasure. It came to pass that the burgher could not have an heir of his flesh who after him would have his domain, and so [it went until] the burgher called one day on his wife and said:

-- [My] lady, it seems well to me that we will no longer have a child who could hold our land, for you have already passed the natural term for having children.

-- Sire, she said, God could still well do it, if He wanted to, [fol. 150bisb] but I have little confidence.

-- By [my] faith, he said, exactly the same can I say to you.

-- In God's name, said the lady, sire, if you wanted to believe me, I thought up a thing that we could do. I have a sister of mine who has recently become pregnant, and I would do as if I were it, too. And when it would come to giving birth to [her child], we would act in such a way that people would believe that it was ours.

-- In God's name, [my] lady, said the burgher, quite similarly do I have a sister who has recently become pregnant whom I want to have the advantage in this matter.

-- So, she said, I see well how the thing will go. It will thus be that [instead] we will seek a woman who is not of my lineage nor of yours.

-- I agree to it, he said.

So they seek a poor girl who was pregnant from a man of the Church. And that [girl] they cause to be guarded so secretly that nobody ever had any suspicion of it. The lady on the other side conducts herself very carefully according to what she wanted to achieve. Time went by until the child had to come forth. So you can know [perfectly] well that it was watched over carefully [by the burgher's wife]. And it came to pass that the true mother had

to feed it. So much did she put her heart into it that people talked much about it. And it came to pass that news came to the lord of the town that [the burgher] had a son to whom one had said that he would have [the burgher's] possessions. Then a man came to [the lord] and said to him:

-- Sire, if I suspect that that burgher and his wife want to deceive you, you will doubt this [news] at your risk.

-- How? he said.

-- By [my] faith, went then the newscarrrier, I believe that the burgher's wife has passed the right term for having children.

-- So know it [for sure], the lord said then.

So he put himself to the task of knowing the age of the burgher['s wife] and it was found that she had passed the age of having children. Then people began to murmur that the [fol. 150bisc] lord had had it researched in order to have the burgher's land. So the news came to the burgher and his wife and they had much doubt. It was not long before the lord came to the town. Then he asked for the burgher and his wife. They came before him and he put it to them and said:

-- Tell me how you have been so bold as to say that this child is yours.

-- Sire, they say, for God's mercy, whose would it be?

-- In God's name, he said, this I will soon know.

So he asked for the child. And the real mother, when she heard this, was very astonished and believed that they were to destroy

the child, so she began to cry most pitifully and said that nobody except herself would carry the child. So she took it in her arms and carried it before the lord. When the lord saw it he looked at its nurse [and mother] and then at the child and realized that they resembled one another in all ways. And the burgher[’s wife] took the child in her arms and said:

-- A very great sin commits he who has said to my lord that you [, child,] are not mine.

-- [My] lady, said the lord, it must be ascertained.

Then he took the child, who was already three years old, and put an iron pick in its hand and said to it:

-- Go to your mother and say to her: Mother, it is necessary that you make an eye fly from the head of whoever of the two of us pleases you better, for thus commands it our lord.

The child, who had more understanding than anyone of his time, came to the lady [the burgher’s wife whom it thought to be its mother] who believed that she was its mother and spoke to her exactly as one had told it to speak. When the lady heard this she was much astounded and said:

-- Handsome son, you will have no culpability in this game, I prefer the crime [to fall] on me rather than on you.

So the false mother took the pick [that was] in the child’s hand and in front of all [present] made one of her eyes [fol. 150bisd] fly from her head [because as a mother she would rather injure herself than her child]. When she had done this she said:

-- [My] lord, now you have seen that I would not have done this if I were not a mother.

-- By [my] faith, he said, exactly the same must be done to him who says that it is his son.

Exactly as the lady had done, so did her husband [the burgher who needed the child in order not to lose his property to the lord]. And when this was done the lord said to [the poor girl and] the true mother:

[Refusal 1]

-- Exactly the same you must do.

-- May it God, she said, not please that I have two such crimes [on my conscience].

-- Ha, [my] lord, said then a wise man, the young girl has spoken well.

-- How, said then the lord, what does this mean?

-- By [my] faith, he said, I believe that the two crimes are such that the first one is the [child's] birth and the other the loss of the eye.

-- By my head, the lord said, it can well be [thus], and we will know it [for sure] in [the fullness of] time.

Then he said:

[Refusal 2]

-- Young girl, take the pick and do as [did] the other one.

-- [My] lord, she said, if you do not tell me the reason why I would commit such a folly, it would be an outrage to go through with it.

-- Sire, said the wise man, again she speaks true.

-- How? said the lord.

-- I will tell you, he said, according to my understanding. If indeed the child were the burgher's and his wife's, they have committed a great folly in poking out their eyes according to [the fact] that no force has made them do it. And if [the poor girl] were to poke out hers as well without any force [having been] applied, then she would have committed an outrage.

-- By my head, said the lord, the girl is wise, but I want to test her further.

So he called the child and said:

[Refusal 3]

-- Go to your [other] lady and tell her to lead you to your mother, or else I will have her head cut off.

The child came to the girl and told her accordingly. When he had told her, [as] the true mother [she] took him by the hand and said to him while kissing him:

-- Sweet friend, they make you say what they want. But for [all] this the truth will not stir.

Then [fol. 151a] the wise man said again:

-- Now you will see that she will not change her mind [and pretend not to be his mother] despite whatever you have told her.

-- How is this? said the lord.

-- Has she not done [according to] your command? he said.

-- In which manner? said the lord.

-- Did you not see, he said, that when the child had said what you had ordered him to say, she took him by the hand and pulled him toward her saying that the truth did not change at all [simply] because he had not understood [that the woman who had led him was his mother] [and had therefore] erred? That was to say that she was his mother, nor would anybody but herself lead him [to herself], out of the fear [all] had of your threat.

-- How, he said, could I know this?

-- By [my] faith, he said, you are crazy if you don't perceive it.

-- I do, he said, very well, but counsel me [as to] what I have to do.

-- By [my] faith, he said, willingly. [You will keep this thing aside](#) [for now] and you will pretend as well that you don't know the truth about it, for you cannot [yet] take [possession of] your claim [to the burgher's and his wife's property]. And furthermore you have nothing as long as anyone of them is alive, instead they will enlarge [their property] before they reduce it. And [if you call their bluff regarding their malice](#), it could definitely not be that you don't err in this case. But let them now

[be] and tell them this proverb: “[She] who loves [her child] more than a mother is [like] a crazy nurse” [“The burgher’s wife who pretends to love ‘her’ child more than its real mother is like a crazy nurse”].

-- You have spoken well, went then the lord.

Thereupon the burgher and his wife were called and the lord said to them:

-- “Crazy is the nurse who [like you] loves [her child] more than the mother.” Just as much can I tell you, says the lord to the burgher and to his wife, if you had not loved [or pretended to love] your child too much, [this situation] would definitely not have befallen you [and you would have prevented me from getting your property].

-- Ha, [my] lord, they say, for the grace of God, if we had acted differently, you would never have believed that [the child] was ours.

--So now go away, he went.

Then they departed [fol. 151b] from there and went back to their house in this manner.

[...]

When the burgher and his wife had returned to their house they believed well that their lord had noticed nothing, and so it was that they felt themselves much diminished [in] that each one had thus lost an eye, but this they could not reverse, so it had to be suffered. It came to pass that the child grew and developed

until he came to the age of fifteen years, and the story said that he was so wise and [so] full of very great cunning concerning the enemy that he knew where he had come from and how the lord of the land would dispossess him of what he was to have. So he did so much by [means of] his gifts and by intrigue that he was entirely lord over him. And so long did he go on that he put him to death by poisons that he gave him. And when he had done this he acquired so many friends through the great presents that he gave [out] that he put the entire country under his control. In that he was thus lord of the country, he thought to himself that he was too dependent and [that] the burgher and his wife held great power over him, so he gave them [some] of his poisons to drink and put them to death before time and before hour. And then he went and rose so far [fol. 151c] through his malice that he was entirely lord of the empire of Constantinople.

It is impossible to see how the empress can use this story as an argument against her supposedly power-hungry and therefore patricidal stepson. The proverb summing up what [Le Roux de Lincy](#) has called “une imitation assez curieuse du jugement de Salomon” (*Le livre des proverbes* [...], p. xviii), namely “Crazy is the nurse who loves [her child] more than the mother”, is attested in numerous medieval proverb collections.

Anthenor

[Jesse's, the fifth sage's story]

Jesse's story partially mirrors the frame narrative: the emperor there and king Anthenor here have remarried; both have a child from their first marriage, a son in the frame, a daughter here, against whom each one's second wife spins her intrigue; the (step)son is used as a warning against an heir usurping his father's power, the (step)daughter is simply an obstacle in the wife's socio-political ambitions. In the overall scheme of the frame it is Jesse's turn to demonstrate the evil that is woman. Anthenor's second wife fits this objective moderately well in that she plots to have the emperor marry her daughter from a previous marriage instead of Anthenor's daughter

from his first wife. She succeeds by spreading the rumour that her stepdaughter is frigid and by convincing her that the emperor is impotent. But irony wills that her daughter does not bear the emperor an heir and that her stepdaughter is happily married to the king of Greece. And injustice wills that Anthenor suffers the emperor's wrath, while nothing is said about his wife's fate, whereby the persuasive force of Jesse's story is considerably lessened.

[fol. 151d] In this place begins master Jesse his story and speaks
in this manner

Anthenor was king of Araby at the time of Caesar who conquered that empire. He had had a wife, from her he had a young [fol. 152a] lady as daughter. Much did the father love and cherish her for her [good] sense and her beauty, for in all the kingdom there was no one as beautiful or as wise. And with all this the country loved her much, for when[ever] a disturbance happened in the land and in the country, she was had the means and put things [back] in order, wherefore her [good] sense was much praised. It happened as it had to happen that Anthenor heard [people] talk about the queen of Armenia who was [almost] too beautiful, and the talk went so [far] that the one had the other by marriage. Now then this lady had a very beautiful daughter, too, whom she loved like a mother [should]. Caesar, the emperor of Rome, was these days without a wife, and the princes came to him and convinced him that he should get married. And he said that in that case they should seek him a wife. And [they had the agreed-upon view](#) that they knew no one as wise and as beautiful as the daughter of Anthenor, the king of Araby. So Caesar ordered [that people] be sent to seek her out. So the most praised [men] of the empire got ready and came to Araby. But before they talked to the king they had their arrival made known. When king Anthenor knew this news he was very joyful about it. Then he let his barons know that they should all

come to him in order to honour the princes of Rome more [than was customary]. It came to pass that the queen knew [about] this thing [and] that she very much had a great desire to confirm this marriage for her [own] daughter, [a marriage] that she would otherwise have [already] well pursued. Then came the night when Anthenor was with his wife who knew very well [how] to attract him and said:

-- [My] lord, one thing I know well to tell you, [namely] that if you do not have good [fol. 152b] advice about this marriage that you want to make, you can come to great confusion because of it.

-- How? said Anthenor.

-- [My] lord, she said, no man can have her as a [sexual] companion, and she does not have it in her power [to do anything about it].

-- How, he said, do you know it?

-- [My] lord, may God truly help me, I know it for sure.

-- [My] lady, he said, be careful [what you say about] this.

-- In God's name, she said, I tell the whole truth.

-- By [my] faith, Anthenor said, about this I am very angry and I have given it bad consideration.

-- [My] lord, she said, I will advise you well. I have here my daughter with me, who is very refined and wise, you will say to the princes of Rome that she is your daughter and that you love

her much [to be] with my lord the emperor, and they will well believe that it be she whom they ask for.

-- [My] lady, said then Anthenor, you speak well, and I will do it upon your advice.

Thus the night went by and it came to the next morning when the princes of Rome had come and made their message to the king who knew [how] to make them very welcome and made for them great festivities and said that he was very glad that the emperor wanted to have his daughter who was very beautiful and marvelously wise. Then Anthenor took his council aside and said to them:

-- Handsome lords, see here these princes of Rome who have come for my [very own] daughter, this you see well. But now it is thus that one has let me know that it is not in her power to be with a man, so I am very disturbed by it. And because I do not want at all to do this thing without your advice, I have made you come to me.

Then spoke a wise man and said:

-- [My] lord, how do you know that this is true what you say about my lady?

-- By my head, he said, as late as last night I did not know anything about it. But [fol. 152c] her stepmother has given me to understand it.

-- How little wise you are, that one said, to believe her stepmother about a matter with respect to which she would want to advance herself before anybody else.

-- By my head, you have spoken the truth. It behooves [us] therefore to find out first of all from my daughter how things stand in his matter.

-- You speak the truth, that one goes, let's go speak to her in council and privately.

So Anthenor put himself between [the wise man] and [a] young knight [of his council] and [together] they came to the young lady who had already been taught what her stepmother wanted to work toward [, namely that the emperor was impotent]. Then the father reasoned with her and said to her:

-- Daughter, tell me how it suits you that my lord the emperor wants to have you for [his] wife?

-- In God's name, father, she said, he will never have me with my good will.

-- Why, daughter? the father said.

-- I do not wish to tell you anything further about it now, she goes.

Then Anthenor came to the knight and said to him confidentially:

-- I know for sure that things are as I told you [: my daughter does not want the emperor].

-- By my head, said the knight, I will not believe it, rather [I think] that her stepmother has arranged this.

-- She did not, said Anthenor, you will doubt it at your peril.

So it came to pass that Anthenor believed his wife about what she made him understand, and [he believed] the young girl about the other thing, [namely] that it was not in Caesar's power to have a woman's company by which he might procreate. Thus treated [Anthenor's wife] the father and the daughter, whence it came to pass that in this malicious situation the barons of the kingdom recommended to their lord that, since it was thus that the girl did not want the emperor, he did not send him anything else but a wise excuse. This thing he did not at all want to do without the opinion of his wife. Therefore he came to her and told her how his barons advised him what to do.

-- [My] lord, she said, this you will not do at all. But the emperor would greatly despise your ex- [fol. 152d]cuse, and he would not at all believe that the thing went differently. You will send him my daughter instead of yours, and thus through the will of mine you will have love and confederation with Caesar who is very vainglorious and proud.

-- You have spoken well, Anthenor went then.

So it came to pass that Anthenor against the opinion of his barons sent his stepdaughter instead of his daughter to the emperor. Thence it then happened to him that this young lady was with the emperor for a long time without any child being able to be born of this [union]. On the other side Anthenor's girl [and] daughter was sought by the king of Greece. The father came to her and said:

-- Now I don't know which excuse to have concerning this request.

-- Which excuse, she said, do you want to have then?

Anthenor said:

-- Concerning what I have heard about [the fact] that it is not in your power to know [in the biblical sense] [a] man.

-- You have had, she said, poor understanding, for I don't know at all that this is true.

-- And why, he said then, did Caesar the emperor of Rome not please you?

-- Because, she said, I heard that he himself does not have the power [to do] what you are putting onto me.

Then Anthenor knew how his wife had deceived her/him. Thence it happened to him afterwards that his daughter wants to have the king of Greece and had from him in the first year a very handsome son. Treason which cannot at all be hidden all the time obliged Caesar to know this thing. Because of which he was so [much] out of his mind that he had Anthenor destroyed without any counterforce that he [, Anthenor,] might have been able to have from [any] man who could have helped him.

Spurius

[The empress's sixth story]

[fol. 153c] Of the evil stepson

Honour and shame make me say that once in the city of Babylon there was a sultan who was very much an expert of the law of

the Saracens. It came to pass that one day he had had a battle with the Christians from [amongst] whom he took in this battle a Christian knight who was very brave and wise and of grand stature. And because of this the sultan had him have a very honest prison and made him often and quickly eat in front of him. That one was marvelously handsome and gracious, and [so it went] until one of the sultan's wives once saw the knight and said to herself that the Christian did much to [make people] love [him], and [that] she would do so [regarding] him. So she did so much that she let him know that, if he wanted to do as much as to come to her in order to do his will [with her] and [if] she were to [try to] conceive from him until a male heir came from it, she would do [what it took in order] for him to convert a great portion of the Saracens' law to Christian law. The knight coveted the lady who [fol. 153d] was very beautiful a grant devise, and more for the sin of the flesh than for another good. So long went on this affair until one had company with the other several times, and it came to pass that the lady was left pregnant. The sultan knew [full] well in what state the lady was, but he did not at all believe that this was [caused] by anybody but himself, so he had her most richly looked after like the one whom he loved more than all the others. So long went the lady's pregnancy that she had a male heir, about which the sultan was as delighted as [if it had been] a marvel. But as soon as the lady had lain her time [in bed], it behooved [her] to die of an illness that she had taken while giving birth, and it behooved her to go to [her] end. The sultan made himself very sad because of it and ordered [that] the child be taken care of caringly. For he had [as] a plan that he would give him his land after him because of the love he had had for the mother. That one got much better and grew within twenty years. So then he was as tall as the father

and was so chivalrous that the father marveled very greatly whence this great chivalry came to him and how he dared undertake what he did. And so much I tell you about that one, [namely] that the sultan was little appreciated in the country, except for the son who came every day while the father, it seemed to them, went into decline. And it came to pass that one day the barons of the country assembled and say that it would be a good thing if their young man were totally in possession of the sultanate, for the father could henceforth help himself [only] poorly. All to a single word they agreed to it. Then it came to pass that a Christian king was in the land of Jerusalem and did many [fol. 154a] an evil to their people. The princes came to the sultan and say to him that they advise that he undo himself of the sultanate and make his son its lord. When the sultan heard this he was so sad and so out of [his] mind that he swore [by] all his gods that he would never have a stake in the land, rather he would have him destroyed. So one night he had his son taken and put and had him put in prison in order to detain him. But the princes did so much that night that the son came to the father and killed him in sight of his men.

Cardamum

[Lentulus's, the sixth sage's story]

[fol. 154c] This is the exemplum of Cardamum the senechal

[fol. 154d] It is an honourable thing to comport oneself wisely in this century according to the adversities and the tribulations that God consents to exist in this mortal life, as did once Cardamum the senechal of Persia. For as we find in our writings, Barbarus

was king of Persia. He had had a wife, and from her he had a young girl for a daughter whom he loved as much as you will hear henceforth. And it came to pass that a great problem arose for this Barbarus outside his land where it behooved him to go with all his might. He loved much his senechal because of [his] very great intelligence and the knighly quality that was in him. Now he did not know which [option] to carry out: either take his senechal with him to [solve] that problem, or leave him in his land to protect it and his daughter, about which [choice] he had the greatest doubt as to the thing he would have to do. It came to pass that the love he had for his daughter surpassed everything else [and] made him leave it to Cardamum to protect his daughter and his land. He had his men assemble and started out to where he had [his] problem. Cardamum remained [fol. 155a] with the girl who was but eleven years old and had the name of Caradiane from her mother. The senechal looked at her and saw [that she was] very beautiful, and with that he knew that she was wise for her time. So he said within himself that very great treason would commit he who would treat the girl badly while she was charged to him. Therefore he reflected in which manner he could make for better protection [for her]. He who paid attention to the good [in the world] saw within himself that he could not offer [her] better protection than to teach her [how to do] good works and [how] to be carefully close [to him], whereby no man nor any woman could say or do a thing to her that was not good. So he said to her one day:

-- My very dear girl, much you must love the god who has made you so beautiful that all those who see you fill with joy about your beauty.

-- Verily, sire, she said, if [only] he had given me [good] sense whereby I [could] know [how] to know and love him, whereby I would do his work on earth in order to have the reign of heaven which lasts for all days!

When the senechal heard her say this he was very joyous and said to her:

-- My very dear girl, I will have you have a master who regarding this will teach you what it is about.

-- Well have you spoken, she went then.

So the senechal had a good cleric and expert in the Saracens' law come [to her]. This one began to teach the girl about the law [and] what it was about. But she into whom the Holy Ghost had descended took his speech away from him and made him convinced of everything [s]he said, so that by the power of grace and wisdom he converted to what she said. When the senechal knew this, he himself could not [do] better than to agree with her. Then she acted [further] until she [came to] know a holy man [fol. 155b] of the law of the Christians. This one came before her and then looked at her and saw that she was enlightened by the beauty of the seven gifts of the Holy Ghost. So he spoke to her and she to him and they agreed fully that the holy man found more good in her than she in him. Thus these three [Caradiane, Cardamum and the cleric] were converted with the help of God's misericord, and to the good happiness of the senechal and of the girl. So it came to pass that the senechal had this thing done so secretly that there was nobody who paid any attention to it. Thence it came to pass that when the father

[Barbarus] had returned [from abroad], he had contracted the marriage of the girl and the one with whom he had had to deal.

Then he had her come before him and said to her what agreement he had negotiated between her and him. So the girl replied to the father and said to him:

-- Father, this thing cannot be done without my agreement and accord.

-- And in that case I cannot prevent, he said, my war[like problem] to begin again.

-- Handsome father, she said, I have no misgivings about your peace [with your adversary], yet I like the war between the two of you better than my not having to keep toward my God what I have vowed to Him.

-- What thing, he said then, have you vowed to Him?

-- Father, she said, myself wholly, that is body and soul.

-- Because of this, he said, you will not in the slightest fail in [your promise]?

-- No, she said, if it pleases Him.

-- It behooves you to have the one I tell [you], goes the father.

-- Never will I have him, she said, [not even] for the [greatest] thing that there may be. For I like much better that you break your agreement than I mine.

What would I tell you? So long went the things of this affair that it behooved the girl's father to learn how she had been converted and had vowed her virginity to our Father Jesus Christ. When the father heard this he was very angry, and so [it went] until in the end he knew how the senechal had agreed to it. And so this Barbarus does not want, out of the love he had for his daughter and for his senechal, that the two be martyred and put to death. Whence it came to pass that this Barbarus became enraged and died a vile [and] ugly death.

Assassinus

[The empress's seventh and last story]

This is the story of "The Old Man of the Mountain," literature on which fills whole libraries. In the empress's scheme of arguments against patricidal sons the story has little value, unless one argues that the frame's (step)son resembles one of the children being raised as future assassins. Its inclusion merits attention for another reason: while the story was known at least since [Marco Polo](#) (1298), its particular combination of the motif of the paradisiacal garden with the motif of the underground education can be traced back to [Odorico da Pordenone](#) (1286-1331), a missionary to the Middle and Far East (India, China) who wrote about his travels; Version M can thus be dated fairly safely to the beginning of the 14th century.

[fol. 156b] The exemplum of the Hakesin who kills man

[fol. 156c] It is true that there are some great lords in the land of the Saracens who have small children one half year old taken and and have them raised by a woman in cisterns where they cannot see any distraction nor any amusement. And when they are so big that they know well [how] to understand what one says to them, then one has lodgings made in such a manner that they are inside the earth and that one can see from them other

manors which are noble and full of all [kinds of] distractions like meadows and gardens and noble orchards. And then there are ladies and damsels and knights who distract and amuse themselves and sing and create the greatest joy[ful environment] that one can create. And so those children whom one raises in those cisterns see them. So they ask what [kind of] people they are whom they see comport themselves so nobly. Then those who initiate them tell them that they are those who have killed the Christians. And then they have the very great [desire] to know in which manner [fol. 156d] they can come to such joy that everyone covets by nature. Then their masters tell them that nobody can come to that before they have killed some Christian. And so they have the very great desire to do [just] that, so that, when it comes to pass that they are adult and fully grown up, one helps oneself to them in such a way as I will tell you. When it comes to pass that a great [pack](#) of Christians comes into the land of Jerusalem and there are some who are feared by the Saracens, they take these Hakesins of whom I have spoken above and send them as messengers to the Christians, and one tells them whom they must kill. And thus they have the Christians murdered by those unfortunate ones of whom I have told you here.

Notes

1. souffres vous [[back](#)]
2. vous souffres [[back](#)]
3. ne vous vaut [[back](#)]
4. vous me tenres cesti chose en respit [[back](#)]
5. se vous leur faisies ja sages de leur malisse [[back](#)]

6. il se tinrent mout a dechiut [[back](#)]
 7. il orent conseil [[back](#)]
 8. meute [[back](#)]
 9. Runte, Hans R. *Li Ystoire de la male marastre: Version M of the Roman des sept sages de Rome: A Critical Edition [...]*. Beihefte zur Zeitschrift für romanische Philologie. Tübingen: Max Niemeyer, 1974. lxii + 117 p. ISBN 3-484-52046-9. [[back](#)]
 10. Le Roux de Lincy, Antoine-Jean-Victor. *Roman des sept sages de Rome en prose [...]*. Paris: Techener, 1838, p. xviii. [[back](#)]
 11. Paris, Gaston-Bruno-Paulin. *Deux rédactions du Roman des sept sages de Rome*. Paris: Didot, 1876, p. XXVI. [[back](#)]
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Three stories from *Cassidorus*

too literally translated by

[Hans R. Runte](#)

(from [AB 516] Palermo, Joseph, *Le roman de Cassidorus*, 2 vols., Paris: A. & J. Picard, 1963, 1964)

In the first part of the *Cassidorus* Continuation (comprising twenty-four stories), Rome's twelve nameless princes are duelling against the empress Helcana on whether the emperor Cassidorus should or should not marry. The princes' stories are meant to advise against marriage (which, according to the stars, would hasten their death), whereas Helcana's stories want to entice Cassidorus to marry her (which he does in the end)

Helcana's sixth and eighth rebuttals recall the stories *inclusa* and *Virgilius* in the *Seven Sages* canon.

In the second part (comprising fourteen stories), after Helcana's death and Cassidorus's marriage to the empress of Rome, Rome's seven sages are duelling against Helcanus, Cassidorus's and Helcana's son, on whether the twelve princes should or should not be executed for having conspired against Helcana and her marriage to Cassidorus. The sages' stories are meant to defend the princes and their stance against marriage and women, whereas the intent of Helcanus's stories is to have the princes convicted of treason and executed (which they are).

Helcanus's seventh and concluding rebuttal recalls the story *nutrix* in French Version M of the *Seven Sages*.

[*inclusa*]

[Helcana's sixth story]

In the *Seven Sages*, *inclusa* is told by the seventh sage against the empress as a cautionary example of a craftily unfaithful woman. Helcana's story goes up against the princes' opposition to marriage and celebrates woman's persistence and faithfulness. If there is an echo of *inclusa* in *Cassidorus*, it is a very faint and much simplified one.

How the maiden [Helcana] tells Cassidorus her story

[MS. Paris, Bibl. nat. f. fr. 22548, fol. 197r^a] There was once a king in Frisia who could not [fol. 197r^b] have a wife who would be able to please him. So it came to pass that as soon as he had one of them [women] in his bed and she did not please him, he had her killed the next day, as noble a woman as she may be, and [this went on] until he was renowned for it everywhere. It came to pass that he heard speak of a lady, daughter of one of his country's princes. He had her summoned by a knight of his.

This [latter] did not dare contradict [the king] in this matter, and he saw the girl and told her that such was [the king's wish]. The girl said that she is much delighted by it, for she could not apply herself [to anything] better than to having in her lord a friend, and [that] he was doing her a very great honour. When the father heard her speak thus, he had very great pity for her, when she had thus replied, for there was not a [single] woman in the entire country who dared having [the king] for her husband. And he knew that his daughter was the most beautiful and the most wise [woman] he knew, and he feared death so little. The father had his daughter prepared as very nobly as he could, and he himself had her put on a horse and led her to his lord, and he said to him that he was giving him as a gift the most beautiful jewel that he had. The king looked at the girl, who was marvelously beautiful, and in addition she was cheerful, and so she pleased him much. He addressed her and said to her:

-- Damsel, it seems to me that you are not astounded. Know that, if you do not please me, I must do to you what I have done to the others.

She began to smile and said:

-- Sire, I do not doubt that, if you are not worse than another man, I will please you reasonably [enough]. And if things were such that all this is true, I would con- [fol. 197r^c] sider myself well done by, if you had had me, and then I would die by my lord's will.

And when the king heard her speak thus, he felt very pleasant and said:

-- Damsel, because of the word[s] you have spoken to me I assure you of my love, and you will have no concern, whatever may have to come to pass.

Thus the damsel won her lord's love, and it came to pass that they were so much together that the damsel was pregnant and delivered a very beautiful girl. To the king she was almost too dear. And so it came to pass that because of the great love he had for the girl, he had her kept so carefully that he did not want anybody to go near her that could harm her. When she was fifteen years old, he had her kept in a tower and put a young lady with her to watch over and teach her. It came to pass that she grew in understanding and in beauty, and was everywhere talked about, because of which the king had a marvelous custom, for there was no one, not even a nobleman, to whom he wanted to show her, if he did not serve him one year. Several served him much because of this custom. It came to pass that the son of the duke of Athens heard [people] talk about this, and it pleased him much to see her. He put himself on the move and did not finish until he came to Frisia, and he did his service very well and very beautifully. He came to the king and said to him:

-- Sire, I have served you a year. I want to have my wage[s].

The king told him [that] whatever wages he was asking to receive he would receive, for he had served him very well.

-- Sire, he said, you cannot pay me better than [to allow me] to [fol. 197v^a] see your daughter.

The king took him by the hand and led him into the tower and said to him:

-- Here's the beautiful jewel.

[T]he [duke's son] saw the girl and and she [saw] him, and so much did the one please the other that the fire of love ignited within them. The young man was pensive and made a sign to the girl that she had his heart entirely [and] excessively. She heard him well enough and in turn signified immediately that she too gave hers over to him. The king did not notice this thing but said:

-- [My] girl, adieu.

Then they departed from there and came to the palace. The young man took his leave from the king and now put himself on the move to go to the country whence he was. The girl remained in such a state [that she was] like the one who thought often of the young man. Time passed and the king wanted to marry his girl during his lifetime. The girl was much sought after by one and all. The king of Hungary heard [people] talk about her and had her requested. When the king of Frisia learned it, he was very pleased by it. He came to the girl and told her that thus it was. And now the king of Hungary wanted to have her.

-- Sire, she said, he is wrong, I do not care for him and never will he have me for [his] wife.

When the father heard it, he was much angered by it and said:

-- Damsel, you will do it, for I do not know right now where you could better plan [for your future].

-- If you do not know it, said the girl, it does not follow that somebody else does.

-- So you will tell me [when] it [happens], said the king.

-- Never, by God, said she, will you know it from me ahead of time.

The king could not know whom she wanted, nor could anybody render her reasonable. He put the damsels under torture, [to find out] if they knew anything about it. There was not one [fol. 197v^b] who said anything about it, like [all] those who knew nothing about it. What did the king do? He had his daughter so restrained that she did not see the light [of day] for ten years, however much one managed to say to her, she did not want to say anything about what she wanted. [Her] renown went very far and so [far] that the young man [and son of the duke of Athens], who was already a knight, heard [people] talk about it and thought well that this was for him. He took to his route in the noblest manner he could and did not stop [until] he came to Frisia. The king was in the country, and this [young man] spoke to him and said:

-- Sire, I ask you for your daughter, for she must have none other than me.

When the king hears him he said:

-- Friend, I do not know whom she wants. What is your name?

-- Sire, he said, I am the duke of Athens and my name is Scalibor.

Then the king took him by the hand and led him before his daughter and said:

-- Is this the one whom you want to be king after me?

-- Father, she said, He is truly it. Never will I have anybody else but him.

So Scalibor had the girl thanks to her [good] sense, nor does she find it worthwhile to love anybody else but him.

[*Virgilius*]
[Helcana's eighth story]

In the *Seven Sages*, *Virgilius* is the empress's fifth story told as an example of male plotting and power-grabbing. Helcana's story, though less developed, echoes this message.

How the maiden [Helcana] told Cassidorus a story about an emperor of Rome

[MS. Paris, Bibl. nat. f. fr. 22548, fol. 200r^b] It is true that in the city of Rome, where your ancestor was born, there once was an emperor who was very little loved by the barons of the country. There was in the city a mirror like there still is. It was high on top of a great marble tower, and one saw [in it] throughout the

entire country those who wanted to do harm to the city. It came to pass that there was a rich prince in the city who at that time waged war against Rome. He thought to himself that as long as the mirror was whole, he would not have power in the city. But this mirror was protected so well that nobody who would want to do harm to it could touch it, and if he did it, he was immediately destroyed. The prince who waged war against Rome thought of a great ruse, for the emperor's senechal was well disposed toward him. He did so much that he talked to him and told him a thing that you will hear [and] that he did. The emperor of Rome had a very handsome son, and he was only five years old. The emperor loved him as his child. The senechal took the [fol. 200r^c] child in his arms and, under the very great semblance of love, carried him into the tower with the mirror, and there were several knights with him. They began to play here and there in the lower part of the tower, and then the senechal came and carried the child before the mirror. The child looked at the mirror and saw in it him who held him and also himself. He began to laugh and stretches his little hands toward it, and the senechal pulls him back and then puts him close to [the mirror] in order to warm him. And when he saw that he was eager to touch it, he put him so close that the child strikes with the fist and felled and splintered the mirror, and huge pieces of it came down, and thus the whole light of the mirror goes out. When the senechal has done what he pursued, he shouted and made noise. Those who were close enough came there and said:

-- Who did this?

The senechal said that the child broke it. News if it came to the emperor, and he asked who had done this. One told him, his son.

The emperor does not want to kill his son. And therefore it did not take long for him to be shamed and destroyed. When he who had thought up the treason learned [what had happened], he fitted himself out, himself and his people, and they entered Rome and took the emperor and his son and put both of them to the sword.

[*nutrix*] (see also [above](#))
[Helcanus's seventh story]

In Version M, *nutrix* is the empress's fifth story. In *Cassidorus*, it is not only as muddled and unconvincing as in Version M, it is also exceedingly long-winded. The story makes little sense as the empress's example of patricidal sons, while fitting Helcanus's pro-woman stance slightly better.

How the child [Helcanus] told his father [Cassidorus]
a story about Vaspour who begot a son with his daughter

[MS. Paris, Bibl. nat. f. fr. 22549, fol. 66v^b] In this country there once was a man, sire, said the child, who had the name of Vaspour. He had taken a wife [and] from this wife he was left with a lovely damsel for a daughter. But then it was customary at that time that certain people were vassals and [that] those who were vassals could not have but one wife in their entire life, and [that,] if there was no male heir of one's [own] flesh, [one's] land remained with the lord from whom one held it. This Vaspour was such that he could not have from his wife any [male] fruit who could hold his land. He was very sad, as someone [should] who had surpassed all his neighbours in possessions. When he realized this, he envisaged a proud stratagem, for his daughter was lovelier than all the ladies of the

country. The father said to her:

-- Beautiful daughter, I am very sad about the fact that after [fol. 66v^c] me you will have nothing of my land.

She replied very wisely:

-- Father, I will have what I should have.

-- By my head, said the father, so this thing will go differently.

Whereupon they did so much to one another that the damsel was left pregnant by [her] father. When he learned this he was overjoyed and came to his daughter and said to her:

-- Pay close attention that no one will know that you are pregnant, except your mother, and she will never know by whom this was, unless I let myself be led [to tell her] about it.

And she said that she would act thus. Vaspiour said to his wife that she was highly unrealistic to be so hard toward [t]he[i]r daughter that...

... -- she told me her private matters before [she told them to] you.

So he told her that she was, to his great sadness, pregnant by a man who was not from the[ir] country. And when the mother learned it, she was very angry and said:

-- Can this be true?

-- True, he said, but do you know what I have been thinking? I have been thinking that you, too, will act as if you were pregnant, as she is, and [that,] when she will be at the point where she must give birth, you will pretend that the child is yours and mine, and if it is male, then that will be better. And so we cannot better safeguard the honour of our daughter and [of] her [gentle]man.

-- Well you speak, she said, but I am passed the natural term beyond which I can reasonably no longer have child[ren].

-- Let it not bother you, he said, for there will be nobody to notice it.

Thus was this stratagem well built. The damsel delivered a handsome son at the point where she had to, and one believed [fol. 67r^a] that [Vaspiour's wife] was his mother. The child developed and grew. His rightful mother made no fuss about him. [Instead] she who had nothing [to do] with the matter [i.e. Vaspiour's wife] except what you have heard, showed him such a sign of love that soon she turned up with him in whatever place where the child was going. So many hardly believable signs of love did she show him that it came to pass that the[ir] reputation went to the sovereign lord under whom they were living.

The lord, who was subtle and malicious, wondered how a woman of such an age could have [a] child, because of whom he could lose such riches as [the child's father] had gathered together. Therefore he had inquiries made about her age, and the

whole truth was told him; and so he ordered to look for wise educated men who could know the truth about this [matter]. They told him that it was against nature for her to have delivered [her son], if what one had made them understand was true. When the lord learned this, he had Vaspour come before him and said to him:

-- Tell me the truth [in response] to my question.

-- Sire, he said, what is it?

So the lord told him that he knew [full] well that the child he took for his [own] from his wedded wife wasn't it at all. When Vaspour heard his lord, he thought indeed that [t]he [lord] knew the whole truth about it [all], so he said:

-- Ha! sire, by God's mercy, what then have you heard, [you] who say such a thing?

-- I have heard a thing such, he said, [as to make me say] that if you do not tell me [the] truth, I will have you destroyed.

-- Sire, he said then, if I knew that in exchange for telling the truth you were to assure me that [fol. 67r^b] in the process I would have no misfortune [befall me], I would tell you the whole truth.

--- By my head, said the lord, never because of me will you lose in the process.

So Vaspour told him the whole truth, how he had been tempted

by his daughter, and he excused himself, for his honour and hers, for having done in part in this matter what had been done there. And he said to his lord that his wife did not at all know that the child was his, but [that] he had made her understand that it was [the child] of a foreign man. When the lord had heard these words, he was much moved and said:

-- By my head, crazily did you think taking away my right [to your riches]. So now I forbid you on your life to act similarly with my knowledge toward your wife, and [I order you] absolutely not to tell her but to let me deal with it.

Vaspiour was overjoyed when [he realized that] he could to this point get away with [his stratagem]. The lord had his [i.e. Vaspiour's] wife and his daughter come before him. He first argued with the lady and said to her:

-- Is this child yours?

-- And whose would he be, she said, if not mine?

The lord replied:

-- Your daughter's who is of a better age than you.

-- Sire, she said, my daughter never had a child, rather it is mine.

-- And do you love him as [much as you love] yourself?

And the lady answered him that she loved him more than herself.

-- You are a deceitful nurse, the lord said then, and this [whole affair] I will understand in [the fullness of] time.

Then the lord came to the damsel and said to her:

-- One has made me understand that this child is yours. Tell me the truth about it.

-- Sire, she said, if he we- [fol. 67r^c] re mine, it would be against what is right and against what is reasonable.

When she had said this, there was no one who understood her to be right, except the lord who for her answer [privately] praised her greatly in his heart, for he understood [full] well that she told the truth [about her not wanting to be known as an incestuous, unmarried mother] and [in public] he considered her honour before those who heard her. Afterwards he asked still another question:

-- Is the child nothing to you?

-- Sire, she said, he is my brother [as well as my son, Vaspiour being our common father].

-- Well I believe, said the lord [, lying], that you tell the truth. So tell me now how much you love him.

She said:

-- I wouldn't know how to tell you the truth about it, for I have

never put myself to the test about it.

When the lord heard her, her answer pleased him a good deal.
Then he shouted for the child and said to him:

-- Go and take this brooch to your mother and tell her: Mother, let the one between the two of us whom you love more [keep] both eyes in the head, and tear the third [eye] from the other head, for so it behooves [us] to act.

The child who had not yet at all a very great understanding came to the old woman whom he believed to be his mother and told her everything in such a manner as the lord ordered him. She was entirely astounded by this thing and looked at her lord and said:

-- Sire, by God, why do you say such a thing?

-- Because, he said, I want to.

She suspected worse [to happen]; on the other hand she knew perfectly well that she was being tested [regarding the stratagem] according to which she [and Vaspour] would be able to deceive him. And still she loved the child so much and had her heart put into it so much that she rather had a misdeed and an evil thing [done to herself] than [to] him. And so she [fol. 67v^a] took the brooch [that was] in the child's hand and, in [plain] view of all those who were there, made one of her eyes fly from her head, and then she said to him:

-- Sire, she said, I fulfilled your wish, but I have very dearly paid

for it. Sire, you can well see it.

Thereupon the lord said:

-- Even if you had loved [him] more [than usual] as a mother, such [a sacrifice] was never my intention.

And when she heard the explanation, she truly realized that misplaced love and false greed had deceived her. Now she went to the lord, at [his] feet, and said to him [and asked] that she receive mercy from him according to the misdeed that she had done. And then the lord had pity on her and said to her:

-- As much you let others enjoy their mercy, as much may you have yours.

-- Sire, she said, great thanks.

And it came to pass then that the child was grown up, and he and his [biological] mother were hated by those of the town, so that by necessity it was appropriate to empty the house of the damsel and her son. So it came to pass that the child, when he saw this, took leave of his mother and said that he would go outside the region until this thing had blown over. Such as he planned it, so he carried it out. The old lady who took to hating her daughter and her husband who had persuaded her to do this, said to herself that just as she had bought so she would resell.

[...]

[Vaspiour's wife falsely accuses her daughter of theft; the latter is incarcerated: fol. 67v^a-68r^a]

[fol. 68r^a] [...] [A]nd it came to pass that the daughter's son came [back] from foreign lands, [he] who like those [others] had become a great learned man. There was nobody in the city who recognized him, nor did he want to let himself be known. He inquired about his mother as if he knew nothing about her. It was told him that she had been put in prison, such as you have heard. When he learned this he was altogether astounded, and he did not know for anger what he could do. In this rage he did not say anything that one could have noticed, rather he waited until he came to a wise man and had thought about his business. He asked him about certain things concerning his mother's rights, and he [i.e. the wise man] told him that it was true that the lord, to whom it fell to take the law [and apply it], would not have had her judged of his [own] authority.

-- By God, sire, he [i.e. the son] said, well do I believe you in this, but [fol. 68r^b] one thing I would like to ask of you.

-- Which one? he said.

-- That you let the lady [my mother] have [a judgment under] the law, and as such you would grant her a great advantage.

Then the wise man looked at him and said:

-- How wise are you to say this? Do you want then to put the damsel to death?

-- Sire, no, but I will rather save her.

-- If you can through so much save her, the wise man said, that

would be a beautiful masterpiece.

-- Sire, yes, [and] rightfully [so].

So he said and did so much that the wise man came to the lord and asked him on behalf of the damsel that she have [a judgment under] the law, and that he let her have [it], for in prison she did not want to be day after day. The lord replied that, since his/her request was such, he did not want to refuse her/him this. The day was chosen for the damsel to be saved or destroyed. When her mother learned this, she was very angry, for she knew perfectly well that her daughter was to be put to death on the ground of the [false] proof that had been established [that she was a thief], yet she had not deserved it. And the [state of] rage in which she had been, had passed; she was rather very repentant [about the time] when she had pursued her; and [yet all] this was too late, for it behooved her to continue her complaint [against her daughter], if she did not want to be herself in her [daughter's] situation. But this she would not do at all, for, since [things] were thus, she would not be so crazy as to lose her life, as she had been [when she lost] her eyesight. The day came when one was to judge the dam- [fol. 68r^c] sel. The lord had those come who had to judge her, and the old lady [, her mother] was called, and one asked her, concerning the [allegedly stolen] cup which had been found in the straw of her daughter's bed, if it was hers.

-- Sire, said then the old lady, truly it is mine.

-- Who knows this? said then the lord.

So she could not by herself prove that it was hers, nor could [her

husband] Vaspiour prove it, nor did he want [to prove] any day of his life that he wanted to rescue the damsel from death. When the provost saw this, he was all astounded. And he asked the damsel whose cup it was. She said that it was not hers.

-- Whose then? the provost said.

-- Sire, she went then, several times I saw it at my father's, as far as I know.

When he heard this, [...] they began to look at one another. Then the [son who had become a] learned man came forward and said:

-- Handsome sires, by what are you astounded? By hearing the truth?

When they had heard him, they were still further astounded than before, when he undertook to speak to such a thing. The lord called him and asked him from where he was. He replied to him:

-- Sire, I am he who knows the truth about this thing.

-- By my head, said the lord, you we well need. So now make us wise [and enlighten us] about it [all].

So it came to pass that the [son and] learned man, who knew the truth about this thing, according to what his fate and his experience had taught him, said to the old lady who had for many a day raised him:

-- Woman outside nature, where reason fails and has been in you diminished a good deal, why have you pursued your [own] death [fol. 68v^a] before natural death summons you?

Then she looked at him and now recognized him by certain things and was [so] astonished that she did not know what to do or say, except that at last she said [and asked] why he was saying it.

-- Because, said he, you yourself have lit the fire by which you will be burnt.

And the learned man said then that, if she were to exculpate the other, whom she had accused, she would do well, for she had wrongly done it, and that, if she were not exculpate her, he would tell the whole treason such as she had perpetrated it. She did not want to acknowledge this at this time, and when the learned man saw it, he told the lord and the provost the whole affair such as it had gone [and] that he did not want to lie about anything [connected] with it. The lord and the others who had heard this did not know whether this was true, so they said:

-- Master, how will we be able to know [whether] this [is true]? If we are not otherwise [made] wise about it, this [our current understanding] is not enough.

Thereupon the learned man put the old [lady] under oath, such that she could not deny it but acknowledged that everything had happened as he had said.

When the judges heard this, they marvelled greatly as to why

she wanted to rob her daughter of her life without reason. Then a fire was lit and the old [lady] was thrown into it. When Vaspour saw this thing, he did not know how to counsel himself, when because of him [fol. 68v^b] wife was destroyed. Consequently he was [something] like totally desperate. From now on he emerged from his house and went away into exile.

Research in Progress

CONFERENCE / COLLOQUE

D'Orient en Occident :
les recueils de fables enchâssées avant les *Mille et une nuits*

Colloque international
Université de Genève
6, 7, 8 mai 2010

Organisatrice : Marion Vuagnoux-Uhlig
Comité scientifique : Carlos Alvar, Aboubakr Chraïbi et Yasmina Foehr-Janssens

Présentation

Qu'y a-t-il de plus ingénieux, que d'avoir fait un corps d'une quantité prodigieuse de Contes, dont la variété est surprenante, et l'enchaînement si admirable, qu'ils semblent avoir été faits pour composer l'ample Recueil dont ceux-ci ont été tirés ?

L'éloge qu'Antoine Galland formule à l'égard du célèbre recueil des *Mille et une nuits*, dans l'« Avertissement au lecteur » de la première édition, alimente la réflexion qui est à la base de ce colloque. Il offre une définition exemplaire du « roman à tiroirs », dont la principale caractéristique tient dans l'enchâssement complexe de fables au sein d'une histoire-cadre responsable d'en agencer la succession.

Des *Mille et une nuits* aux *Canterbury Tales*, des *Panchatantra* au *Décameron*, en passant par *Artamène ou le Grand Cyrus*, ce vaste réseau de textes témoigne de la richesse et de l'originalité de la structure héritée de la tradition orientale. Le nombre impressionnant des récits concernés, de même que l'extraordinaire diffusion qu'ils ont connue en Orient comme en Occident, au Moyen Âge comme à l'époque moderne, illustrent l'urgence qu'il y a à repenser l'étude de ces textes dont plusieurs comptent parmi les fleurons les plus illustres de la littérature universelle.

Les travaux du colloque se concentreront sur quatre recueils, le *Calila et Dimna* (ou *Panchatantra*), la légende de *Barlaam et Josaphat*, le *Roman des Sept Sages* (ou *Livre de Sindibad*) et la *Disciplina Clericalis* de Pierre Alphonse, dont les trois premiers ont marqué, bien avant leur apparition en Occident, toute l'histoire de la littérature orientale. On retrouve les traces de leur parcours, entamé aux VIe-VIIe siècles ou même avant, à travers les littératures indienne, arabe, persane, syriaque, arménienne et hébraïque, jusqu'en Espagne. Et c'est à partir du XIIe siècle que ces romans-recueils, rédigés aussi bien en latin qu'en langues vernaculaires, font connaître les traditions narratives du Levant dans l'Europe médiévale. Mais l'essor de cette veine exemplaire s'étend encore bien au-delà, puisque l'influence des quatre textes se fait sentir jusqu'à l'époque moderne dans le domaine occidental, à travers des réécritures et des

adaptations. Il s'agira donc de suivre leur parcours du Moyen Âge à l'aube des Lumières, en réunissant des spécialistes des domaines et des littératures concernés par cette transmission. L'entreprise de traduction, de compilation et d'écriture débutée en 1704 par Antoine Galland en vue de la composition des *Mille et une nuits*, qui inaugure une ère nouvelle de la diffusion des contes arabes en Europe, servira de borne chronologique à notre projet.

Etudier cette forme, c'est aussi se confronter aux résistances qu'elle suscite. Si d'aucuns considèrent le récit premier comme un pur prétexte à raconter des fables, l'opinion la plus largement répandue mésestime le rôle des apologues et des fables jusqu'à en faire de simples hors-d'oeuvre dont le sens ne serait pas nécessaire à l'intrigue générale, de sorte que la technique de l'enchâssement narratif n'accède jamais à la même faveur critique que la narration continue et unifiée qui caractérise les « grands » genres comme le roman ou l'épopée. Pourtant son potentiel herméneutique et épistémologique est considérable.

Les recueils sont le lieu d'une mise à l'épreuve, à l'intérieur même de la fiction, des capacités du récit à convaincre l'auditoire. Placés dans la bouche d'un énonciateur inscrit dans l'histoire-cadre, les apologues interpellent les personnages du récit, mais adressent aussi, cela va de soi, leur leçon aux destinataires des textes. Le procédé d'enchâssement assigne ainsi à la fable, et donc à la littérature de fiction, une place et une fonction au sein du discours sapiential. La reconnaissance de cette valeur didactique vaut d'ailleurs à plusieurs *exempla* d'être rediffusés, de façon indépendante, à des fins d'instruction morale et religieuse, ou amplifiés pour donner lieu à des formes littéraires plus élaborées, comme le lai ou la nouvelle.

Les recueils qui nous intéressent mettent constamment en scène les rapports du savoir et du pouvoir, et élaborent à travers les figures du sage, de l'ascète, du philosophe et du disciple un discours sur la sagesse et sur son rôle. En présentant l'accès au savoir comme un privilège masculin, ils posent aussi le problème des rapports sociaux entre les sexes, envisagé à travers la confrontation de ces représentations du clerc avec des personnages de séductrices, de jalouses et d'entremetteuses. Par ailleurs, ils participent à la diffusion et à la réinterprétation du savoir oriental dans l'Occident chrétien. Situées à la croisée des cultures, ces oeuvres affichent dans la diégèse une certaine conscience de la *translatio studii* dont elles font l'objet. Enfin, se pose la question de leur destination. Tout porte à croire qu'elles s'adressent au premier chef à un public clérical, auprès duquel elles fonctionnent comme des instruments de conversion ou de persuasion. Mais il se peut aussi que, dans un temps et un lieu donnés, elles cherchent davantage à correspondre à telle ou telle vogue littéraire et, par conséquent, se plient à des compromis en faveur d'autres types de consommation. A cet égard, les remaniements textuels, tout comme l'environnement manuscrit dans lequel les textes sont préservés, ainsi que le contexte de publication dans lequel elles émergent, constituent des indices précieux.

Ce colloque s'adresse largement aux chercheurs qui consacrent leurs efforts à étudier le livre de *Calila et Dimna* (ou *Panchatantra*), le *Roman des Sept Sages* (ou *Livre de Sindibad*), la légende de *Barlaam et Josaphat* et la *Disciplina clericalis* de Pierre Alphonse, dans l'ensemble des littératures qui les ont conservés. En réunissant orientalistes et spécialistes des littératures occidentales, il poursuit l'ambition d'enrichir l'état actuel des recherches sur ces textes, afin de faire apparaître l'originalité d'un courant littéraire naguère si prisé et aujourd'hui méconnu.

Les axes de recherche pour les quatre récits sont donc :

- L'agencement poétique
- Les actants du récit et leurs représentations
 - La *translatio studii*
 - La destination des textes
- Le statut de la fiction dans le propos édifiant
- La tradition manuscrite et l'histoire du livre

PROGRAMME PROVISOIRE

Jeudi 6 mai

- Barry TAYLOR (British Library) : « La transmission hispanique des romans sapientiaux dans son contexte roman »
- Karla MALLETTE (University of Michigan) : « Le Roman des Sept Sages : au-delà de la coupe mortelle »
- Nicola JONES (Cambridge University) : « Framing Authority : The Seven Sages of Rome and the Importance of Narrative Interpretation »
- Guillemette BOLENS (Université de Genève) : « L'Usage social et juridique de la fiction dans The Tale of Beryn, parodie anglaise du Livre de Sindibad et du Roman des Sept Sages »
- Aboubakr CHRAÏBI (INALCO) : « Des relations quotidiennes au sens de la vie dans Kalila et Dimna »
- Beatrice GRUENDLER (Yale University) : « Les concepts du livre et du savoir dans les préfaces de Kalila wa-Dimna »
- Joseph SADAN (Tel-Aviv University) : « Fables enchâssées entre l'arabe et l'hébreu »
- Nancy FREEMAN REGALADO (New York University) : [to be announced]
- Hugo BIZZARRI (Université de Fribourg) : [to be announced]

Vendredi 7 mai

- Charles GENEQUAND (Université de Genève) : « Le Calife et l'ascète »
- André-Louis REY (Université de Genève) : [to be announced]
- Victoria SMIRNOVA (Université de Moscou) : « Barlaam et Josaphat au pays des exempla : transformations et transitions d'un recueil de fables enchâssées »
- Carlos ALVAR (Université de Genève) : [to be announced]
- Elsa LEGITTIMO (Université de Genève) : « L'Homme dans le puits et ses compagnons d'infortune : une fable extraite du Mūlasarvāstivāda-Vinayavastu »
- Nancy ODDO (Université de Paris-III) : « Les suites françaises de Barlaam et Josaphat et du Roman des Sept Sages. enjeux des réécritures de romans orientaux en France au temps de la Réforme catholique »
- Barbara SELMECI-CASTIONI (Université de Neuchâtel) : « Vers un étiolement sapiential ? Les adaptations mondaines de la légende de Josaphat dans le théâtre français du XVIIe siècle »
- Maria-Jesús LACARRA (Universidad de Zaragoza) : « Les 'Fables' de la Disciplina clericalis et leur diffusion imprimée »
- Elena STERNAI (Université de Genève) : « Remaniements et traductions de Kalila et Dimna, en Italie à la Renaissance »
- Olivier AZAM (ENS, Paris) : « La Légende de Barlaam et Josaphat en Russie : fortune littéraire et succès populaire »

Samedi 8 mai

Mary SPEER (Rutgers University) : « What Ails the Sodomite King of Egypt? Senescalculus in the K [Redaction of the] Sept Sages de Rome »

Madeleine JEAY (McMaster University) : « La mise en scène du narrateur dans le prologue du Roman des sept Sages de Rome (Manuscrit Paris, BnF fr. 1553) »

Amy HENEVELD (Université de Genève) : « De la discipline filiale au dialogue des amants : les enjeux de l'échange de la fable enchâssée »

Constanza CORDONI (Universität Wien) : « Le traitement du thème de la famille dans les apologues de Barlaam et Josaphat »

Marion VUAGNOUX-UHLIG (Université de Genève) : « Un voyage en Orient : le Barlaam et Josaphat de Gui de Cambrai et le ms. B.N.F. fr. 1553 »

Yasmina FOEHR-JANSSENS (Université de Genève) : « De Jérusalem à Rome : le Roman des Sept Sages dans le manuscrit B.N. f. fr. 1553 »

CONFERENCE

Paris 2010

The Seven Vizirs

and related Eastern and European texts such as *Jali' âd*, *Shimâs*, *Sendebâr*, *Syntipas* and versions of the *Seven Sages* will be the subject of a conference proposed for 2010 in Paris by Aboubakr Chraïbi of the Institut National des Langues et Civilisations Orientales (aboubakr.chraibi@free.fr) and Karla Malette of Miami University in Ohio (malletk@muohio.edu). Interested researchers are invited to contact the organizers for further information.

Professor Chraïbi's latest book is *Les Mille et une Nuits: Histoire du texte et classification des contes*, Collection Critiques littéraires (Paris: L'Harmattan, 2008). It includes a discussion of a version of the *Seven Vizirs* contained in late redactions of the *1001 Nights*, in *Jali' âd* and *Shimâs* and in the *101 Nights* (an archaic, abridged and less well-known version of the *1001 Nights*).

The Institut National des Langues et Civilisations Orientales (www.inalco.fr) is the oldest research and teaching institution of its kind (17th cent.). Its programs cover some 90 different languages.

Natalie Wienstein, of Tel-Aviv University, is preparing to edit MS. Rome, Vatican 100 (15th cent.) of the Hebrew *Sendebâr*. This manuscript was used by Morris Epstein and by Yossef Dan who edited *catula*, *avis* and *striga et fons* from it. The version offered in Vatican 100 differs from other Hebrew versions in that the framing tale and the embedded tales are longer and more developed and the language is distinctive. Ms. Wienstein intends as well to study a number of

intertextual and gender aspects of this version and of the cycle in general; she will study the medieval Hebrew folktale and the relationship between *Sendebär*'s framing tale and its embedded tales, and how the latter change when taken out of their context. (9 April 2008, 9 May 2008)

As part of her research, which explores the dynamic of exchange in French and Italian framed short-story collections, **Nicola Jones** of Corpus Christi College, Cambridge, is planning a chapter on the movement of French Version A to Italian Version A. (24 January 2005)

Niels Evers, of the University of Utrecht, is working on an unknown prose manuscript of (Middle) Dutch Version H. (16 March 2005)

Melinda Wing writes: "I am an artist working on [the] mask concept [...] for [a] series of paintings. I was researching masks and came across this reference regarding [a] queen being 'unmasked': 'In *The Seven Sages of Rome* [...] Diocletian's wicked queen, failing in her attempt to ensnare her stepson Florentine [sic], viciously accuses him of her own [...] designs. [...] The tales are told, the queen is unmasked and duly punished' [*The Cambridge History of English and American Literature*]." (5 March 2005)

Iraida Kazovsky will be publishing the Russian *Seven Sages*, with notes and comments, from the oldest (17th cent.) manuscript (St. Petersburg Public Library). The edition will appear in the "Biblioteka literatury Drevnej Rusi" series (23 February 1997).

Detlef Roth is working on the German and Latin versions. He is analyzing the functionality and discursive context of all Latin versions; he is also studying the incorporation of the *Seven Sages* into the *Gesta Romanorum* and the use of exempla in the different versions (20 November 1996). On 12 June 1997 he wrote: "Als Quellengrundlage hat sich ein Korpus von ungefähr 220 Handschriften ergeben, ungefähr 160 davon sind lateinische und 60 deutsche Handschriften, die ich teilweise recht detailliert beschreiben und überlieferungsgeschichtlich einordnen werde. Anschließend möchte ich eine überlieferungs- und rezeptionsgeleitete Analyse einzelner Textgruppen versuchen." He is also planning to re-edit Latin Version H (*Analytical Bibliography* no. 675) (23 October 1997).

Thanks to **Dr. Luc Deitz**, Conservateur de la Réserve précieuse, the Bibliothèque nationale du Luxembourg, home of a Latin *Dolopathos* manuscript, has joined the Society of the Seven Sages.

Bea Lundt has completed her "Habilitationsschrift" on "Weiser und Weib: Über den Zusammenhang von Weisheit und Geschlecht am Beispiel der Erzähltradition von den *Sieben weisen Meistern*" (forthcoming in 1998). She analyzes Johannes de Alta Silva's *Dolopathos*, Johannes Gobi Junior's *Scala Cæli*, Hans von Büchel's *Dyocletianus' Leben*, and German Version H.

Andrea Giannetti is preparing a new edition of Italian Version A (*Analytical Bibliography* no. 615).

Vivien Hunter has been doing work on the medieval comic tale with particular reference to the *Seven Sages of Rome* (Middle [English](#) versions and early printed editions). Her dissertation is tentatively entitled "A Study of the Reception of the *Seven Sages of Rome* in England c. 1340-1520 with Special Reference to the Moral Tradition." (15 June 1998)

Detlef Roth is working on the German and Latin versions (see above). On 11 May 1998 he wrote: "Meine Dissertation besteht aus einem überlieferungs- und einem rezeptionsgeschichtlichen Teil zu den lateinischen und deutschen Fassungen sowie der Edition der lateinischen H-Fassung."

Bea Lundt writes, concerning her *Weiser und Weib: Über den Zusammenhang von Weisheit und Geschlecht am Beispiel der Erzähltradition von den Sieben weisen Meistern* (now scheduled for 2000): "Etwa die Hälfte der Schrift (nach einem Rückblick auf antike Traditionen) beschäftigt sich mit dem lateinischen *Dolopathos* sowie der 'Femina' in der *Scala Coeli*. Es folgt die vergleichende Analyse des *Dyocletianus' Leben* von Hans von Büchel (1412) sowie des deutschen Volksbuches als Produkt der Druckerpresse." (Undated)

Julio Rivero is working on a doctoral dissertation (Berkeley) about the Castilian versions of *Kalila and Dimna*. (13 June 1999)

Detlef Roth completed his dissertation (forthcoming in 2000) and writes: "Meine Arbeit besteht zur Hauptsache aus einer textgeschichtlichen Edition der *Historia septem sapientum* in drei Fassungen. Der Einleitungsteil enthält in erster Linie Material zur Überlieferung, Überlegungen zur ursprünglichen Textgestalt der *Historia* und zu ihrem Verhältnis zu den *Gesta Romanorum*. Insbesondere habe ich auch sämtliche *Gesta*-Handschriften, die Erzählungen aus der *Historia* enthalten, aufgelistet." (12 November 1999)

Ralf-Henning Steinmetz is preparing an edition of MS. Vienna, Schottenstift 33/407 (see *Newsletter* 26) for the series "Litterae". (*Zeitschrift für deutsche Philologie* 118.3 [1999]:374n6)

Raphaële Bonnefoi is preparing a Master's thesis in Spanish at the Université de Nancy II on animal symbolism in *Sendebär, Calila e Dimna, Les sept sages de Rome, El Conde Lucanor* and other works.

2002 RESEARCH IN PROGRESS

John E. Keller and **Byron Warner** are preparing a new edition of the *Libro de los engaños*. (28 October 2002)

Massimiliano Bampi is working on a Ph.D. thesis (Sienna) on the Low German and Swedish traditions of Latin Version H. (19 February 2002).

“A-maze-ing” Sages

Siegfried Holzbauer, media artist, having profitably applied the labyrinth motif to an analysis of the medieval German *Hürnen Seyfrid* (note 1), and having found parallels between Fragment M of the *Nibelungenlied* (MS. Linz 122) (n. 2) and the Seven Sages (n. 3), is proposing to apply the labyrinth myth to a structural analysis of the Seven Sages. He is initially working with Simrock's edition of German Version H (*Analytical Bibliography* nr. 587) and with German MS. St. Florian (F) as edited by Detlef Roth and Ralf-Henning Steinmetz (*Newsletter* 26).

“The story of the Seven Sages can be visualized very nicely with the help of a seven-corridor Cretan maze design (n. 4). At the entrance stands the emperor who sends his son into the maze, i.e. into a foreign space there to learn, under the guidance of the seven sages, the seven liberal arts; to these correspond the seven corridors leading to the center.

In the center he is expected by his stepmother, the empress; she is his test. Here he must show what he has learned and prove that he has grown into an independent man.

(The ivy test shows that his world has changed and that he is aware of this changed world(view). The seduction test demonstrates that he is master of his impulses and his sexuality. The silence test shows that he is aware of his abilities and is anchored within himself, even in the face of death; this test can also be interpreted as an initiation rite.)

The son does not give in to the wiles of his stepmother and can begin the return trip out of the maze. This path, too, is full of obstacles and dangers; it brings him closer to his goal, then leads him away from it, forcing him often to reverse direction. In the end, ineluctably, he reaches the exit.

The seven-corridor Cretan labyrinth has 15 turn-around points, where one must change direction. This coincides nicely with the 15 *exempla* and counter-*exempla*, of which the last, the son's, is the decisive one: it leads the emperor to decide in his son's favor. (The labyrinth form follows the thesis-antithesis-synthesis schema.)

The labyrinth metaphor reveals the personality, development and psychology of the seven sages regardless of the moral categories of sexual infidelity and personal greed which seem to be in the story's foreground. The *Seven Sages* is thus no longer a cautionary tale about woman's bad influence on man, but rather a story about the initiation and evolution of a young man who is reaching psychic, intellectual and social maturity.” (13 March 2002; ed. and trans. from the German by H. Runte)

© Siegfried Holzbauer

Im Bäckerwinkel 3

A 4112 Rottenegg

Austria

Notes

1. See *Das Labyrinth des hürnen Seyfrid*, <http://www.labyrinth.info>; *Das Lied vom hürnen Seyfrid* (Klagenfurt: Wieser Verlag, 2001), ISBN 3 85129 348 7:

<http://www.nibelungenlied.com/HS/shop.html>. S. Holzbauer has also produced a CD entitled *Der Hürnen Seyfrid und die sieben weisen Meister: ein westlicher und ein östlicher Weisheitsweg*.

2. “Das Nibelungenlied / Der hürnen Seyfrid”: <http://www.nibelungenlied.com>.

3. “In both texts a second wife deceives her husband and sends him for her purposes into death.” (4 March 2002)

4. This is the “classic,” most widely used type of labyrinth. An illustration is included in the print version of this *Newsletter*.

Gazing Sages

When the seven sages, the emperor, and his son look heavenwards for answers, which stars do they question?

“The Big Dipper in Ursa major,” affirms **Siegfried Holzbauer**. “This constellation consists of seven stars (one star for each corridor of the labyrinth [see above]!) and is called Saptha Rishi or ‘Seven Sages’ in India.

One of the stars in the Big Dipper is Alcor, Arundhathi in India. Arundhathi is the wife of Vasishtha, one of the Rishi (the pair Arundhathi-Vasishtha resembles Philemon-Baucis and is evoked at Hindu weddings). It is said in India that he who can no longer distinguish between Arundhathi and Vasishtha, i.e. can no longer see Alcor, will soon die.

The seven sages do not see Alcor and predict the emperor’s death. But the emperor can make it out and knows that he will survive.”

In the “Allegatio septem sapientum” (“Libellus muliebri nequitia plenus”) (ed. Roth and Steinmetz [see *Newsletter* 26]) is featured in addition the moon “as a symbol of change and the feminine. For the interpretation of the *Seven Sages* as a story of initiation and personal development the mention of the moon is significant.”

(“In the Arab world the Big Dipper is seen as a coffin accompanied by three lamenting women.”) (8 May 2002; ed. and trans. from the German by H. Runte)

© Siegfried Holzbauer

Of Stars in French Version M

The emperor’s son says to Caton and the other sages: “Esgardés es compas d’Aquilee en cele estoile acchincual [?] comment elle jete rais de pierre asure et arompinmade [?]” (ed. Runte, p. 6).

The reading and meaning of “acchincual” and “arompinmade” have never been elucidated.

Siegfried Holzbauer, the Society’s unofficial astronomer, notes: “*Aquilee* is probably the constellation Aquila (Eagle). The brightest star (‘cele estoile’?) in Aquila is the pale-yellow (‘acchincual’?) Altair. Together with Deneb, Vega and Alberio, Altair forms the asterism called Summer Triangle; Deneb is a brilliant white, Vega is pale sapphire, and Alberio is a binary pair of topaz yellow and sapphire blue (‘arompinmade’?).” (3 November 2002)

If “acchincual” and “arompinmade” are not colors to be found in the Summer Triangle, perhaps they refer to other physical or mythological characteristics of the constituent stars; for example: “Deneb forms the tail in Cygnus. Vega is the brightest star in Lyra; it is Zhinü (weaving girl) in China. Altair is Niulang (cowherd) in China. Alberio is the beak in Cygnus. Deneb, Vega and Altair may be the eyes of the bull, birdman and bird(-on-a-stick) in the Shaft of the Dead Man at Lascaux (according to research by Michael Rappenglück).

Zhinü (Shokujo or Orihime in Japan), the daughter of the Lord of the Heavens, falls in love with Niulang (Kengyu in Japan) and marries him. They are separated and banished to the sky as Vega

and Altair. Once every year (on the seventh day of the seventh moon month) they can meet again thanks to a flock of magpies forming a bridge across the Milky Way which separates them. The Zhinü and Tanabata (7 July) festivals are still being celebrated in China and Japan respectively.” (S. Holzbauer, 3 November 2002)

Marginalia

The Seven Sages... ...of the Bamboo Grove

In *Newsletter* 16 (1989), pp. 4-5, Alan Deyermond quoted the *Independent* newspaper of 31 May 1989, p. 3: "Japanese bidders do not always go over the top when presented with the opportunity to buy Japanese art in the West, as was underlined by Sotheby's marathon four-session sale in New York last week. The star turn, a pair of seventeenth-century paper screens painted with *The Seven Sages of the Bamboo Grove*--famous Chinese scholars of the third century AD who escaped from political troubles to enjoy wine, dance, song and philosophical discussion in a bamboo grove--was left unsold. Sotheby's had expected between \$200,000 and \$250,000. The quality of the painting was inescapable but which of the distinguished Japanese painters of the Muromachi period has executed it was in doubt. [...] Sotheby's scholarly footnote [...] hovered between Sesshu Toyo (1420-1506), Hasegawa Tohaku (1539-1610) and Unkoku Togan (1547-1618)."

In *The Politics of Reclusion: Painting and Power in Momoyama Japan [1576-1615]* (Honolulu: University of Hawaii Press, 1997) Kendall H. Brown explores why depictions of Chinese hermits such as the semi-historical *Seven Sages of the Bamboo Grove* and the legendary *Four Greybeards of Mount Shang* were so popular in Japan. (See a review of Brown by Jeroen P. Lamers in *International Institute for Asian Studies [Leiden] Online Newsletter* 16 [Summer 1998]: www.iias.nl/iiasn/16/index and click on Publication.)

The Merry *vidua* of England

"Rod Boroughs notes that *Princess Caraboo*, a 1994 U.K. movie, tells the story, based on fact, of a servant girl who in 1817 managed to hoodwink the British aristocracy into believing that she was a Javanese princess. At a lavish costume ball presided over by the Prince Regent, the guests were entertained with a performance of Charles Dibdin's 1769 opera inspired by Petronius' *The Ephesian Matron*." (Quoted from *The Petronian Society Newsletter* 26.1-2 [May 1996]: 4.)

"*London Unexpurgated*, a companion volume to *New York Unexpurgated* (New York: Grove Press, 1968), lists Petronius as the author but seems ignorant of that worthy Roman. However, in a chapter entitled "Where the Pick-Ups Are," Petronius makes this startling revelation: 'In the Garden of Remembrance in Golder's Green Crematorium some young men have re-enacted the tale of the *Widow of Ephesus* and discovered that grief was seldom inconsolable.' One observes that the authorities in Golder's Green are as lax as was the Roman soldier guarding the crucified men in *Sat.* 111. *London Unexpurgated*, London: New English Library, 1969." (Quoted from *The Petronian Society Newsletter* 26.1-2 [May 1996]: 4.)

Fable Research News:

Professor Pack Carnes is preparing *Fable Scholarship II* (Dept. of Foreign Langs. & Lits., Lake Forest College, Lake Forest, IL 60045-2399, USA) (23 May 1997).

Sahar Amer, "*Kalila wa Dimna* and the *Esopé* [of Marie de France]: Fables East and West." Kalamazoo: Thirty-First International Congress on Medieval Studies, 1996. Abstract in *Le Cygne: Bulletin of the International Marie de France Society* 3 (Spring 1997):1-2.

Varia

In 1997, the *Historia septem sapientum Romæ* printed in Gouda by Gheraert Leeu c. 1480 could be purchased for \$300,000 from Forum, Antiquarian Booksellers, Tuurdijk 16, NL-3997 MS 't Goy-Houten (Utrecht). (Catalogue 100: The Children's [sic] World of Learning 1480-1880, pp. 787-88).

Keller, John E., and Robert W. Linker, eds., *Barlaam e Josafat: Edicion critica*, 1979, was available from William H. Allen, Bookseller, 2031 Walnut Street, Philadelphia, PA 19103. (Catalogue 330, Spring 1998, p. 54).

Of Stars in French Version M (continued from previous *Newsletters*)

“The emperor’s son says to Caton and the other sages: ‘Esgardés [...] es compas d’Aquilee en cele estoile acchincual [?] comment elle jete rais de pierre asure et arompinmade [?]’ (ed. Runte, p. 6). The reading and meaning of ‘acchincual’ and ‘arompinmade’ have never been elucidated. Siegfried Holzbauer, the Society’s unofficial astronomer, notes: ‘Aquilee is probably the constellation Aquila (Eagle). The brightest star [‘cele estoile’?] in Aquila is the pale-yellow [‘acchincual’?] Altair. Together with Deneb, Vega and Alberio, Altair forms the asterism called Summer Triangle; Deneb is a brilliant white, Vega is pale sapphire, and Alberio is a binary pair of topaz yellow and sapphire blue [‘arompinmade’?]. [3 November 2002] If ‘acchincual’ and ‘arompinmade’ are not colors to be found in the Summer Triangle, perhaps they refer to other physical or mythological characteristics of the constituent stars. [...]”

Cf. Dörr, Stephen. *Der älteste Astronomietraktat in französischer Sprache: “L’introductoire d’astronomie”*. Beihefte zur Zeitschrift für romanische Philologie 289. Tübingen: Max Niemeyer, 1998.vii+208 p. ISBN 3-484-52289-5. Dr. Dörr, of the *Dictionnaire étymologique de l’ancien français* (Heidelberg), was unable to document either expression (22 June 2005).

Very close inspection of the manuscript may yield the reading “aechinocial” = equinoxial for *achincual. But what is an “etoile equi-noxial[e]”? (Hans R. Runte)

See also, unhelpfully here, Michael Witzel, “Sapta rsayah—The Big Dipper,” at

<http://www.classics.jp/Contents/Assets/publication/NLpdf/NL04/NL04NOTE.pdf>:

“In the oldest Indian text, the *Rgveda*, the seven stars of *ursa maior*, in English variously called ‘Great Dipper’, ‘Great Wagon’ (Wain), ‘Great Bear’, appear just once as *rksa* ‘the bears’ [...]. This name is similar to that of the Homeric Greeks, where the *Bearess* [...] is followed by her children (*Iliad* 18.487, *Odyssey* 5.273 [...]). Both indicate an Indo-European age of the concept, and probably a still older hunters’ idea of stone age antiquity.

But in a very late passage of the same Vedic text [...] we already find this asterism under the name ‘**the Seven Sages**’ (*sapta rsayah*). The seven primordial sages (*rsi*) have been transported into Heaven, again not unlike the Greek heroes, as one of the few exceptions of persons admitted after the gods reached heaven and ‘shut the door behind them’. There, their white bones shine each night. However, the concept of **Seven Sages** is purely Indian, a local development. The **Seven Sages** are seen close to the celestial North Pole, so that they can forever be seen (if one lives above circa 30 degrees North), as the seven stars of the ‘Great Dipper’ (*ursa maior*). Therefore, they appear to be forever ‘in the highest heaven’, never to leave this position, like other deceased persons, whether transposed as stars or just following the yearly movement of the Milky Way.

This is connected with the movement of the Big Dipper as well. Kuiper pointed out some 20 years ago that the gods such as *Varuna* turn over a heavenly casket and empty its contents over the earth beneath it [...]. However, the identity of this heavenly casket has escaped us for many years.

The key for an understanding is *Atharvaveda* 10.9.8 which runs as follows: ‘A bowl (*camasa*) with the orifice downwards, bottom-side up, in it is deposited glory of all forms; there sit together the seven seers, who have become the keepers of it, the great one’. Even clearer is [...] *Upanisad* 2.2.4 [...]: “There is a cup with its mouth below and its bottom up. In it is placed every form of glory. On its rim [...] sit seven seers. Voice as an eighth is united with prayer [...]’. The ‘commentary’ by the author of this *Upanisad* passage even identifies the very *Rsis*: ‘On its rim sit seven seers... these are *Gotama* and *Bharadva* ja, ... *mitra* and *Jamadagni*, ... *Vasistha* and *Kasyapa*,.. and *Atri*’, clearly, the *sapta rsayah*, the seven *Rsis* identified with *ursa maior*. This asterism actually can be observed to turn upside down every night. *Ursa maior* has the form of a big spoon that is emptied out every night: it slowly turns around, scooping up the heavenly water and then releases it over the earth. [...]”

Terme dei Sette Sapienti

For the Baths of the Seven Sages at Ostia (Rome), see

dir.yahoo.com/Regional/Countries/Italy/Regions/Lazio/Provinces/Rome/Community/History/

Starry Sages

Anthony Gordon O'Brien published a book in 1996 (ISBN [0195634748](#)) that looks at the Saptarsi Era (Era of the Seven Sages or of the Seven Stars of Ursa Major). The Seven Sages qua Ursa Major are supposed to remain 100 years in each of the 27 nakshatras or lunar mansions. "I don't know whether [...] this has anything to do with the *Sindbad-nameh* or the [...] *Seven Sages*, but it might." (26 April 1999)

Indian Art

Sudha Satyawadi, a freelance artist and art researcher, has created the website Gallery Ananya featuring paintings on a variety of aspects of Hindu religion in Indian folk and traditional art:

<http://members.tripod.com/SSatyawadi/draft1.html>

Libro de los exemplos por A.B.C.

Keller, John E., and Connie L. Scarborough, eds. *Libro de los exemplos por A.B.C.* [by Clemente Sánchez de Vercial (c. 1435)]. Madrid: Ars Libri-Edilán, 2000. 416 p. (New edition from MSS. Paris, B.N. Espagnol 432, and Madrid, B.N. 1182)

The Case of the Unacknowledged Miniature

To illustrate a review of two books on terrorism, *The Globe and Mail* (Toronto) of 16 February 2002 (pp. D2-D3) printed a miniature (available in the print version of this *Newsletter*) over the following caption: "Medieval assassins (from the Arabic 'hashashim') being offered drugged wine during their initiation into a terror cult." The miniature proper is preceded by three lines of text: "Et par ceste maniere faisoit le viel [the Old Man of the Mountain] occiere trestous ceulx que il leur coman / doit. Et pour la tresgrant doute que les seigneurs avoient de luy, il lui ren / doient treu pour avoir paix a luy et amistance[?]."

Regrettably, requests for source information have remained unanswered. If you know this miniature, or the manuscripts of the French translation of Marco Polo's travels, or the reviewed book(s) from which it may have been copied, please contact H. Runte (hrunte@dal.ca)

URGENTLY. The books in question are: *How Did This Happen? Terrorism and the New War*, eds. James F. Hoge, Jr. and Gideon Rose, and *The Lessons of Terror* by Caleb Carr.

ROMAN DES SEPT SAGES

Travail semestriel des étudiants du Séminaire littéraire «Conte didactique et de sagesse au Moyen Age: Le Roman des sept sages» dirigé par le professeur Anna Kukułka-Wojtasik (hiver 2004/2005).

Nous présentons une version du *Roman des sept sages* en français moderne. Notre traduction est une compilation de deux textes en ancien français venant d'époques différentes.

Le premier texte est publié par Hans R. Runte sous le titre *Les sept sages de Rome: An On-Line Edition of French Version A From All Manuscripts* sur le site Internet <<http://www.dal.ca/~hrunte/FrenchA.html>>. Cette version comprend onze récits complets et finit au milieu du douzième récit qui constitue le conte du sixième sage sous le titre *Vidua*.

Corrections

Le lien <<http://www.dal.ca/~hrunte/FrenchA.html>> qui renvoie au texte en ancien français est **fautif**; le lien correct est

<http://myweb.dal.ca/hrunte/FrenchA.html>

Le texte en ancien français ne finit pas au milieu du douzième récit; il continue en fait jusqu'à la fin du *Roman* sur les sites

<http://myweb.dal.ca/hrunte/FrenchA2.html#widow>

et

<http://myweb.dal.ca/hrunte/FrenchA3.html>

Voici la traduction en français moderne:

<http://www.lettresfrançaises.umk.pl/rdss.htm>

PERPETUAL

SUPPLEMENT

Vol. I, continued in [Vol. II](#)

(The division is chronologically arbitrary)

by [Hans R. Runte](#), Ralf-Henning [Steinmetz](#)
and other members of the [Society of the Seven Sages](#)

to

The Seven Sages of Rome and The Book of Sindbad: An Analytical Bibliography

by Hans R. Runte, J. Keith Wikeley, and Anthony J. Farrell
New York: Garland, 1984 (out of print).

(Copies of the *Analytical Bibliography* may occasionally be found in the catalogues of book traders such as www.alibris.com or www.abebooks.com)

This Supplement will periodically up-date the above-mentioned *Bibliography* (henceforth called AB) by:

- integrating the 1984 Additions (AB pp. 205-06) into the main body of the bibliography;
- transferring the information gathered in the printed and on-line *Newsletters* since 1984-1985 (*SSSNews* = *Society of the Seven Sages Newsletter* of which free back-issues are available from Hans R. Runte [hrunte@dal.ca]);
- maintaining, with some modifications, the [subdivisions](#), sequential numbering and ascending chronological order of the original AB entries. (Only) entries which have been recategorized (e.g. 762-1927 from chapter I to chapter IV) or modified will be repeated here in full. References to the AB are to the entry **numbers**, unless indicated otherwise.
- Non-Western diacritical marks had unfortunately to be omitted.
- Manuscripts and early printings (also called “editions”) are indiscriminately designated by “MS.” or “MSS.”
- The Supplement is a work in progress. It contains not only temporarily incomplete items, but also entries not to be retained in a printed bibliography (e.g. unpublished conference papers, mere allusions to Seven Sages matters, only tangentially pertinent analogues, non-academic references, etc.)

Overall [ORGANIZATION](#) of the bibliography

SHORTCUTS TO:

[Allegatio septem sapientum](#) (German) + [American](#) (Version H) + [Analogues](#) + (Multiple) [Analogues](#) + (Single) [Analogues](#) + [Arabic](#) + [Armenian](#) + [Aventewr von Diocleciano](#) (German H) + [Bohemian](#) + Hans von [Bühel](#) (German H) + [Bulgarian](#) + [Cassidorus](#) (French) + [Catalan](#) + [Celtic](#) + [Copland](#) (English H) + [Danish](#) + [Dekker](#) (English H) + [Dolopathos](#) (French) + [Dolopathos](#) (German) + [Dolopathos](#) (Latin) + [Dutch](#) + [Dutch A](#) + [Dutch H](#) + [Eastern](#) Versions + [English](#) + [English A](#) + [English H](#) + [English I](#) + [English manuscripts](#) + [English Midland version](#) + [English Northern](#) + [English Southern](#) + [Erasto](#) (Italian I) + [Erasto](#) (Spanish I) [748-1985](#), [748-1996](#) + [Exempla](#) + [Frame narratives](#) (in general) + [Frame story](#) (of the *Seven Sages*) + [French](#) + [French A](#) + [French C](#) + [French Continuations](#) + [French D](#) +

[French H](#) + [French I](#) + [French K](#) + [French L](#) + [French M](#) + [French manuscripts](#) + [Gaelic](#) + [Generalities Dutch](#) + [Generalities East](#) + [Generalities East and West](#) + [Generalities English](#) + [Generalities French](#) + [Generalities German](#) + [Generalities Italian](#) + [Generalities Latin](#) + [Generalities Slavic](#) + [Generalities Spanish](#) + [Generalities Swedish](#) + [Generalities West](#) + [German](#) + [German A](#) + [German H](#) + [German prose](#) redactions (German H) + [German theatrical](#) redaction (German H) + [German verse](#) redaction (German H) + [Greek](#) + [Hebrew](#) (East) + [Hebrew](#) (West) + [Helcanus](#) (French) + [Historia novercalis](#) (Latin H) + [Historia septem sapientum](#) (Latin H) + [Hystorij von Diocleciano](#) (German H) + [Hungarian](#) + [Icelandic](#) + [Italian](#) + [Italian A](#) + [Italian I](#) + [Kanor](#) (French) + [Latin](#) + [Latin H](#) + [Latin S](#) + [Laurin](#) (French) + [Libro de los engaños](#) + [Lithuanian](#) + [Marques](#) (French) + [Norwegian](#) + [Pelyarmenus](#) (French) + [Persian](#) + [Polish](#) + [Pontianus](#) (Latin H) + [Provençal](#) + [Pynson](#) (English H) + [Rolland](#) (English H) + [Rumanian](#) + [Russian](#) + [Scala celi](#) (Latin S) + [Scala celi](#) (Spanish S) + [Scots](#) + [Scots Gaelic](#) + [Serbian](#) + [Seven Sages](#) + [Sindbad](#), Book of + [Sindbad-nameh](#) + [Slavic](#) + [Spanish](#) + [Spanish H](#) + [Spanish I](#) + [Spanish S](#) + [Stefano](#) (Italian I) + Stories: see [below](#) + [Swedish](#) + [Swedish A](#) + [Swedish H](#) + [Syriac](#) + [Turkish](#) + [Tuti-namah](#) + [Welsh](#) + [Western](#) Versions + Sebastian [Wild](#) (German H) + [Wynkyn de Worde](#) (English H) + [Wynkyn de Worde Continuations](#) (English H) + [Yiddish](#)

SINGLE STORIES

covered in this bibliography (see also the [Index](#))

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Pre-hyphen digits (from 1 to 949) refer to the numbering in the AB;
post-hyphen digits indicate where to insert supplementary entries in the AB;
e.g. 195-1876 belongs between AB 195 and 196; 195-1877 belongs between 195-1876 and 196; etc.

I: EASTERN AND WESTERN VERSIONS: GENERAL [AB 1-34]

5-1843. Pfeiffer, Franz, ed. *Rudolf von Ems: Barlaam und Josaphat*. (Dichtungen des deutschen Mittelalters, 3.) Leipzig, 1843. Rpt. Berlin: De Gruyter, 1965. xiv-521 pp.

See *SSSNews* 13 (October 1986): 13.

22. Laffont, Robert Raoul, and Count Valentino Silvio Bompiani. “Livre de Sindibad (Le) [Kitab Sindbad]”: III:255-56 in *Dictionnaire des œuvres de tous les temps et de tous les pays*. Paris: SEDES, 1953.

23-1964. Kemmer, A. “Schweigen”: IX:540-41 in *Lexikon für Theologie und Kirche*. 1964.

26-1969. Neuschäfer, Hans-Jörg. *Boccaccio und der Beginn der Novelle*. Munich, 1969.

28-1975. Hernández Estéban, M. “Seducción por obtener/adulterio por evitar en *Sendebár I, Lucanor L, y Decameron I:5.*” *Prohemio* 6,1 (1975): 45-66.

30-1977. Lun, Luigi. “Prospettive filologico-folcloristiche sul *Libro dei sette savi di Roma*”: 49-63 in

Berichte im Auftrag der Internationalen Arbeitsgemeinschaft für Forschung zum romanischen Volksbuch. Seekirchen, 1977.

30-1979. Keller, John Esten, and Robert W. Linker, eds. *Barlaam e Josafat: Edición crítica.* 1979.

30-1980. Frenzel, Elisabeth. *Motive der Weltliteratur: Ein Lexikon dichtungsgeschichtlicher Längsschnitte.* Stuttgart: Alfred Kröner, 1980.

33-1983a. Frenzel, Elisabeth. *Stoffe der Weltliteratur: Ein Lexikon dichtungsgeschichtlicher Längsschnitte.* Stuttgart: Alfred Kröner, 1983. [1st ed. 1961]

33-1983b. Gilleland, Brady B. "The Multiple Sources of the Transmission of the *Book of Sindibad* to the West." Unpubl. paper. Toronto: Fourth Congress of the International Courtly Literature Society, 1983.

34-1984. Goldberg, Harriet. "Romance Folklore, Literature, and Cultural Identity." *Romance Philology* 38,1 (August 1984): 41-53.

Access via <http://www.jiscjournalarchives.ac.uk/browse/proquest/3227_issues/38_1984.html>.

34-1986a. Picone, Michelangelo, Guiseppe Di Stefano, and Pamela Stewart, eds. *La nouvelle: génèse, codification et rayonnement d'un genre médiéval.* Ottawa: Dovehouse Editions, 1986.

34-1986b. Taniguchi, Isamu. "[The] *Story of Barlaam and Josaphat* as Crucible of Intercultural Communication." *SSSNews* 13 (October 1986): 6-10.

34-1987a. Belcher, Stephen. "The Diffusion of the *Book of Sindbad*." *Fabula* 28,1 (1987): 34-58.

Access via <<http://www.deepdyve.com/lp/de-gruyter/the-diffusion-of-the-book-of-sindb-d-7hKZ7mEFJT>>.

Eastern versions, *Dolopathos, Marques, arbor*; see *SSSNews* 20 (October 1993): 3.

34-1987b. Jungwirth. "[Entry on the silence motif]": VII:1460-70 in *Handwörterbuch des deutschen Aberglaubens*, (1987). [First publ. 1936]

34-1987c. Taniguchi, Isamu. "Two Folk-Tales Connecting India with Arabia and China." *Folklore and Literature* 18 (The Society for Folklore and Literature, 1987): 155-60. [In Japanese]

See *SSSNews* 15 (November 1988): 5, 8.

34-1989. Cowen, Jill Sanchia. *Kalila wa-Dimna: An Animal Allegory of the Mongol Court: The Istanbul University Album.* Oxford: Oxford University Press, 1989. xiii-176 pp.

R[eviewed in]: Sheila R. Canby, *Speculum* 68,2 (April 1993): 488 (access via

<<http://www.jstor.org/discover/10.2307/2864568?uid=2134&uid=2&uid=70&uid=4&sid=21102514030801>>).

34-1991. Lotfizadeh, Bonnie Diane Irwin. "*The Book of Sindibad and The Seven Sages of Rome: Perspectives on the Frame and Its Relationship to the Interpolated Tales in the Persian, Arabic, Latin, and Spanish Versions.*" Diss. Berkeley 1991. 287 pp.

See *SSSNews* 20 (October 1993): 15-16.

34-1992. Ho, Cynthia. "Framed Progeny: The Medieval Descendants of Shaharizad." *Medieval Perspectives* 7 (1992): 91-107. [Proceedings of the Seventh Annual Conference of the Southeastern Medieval Association, University of Alabama at Birmingham, 1991]

Women storytellers in *The Book of the Wiles of Women, Dolopathos, and the Seven Sages.*

34-1992a. “Sindbad-name”: XIX:505-13 in Walter Jens, ed. *Kindlers Neues Literatur-Lexikon*. Munich: Kindler, 1992.

Out-dated and often erroneous survey of Eastern and Western versions.

34-1994. Belcher, Stephen. “Wandering Orphans: Eastern Books in the West.” Unpubl. paper. Kalamazoo: 29th International Conference on Medieval Studies, 1994.

34-1994a to 2000. Nishimura, Masami. “Übersetzungen [into Japanese] von den Geschichten der *Sieben weisen Meister* [...] und Überblick über den Zyklus der Geschichten.” *Culture and Society: Bulletin of Sakushin Gakuin University* (Utsunomiya) 4-10 (1994-2000):

- 4 (1994): 31-60: Latin translation of Hebrew [ed. Hilka, AB 59], *Tuti-namah* [ed. D’Ancona, AB 615]
- 5 (1995): 11-28: German *Gesta Romanorum* [ed. Grässe]
- 6 (1996): 49-68: *Scala celi* [ed. Goedeke]
- 7 (1997): 31-60: German *Dolopathos* [ed. Haupt, AB 547]
- 8 (1998): 59-90: Survey of cycle of stories
- 9 (1999): 19-40: Summaries of 55 stories from *abbas to inclusa*
- 10 (2000): 81-107: Summaries of 56 stories from *ingenia to zuchara*

There is also a final appendix, dated June 2000, listing in tabular form [139 stories](#) in all Eastern and Western versions; the final form of these tabulations may be found in his 2001 [translation](#) of Perry.

34-1995a. Porcello, Valerie. “‘At the Door of the Tomb’: Celebrating Life in *Le roman des sept sages de Rome* and the *Arabian Nights*.” Unpubl. paper. Chicago: Modern Language Association, 1995. [See however [34-1996b](#)]

34-1995b. Regalado, Nancy Freeman. “Inscribing a Tutorial Performance in a Primer for Princes: Raymond of Bézier’s *Kalila et Dimna* (Paris, B.N. lat. 8504).” Unpubl. paper. Kalamazoo: 30th International Conference on Medieval Studies, 1995.

34-1995c. Runte, Hans R. “*Barlaam et Josaphat*”: 96-97 in William W. Kibler et al., *Medieval France: An Encyclopedia*. (Encyclopedias of the Middle Ages, 2. Garland Reference Library of the Humanities, 932.) New York: Garland, 1995.

34-1995d. Watson, P. A. *Ancient Stepmothers: Myths, Misogyny and Reality*. Leiden: Brill, 1995.

34-1995e. Otto, Norbert H. “*Sieben weise Meister*: I. Ursprung und allgemeine literarische Rezeption”: VII:1836-39 in *Lexikon des Mittelalters*. Munich: LexMA-Verlag, 1995.

État présent of research into the origins and dissemination of Eastern and Western versions.

34-1996a. Amer, Sahar. “*Kalila wa Dimna* and the *Esope*: Fables East and West.” Unpubl. paper. Kalamazoo: 31st International Congress on Medieval Studies, 1996.

Abstract in *Le Cygne: Bulletin of the International Marie de France Society* 3 (Spring 1997): 1-2.

34-1996b. Belcher, Stephen. “‘At the Door of the Tomb’: Celebrating Life in *Le roman des sept sages de Rome* and the *Arabian Nights*.” Unpubl. paper. Kalamazoo: 31st International Congress on Medieval Studies, 1996. [See however [34-1995a](#)]

34-1996c. Ziolkowski, Jan. “Vergil as Shahrazad: How an Eastern Frame Tale was Authorized in the West.” Unpubl. paper. Kalamazoo: 31st International Congress on Medieval Studies, 1996.

- 34-1996d.** Badenas, P. "Metafrasis en griego vulgar de la *Historia de Barlaam y Josaphat*": 59-73 in *Prosa y verso en griego medieval: Rapports of the International Congress "Neograeca Medii Aevi*. Amsterdam, 1996.
- 34-1996e.** Volk, R. "Symeon Metaphrastes, ein Benutzer des *Barlaam*-Romans." *Rivista di studi bizantini e neoellenici* 33 (1996): 67-80.
- 34-1997.** Khintibidze, E. "New Materials on the Origin of *Barlaam and Ioasaph*." *Orientalia Christiana Periodica* 63 (1997): 491-501.
- 34-1998.** Taniguchi, Isamu. "An Inquiry into the Motif of 'Two Pigeons'." *The Journal of the Department of Literature, Rissho University* 108 (1998): 1A-15A.
 The "Pigeon hastily kills his mate for stealing wheat" motif (Thompson nr. N 346) as a bridge between Eastern (*Sutra of a Hundred Parables, Libro de los engaños, Mishle Sendebur, Seven Vizirs, Kalila and Dimna, Sindibad-nameh*) and Western versions. Regrettably, the author must conclude: "[W]e have no precise clue about when and how this motif was transmitted into Europe" (8). The article is available at
 <http://ci.nii.ac.jp/els/110000476502.pdf?id=ART0000861878&type=pdf&lang=en&host=cinii&order_no=&ppv_type=0&lang_sw=&no=1290095013&cp=>>
- 34-1999a.** Kotzabassi, S. "Ein unbekanntes Fragment des *Barlaam und Joasaph* Romans." *Byzantinische Zeitschrift* 92,2 (1999): 471-73.
 Access via <<http://www.degruyter.com/view/j/byzs.1999.92.issue-2/byzs.1999.92.2.471/byzs.1999.92.2.471.xml?format=INT>>.
- 34-1999b.** Scarcia, G. "Sull' origine di *Ioasaf*." 381-92 in *Medioevo romanzo e orientale: Colloqui 4: Il viaggio dei testi*. Rubbettino, 1999.
- 34-1999c.** Schimmel, Annemarie. "Karl der Große und Harun ar-Raschid." *Merkur* 53 (1999): 4.
- 34-2003.** Adams, Ana. "La mujer y la ansiedad masculina en *El conde Lucanor*." Unpubl. paper. Kalamazoo: 38th International Congress on Medieval Studies, 2003.

II: EASTERN VERSIONS: THE *BOOK OF SINDBAD*

1. GENERAL [AB 35-46]

- 38-1864.** Benfey, Theodor. "Beiträge zur Geschichte der Verbreitung der indischen Sammlungen von Fabeln und Erzählungen; ursprüngliche Grundlage der *Sieben weisen Meister*." *Orient und Occident* 3 (1864-66): 171-80.
- 45-1967.** Upadhyaya, Hari S. "Indian Background of the *Book of Sindibad*." *Asian Folklore Studies* 26 (1967): 101-29.
- 46-19??.** Wood, Ramsay. *Kalila and Dimna: Selected Fables of Bidpai*, retold by Ramsay Wood. Introduction by Doris Lessing. Illustrations by Margaret Kilrenny. Granada Publishing, 19??.

46-1983. *Kalila kai Ntimna*. [Edition in Greek.] Athens, 1983.

46-1984. Cacho Blecua, Juan Manuel, and María Jesús Lacarra Ducay, eds. *Calila e Dimna*. (Clásicos Castalia, 133.) Madrid: Castalia, 1984.

R: Steven N. Dworkin, *Romance Philology* 41,3 (1988): 368-72; access via http://www.jiscjournalarchives.ac.uk/browse/proquest/3227_issues/41_1988.html

46-1988. Kantor, Sofía. *El Libro de Sindibad: Variaciones en torno al eje temático “engaño--error”*. (Anejos del Boletín de la Real Academia Española, 42.) Madrid, 1988.

46-1996. Minuchehr, Pardis. “Aesthetics and Exotics: The *Arabian Nights* in the Persian Version.” Unpubl. paper. Kalamazoo: 31st International Congress on Medieval Studies, 1996.

46-1999. Belcher, Stephen. “The Pregnant Jinn, or the Shifting of the *Seven Sages*.” Unpubl. paper. Kalamazoo: 34th International Congress on Medieval Studies, 1999.

46-2000. Nishimura, Masami, trans. [into Japanese]. *Tetsugakusha Sekundosu-no Shogai*: 147-65 in *Mikaeru Andoreoporosu: Kenjin Shuntipasus-no Sho*. Tokyo: Michitani, 2000. 181 pp. ISBN 4-915841-95-2. See [below](#).

Translation of AB 45: *Secundus the Silent Philosopher*, ed. Perry (1964).

46-2001. Nishimura, Masami, trans. [into Japanese]. *B. E. Perry, Shindobado-no-sho-no-kigen*. Tokyo: Michitani, 2001. 608-xxxii pp. ISBN 4-915841-97-9.

1-214 Translation of Ben Edwin Perry’s *The Origin of the Book of Sindbad* (AB 44); 215-45 bibliography; 247-302 extensive commentaries on Perry’s work; 303-11 stemmata of Eastern and Western versions (based on Schmidt [AB 795], [Ates](#), Epstein [AB 65; cf. [67-1981](#)], Runte [AB 501], Van Buuren [AB 227], Brunner [AB 229]); 313-22 bibliography of editions of Eastern and Western versions; 323-27 notes on editions; 328-33 list of all embedded [stories](#); 334-53 table of stories (cf. his preparatory [tabulations](#)); 355-560 synopses and analogues of stories; 561-603 bibliography of analogues; i-xxxii indexes.

46-2002. Nishimura, Masami. “Comparison among Five Arabic Versions of *Sindbad-name*” [in Japanese]. *Culture and Science: Bulletin of Sakushin Gakuin University* 12 (2002): 17-54.

2. ARABIC [AB 47-49]

48-1884. Clouston, William A., ed. *The Book of Sindibad or the Story of the King, his Son, the Damsel, and the Seven Vizirs*. From the Persian and Arabic. Glasgow, 1884.

49-1993. Belcher, Stephen. “Fire, Poison, Knives: Disruptions in the *Seven Vizirs*.” Unpubl. paper. Kalamazoo: 28th International Congress on Medieval Studies, 1993.

3. BULGARIAN [New Section]

- See AB 699: 4-9 and [55-1992](#). The Bulgarian version is derived from the Greek *Syntipas*. [55-1992](#): 434 lists two manuscripts (1802 and 1850).

49-1844. *Sintipi filosofa vesma [...]*. Trans. and ed. H. Pavlovic. Buda: Universitätsdruckerei, 1844. 74 pp. See *SSSNews* 20 (1993): 17.

- 49-1854.** *Sintipi filosofa vesma [...]*. Ed. H. N. Ioanovic. Belgrade: Staatsdruckerei des Fürstentums Serbien, 1854. 56 pp.
- 49-1858.** *Sintipi filosofa vesma [...]*. Trans. E. Muteva. Constantinople: D. Cankov and B. Mirkov, 1858.
- 49-1880.** *Sintipi filosofa vesma [...]*. Ed. S. Marinov. Tarnovo: Tuleskov, Momcev & Co., 1880. 168 pp.
- 49-1883a.** *Sintipi filosofa vesma [...]*. Ed. P. Anastasov. Svistov, 1883. 54 pp.
- 49-1883b.** *Sintipi filosofa vesma [...]*. Ed. N. Popfilipov. Svistov: J. Panickov, 1883. 54 pp.
- 49-1883c.** *Sintipi filosofa vesma [...]*. Ed. H. M. Grebenarov. Svistov: J. Panickov, 1883. 54 pp.
- 49-1883d.** *Sintipi filosofa vesma [...]*. Ed. I. Svestarski. Svistov, 1883.
- 49-1886.** *Sintipi filosofa vesma [...]*. Ed. S. Marinov. Tarnovo: P. H. Panajotov, 1886.
- 49-1895.** *Sintipi filosofa vesma [...]*. Lom: Dunavsko pecatarsko druzestvo, 1895. 60 pp.
- 49-1897.** *Sintipi filosofa vesma [...]*. Lom: Dunavsko pecatarsko druzestvo, 1897. 56 pp.
- 49-1909.** *Sintipi filosofa vesma [...]*. Ed. C. Marinov. Tarnovo: N. M. Cerovski, 1909. 192 pp.
- 49-1919.** *Sintipi filosofa vesma [...]*. Ed. D. Damjanov. Svistov, 1919. 56 pp.
- 49-1921.** *Sintipi filosofa vesma [...]*. Ed. Iv. K. Bozinov. Sofia, c. 1921.
- 49-1925.** *Sintipi filosofa vesma [...]*. Ed. Spoluka. Plovdiv: Moderna pecatnica, 1925. 24 pp.
- 49-1926.** *Zhenski khitrini [...]*. Ed. Iv. K. Bozinov. Sofia, 1926. 40 pp.
- See *SSSNews* 20 (1993): 14.

4. GREEK [AB 50-55]

The Greek *Syntipas* was written by Michael Andreopulus. [55-1992](#): 429 lists 17 manuscripts (14th to 17th cent.). The Rumanian, Bulgarian and Serbian versions are translations of the Greek *Syntipas*, or adaptations of such translations.

- 50-1713.** *Mythologikòn Syntípa [...]*. Venice: N. Glykis, [before] 1713.
- 50-1722.** *Mythologikòn Syntípa [...]*. Venice: A. Bortoli, [before] 1722.
- 50-1744.** *Mythologikòn Syntípa [...]*. Venice: A. Bortoli, 1744.
- 50-1755.** *Mythologikòn Syntípa [...]*. Venice: A. Bortoli, 1755.
- 50-1765.** *Mythologikòn Syntípa [...]*. Venice: A. Bortoli, 1765.
- 50-1766.** *Mythologikòn Syntípa [...]*. Venice, 1765-66[?].
- 50-1783.** *Mythologikòn Syntípa [...]*. Venice: D. Theodosiou, 1783. 96 pp.

- 50-1790.** *Mythologikòn Syntípa [...]*. Venice: N. Glykis, 1790. 96 pp.
See *SSSNews* 20 (1993): backcover.
- 50-1804.** [AB 50]. *Mythologikòn Syntípa [...]*. Venice: P. Theodosiou, 1804. 82 pp.
- 50-1805.** *Mythologikòn Syntípa [...]*. Venice: N. Glykis, 1805. 82 pp.
- 50-1815.** *Mythologikòn Syntípa [...]*. Venice: N. Glykis, 1815. 82 pp.
- 50-1817.** *Mythologikòn Syntípa [...]*. Venice: N. Glykis, 1817. 84 pp.
- 50-1820.** *Mythologikòn Syntípa [...]*. Venice: P. Theodosiou, 1820. 84 pp.
- 50-1828.** Boissonade, J. F., ed. *De Syntipa et Cyri filio narratio*. Paris, 1828.
- 50-1832.** *Mythologikòn Syntípa [...]*. Venice: N. Glykis, 1832. 84 pp.
- 50-1836.** *Mythologikòn Syntípa [...]*. Venice: F. Andreola, 1836. 80 pp.
- 50-1842.** Sengemann, Heinrich. *Das Buch von den sieben weisen Meistern aus dem Hebräischen und Griechischen zum ersten Male übersetzt und mit literarhistorischen Vorbemerkungen versehen*. Halle: Johann Friedrich Lippert, 1842. x-193 pp.
v-x Preface, 1-29 Introduction, 30-75 *Mischle Sandabar*, 76-186 *Syntipas*, 187-89 *balneator* and *regulus* (Latin translations), 190-93 Notes, 194 Errata.
- 50-1848.** *Mythologikòn Syntípa [...]*. Venice, 1848. 80 pp.
- 50-1849.** *Mythologikòn Syntípa [...]*. Venice: Phoenix, 1849. 80 pp.
- 50-1851a.** *Mythologikòn Syntípa [...]*. Venice: A. Philippi, 1851. 64 pp.
- 50-1851b.** *Mythologikòn Syntípa [...]*. Ed. Sp. Veloudis. Venice: Ag. Georgiou, 1851. 80 pp.
- 50-1858.** *Mythologikòn Syntípa [...]*. Venice: Phoenix, 1858. 80 pp.
- 50-1864.** *Mythologikòn Syntípa [...]*. Venice: N. Glykis, 1864.
- 50-1865.** *Mythologikòn Syntípa [...]*. Venice, 1865.
- 50-1875.** *Mythologikòn Syntípa [...]*. Venice: Phoenix, 1875. 80 pp.
- 50-1881.** *Mythologikòn Syntípa [...]*. Venice: Phoenix, 1881. 80 pp.
- 51-1887.** *Mythologikòn Syntípa [...]*. Athens, 1887. 74 pp.
- 54-1913.** *Mythologikòn Syntípa [...]*. Ed. M. Saliveros. Athens, [after] 1913. 64 pp.
- 54-1916.** *Mythologikòn Syntípa [...]*. Trans. K. Trikoglidis. Athens: Ganiaris, 1916. 192 pp.
- 55-1974.** *Mythologikòn Syntípa [...]*. Athens, 1974.

55-1982. *Syntipas* [...]. Athens, 1982.

See *SSSNews* 21 (1994): 12-13.

55-1992. Skowronski, Monika, and Marina Marinescu. *Die "Volksbücher" Bertoldo und Syntipas in Südosteuropa: Ein Beitrag zur Kulturvermittlung in Griechenland und Bulgarien vom 17. bis 20. Jahrhundert.* Frankfurt: Peter Lang, 1992. 511 pp.

See *SSSNews* 16 (1989): 3; *SSSNews* 19 (1992): 16-19.

55-1993. Maltese, Enrico V., ed. *Il Libro di Sindbad: Novelle persiane medievali dalla versione bizantina di Michele Andreopoulos.* Turin: UTET, 1993. 110 pp.

55-2000. Nishimura, Masami, trans. [into Japanese]. *Mikaeru Andoreoporosu: Kenjin Shuntipasuno Sho.* Tokyo: Michitani, 2000. 181 pp. ISBN 4-915841-95-2. See [above](#).

Translation of AB 54: *Mich. Andreopuli Liber Syntipae*, ed. Jernstedt (1912).

5. HEBREW [AB 56-68]

57-1842. Sengelmann, Heinrich. *Das Buch von den sieben weisen Meistern aus dem Hebräischen und Griechischen zum ersten Male übersetzt und mit literarhistorischen Vorbemerkungen versehen.* Halle, 1842.

58-1888. Cassel, D. Paulus, ed. *Mischle Sindbad, Secundus Syntipas.* Berlin, 1888. [2nd ed. 1891]

59. Hilka, Alfons. *Historia septem sapientum, I: Eine bisher unbekannte lateinische Übersetzung einer orientalischen Fassung der Sieben weisen Meister (Mischle Sendabar).* (Sammlung mittellateinischer Texte, 4.) Heidelberg: Carl Winter, 1912. xxv-35 pp.

Edition of MS. Berlin, Staatsbibliothek Lat. quarto 618.

67-1981. Taniguchi, Isamu, ed. *Tales of Sendebār by Morris Epstein Edited, with Notes.* N.p.: n.publ., 1981. [In Japanese]

Cf. 68-2001 below. See *SSSNews* 12 (1985): 4.

68-1987. Taniguchi, Isamu. "The Motif of 'Two Pigeons' (N 346) as a Link between *Sendebār* and *The Sutra of Hundred Parables (Pai yü ching)*." *Journal of Human Sciences* (St. Andrew's University) 22,3 (1987): 23-46. [In Japanese]

68-1989. Lacarra Ducay, María Jesús. *Sendebār.* Letras hispánicas 304. Madrid: Cátedra, 1989. 182 pp. ISBN 84-376-0888-5.

R: Antonio Pérez, ???

68-2001. Nishimura, Masami. "An Introduction to *Mishle Sendabar*" [in Japanese]. *Culture and Science: Bulletin of Sakushin Gakuin University* 11 (March 2001): 41-77.

Translation of parts of Morris Epstein's *Tales of Sendebār* (AB 65) of 1967 (cf. 67-1981 above):

- 41-47 Epstein's introduction
- 48-49 *leo*
- 49-50 *avis*
- 51 *lavator*
- 51-52 *turtures I*
- 52-54 *canicula I*

- 55-57 *striga* and *fons*
- 57 *canis*
- 58-59 *pallium*
- 59-60 *simia*
- 60-61 *panes*
- 61-62 *zuchara*
- 62 *aper*
- 62-64 *balneator* [*senescalcus I*]
- 64-65 *gladius*
- 65 *Absalom rebellus*
- 65-66 *Absalom mortuus*
- 66-68 *nomina*
- 68 *iuvenis femina*
- 69 *ius iurandum*
- 70-71 *fur et luna*
- 71-72 *ingenia Ia*
- 72-74 *vulpes*
- 74-75 *gibbosi*
- 75-77 *senex caecus*

6. PERSIAN

i. *Sindibad-nameh* [AB 69-71]

68-1884. Clouston, William A., ed. *The Book of Sindibad or the Story of the King, his Son, the Damsel, and the Seven Vizirs*. From the Persian and Arabic. Glasgow, 1884.

71-1948. Ates, Ahmed. *Sindbad-Name yazan Muhammad b. Ali-Zahiri As-Samarkandi, Arapca Sindbad-Name ile birlikte, mukaddime ve hasiyelerle nesredon Ahmed Ates*. (Istanbul Universitesi Yayinlarindan, 343.) Istanbul: Milli Egitim Basimevi, 1948. 418+104 pp.

105-345 Persian version of *Az-Zahiri As-Samarkandi*, **347-88** Arabic version, **390-418** Indexes; **1-104** Introduction (in Turkish).

R: Ibrahim Kutluk, "Sindbadname," *Türk dili ve edebiyati dergisi* 3 (Istanbul, 1949): 351-367.

71-1974. "Sindbad-name": 8738-45 in *Kindlers Literaturlexikon*, XX (1974).

71-1975. Bogdanovic, Dejan, trans. *Le livre des sept vizirs* [*Sindibad-nameh* of Az-Zahiri As-Samarkandi]. Paris: Éditions Sindbad, 1975. 290 pp.

Translation of 71-1948, pp. 1-345.

ii. *Tuti-namah* [AB 72-73]

71-Manu. Nakshabi, Ziya' u' d-Din. *Tuti-Nameh*. Cleveland: Cleveland Museum of Art, MS. 62.279.

72-1845. Brockhaus, Her(r)mann. *Die sieben weisen Meister von Nachschebi, persisch und deutsch*. Leipzig: F. A. Brockhaus [printer], 1845. 12 (German) + 15 (Persian) pp.

72-2003. Nishimura, Masami. "The Eighth Night of Nakshabi's *Tutiname*: Translation [into Japanese] from the Persian Version of Brockhaus's Edition [of 1845]." *Culture and Science: Bulletin of Sakushin Gakuin University* 13 (Utsunomiya, 2003): 15-33.

21-23 *gladius*; 23-24 *canicula III*; 24-25 *elephantinus*; 25-27 *ingenia Ia + II*; 27-29 *annuli*; 29-30 *zuchara*.

73-1963. Lee, Sherman E., and Pramod Chandra. "A Newly Discovered *Tuti-Nama* and the Continuity of the Indian Tradition of Manuscript Painting." *The Burlington Magazine* 105 (1963): 547-54.

73-1976. Nakshabi, Ziya' u'd-Din. *Tuti-nama*. Graz: Akademischer Druck, 1976.
Facsimile edition.

73-1978a. Rosen, Georg, trans. *Tuti-Nameh: Das Papageienbuch. Nach der türkischen Fassung übersetzt.* Zürich, 1978.

73-1978b. Simsar, Muhammad A., trans. *The Cleveland Museum of Art's Tuti-nama*. Cleveland: The Cleveland Museum of Art, 1978.

7. RUMANIAN [AB 696-697]

The Rumanian version is derived from the Greek *Syntipas*. [55-1992](#): 432-33 lists 26 manuscripts (1703 to 1843), for 12 of which the name of the redactor(s) is known.

73-1802. *Istoria Syndipii Filosofului*. Sibiu: Ioann Bart, 1802. ii-140 pp.

73-1834. *Istoria Syndipii Filosofului*. Sibiu, 1834. ii-140 pp.

73-1883. Gaster, Moses. *Literatura populara romana*. Bucharest, 1883. Pp. 54-77.

73-1937. Gaster, Moses. *Die Geschichte des Kaisers Skinder, ein rumänisch-byzantinischer Roman [...]*. Athens, 1937 [AB 797]. 42 pp.

73-1988. Pögl, Johann. *Die Geschichte von Syndipa dem Philosophen: Eine rumänische Volksbuchversion des Sindbad-Name*. (Studien zur rumänischen Sprache und Literatur, 8.) Salzburg, 1988.

8. SERBIAN [AB p. 149]

- See [909]:9-12. The Serbian version is derived from the Greek *Syntipas*.

73-1809. *Istoria Sindipy filosofa*. Trans. G. Mihaljevic. Buda: Universitätsdruckerei, 1809. 96 pp.

73-1848. *Istoria Sindipy filosofa*. Belgrade: Staatsdruckerei des Fürstentums Serbien, 1848. 120 pp.

73-1855. *Istoria Sindipy filosofa*. Ed. H. N. Ioanovic. Belgrade: Staatsdruckerei des Fürstentums Serbien, 1855. 60 pp.

9. SPANISH:

***Libro de los engaños* [AB 74-88]**

76-1929. Peirce, Helen J. "Aspectos de la personalidad del rey español en la literatura hispano-arábica." *Smith College Studies in Modern Languages* 10,2 (1929): 1-39.

- 76-1946.** González Palencia, Angel. *Versiones castellanas del Sendebär* [...]. Madrid and Granada, 1946 [AB 717]. Pp. 1-66.
- 82-1969.** Rivas, Enrique de. "Huellas del simbolismo esotérico medieval en el *Libro de los engaños* y en el ejemplo once del *Conde Lucanor*": 73-89 in his *Figuras y estrellas de las cosas*. (Monografías y Ensayos, 14.) Maracaibo: Universidad del Zulia, 1969.
- 82-1972.** Scobie, A. "'Comes facundus in via pro vehiculo est' (*Libro de los engaños* and *Calila e Digna*)." *Romanische Forschungen* 84 (1972): 583-84.
- 86-1980.** Goldberg, Harriet. "The Literary Portrait of the Child in Castilian Medieval Literature." *Kentucky Romance Quarterly* 27 (1980): 11-27.
- 88-1982.** Taniguchi, Isamu. "Medieval Spanish Version [of] *Sendebär*[:] Translation into Japanese with Commentaries [...]." *Journal of Human Sciences* (St. Andrew's University) 18,3 (1982): 53-83; 19,1 (1983): 67-94; 19,2 (1983): 47-81.
Parts I and II present the text, with notes on pp. 81-93 and 93-94 respectively. Part III contains detailed commentaries on sources and analogues (47-71), copious notes (72-76), and filiation charts (77-81) taken from AB 10, 65, 227, 501. See SSSNews 11 (1984): 17; SSSNews 12 (1985): 3 and front cover.
- 88-1983a.** Gier, Albert. "A Spanish Version of *The Seven Sages of Rome: The Libro de los engaños*." Unpubl. paper. Toronto: Fourth Congress of the International Courtly Literature Society, 1983.
- 88-1983b.** Keller, John Esten. *El libro de los engaños*. Revised ed. (Romance Monographs Reprint Series, 2.) University, Mississippi: Romance Monographs, 1983. xix-88 pp.
 See SSSNews 11 (1984): 15.
- 88-1985a.** Deyermond, Alan D. "The *Libro de los engaños*: Its Social and Literary Context": 158-67 in Glyn S. Burgess and Robert A. Taylor, eds., *The Spirit of the Court: Selected Proceedings of the Fourth Congress of the International Courtly Literature Society (Toronto 1983)*. Dover, New Hampshire: D. S. Brewer, 1985.
 See SSSNews 11 (1984): 5.
- 88-1985b.** Gier, Albert, and John Esten Keller. "A Spanish Version of *The Seven Sages of Rome: The Libro de los engaños*": 000-000 in W.-D. Lange, ed. *Grundriss der romanischen Literaturen des Mittelalters, V.1: Les formes narratives*. Heidelberg: Karl Winter, 1985.
- 88-1986.** Lacarra Ducay, María Jesús. *Cuentos de la Edad Media*. Madrid: Castalia, 1986.
- 88-1989** [formerly 68-1989]. Lacarra Ducay, María Jesús. *Sendebär*. Madrid: Cátedra, 1989. 182 pp.
R: Antonio Pérez, ??? 88-1991
- 88-1991.** Lacarra Ducay, María Jesús. "Elementos cómicos en los cuentos medievales castellanos": 31-47 in *L'histoire drôle*, I. N.p.: Université Stendhal, 1991.
- 88-1992.** Keller, John Esten. "The Literature of Recreation: *El libro de los engaños*": 193-200 in *Hispanic Medieval Studies in Honor of Samuel G. Armistead*. Madison: Hispanic Seminary of Medieval Studies, 1992.
- 88-1992a.** Paltrinieri, Elisabetta. *Il Libro degli inganni tra Oriente e Occidente*. Turin: Editrice Le Lettere,

1992. 532 pp.

See the Table of Contents in *SSSNews* 27 (2000): 8-10.

88-1996 [formerly 71-1996]. Taniguchi, Isamu. *Il Libro di Sindibad: Novelle persiane medievali*. Tokyo: Jiritsu Shobo, 1996. 128 pp. [In Japanese]

Translation of 88-1982.

10. SYRIAC [AB p. 22]

88-1879 Baethgen, Friedrich. *Sindban, oder Die sieben weisen Meister, syrisch und deutsch*. Leipzig: Hinrichs, 1879. 26 (Syriac) + 38 (German) pp.

88-1897. Gollancz, Hermann, trans. "The History of Sindban and the Seven Wise Masters." *Folk-Lore* 8 (1897): 99-130.

11. TURKISH [AB 89-92]

91-1812. Belletête, M. "Les quarante vizirs." In Henri Nicolas, ed. *Contes turcs en langue turque, extraits du roman intitulé Les quarante vizirs*. Paris: Imprimerie impériale, 1812.

Description of a copy having belonged to the bibliophile and bibliographer A.-A. Renouard: Two parts in one volume: Part I has 2 fol. and 258 pp., Part II has 1 fol. and 48 pp. In-4, 270 x 206 mm. Bound in contemporary red half morocco over orange boards. Many edges uncut. Edition of the work by Sheyk-Zada (Chék Zadé). The manuscript, which is now lost, was prepared apparently in the early 17th century, but was based on much earlier stories, similar in style and function to those found in the *1001 Nights*. Renouard's hand-written notes on the rarity of the work are on the first blank leaf. Belletête's extremely rare, seemingly unfinished translation into French ends abruptly at p. 48; it was printed from a draft found among his papers. (From Michael Laird, <mlaird@ursusbooks.com>, 14 July 2003)

91-1851. Behrnauer, Walter Fr. Adolf. *Die vierzig Wesire oder weisen Meister: Ein altmorgenländischer Sittenroman*. Leipzig, 1851.

91-1886. Gibb, E. J. W. *The History of the Forty Vezirs or the Story of the Forty Morns and Eves*. London, 1886.

92-1953. Eberhard, W., and P. N. Boratav. *Typen türkischer Volksmärchen*. (Akademie der Wissenschaften und der Literatur, Veröffentlichungen der Orientalischen Kommission, 5.) Wiesbaden, 1953.

III. WESTERN VERSIONS: THE SEVEN SAGES

1. GENERAL [AB 93-109]

95-1890. Dick, Wilhelm, ed. *Die Gesta Romanorum nach der Innsbrucker Handschrift vom Jahre 1342 und vier Münchener Handschriften*. (Erlanger Beiträge zur englischen Philologie.) Erlangen and Leipzig, 1890. xxiv-273 pp. [Rpt. Amsterdam, 1970]

95-1892. Murko, Matthias. "Beiträge zur Textgeschichte der *Historia septem sapientum*," *Zeitschrift für*

vergleichende Literaturgeschichte NS 5 (1892): 1-34.

1-14 Latin; 15-22 German; 22-23 Dutch; 23-24 French; 24-25 Spanish; 25-26 English; 26-27 Hungarian; 27-33 Armenian; 33-34 *Gesta Romanorum*.

R: *Romania* 21 (1892): 335-36.

102-1957. Kukenheim, Louis, and Henri Roussel. *Guide de la littérature française du moyen âge*. (Leidse Romanistische Reeks, 3.) Leiden: Universitaire Pers, 1957.

87 Mention of *Historia septem sapientum*, *Roman des sept sages*, Latin and French *Dolopathos*, *Marques*.

106-1977. Lun, Luigi. "Prospettive filologico-folchoristiche sul *Libro dei sette savi di Roma*": 49-63 in *Berichte im Auftrag der Internationalen Arbeitsgemeinschaft für Forschung zum romanischen Volksbuch*. Seekirchen, 1977.

109-1990. Kessel-Brown, Deirdre. "The Emotional Landscape of the Forest in the Medieval Love Lament." *Medium Aevum* 59 (1990): 228ff. Access via http://www.jiscjournalarchives.ac.uk/browse/proquest/0020_issues/59_1990.html.

109-1991. Runte, Hans R. "Seven Sages of Rome": 415-16 in Norris J. Lacy, ed. *The New Arthurian Encyclopedia*. New York: Garland, 1991.

109-1992a. Halász, Katalin. *Images d'auteur dans le roman médiéval (XIIe-XIIIe siècles)*. (Studia Romanica de Debrecem, Series litteraria, 17.) Debrecem: Kossuth Lajos Tudományegyetem, 1992. 129 pp.

112-19 "Le cycle des Sept sages de Rome."

109-1992b. Weiske, Brigitte. *Gesta Romanorum, 1: Untersuchungen zu Konzeption und Überlieferung; 2: Texte, Verzeichnisse*. 2 vols. (Fortuna Vitrea, 3-4.) Tübingen: Max Niemeyer, 1992. viii-2215 and v-189 pp.

109-1996. Corrie, Marilyn. "Petrus Alfonsi's *Disciplina clericalis* and its Anglo-Norman Translator." Unpubl. paper. Kalamazoo: 31st International Congress on Medieval Studies, 1996.

109-2000. Lundt, Bea. "Von Selbstgeburt und Spinnentod: Kontinuität der Genderbilder in erzählenden Texten über Paracelsus." *Nova Acta Paracelsica* NS 14 (Einsiedeln, 2000): 97-132. See <http://www.paracelsus-gesellschaft.ch/nap.html#NF>.

109-2002. Lundt, Bea. *Weiser und Weib: Weisheit und Geschlecht am Beispiel der Erzähltradition von den Sieben weisen Meistern (12.-15. Jahrhundert)*. [Habilitationsschrift Universität Basel] Munich: Wilhelm Fink, 2002. ISBN 3-7705-3707-6. 561 pp. (See also [546-2002](#))

Although dealing essentially with the German Seven Sages, this wide-ranging study may be relevant to a pan-European interpretation of the cycle.

2. ARMENIAN [AB 110-113]

No new research recorded since 1984-85.

3. CATALAN [AB 114-116]

116-1996. Giannetti, Andrea. *Libre dels set savis de Roma*. (Biblioteca di filologia romanza, 40.) Bari: Adriatica Editrice, 1996. 239 pp.

116-2001. Cañizares Ferriz, Patricia. “Los ‘errores’ de una traducción medieval: la versión castellana de la *Historia de septem sapientibus*.” *Cuadernos de filología clásica: Estudios latinos 20-21* (Filología latina, Universidad Complutense de Madrid, 2001): ?

Access via <http://books.google.com.pe/books?id=3_cmAQAAIAAJ&source=gbs_book_other_versions>.

116-2003. Neugaard, Edward J. “Medieval Catalan and Castilian *Aesopica*: Possible Relationships and Common Sources.” Unpubl. paper. Kalamazoo: 38th International Congress on Medieval Studies, 2003.

4. CELTIC [AB 117-124]

i. Scots Gaelic [AB 117]

No new research recorded since 1984-85.

ii. Welsh (Version A) [AB 118-124]

No new research recorded since 1984-85, but see [Vol. II](#)

5. DANISH [AB 125-133]

No new research recorded since 1984-85. But see the following websites by Per-Erik Skramstad:

Chronology of Danish versions:

<http://www.skramstad.no/folkebok/dk7visekrono.htm>

Introduction:

<http://www.skramstad.no/folkebok/home7visemestre.htm>

Structure:

<http://www.skramstad.no/folkebok/dk7visestrukt.htm>

Gaza and *avis*:

<http://www.skramstad.no/folkebok/dktxtsyvvisse5874.htm>

6. DUTCH [AB 134-157]

i. General [AB 134]

134-1995. Koetsier, Sasja. On work in progress see *SSSNews* 22 (1995): 8.

ii. Version A [AB 135-139]

No new research recorded since 1984-85.

iii. Version H [AB 140-157]

No new research recorded since 1984-85, but see [Vol. II](#)

7. ENGLISH [AB 158-290]

i. General [AB 158-189]

185-1971. Davis, Norman, ed. *Paston Letters and Papers of the Fifteenth Century*. Oxford, 1971.
Reference source for AB 169 and 229.

186-1976. Pollard, A. W., and G. R. Redgrave. *Short-Title Catalogue of Books Printed in England, Scotland and Ireland [...] 1475-1640* 2nd ed. rev. and enlarged by W. A. Jackson, F. S. Ferguson, and Katherine F. Pantzer. London, 1976.

Nrs. 21254-21257.7 Editions of John Rolland's version: 21297 Richard [Pynson](#)'s version of 1493; 21298 Wynkyn de Worde's version of c. 1506; 21299 Copland's version.

189-1989. Cooke, Thomas D. [Comprehensive entry on the Middle English *Seven Sages*]. See *SSSNews* 16 (1989): 4.

ii. Manuscripts [AB 190-215]

195-1876. Gairdner, James, ed. *The Historical Collections of a London Citizen*. (Camden Society, NS 17.) London, 1876.

Description of MS. London, Brit. Libr. Egerton 1995 (Southern version).

195-1877. *Catalogue of Additions to the Manuscripts in the British Museum, 1854-1875*. London, 1877. [Rpt. London, 1967]

II, 941-43 Description of MS. London, Brit. Libr. Egerton 1995 (Southern).

205-1907. Dyboski, R., ed. *Songs etc. from the Balliol MS. 354*. (Early English Text Society, OS 101.) London, 1907.

Description of MS. Oxford, Balliol 354 (Southern).

213-1963. Mynors, R. A. B. *Catalogue of the Manuscripts of Balliol College Oxford*. Oxford, 1963.
352-54 Description of MS. Oxford, Balliol 354 (Southern).

214-1976. Guddat-Figge, Gisela. *Catalogue of Manuscripts containing Middle English Romances*. Munich, 1976.

Descriptions of MSS. Cambridge, Univ. Libr. Ff.II.38 (Southern); Edinburgh, Nat. Libr. Adv. MS. 19.2.1 (Auchinleck) (Southern); Edinburgh, Nat. Libr. Acc. 4233 (Asloan) (Scots); London, Brit. Libr. Cotton Galba E.ix (Northern).

215-1979. McSparran, Frances, and P. R. Robinson. [Facsimile edition of MS. Cambridge, Univ. Libr. Ff.II.38 (Southern)]. London, 1979.

215-1985. Shonk, Timothy A. "A Study of the Auchinleck Manuscript: Bookmen and Bookmaking in the Early Fourteenth Century." *Speculum* 60,1 (January 1985): 71-91.

Access the article via <<http://www.jstor.org/discover/10.2307/2852134?uid=2134&uid=2&uid=70&uid=4&sid=21102514030801>>.

215-1988. Burrows, Jean Harpham. *The Auchinleck Manuscript: Contexts, Texts, and Audience*. Diss. Washington University, 1984.

Dissertation Abstracts International 45 (1984-85): 3633A.

215-1996. Jost, Jean. "Fifteenth-Century *Pricke of Conscience* Manuscripts: An Evolution." Unpubl. paper. Kalamazoo: 31st International Congress on Medieval Studies, 1996.

One of the manuscripts is London, Brit. Libr. Cotton Galba E.ix (Northern)

iii. Version A [AB 216-229]

a. Midland [AB 216]

216-1998. Whitelock, Jill. "*The Seven Sages of Rome* and Orientalism in Middle English Literature, with an Edition of the Poem [?] from Cambridge, University Library Dd.I.17." Diss. Cambridge, 1998.

Cf. AB 216. See the Table of contents and an [abstract](#) from *SSSNews* 25 (1998): 4.

b. Northern [AB 217-219]

No new research recorded since 1984-85, but see [Vol. II](#)

c. Scots [AB 220-227]

No new research recorded since 1984-85.

d. Southern [AB 228-229]

229-2003. Clifton, Nicole. "The Auchinleck Manuscript as Children's Literature." Unpubl. paper. Kalamazoo: 38th International Congress on Medieval Studies, 2003.

iv. Version H [AB 230-290]

a. American [AB 230-231]

No new research recorded since 1984-85.

b. Copland [AB 232-233]

232. *History of the seven Maysters of Rome*. London: William Copland, c. 1548-61.

According to Brunet, *Manuel du libraire* (AB 7), p. 298, and Grässe, *Trésor de livres rares* (AB 8), pp. 366-67. However, according to [Pollard](#) nr. 21299, this book is the same as AB [251](#) (Continuation of Wynkyn de Worde.)

c. Dekker [AB 234-236]

No new research recorded since 1984-85.

d. Rolland [AB 237-246]

No new research recorded since 1984-85.

e. Pynson [New Section]

246-1493. Pynson, Richard. 1493. See [Pollard](#) nr. 21297.

246-1917. Duff, E. Gordon. *Fifteenth-Century English Books*. Oxford, 1917.
Nr. 370 Description of Richard Pynson's edition of 1493.

f. Wynkyn de Worde [AB 247-250]

248-1935. Hodnett, E. *English Woodcuts 1480-1535*. N.p.: N.publ., 1935. [Rpt. Oxford, 1973]
314-15, fig. 93 Description of Wynkyn de Worde's version.

g. Continuations of Wynkyn de Worde [AB 251-286]

251. *Thystorye of the .vii. wyse Maysters of Rome*. London: Licensed to T. Marshe, 1558.
According to Esdaile, *A List of English Tales*, p. 124 (AB 285). However, according to [Pollard](#) nr. 21299, this book is the same as AB nr. [232](#).

v. Version I [AB 287-290]

No new research recorded since 1984-85.

8. FRENCH [AB 291-541]

i. General [AB 291-326]

295-1818. Chénier, Marie Joseph de. *Fragmens du cours de littérature, fait à l'Athénée de Paris en 1806 et 1807, suivis d'autres morceaux littéraires du même auteur*. Paris: Maradan, 1818.
85-86 Brief mention of Seven Sages; Seven Sages and *Dolopathos* discussed with fabliaux and lais imitated from Oriental sources.

303-1938. Giduz, Hugo, and Urban Tigner Holmes. *Les contes des sept sages*. New York: Farrar and Rinehart, 1938.

Reader for students of French, “retold [...] from a French version of the 13th century.” (See [Hasegawa](#))

319-1978. Vadin, Béatrix. “L’absence de représentation de l’enfant et/ou du sentiment de l’enfance dans la littérature médiévale”: 363-84 in *Exclus et système d’exclusion dans la littérature et la civilisation médiévales*. (Senefiance, 5.) Aix-en-Provence: CUER MA, 1978.

R: Steven M. Taylor, *Olifant* 9,3-4 (Spring-Summer 1982): 165-66.

326-1983a. Berne, Mauricette. “Les premières impressions du *Roman des sept sages de Rome*.” Unpubl. paper. Toronto: Fourth Triennial Congress of the International Courtly Literature Society, 1983.

326-1983b. McMunn, Meradith T. “Arthuriana in the Seven Sages Cycle.” Unpubl. paper. Toronto: Fourth Triennial Congress of the International Courtly Literature Society, 1983.

326-1983c. McMunn, Meradith T. “Arthurian Names in the Seven Sages Cycle.” Unpubl. paper. Willimantic, CT: Ninth Onomastic Symposium of the American Name Society, 1983.

326-1983d. McMunn, Meradith T. “Proverbs in the *Seven Sages of Rome* Cycle.” Unpubl. paper. Villanova: Eighth International Conference on Patristic, Medieval and Renaissance Studies, 1983.

326-1984. Kelly, Douglas. “L’invention dans les romans en prose”: 000-000 in Leigh A. Arrathoon, ed. *The Craft of Fiction: Essays in Medieval Poetics*. Rochester, MI: Solaris, 1984.

326-1985. Kelly, Douglas. “*Disjuncture* and the Elaboration of Prose Romance: The Example of the *Seven Sages of Rome* Prose Cycle”: 208-16 in Glyn S. Burgess and Robert A. Taylor, eds., *The Spirit of the Court: Selected Proceedings of the Fourth Congress of the International Courtly Literature Society (Toronto 1983)*. Dover, NH: D. S. Brewer, 1985.

See *SSSNews* 11 (1984): 5.

326-1986a. Blumenfeld-Kosinski, Renate. “The Poetics of Continuation in the Old French *Paon* Cycle.” *Romance Philology* 39,4 (May 1986): 437-47.

Cursory mentions of French Seven Sages. Access via
<http://www.jiscjournalarchives.ac.uk/browse/proquest/3227_issues/39_1986.html>.

326-1986b. Brucker, Charles. *Sage et sagesse au moyen âge (XIIe et XIIIe siècles): étude historique, sémantique et stylistique du vocabulaire de l’ancien français*. (Publications romanes et françaises.) Geneva: Droz, 1986. 560 pp.

326-1986c. McMunn, Meradith T. “The Interrelation of Text and Illustration in Courtly Romance.” Unpubl. paper. De Bron (Netherlands): Fifth Triennial Congress of the International Courtly Literature Society, 1986.

Includes French Seven Sages and Continuations.

326-1986d. Palermo, Joseph. “Sept Sages de Rome, Les”: 500-03 in Norris J. Lacy, ed. *The Arthurian Encyclopedia*. New York: Garland, 1986.

326-1987. Colliot, Régine. “La mauvaise vieillesse des *Sept sages de Rome*”: 57-71 in *Vieillesse et vieillissement au moyen âge*. (Senefiance, 19.) Aix-en-Provence: CUER MA, 1987.

326-1988. Chavy, Paul. *Traducteurs d'autrefois: Moyen Âge et Renaissance. Dictionnaire des traducteurs et de la littérature traduite en ancien et moyen français (842-1600)*. 2 vols. Paris and Geneva: Slatkine, 1988.

II: 1301-02, nrs. 271-77.

326-1989b. Runte, Hans R. "From the Vernacular to Latin and Back: The Case of *The Seven Sages of Rome*": 93-133 in Jeanette M. A. Beer, ed. *Medieval Translators and Their Craft*. (Studies in Medieval Culture, 25.) Kalamazoo: Medieval Institute Publications, 1989.

Study of the filiation from French Version A to Latin Version H to French Version H.

326-1994. Foehr-Janssens, Yasmina. *Le temps des fables: le Roman des sept sages, ou l'autre voie du roman*. (Nouvelle bibliothèque du moyen âge, 27.) Paris: Honoré Champion, 1994. 545 pp.

See *SSSNews* 14 (1987): 9; 19 (1992): 4; 20 (1993): 3; 21 (1994): 17-21 and back cover.

R: Bea Lundt, *Fabula* 36,1-2 (1995):335-338 (access via <<http://www.deepdyve.com/lp/de-gruyter/vi-besprechungen-7v4NIMCa6H>>).

326-1995a. Hasegawa, Yô. *Hugo Giduz, Urban T. Holmes: Les contes des sept sages. Notes par Y. Hasegawa*. Surugadai-Shuppansha, 1995. 93 p.

Adaptation of **Giduz** for Japanese students of French. 8-13 *canis* (by Bencilas), 14-23 *vidua* (by Jessé), 24-33 *avis* (by Cathon), 34-43 *puteus* (by Lentulus), 44-57 *tentamina* (by Ancille), 58-67 *inclusa* (by Méros), 68-75 *medicus* (by Joachim), 76-87 *vaticinium* (by Marc).

326-1995b. Runte, Hans R. "Bérinus, Roman de": 110-11 in William W. Kibler, ed. *Medieval France: An Encyclopedia*. (Garland Encyclopedias of the Middle Ages, 2. Garland Reference Library of the Humanities, 932.) New York: Garland, 1995.

326-1995c. Speer, Mary B. "Seven Sages of Rome": 878-79 in William W. Kibler, ed. *Medieval France: An Encyclopedia*. (Garland Encyclopedias of the Middle Ages, 2. Garland Reference Library of the Humanities, 932.) New York: Garland, 1995.

ii. Manuscripts [AB 327-413]

338-1838. Jubinal, Achille. *Lettre au directeur de L'Artiste touchant le manuscrit de la bibliothèque de Berne no. 354 perdu pendant vingt-huit ans, suivie de quelques pièces inédites du 13e siècle relatives à divers métiers du moyen âge et tirées de ce manuscrit*. Paris: Édouard Pannier, 1838. 45 pp.

MS. Bern, Bürgerbibliothek 354 contains French Version L.

iii. Dolopathos [AB 414-430]

- See [665-1984](#).

430-1995. Simons, Penelope. "Representing Education in Romance: The Case of *Dolopathos*." Unpubl. paper. Kalamazoo: 30th International Conference on Medieval Studies, 1995.

430-1997. Leclanche, Jean-Luc, ed. *Herbert: Roman de Dolopathos: édition du manuscrit H436 de la bibliothèque de l'École de médecine de Montpellier*. 3 vols. (Classiques français du moyen âge, 124-26.) Paris: Honoré Champion, 1997. 220 + 240 + 204 pp.

430-2000. Foehr-Janssens, Yasmina, and Emmanuelle Métry, trans. *Dolopathos ou Le roi et les sept sages*. (Miroir du moyen âge.) Turnhout: Brepols, 2000. 237 pp. ISBN 2-503-50950-9.

Facing-pages Latin and modern French texts.

iv. Version A [AB 431-437]

- See the first complete, critical edition in progress [on-line](#).

437-1984. Centre de recherches et d'applications linguistiques. *Index général des lemmes des manuscrits B et D de Villehardouin et des Sept sages de Rome*. (Cahiers du C.R.A.L., 40.) Nancy: Université de Nancy II, 1984.

v. Version C [AB 438-442]

- See a modern edition by [Speer](#).

442-1991. Poirel, Dominique. "Les manuscrits sinistrés de la Bibliothèque de Chartres." *Gazette du livre médiéval* 18 (Spring 1991): 30-32.

vi. Version D [AB 443-444]

No new research recorded since 1984-85, but see [Vol. II](#)

vii. Version H [AB 445-472]

No new research recorded since 1984-85, but see [Vol. II](#)

viii. Version I [AB 473-488]

No new research recorded since 1984-85.

ix. Version K [AB 489-495]

495-1981. Gier, Albert. "'Il ne croit pas en Artur': *Roman des sept sages*, V. 2875," *Zeitschrift für romanische Philologie* 93 (1981): 367-71.

495-1986. Speer, Mary B. "The Prince's Baptism in the *Roman des sept sages*: Formal and Doctrinal Intertexts." *Medievalia et Humanistica* NS 14 (1986): 59-80.

495-1987. Speer, Mary B. "Editing the Formulaic Romance Style: The Poetics of Repetition in the *Roman des sept sages*." *Esprit créateur* 27,1 (Spring 1987): 34-52.

See <<http://www.espritcreateur.umn.edu/search/journal.php?jrnlID=57>>.

495-1988. Speer, Mary B. *Le roman des sept sages de Rome: A Critical Edition of the Two Verse*

Redactions [Versions C and K] of a *Twelfth-Century Romance*. (Edward C. Armstrong Monographs on Medieval Literature, 4.) Lexington, KY: French Forum, 1988.

R: Hans-Erich Keller, *French Forum* 15 (1990): 356-58 (access via <http://www.jstor.org/discover/10.2307/40551554?uid=2134&uid=2&uid=70&uid=4&sid=21102523344393>); Gilles Roques, *Romanische Forschungen* 102 (1990): 461-63 (access via http://www.digizeitschriften.de/dms/img/?PPN=PPN345572629_0102&DMDID=dmdlog114); Françoise Vieliard, *Bibliothèque de l'École des chartes* 148 (1990): 166-68; See the complete review by Françoise Vieliard [here](#) at http://www.persee.fr/web/revues/home/prescript/article/bec_0373-6237_1990_num_148_1_450574_t1_0166_0000_002; *Forum for Modern Language Studies* 26 (1990): 404 (access via <http://fmls.oxfordjournals.org/content/XXVI/4.toc>); Curt Wittlin, *Vox Romanica* 49-50 (1990-91): 625-27; Joseph Palermo, *Speculum* 66,1 (January 1991): 239-42 (access via <http://www.jstor.org/discover/10.2307/2864019?uid=2134&uid=2&uid=70&uid=4&sid=21102514030801>); Richard O'Gorman, *Romance Philology* 45,1 (August 1991): 180-84 (access via http://www.jiscjournalarchives.ac.uk/browse/proquest/3227_issues/45_1991.html); Hans R. Runte, *Zeitschrift für romanische Philologie* 107,1-2 (1991): 197-99; Francine Mora, *Cahiers de civilisation médiévale* 35,3 (1992): 272-73.

495-1989. Mikhaïlov, André D., intr. and notes. *Roman o cemi mudrecakh*. Moscow: Nauka, 1989. 207 pp. *The Story of the Seven Wise Men*, translated into Russian from the Old French of Version K by Anatoly Naïman. 3-38 Introduction; 40-196 text; 197-207 notes. See *SSSNews* 17 (1990): front cover, 2, 9-11.

495-1999. See [Lundt](#).

x. Version L [AB 496-499]

496-n.d.. *Les sept Sages de Romme*. Paris: Pierre le Rouge for Pierre le Caron, n.d. Mentioned in Deschamps and Brunet, *Manuel du libraire* (AB 95), pp. 637, 467.

499-1983. Roques, G[illes?]. "Pour la localisation du *Roman des sept sages de Rome* en prose (version L)." *Revue de linguistique romane* 47 (1983): 31-35.

R: Pierre Swiggers, *Bulletin de théologie ancienne et médiévale* 13 (1984): 614-15, nr. 1379.

xi. Version M [AB 500-503] (*Histoire de la male marastre*)

503. Runte, Hans R. "L'*Histoire de la male marastre*: Nouvelles recherches sur le *Roman des sept sages*" (1976).

See Jacques Monfrin, *Romania* 98 (1977): 283.

On stars and constellations particular to this version see the on-going [discussion](#).

503-2000. Hasegawa, Yô. "Nutrix et Assassinus, deux récits de la Version M du *Roman des sept sages de Rome*, mis en japonais d'après l'édition Runte." *Kinjô Gakuin Daigaku Ronsyû* (Treatises and Studies by the Faculty of Kinjô Gakuin University, Series 188), *Studies in Humanities* 34 (2000): 89-112

- *Nutrix* (p. 107): Told by the Empress. No known direct source ("a rather curious imitation of Salomon's

judgment” in I Kings 3.16-28 [Le Roux de Lincy, AB 496, quoted by Runte, AB 501: lvii]. Analyzed by [Foehr-Janssens](#), p. 467.

- **Assassinus** (p. 112): Told by the Empress. Sources:
 - Marco Polo, *La description du monde*, trans. [into Japanese] M. Otagi (2 vols., Heibonsha Library 326-27, Tokyo: Heibonsha, 2000; 1st ed. in the Tôyô-bunko series, 1970-71): I:136-45. In Liu Yu’s 13th-century *Xishiji (Dispatched to the East)* there is an identical description of how to nourish and raise children destined for the Assassins.
 - Odorico da Pordenone, *Itinerarium* (see Fleischhauer, AB 829; Runte AB 830), trans. [into Japanese] T. Ieiri, (Tokyo: Tôgensha, 1966; 2nd ed. 1979): II.
 - Mandeville, *Le livre des merveilles du monde*, trans. [into Japanese] M. Ôba (Tokyo: Heibonsha, 1964; 1st trans. K. Kaneko [Tokyo: Daitô-kaku, 1919]).
 - Cf. *Gesta Romanorum*, story xxiv. Translations by [M. Yamazaki](#) (1925), [K. Kaneko](#) (1928), [M. Itô](#) (1988).
 - See [Nishimura](#) 388-89, and [Runte](#).

503-2001. Hasegawa, Yô. “*Anthenor, spurius et Cardamum*, trois récits de la Version M du *Roman des sept sages de Rome*, mis en japonais d’après l’édition Runte.” *Meijo Bulletin of Humanities* [ISSN 0287-8224] 37,2 (whole number 68) (2001): 143-64.

- **Anthenor** (p. 151): Told by Jesse. No known analogues or sources. Name of Anthenor, a Trojan under Priamus, widely known thanks to the “romans antiques” (Runte, AB 501: lvii). See [Nishimura](#) 382-83.
- **Spurius** (p. 156): Told by the empress. No known analogues. Most probably adapted from an account by a historiographer of the Crusades (see G. Paris, AB 443: xxvi) (Runte, AB 501: lvii); the sultan’s generosity towards a Christian prisoner recalls episodes of Saladin. See [Nishimura](#) 521-22.
- **Cardamum** (p. 164): Told by Lentulus. No known analogues. “The life of Barbarus’s daughter closely resembles the life of Saint Barbara” (Runte, AB 501: lvii). See [Nishimura](#) 402. In the calendar of the Byzantine rite, St. Barbara’s feast-day is December 4. According to the *Livre des merveilles du monde* by Mandeville (ed. Christiane Deluz [2000], chapter VI; trans. M. Ôba [Tokyo 1964], p. 30), St. Barbara’s body was laid to rest in Babylone.
- See [Runte](#).

503-2003. Hasegawa, Yô. “*Filius*, un des récits irréguliers de la Version M du *Roman des sept sages de Rome*, suivi de *vidua*, mis en japonais d’après l’édition Runte.” *Foreign Languages and Literature* [ISSN 0388-5402] 28,1 (whole number 29) (Nagoya: Aichi-Gakuin University, Foreign Languages Institute, January 2003): 217-37.

xii. Continuations [AB 504-541]

a. General [AB 504-508]

508-1987. Kelly, Douglas. “The Art of Description”: 191-221 in Norris J. Lacy, Douglas Kelly, and Keith Busby, eds. *The Legacy of Chrétien de Troyes*. 2 vols. Amsterdam: Rodopi, 1987.

I:215, 219-20 Mention of Continuations.

508-1991. Palermo, Joseph. “Sept sages de Rome, Continuations”: 413-14 in Norris J. Lacy, ed. *The New Arthurian Encyclopedia*. New York: Garland, 1991.

b. *Cassidorus* [AB 509-520]

No new research recorded since 1984-85, but see [Vol. II](#)

c. *Helcanus* [AB 521-522]

522-1985a. Niedzielski, Henri. "Le monde chevaleresque et courtois du *Roman de Helcanus*." *SSSNews* 12 (1985): 7-12.

522-1985b. Niedzielski, Henri. "Le *Roman de Helcanus*, chronique de guerres ibériques?": 437-48 in Fernando Carmona and Francisco J. Flores, eds. *La lengua y la literatura en tiempos de Alfonso X*. Murcia, 1985.

d. *Kanor* [AB 523-529]

529-1981. McMunn, Meredith T. "Illustrating the Courtly Romance: The *Roman de Kanor*." Unpubl. paper. Quebec: North-East MLA, 1981.

529-1983. McMunn, Meredith T. "Bestiary Influences in Two Thirteenth-Century Romances Composed for the Flemish Court." Unpubl. paper. Kalamazoo: 18th International Conference on Medieval Studies, 1983.

The romances are the *Chevalerie de Judas Macabé* and the *Roman de Kanor*.

529-1989. McMunn, Meredith T. "Translating the Medieval Romance Narrative: From Text to Image in the *Roman de Kanor*." *Romance Languages Annual* 1 (1989): 277-84.

See <<http://books.google.ca/books?hl=fr&id=JndfAAAAMAAJ&q=McMunn>>.

529-1990. McMunn, Meredith T. "Bestiary Influences in Two Thirteenth-Century Romances." In Willene B. Clark and Meredith T. McMunn, eds. *Beasts and Birds of the Middle Ages: The Bestiary and Its Legacy*. Philadelphia: University of Pennsylvania Press, 1990.

e. *Laurin* [AB 530-535]

535-1986. Halász, Katalin. "The Intermingling of Romance Models in a Thirteenth-Century Prose Romance: *Roman de Laurin*." *Forum for Modern Language Studies* 22,3 (July 1986): 273-83.

Translated from *Filológiai Közlöny* 29,3-4 (1983): 390-96. Access via <<http://fmls.oxfordjournals.org/content/XXII/3/273.full.pdf+html>>.

535-1987. Lecouteux, Claude. *Les nains et les elfes au moyen âge*. Paris: Imago, 1987. 207 pp.

f. *Marques* [AB 536-540]

540-1983. Speer, Mary B. "*Marques de Rome* and the *Cligès* Connection: Pre-text or Countertext?" Unpubl. paper. Toronto: 4th Triennial Congress of the International Courtly Literature Society, 1983.

g. *Pelyarmenus* [AB 541]

No new research recorded since 1984-85, but see [Vol. II](#)

9. GERMAN [AB 542-600]

Revised by Ralf-Henning Steinmetz

In German are dominant the reworkings of the Latin *Historia septem sapientum* (Latin H: AB 666-680 and [below](#), 676-1915ff.). There are two verse redactions: Hans von Büchel's [Diocletianus](#) (1412) and an [anonymous verse version](#); a [theatrical version](#); and eight [prose redactions](#) whose Vulgate version was printed sixty times. From Latin H are derived as well two new versions with divergent embedded stories: the [Aventewr von Diocleciano](#) and the [Hystorij von Diocleciano](#). The only version not derived from Latin H is the [German translation](#) of the Latin *Libellus muliebri nequitia plenus* (first half of the 15th century).

i. General [AB 542-546]

541-1807 [AB 582]. Görres, Joseph. *Die teutschen Volksbücher: Nähere Würdigung der schönen Historien-, Wetter- und Arzneybüchlein, welche theils innerer Werth, theils Zufall, Jahrhunderte hindurch bis auf unsere Zeit erhalten hat*. Heidelberg: Mohr & Zimmer, 1807.

154-57 Content summary; **157-61** description of Augsburg **1489** edition; **161-73** evolution of the Seven Sages matter.

541-1830. Rosenkranz, Karl. *Geschichte der deutschen Poesie im Mittelalter*. Halle: Anton & Gelbcke, 1830. See 402-08.

541-1853. Gervinus, Georg Gottfried. *Geschichte der deutschen Dichtung*. 4th ed. Leipzig: Engelmann, 1853. See II:141-44.

541-1854. Cholevius, Carl Leo. *Geschichte der deutschen Poesie nach ihren antiken Elementen: I. Von der christlich-römischen Cultur des Mittelalters bis zu Wielands französischer Gräcität*. Leipzig, 1854. See 258.

542. See AB 542: Karl Goedeke, *Grundriss* I:348-51.

543-1904 [AB 595]. Schmitz, Johann Jakob. *Die ältesten Fassungen des deutschen Romans von den sieben weisen Meistern*. Diss. Greifswald: Kunike, 1904. 124 pp.

546-1967. See [Jolles](#) xiv.

546-1968. Hommers, Peter. *Gesta Romanorum deutsch: Untersuchungen zur Überlieferung und Redaktionsgliederung*. Diss. Munich 1965. Markdorf: Zanker, 1968.

546-1968a. Powitz, Gerhardt. *Die Handschriften des Dominikanerklosters und des Leonhardstifts in Frankfurt am Main*. Frankfurt: Vittorio Klostermann, 1968.

211-14 Description of MS. Frankfurt, Praed. 91, fol. 69v-129r (“Die sieben weisen Meister”); version to be confirmed. See *SSSNews* 15 (1988): 3 and 7.

546-1980. Gerdes, Udo. “Gesta Romanorum”: III:25-43 in Kurt Ruh, ed. *Die deutsche Literatur des*

Mittelalters: Verfasserlexikon. 2nd ed. Berlin and New York: de Gruyter, 1980.

546-1982. Sprandel, Rolf. “Die *Gesta Romanorum* als Quelle spätmittelalterlicher Mentalitätsgeschichte.” *Saeculum* 33 (1982): 312-22.

546-1987. Wawrzyniak, Udo. “*Gesta Romanorum*”: V:1201-12 in Kurt Ranke, ed. *Enzyklopädie des Märchens*. Berlin and New York: de Gruyter, 1987.

546-1988. Mertens, Volker. “*Gesta Romanorum*: II. Deutsche Literatur”: IV:1409-10 in *Lexikon des Mittelalters*. Munich: Artemis, 1988.

546-1989. Otto, Norbert H. “*Gesta Romanorum*”: IV:151-53 in Walther Killy, ed. *Literaturlexikon*. Gütersloh: Bertelsmann, 1989.

546-1991a. Bachorski, Hans-Jürgen. “*Sieben weise Meister*”: XI:27 in Walther Killy, ed. *Literaturlexikon*. Gütersloh: Bertelsmann, 1991.

546-1991b. See [Haug](#).

546-1992a. See [Weiske](#).

546-1992b. Gerdes, Udo. “*Sieben weise Meister*”: VIII:1174-89 in Kurt Ruh, ed. *Die deutsche Literatur des Mittelalters: Verfasserlexikon*. 2nd ed. Berlin and New York: de Gruyter, 1992.

Lists all known Latin (1177-83) and German (1183-88) versions.

546-1995. Lundt, Bea. “Der Herrscher als Mönch: Idealbilder männlicher Sozialisation im Wandel (am Beispiel des *Dolopathos* und des ‘Volksbuches’ von den sieben weisen Meistern)”: 149-72 in Thomas Kornbichler and Wolfgang Maaz, eds. *Variationen der Liebe: Historische Psychologie der Geschlechterbeziehung*. (Forum Psychohistorie, 4.) Tübingen: Edition Diskord, 1995.

546-1998. Lundt, Bea. *Weiser und Weib: Über den Zusammenhang von Weisheit und Geschlecht am Beispiel der Erzähltradition von den Sieben weisen Meistern*. 1998. Published in [546-2002](#).

546-2000. See [Steinmetz](#).

546-2002. Lundt, Bea. *Weiser und Weib: Weisheit und Geschlecht am Beispiel der Erzähltradition von den Sieben weisen Meistern (12.-15. Jahrhundert)*. [Habilitationsschrift Universität Basel] Munich: Wilhelm Fink, 2002. ISBN 3-7705-3707-6. 561 pp.

Table of Contents in *SSSNews* 29 (2002): 11-14. See [546-1998](#). Wide-ranging thematic and historico-cultural study of the Seven Sages: Latin *Dolopathos*, *Scala celi*, Hans von Büchel.

R: Ralf-Henning Steinmetz, *Zeitschrift für deutsches Altertum und deutsche Literatur* 134 (2005): 220-23; access via

<http://www.digizeitschriften.de/dms/img/?PPN=PPN345204123_0134&DMDID=DMDLOG_0036>, and

135 (2006): 256-259; access via

<http://www.digizeitschriften.de/dms/img/?PPN=PPN345204123_0135&DMDID=DMDLOG_0051>.

546-2002a. Lundt, Bea. “Konzepte und Modelle männlicher Sozialisation im Spiegel klerikaler Erzähltradition vom 13. bis 15. Jahrhundert (am Beispiel des Erzählstoffes von den *Sieben weisen Meistern*)”: 123-42 in *Encomia: ‘Encomia-Deutsch’*, Sonderheft 2002 der deutschen Sektion der International Courtly Literature Society. Berlin: Freie Universität Berlin, 2002.

See <http://books.google.ca/books/about/Encomia_deutsch.html?id=Bi_ikgEACAAJ&redir_esc=y>.

Partial proceedings of the 10th triennial congress of the ICLS, Tübingen 2001.

546-2002b. Lundt, Bea. "The Death of the Bad Woman: A Misogynous Narrative Construction of Femininity? The Example of the *Seven Wise Masters*." Unpubl. paper. Sixteenth-Century Studies Conference, San Antonio, TX, 2002.

ii. *Dolopathos* [AB 547]

No new research recorded since 1984-85.

iii. Version A: *Allegatio septem sapientum* [New section]

547-1989. Gerdes, Udo. "Eine unbeachtete Version der *Sieben weisen Meister*." *Beiträge zur Geschichte der deutschen Sprache und Literatur* 111 (1989): 285-98.

Access via <<http://www.deepdyve.com/lp/de-gruyter/eine-unbeachtete-version-der-sieben-weisen-meister-30Mq1RdAI7>>.

547-1997. Steinmetz, Ralf-Henning. "Der *Libellus muliebri nequitia plenus*: Eine ungedruckte lateinische Version der *Sieben weisen Meister* und ihre deutsche Übersetzung aus dem 15. Jahrhundert: Paralleledition und Überlegungen zur Deutung." *Zeitschrift für deutsches Altertum und deutsche Literatur* 126 (1997): 397-446.

Edition of MSS. Chantilly, Condé 683 (Latin) and Vienna, Österreichische Nationalbibliothek 2937 (German). Access via <http://www.digizeitschriften.de/de/dms/img/?PPN=PPN345204123_0126&DMDID=dmdlog71>.

547-1998. Roth, Detlef, and Ralf-Henning Steinmetz. "Eine zweite Handschrift der *Allegatio septem sapientum* (*Libellus muliebri nequitia plenus*)." *Zeitschrift für deutsches Altertum und deutsche Literatur* 127,3 (1998): 307-22.

MS. Munich, Bayrische Staatsbibliothek clm 22378. Analyses of variants and proposal of a stemma for MSS. Chantilly 683 (C); Munich Clm 22378 (M); St. Florian XI 92 B (F); and Vienna 2937 (W). Access via <http://www.digizeitschriften.de/de/dms/img/?PPN=PPN345204123_0127&DMDID=dmdlog65>.

iv. Version H [AB 548-600]

a. General [New section]

547-1818 [AB 583]. Schmidt, Friedrich Wilhelm Valentin. *Beiträge zur Geschichte der romantischen Poesie*. Berlin: Maurer, 1818.

Contains "Erzählung aus den *Sieben weisen Meistern*."

547-1889. [Grisebach](#), *Die Wanderung*: 100-10 on [Hans von Büchel](#); 110 on the [anonymous verse redaction](#); 114 on Sebastian [Wild](#)'s *Tragedij*.

547-1906 [AB 543]. Vogt, Friedrich. *Geschichte der mittelhochdeutschen Literatur*. 2nd ed. Special reprint

of vol. II.6 of Hermann Paul, *Grundriss der germanischen Philologie*. 2nd ed. Strassburg: Trübner, 1906. 291-92 on [Hans von Bühel](#) and the [anonymous verse redaction](#); 343 on the [prose redactions](#).

547-1912. See AB 544: Willibald Wodick, *Jakob Ayrers Dramen* (1912) 19-20, 52.

547-1943 [AB 545]. Klapper, Joseph. “*Meister, Sieben weise*”: III:338-46 in Wolfgang Stammeler, ed. *Die deutsche Literatur des Mittelalters: Verfasserlexikon*. Berlin: de Gruyter, 1943.

547-1956 [AB 546]. Kosch, Wilhelm. “*Sieben weise Meister*”: III:2716 in *Deutsches Literatur-Lexikon*. 2nd ed. Bern: Francke, 1956.

547-1994. Rupprich, Hans. *Die deutsche Literatur vom späten Mittelalter bis zum Barock*. (Part 4 of Helmut de Boor and Richard Newald, eds., *Geschichte der deutschen Literatur*). 2 vols. 2nd ed. Munich: Beck, 1974 (1st ed. 1970-73).

I:56 on [Hans von Bühel](#); 84-86 on German Versions H.

547-1978. Ruh, Kurt. “Epische Literatur des deutschen Spätmittelalters”: 117-88 in Willi Erzgräber, ed. *Europäisches Spätmittelalter*. (Neues Handbuch der Literaturwissenschaft, 8.) Wiesbaden: Aula, 1978. See 184.

547-1981. Heinzle, Joachim. “Vom Mittelalter zum Humanismus”: 17-27 and 558-59 in Karl Konrad Polheim, ed. *Handbuch der deutschen Erzählung*. Düsseldorf: Bagel, 1981. See 23, 25-26.

547-1997a. Brunner, Horst. *Geschichte der deutschen Literatur des Mittelalters im Überblick*. Stuttgart: Reclam, 1997. See 341-42.

b. Hans von Bühel, *Dyocletianus* [New section]

547-1835. Wackernagel, Wilhelm. *Die altdeutschen Handschriften der Basler Universitätsbibliothek: Verzeichnis: Beschreibung und Auszüge*. (Programme des Pädagogikums zu Basel, 6.) Basel, 1835. See 63-64.

547-1836 [AB 489]. Keller, Heinrich Adelbert von, ed. *Li romans des sept sages: Nach der Pariser Handschrift* [French Version K]. Tübingen: Fues, 1836. See lxxxiv-lxxxvi, xcii-cvi.

547-1867. Merzdorf, J.F.L.Th., ed. *Hans von Bühel, Die Königstochter von Frankreich*. Oldenburg, 1867. **R: Strobel, *Germania* 12 (1867): 109-14.**

547-1841 [AB 588]. Keller, Adelbert, ed. *Dyocletianus Leben von Hans von Bühel*. (Bibliothek der gesamten deutschen National-Literatur, 22.) Quedlinburg and Leipzig: Basse, 1841. 64*-212 pp. **1*-64* Introduction: evolution of the Seven Sages matter; 1-212 text.**

547-1887. See AB 592: Fritz Seelig, *Der elsässische Dichter Hans von Bühel* (1887). Republished in 547-1888.

547-1888. See AB 593: Fritz Seelig, “Hans von Bühel” (1888) 243-335.

547-1891. Behaghel, Otto. “Zu Hans von Bühel.” *Germania* 36 (1891): 241-46.

- 547-1900.** Zwierzina, Konrad. "Mittelhochdeutsche Studien." *Zeitschrift für deutsches Altertum und deutsche Literatur* 44 (1900): 290ff., and 45 (1901): 25ff.
- 547-1913.** Fitschen, Hinrich. *Anrede, Titulierung und Grussformen in den Romanen Hans von Bühels: Ein Beitrag zur Kenntnis der Sitten- und Kulturgeschichte im Anfang des 15. Jahrhunderts.* Diss. Greifswald, 1913.
- 547-1920.** Büschgens, Katharina. *Hans von Bühel: Neue Untersuchungen über Überlieferung, Reimgebrauch, Persönlichkeit. (Im Auszuge veröffentlicht.)* Diss. Bonn, 1920. Partial pre-publication of 547-1921.
- 547-1921.** Büschgens, Katharina. *Hans von Bühel: Studien zu Überlieferung, Sprache und Persönlichkeit.* Diss. Bonn, 1921.
See 547-1920. The only extant copy is in the Preußischen Kulturbesitz of the Staatsbibliothek Berlin; available elsewhere on microfilm.
- 547-1966.** Völker, Paul-Gerhard. "Hans von Bühel": VII:624-25 in *Neue deutsche Biographie.* Berlin, 1966.
- 547-1981a.** Gerdes, Udo. "Hans von Bühel": III:443-49 in Kurt Ruh, ed. *Die deutsche Literatur des Mittelalters: Verfasserlexikon.* 2nd ed. Berlin and New York: de Gruyter, 1981.
- 547-1986.** Unterforsthuber, Andreas. "Literarische Tradition und Zeitgeschichte: Die Königstochter von Frankreich des Hans von Bühel als Propagandadichtung." *Jahrbuch der Oswald-von-Wolkenstein-Gesellschaft* 4 (1986-87): 103-16.
105-06 *Dyocletianus.* See <<http://www.wolkenstein-gesellschaft.com/jahrbuch.php#JOWG4>> or <<http://www.mediaevum.de/zeitschriften/jowg0.php>>.
- 547-1989a.** Schanze, Frieder. "Hans von Bühel": IV:508-09 in Walther Killy, ed. *Literaturlexikon.* Gütersloh: Bertelsmann, 1989.
- 547-1990.** Clauss, Wolfgang. "Hans von Bühel: *Dyocletianus Leben*": VII:277-78 in Walter Jens, ed. *Kindlers Neues Literatur-Lexikon.* Munich: Kindler, 1990.
- 547-1991.** Cieslik, Karin. "Die sieben weisen Meister. Hans von Bühel: *Dyocletianus Leben*": 281-85 in Rolf Bräuer, ed. *Dichtung des europäischen Mittelalters: Ein Führer durch die erzählende Literatur.* Munich: Beck, 1991.
- 547-1991a.** Schanze, Frieder. "Hans von Bühel, *Die Königstochter von Frankreich: Struktur, Überlieferung, Rezeption, mit einem buchgeschichtlichen Anhang zu den Königstochter- und Hug Schapler-Drucken und einem Faksimile der Königstochter-Bearbeitung des Cyriacus Schnauß*": 233-327 in Walter Haug and Burkhard Wachinger, eds. *Positionen des Romans im späten Mittelalter.* (Fortuna Vitrea, 1.) Tübingen: Max Niemeyer, 1991. See 233-34.
- 547-1997b.** Lundt, Bea. "'Der phaff der gefellet mir': Außereheliche Lust und List von Frauen im 15. Jahrhundert am Beispiel von drei Erzählungen des Hans von Bühel": 285-312 in Annette Kuhn and Bea Lundt, eds. *Lustgarten und Dämonenpein: Konzepte von Weiblichkeit in Mittelalter und früher Neuzeit.* Dortmund: Edition Ebersbach, 1997.

c. Anonymous verse redaction [New section]

547-1834 [AB 584]. Lappenberg, Johann Martin. "Inhalt einer Handschrift in der Hamburger Stadtbibliothek." *Anzeiger für Kunde des deutschen Mittelalters* 3 (1834): 99-100.

547-1846 [AB 589]. *Von den sieben meistern*: 15-241 in Adelbert Keller, ed. *Altdeutsche Gedichte*. Tübingen: Fues, 1846.

547-1891a [AB 594]. Paschke, Paul. *Über das anonyme mittelhochdeutsche Gedicht von den sieben weisen Meistern*. Diss. Breslau: Breslauer Genossenschafts-Buchdruckerei, 1891. 56 pp.

547-1913a. Massey, Isabella. *Text- und Quellenstudien zu dem mittel[hoch]deutschen Gedicht von den sieben weisen Meistern*. Marburg, 1913. 70 pp.

547-1938. Schiel, Hubert. *Die Frankfurter Dirmsteinhandschriften*. (Die sieben weisen Meister / Salomon und Morolf). Frankfurt am Main: Stadtbibliothek, [1938]. iv-18 pp.

Description of MSS. Frankfurt am Main, Stadtbibliothek Germ. Quart. 12 and Germ. Quart. 13; 4 reproduction of pen drawings by Hans Dirmstein relating to *aper, tentamina, amici*.

547-1962. Helwig, Hellmuth. *Das deutsche Buchbinder-Handwerk*. Stuttgart: Hiersemann, 1962. Vol. II: section on Hans Dirmstein.

547-1980. Weimann, Birgitt. *Die mittelalterlichen Handschriften der Gruppe Manuscripta Germanica*. Frankfurt: Vittorio Klostermann, 1980.

31-32 Description of MS. Frankfurt am Main, Stadtbibliothek Germ. Quart. 12.

d. Prose redactions [AB 548-600]

(Incipits have been gleaned from [Gotzkowsky](#) who is not always reliable; bracketed [Incipit]s need to be determined)

549. *Hie nach volget ein gar schoen Cronick vnd histori Ausz den geschichten der Roemern*. N.p.: n.pr[inter], c. 1470. 76 fol.

See [Gotzkowsky I:1](#). The only known copies, which were being held in the State Libraries of Bavaria and Prussia, were lost during the second World War (cf. [Gotzkowsky I:281](#)). Frieder [Schanze](#) suspects (p. 321) that this edition, which had heretofore been thought by everyone to be the earliest printing of the *Sieben weisen Meister*, is identical with [554](#), "as a comparison of the quotations makes clear." Since these quotations give only the beginning of the framing tale and the explicit, Schanze's suspicion could be verified by means of the quotations reproduced by [Schmitz](#).

550 [AB 551]. *Hienach volget ein gar schoene Cronick vnd hystori Auß den geschichten der Roemern*. Augsburg: Johann Bämmler, 1473. 66 fol.

[Gotzkowsky I:2](#). Reprinted in [Schmitz](#). See [Steinmetz](#) and [Holzbauer](#).

551 [AB 553]. *Hienach volget ein gar schoene Cronick vnnnd hystori Auß den geschichten der Roemern*. Augsburg: Anthon Sorg, 1478. 62 fol. ([Gotzkowsky I:3](#))

551-1478. *Hir henet [!] sik an een boek vnde heth in deme dudeschen historia van den souen wysen meisteren*. [Lübeck: Lukas Brandis, c. 1478]. 76 fol. ([Gotzkowsky I:4](#))

- 551-1479.** *Hie nach volget ein gar schoene Cronick vnd histori Ausz den geschichten der Roemern.* [Straßburg: Johann Prüß, c. 1478/79]. 64 fol.
Gotzkowsky I:8 [**Hommers IIIa**]. Gotzkowsky gives the date of 1484; cf. [Ziesche and Schnitger 173](#).
- 551-1480.** *Hyenach volget ein gar schoene Cronick vnd hystori von den siben weisen Meystern.* Augsburg: Anton Sorg, 1480. 70 fol. ([Gotzkowsky I:5](#))
- 552** [AB 554]. *Hienach volget ein gar schoene Cronick vnd hystori Auß den geschichten der Roemern.* Augsburg, 1480.
- 553** [AB 555]. *Hienach volget ein gar schoene Cronick vnd hystori auß den geschichten der Roemern.* Augsburg: Johannes Schönsperger, 1481. 74 fol. ([Gotzkowsky I:6](#))
- 554** [AB 550]. *Hie nach volget ein gar schoen Cronick vnd histori Auß den geschichten der Roemern.* [Straßburg: Heinrich Knobloch, c. 1483/85]. 76 fol. ([Gotzkowsky I:7](#))
- 555** [AB 556]. *Hienach volget ein gar schoene Cronick vnd histori auß den geschichten der Roemern.* Augsburg: Johannes Schönsperger, 1486. 50 fol. ([Gotzkowsky I:9](#))
- 555-1487.** [*Hienach volget ein gar schoene Cronick vnd histori auß den geschichten der Roemern.*] Augsburg: Anton Sorg, 1487. 70 fol.
- 555-1488.** [*Hienach volget ein gar schoene Cronick vnd histori auß den geschichten der Roemern.*] N.p.: n.pr., 1488.
- 556** [AB 557]. *Die syben weisen Maister.* Augsburg: Johannes Schönsperger, 1488. 48 fol. ([Gotzkowsky I:10](#))
- 556-1488.** [Incipit]. Antwerp: Nicolaes Leeu, 1488. See [Borchling and Claussen](#), and [Leloux](#).
- 556-1489.** *Das buoch Gesta Romanorum der Roemer.* Augsburg: Johann Schobser, 1489. 132 fol.
Gotzkowsky I:11. Contains a fragmentary version of the *Sieben weisen Meister* within the *Gesta Romanorum*.
- 556-1494a.** *Eyne schone Cronica vnd historia van den souen wisen meisteren getogen vth den geschichten d’Romere.* [Magdeburg]: Moritz Brandis, 1494. 44 fol. ([Gotzkowsky I:12](#)) (Excerpts in [Varnhagen](#))
- 556-1494b.** *Die sieben weisen Meister.* Augsburg: Johannes Schönsperger, 1494. 48 fol. ([Gotzkowsky I:13](#))
- 557** [AB 558]. *Die sieben weisen Meister.* Augsburg: Johannes Schönsperger, 1497. 47 fol. ([Gotzkowsky I:14](#))
- 557-1497.** *Die history der süben wisen meister.* Klein Troyga [Kirchheim, Alsace]: [Matthias Hupfuff], 1497. 64 fol. ([Gotzkowsky I:15](#))
- 557-1511.** *Die syben weysen maister.* Augsburg: Johannes Froschauer, 1511. 84 fol. ([Gotzkowsky I:16](#))
- 558** [AB 559]. *Hie noch volget ein gar schoene Cronick vnd hystori vß den geschichten der Roemer / Auch die glose vnd der geystliche sinn des buochs Gesta romanorum oder der syben wisen meyster.* Straßburg: Mathias Hupfuff, 1512. 99 fol.

[Gotzkowsky I:17](#). See [Gerdes](#) redaction g.

559 [AB 560]. *Die siben weisen maister*. Augsburg: Johannes Froschauer, 1515. 84 fol. ([Gotzkowsky I:18](#))

559-1517. *Hie nach volget ein gar schone Cronick vnd Hystori auß den geschichten der Römer*. Straßburg: Johannes Knobloch, 1517.

559-1520. *Hie nach volget ein gar schone Cronick vnd Hystori / Auß den geschichten der Roemer / auch die Glose vnd der geistlich sinne des Buochs (Gesta Romanorum) oder der Syben weisen Meyster*. Straßburg: Johann Knobloch, 1520. 100 fol.

[Gotzkowsky I:19](#). See [Gerdes](#) redaction g.

559-1530. [Incipit]. Cologne: Johann von Aich (Lupuspresse), [c. 1530].

Includes *Gesta Romanorum*. [Gotzkowsky I:20](#). See [Gerdes](#) redaction g.

560 [AB 564]. *Eyn schone Hystorij und Cronisk auß den geschichten der Roemer*. Cologne: Johann von Aich (Lupuspresse), [c. 1530-57].

560-1530. [Incipit]. Cologne: [Johann von Aich (Lupuspresse), c. 1530-57].

561 [AB 561]. *Hienach volget ein gar schoene Cronick vnd hystori Auß den geschichten der Roemern*. Straßburg: Jakob Cammerlander, 1537. ([Gotzkowsky I:21](#)).

562 [AB 562]. *Hienach volget ein gar schoene Cronick vnd hystori Auß den geschichten der Roemern*. Straßburg: Jakob Cammerlander, 1538. ([Gotzkowsky I:22](#)) See [Wenzel](#)), [Benzing](#).

562-1540. [Incipit]. Straßburg: n.pr., 1540.

563 [AB 563]. *Hienach volget ein gar schoene Cronick vnd hystori Auß den geschichten der Roemern*. Augsburg: Alexander Weißenhorn, 1540. ([Gotzkowsky I:23](#))

563-1541. [Incipit]. Ingolstadt: Alexander Weißenhorn, 1541. ([Gotzkowsky I:24](#))

564 [AB 565]. *Hienach volget ein gar schoene Cronick vnd hystori Auß den geschichten der Roemern*. Ingolstadt: Alexander Weißenhorn, 1544.

565 [AB 566]. *Hienach volget ein gar schoene Cronick vnd hystori Auß den geschichten der Roemern*. Ingolstadt: Alexander Weißenhorn, 1546. ([Gotzkowsky I:25](#))

565-1546. [Incipit]. Straßburg: Jakob Cammerlander, 1546. ([Gotzkowsky I:26](#))

566 [AB 567]. *Von untreu der weyber schöne gleichnussen der sieben weisen Meyster*. Straßburg: Wendelin Rihel, 1549. ([Gotzkowsky I:27](#))

567 [AB 568]. *Die siben weisen Meyster*. Ingolstadt: Alexander Weißenhorn, 1551. ([Gotzkowsky I:28](#))

568 [AB 569]. *Die siben weisen Meyster*. Frankfurt: Hermann Gülfferich, 1554. ([Gotzkowsky I:29](#))

569 [AB 570]. *Von untreu der weyber schöne gleichnussen der sieben weisen Meyster*. Frankfurt: Weigand Han, 1556. ([Gotzkowsky I:30](#))

- 569-1558a.** [Incipit]. Frankfurt: Weigand Han, [c. 1558]. ([Gotzkowsky I:31](#))
- 569-1558b.** [Incipit]. Straßburg: Christian Müller, Sr., 1558. ([Gotzkowsky I:32](#))
- 569-1560.** [Incipit]. Frankfurt: Weigand Han and Georg Rab, [c. 1560]. ([Gotzkowsky I:33](#))
- 570** [AB 573]. *Von untreu der weyber schöne gleichnussen der sieben weisen Meyster.* Frankfurt: Georg Rab and [inheritors of] Weigand Han, 1565. ([Gotzkowsky I:34](#))
- 570-1565a.** [Incipit]. [Cologne or Straßburg: n.pr., c. 1565].
Includes *Gesta Romanorum*. [Gotzkowsky I:35](#). See [Gerdes](#) redaction *g*.
- 570-1565b.** [Incipit]. [Augsburg: Matthäus Franck, c. 1565]. ([Gotzkowsky I:36](#))
- 570-1570.** [Incipit]. Frankfurt: Thomas Rebart and Kilian Han, 1570. ([Gotzkowsky I:37](#))
- 570-1572.** [Incipit]. Straßburg: n.pr., 1572.
- 571** [AB 574]. *Von untreu der weyber schöne gleichnussen der sieben weisen Meyster.* Straßburg: Christian Müller, Jr., 1577. ([Gotzkowsky I:39](#))
- 572** [AB 575]. *Von untreu der weyber schöne gleichnussen der sieben weisen Meyster.* Frankfurt: Paul Reffeler for Kilian Han, 1577. ([Gotzkowsky I:38](#))
- 572-1580a.** [Incipit]. Augsburg: Michael Manger, [c. 1580]. ([Gotzkowsky I:40](#))
- 572-1580b.** [Incipit]. [Augsburg: Michael Manger, after 1580]. ([Gotzkowsky I:41](#))
- 572-1580c.** [Incipit]. Augsburg: Michael Manger, [after 1580]. ([Gotzkowsky I:42](#))
- 573** [AB 576]. *Von untreu der weyber schöne gleichnussen der sieben weisen Meyster.* Cologne: Heinrich Nettesheim, [c. 1590]. ([Gotzkowsky I:43](#))
- 573-n.d.1.** [Incipit]. Leipzig: Nikolaus Nerlich, n.d. ([Gotzkowsky I:44](#))
- 573-n.d.2.** [Incipit]. Leipzig: Nikolaus Nerlich, n.d. ([Gotzkowsky I:45](#))
- 573-n.d.3.** [Incipit]. N.p.: n.pr., n.d. ([Gotzkowsky I:46](#))
The only known copy is said to be held in the Landesbibliothek in Stuttgart, but is “according to Dr. Amelung not to be found there” ([Gotzkowsky I:301](#)). [Schanze](#) notes (321) that this edition is “by its title identical with one of the early editions, but because of imprecise copying can no longer be identified with certainty.”
- 573-n.d.4.** [Incipit]. [Straßburg: n.pr., mid-16th cent.]. ([Gotzkowsky I:47](#))
- 573-1601.** [Incipit]. Hamburg: Hermann Möller, 1601. ([Gotzkowsky II:1](#))
- 573-1605.** [Incipit]. Hamburg: Paul Lange for Heinrich Dose, 1605. ([Gotzkowsky II:2](#))
- 574** [AB 577]. *Die sieben weisen Meister.* Straßburg: Marx von der Heyden, 1617.
- 574-1618.** [Incipit]. Hamburg: Paul Lange for Heinrich Dose, 1618. ([Gotzkowsky II:3](#))

574-1620. [Incipit]. Frankfurt: M. Bruck, [c. 1620].

575 [AB 579]. *Die sieben weisen Meister*. Erfurt: Martha Hertzin, 1664.

Not listed in [Gotzkowsky](#). There is a copy in the Heinz-Günther Schmitz Collection (Kiel, Germany).

575-1669. [Incipit]. Erfurt: Martha Hertzin, 1669/70. ([Gotzkowsky](#) II:4)

575-1670. [Incipit]. Nürnberg: Michael and Johann Friedrich Endter, 1670. ([Gotzkowsky](#) II:5)

576 [AB 580]. *Die siben weisen Meyster*. Erfurt: Johann Georg Hertz, 1679. ([Gotzkowsky](#) II:6)

576-1687. [Incipit]. Hamburg: Heinrich Völker, 1687. ([Gotzkowsky](#) II:7)

577 [AB 581]. *Nützliche Unterweisung / Der Sieben / Weisen Meister, / wie / Pontianus der Kaiser zu Rom, / seinem Sohn Diocletianum, den sieben / weisen Meistern befiehet, die sieben freien / Künste zu lernen, und wie derselbe hernach durch Untreu sei= / ner Stiefmutter, siebenmal zum Galgen geführet, aber alle= / weg durch schöne Gleichnisse derer Meister vom Tod er= / rettet, und ein gewaltiger Kaiser zu Rom ward.* [Woodcut] *Sehr lustig und nützlich wider der falschen / Weiber Untreu zu lesen.* Frankfurt and Berlin: Trowitzsch & Son, n.d. 136 fol.

A slightly damaged and incomplete copy was offered for on-line auction in March 2003.

588-1841. Keller, Adelbert, ed. *Gesta Romanorum: Das ist der Røemer Tat.* (Bibliothek der gesammten deutschen National-Literatur, 23.) Quedlinburg and Leipzig: Basse, 1841.

Printing of the hand-written copy Franz Pfeiffer (1815-68) made of MS. Munich, Bayerische Staatsbibliothek cgm 54. Page v (Preface): “This book, based on Pfeiffer’s copy, was prepared for printing in Italy during my absence so that I could not read any proofs” (freely trans. HRR); “there are some errors, and one can hardly speak here of [Keller] as an editor” (RHS [15/3/03], trans. HRR). 104-25 *Von einer Chueniginn vnd von siben weysen maistern*; fragmentary version of the *Sieben weisen Meister*.

591-1873. Kelchner, Ernst, and Richard Wülcker, eds. *Mess-Memorial des Frankfurter Buchhändlers Michel Harder: Fastenmesse 1569.* Frankfurt am Main and Paris: Baer, 1873.

591-1881 See AB 618: Hermann Varnhagen, *Eine italienische Prosaersion der Sieben Weisen* (1881): xi-xv Frame, *Avis* and ending from the [Magdeburg edition](#).

591-1882. Grimm, Jacob. *Recensionen und vermischte Aufsätze.* 8 vols. Eds. Karl Müllenhoff and Eduard Ippel. Berlin: Dümmler, 1882. See VI:84.

594-1891. Wenzel, Bernhard. *Cammerlander und Vielfeld: Ein Beitrag zur Litteraturgeschichte des sechzehnten Jahrhunderts.* Diss. Rostock 1891. Berlin 1891.

See 41-44; 62-63 on the [Straßburg 1538](#) edition.

595-1911 [Vol. I of AB 596]. Benz, Richard, ed. *Die sieben weisen Meister.* Jena: Diederichs, 1911. See imperatively [Holzbauer](#).

A New-High-German version based on MSS. Heidelberg Cod. pal. germ. 149 and Cod. pal. germ. 106. Contrary to the annotation in AB 596 and AB 598, this version is not based on [577](#) above (AB 581).

On-line at <http://digi.ub.uni-heidelberg.de/sammlung6/allg/buch.xml?docname=Benz1911> and via <http://www.ub.uni-heidelberg.de/helios/fachinfo/www/kunst/digi/lauber/cpg149.html>

597-1924. Heitz, Paul, and Fr. Ritter. *Versuch einer Zusammenstellung der deutschen Volksbücher des 15. und 16. Jahrhunderts nebst deren späteren Ausgaben und Literatur.* Straßburg: Heitz, 1924.

- 597-1931.** Borchling, Conrad, and Bruno Claussen. *Niederdeutsche Bibliographie: Gesamtverzeichnis der niederdeutschen Drucke bis zum Jahre 1800*. Vol. I: 1473-1600. Neumünster: Wachholz, 1931.
Nr. 129 [Antwerp 1488](#) edition.
- 598** [AB 598]. *Die sieben weisen Meister*: 9-96 in Richard Benz, ed. *Deutsche Volksbücher*. Heidelberg: Schneider, [1956]. 1st ed. Jena: Diederichs, 1911-24 (AB 596).
- 598-1962a.** Beyer, Hildegard. *Die deutschen Volksbücher und ihr Lesepublikum*. 2 vols. Diss. Frankfurt am Main, 1962.
- 598-1962b.** Benzing, Josef. "Die Drucke Jacob Cammerlanders zu Straßburg 1531-1548." *Das Antiquariat* 16 (1962): 277-82 and 17 (1963): 7-10.
17:9 on the [Straßburg 1538](#) edition.
- 598-1973.** Benzing, Josef. "Zum Leben und Werk des Straßburger Druckers Jacob Cammerlander": 25-35 in Elisabeth Geck and Guido Pressler, eds. *Festschrift für Claus Nissen zum 70. Geburtstag am 2. Sept. 1971*. Wiesbaden: Pressler, 1973.
25-28 Critique of B. [Wenzel](#) and Cammerlander.
- 599** [AB 599]. Leloux, Hermanus Johannes. "Die Antwerpener mittelniederdeutsche Version der *Sieben weisen Meister*." *Niederdeutsches Wort* 13 (1973): 44-62.
Study of the dialect in the [Antwerp 1488](#) edition; that dialect shares characteristics of Middle-Low-German and Middle-Dutch.
- 599-1974** [AB 551]. Schmitz, Heinz-Günter, ed. *Die sieben weisen Meister, mit einem Nachwort*. (Deutsche Volksbücher in Faksimiledrucken, A 7.) Hildesheim and New York: de Gruyter, 1974. 146 pp.
1-128 Reprint of [550](#); 129-46 Afterword.
- 600-1982.** Benzing, Josef. *Die Buchdrucker des 16. und 17. Jahrhunderts im deutschen Sprachgebiet*. 2nd ed. (Beiträge zum Buch- und Bibliothekswesen, 12.) Wiesbaden: Harrassowitz, 1982. See p. 444.
- 600-1984.** Seelbach, Uwe. "Gießener Handschrift 104: Ein Beitrag zur Publikumssoziologie der *Sieben weisen Meister*, Wyles 2. Translatze, Steinhöwels *Griseldis*, des Hohenberger *Regimen sanitatis* und Ringoltingens *Melusine*." *Daphnis* 13 (1984): 41-57.
- 600-1987.** Ziesche, Eva, and Dierk Schnitger. "Datierung des Heldenbuchs aus der Untersuchung seiner Papiere": II: 173-204 in Joachim Heinzle, ed. *Heldenbuch, nach dem ältesten Druck in Abbildung herausgegeben*. 2 vols. (Litterae, 75/2.) Göttingen: Kümmerle, 1987.
- 600-1989.** Corsten, Severin. "Cammerlander, Jakob": II: in Severin Corsten et al., eds. *Lexikon des gesamten Buchwesens*. Stuttgart: Hiersemann, 1989.
- 600-1991.** Gotzkowsky, Bodo. "*Volksbücher*": *Prosaromane, Renaissancenovellen, Versdichtungen und Schwankbücher: Bibliographie der deutschen Drucke*. I: Drucke des 15. und 16. Jahrhunderts. II: Drucke des 17. Jahrhunderts. (Bibliotheca bibliographica aureliana, 125/142.) Baden-Baden: Koerner, 1991-94.
R: see [Schanze](#).
- 600-1992.** Skow, Katherine Kent. *The Whole is the Sum of its Parts: A Structural and Thematic Analysis of Die sieben weisen Meister*. Diss. Urbana, IL, 1992.

600-1993. Lundt, Bea. “Sieben weise Meister gegen eine Frau: Ein populäres Volksbuch aus frauen- und geschlechtergeschichtlicher Perspektive”: 185-206 in Gabriele Klein and Annette Treibel, eds. *Begehren und Entbehren: Bochumer Beiträge zur Geschlechterforschung*. Pfaffenweiler: Centaurus, 1993.

600-1994. Skow-Obenaus, Katya. “Seeing is Believing: Deception as a Narrative Tactic in *Die sieben weisen Meister*.” *Fifteenth-Century Studies* 21 (1994): 303-22.

600-1996. Schanze, Frieder. [Review of [Gotzkowsky](#)] *Beiträge zur Geschichte der deutschen Sprache und Literatur* (commonly known as *PBB = Pauls und Braunes Beiträge*) 118 (Tübingen: Niemeyer, 1996): 314-24.

600-1999. See [Steinmetz](#).

600-2001. Steinmetz, Ralf-Henning, ed. *Die Historia von den sieben weisen Meistern und dem Kaiser Diocletianus, nach der Gießener Handschrift 104 mit einer Einleitung und Erläuterungen*. (Altdeutsche Textbibliothek, 116.) Tübingen: Max Niemeyer, 2001. xxix-86 pp. ISBN 3-484-20216-5, 3-484-21216-0.
R: Bea Lundt, *Fabula* 43.3-4 (2002): 352-54; access via <<http://www.deepdyve.com/lp/de-gruyter/besprechungen-Ub6QHDR3LC>>. In the *Historia septem sapientum*, the framing tale of the Seven Sages encompasses 15 widely disseminated *exempla* and novellas. While there have long been reliable editions of the two German verse versions, the 8 prose redactions have so far only been available as a reprint of the oldest print version. This edition includes: an introduction on subject matter, transmission, written language and text design; notes on the history of the narrative material and the various motifs; on-page explanations of difficult elements and passages. (Adapted from the publisher’s catalogue 2001/I)

600-2002. Holzbauer, Siegfried. *Der Hürnen Seyfried und [D]ie sieben weisen Meister: Ein westlicher und ein östlicher Weisheitsweg*. CD-ROM. Edition S.p.N.LAUB, 2002. ISBN 3-901102-18-3 (available from the author, inquire through hrunte@dal.ca).

The disk contains, among other items, a reproduction of the complete text of Richard Benz, *Die sieben weisen Meister* (Jena: Eugen Diederichs, 1911; printed in Leipzig by W. Drugulin) (see [595-1911](#) and [598](#)):

Benz:

Incipit: “Hier fanget an das Buch / das da sagt von dem Kaiser Pontianus und von seiner Frauen / der Kaiserin / und von seinem Sohne / dem jungen Herren Dyocletianus / wie er den henken wollte / und ihn sieben Meister erloesten alle Tage / jeglicher mit seinem Spruch.

- 3-18 Beginning of the frame
- 19-23 “Von einem edeln Baum” [*arbor*]
- 23-28 Bancillas: “Vom Hund und der Schlange” [*canis*]
- 28-31 “Von einem Eber und von einem Hirten” [*aper*]
- 31-38 Lentulus: “Wie ein Ritter um seines Weibes Rede gefangen ward” [*puteus*]
- 39-44 “Vom Schatz im Turm” [*gaza*]
- 45-51 Cato: “Von der Elster” [*avis*]
- 51-57 “Von einem verzauberten Kaiser” [*sapientes*]
- 58-69 Waldach: “Von eines Ritters Frau, die einen Pfaffen lieb haben wollte” [*tentamina*]
- 69-77 “Von dem Kaiser Octavianus” [*Virgilius*]
- 77-83 Josephus: “Wie Galenus getoetet ward von Hippocras dem Arzte” [*medicus*]
- 83-90 “Von einem Koenig und von einem Hofmeister” [*senescalcus/Roma*]
- 90-98 Cleophas: “Von dem wiederkehrenden Toten” [*amatores*]
- 99-110 “Von der Koenigin im Turm” [*inclusa*]
- 110-21 Joachim: “Von großer Untreue” [*vidua*]
- 121-56 Dyocletianus: “Von zwei Freunden” [*vaticinium/amici*]

- 156-57 End of the frame

Explicit: "Darnach starb der Kaiser, und der Sohn regierte mit großer Weisheit, und seine Meister hielt er in großen Ehren. Also daß er zunahm an Gut und Ehre vor allen Herren der Welt. Und seine Meister hatten ihn lieb und waren ihm getreu bis an ihren Tod."

158-59 Table of contents

Bämmler (550):

Incipit: "Hie vor bey alten zeiten was ein keyser der regieret zu Romund der selb hieß poncianus"

Empress 1: "Item das ist das erst beyspil der keyserin / Es waz ein burger in der stat ze rom der haette einen schoenen garten vnd in demselben was gar ein edler baum der alle iar fruecht prachte"(arbor)

Bancillas: "Item des ersten meisters Bancillas beyspil / Es waz ein ritter vnd der haet nun einen sun als ir auch habent / vnd den selben haeter als lieb das er im drey ammen zue gab / die sein pflaegen sollten" (canis)

Empress 2: "Das ander beyspil der keyserin / Es was ein keyser der haett einen wald vnd da was ein wilder eber inn der selb was also boeß das er alle die toettet die in den wald giengen" (aper)

Lentulus: "Daz beyspil des andern meysters mit namen Lentulus / Hyevor bey alten zeitten da was ein alter ritter in einer stat der selbig haett ein iunges weib als ir auch hab vnd die haett er so auß dermassen lieb das er alle nacht die thuer des hauß selbs beschloß vnd die schlüssel vnder sein haupt leget" (puteus)

Empress 3: "Das dritt beyspil der keyserin / Es war vor zeitten ze romgar ein hochuertiger ritter vnd der haett einen sun vnd zwue toechtern" (gaza)

Catho: "Des dritten meysters Cathonis beyspil von der alster / Es wasein burger in einer stat der haet ein aglastern vnd die waz im als lieb daz er sy alle tag leret breyschen reden als lang vntz sy die sprach wol reden kund vnd was die aglaster hoeret oder sach daz saget sy alles demherren" (avis)

Empress 4: "Daz iiij beyspil der keyserin von einem verzaberten keyser/ Es warnn syben weiß meyster ze rom die alles reich regierten als auch diß syben meyster yezund thuend vnd der keyser taett nichts oniren ratt" (sapientes)

Waldach: "Des vierden meisters beyspil mit namen Waldach von eins ritters frawen die den pfaffen lieb wolt haben / Es was ein alter vnd gerechter ritter vnd der was vil zeit on weib gewesen zue dem lesten da kommen sein freünd zue im vnd rietend im / als dann eüch geraten ist worden das er ein weib neme das versprach er in nun ze thuen wann sy das lang zeit mit im getriben haetten biß daz er seinen willen dar zuegab" (tentamina)

Empress 5: "Das fünfft beyspil der keyserin / sagt wie Octavianus durch seiner geyttikeit wegen lebendig von den roemer vergraben vnd sein mund mit gold gefült ward / Octavianus was gar ein reicher keyser vnd der was als geyttig das er über alle ding guett lieb haette" (Virgilius)

Josophus: "Des fünfftten meisters beyspil wie galienus toet ward / Es waz gar ein guet artzat vnd der hieß Ypokras der waz gar künstreich daz er alle meyster über traff an seinen chünsten der haett einen frewnd der hieß Galienus vnd der selb Galienus der waz gar synnenreich vnd gab allen seinen vleiß darzue daz er die kunst der ertzney / vnd sunderlichen die chunst seins frewnds lernote"(medicus)

Empress 6: “Die keyserin sprach darumb geschicht eüch alß einem künig geschach mit seinem marschalck der keyser sprach nun sag mir das beyspil” (*senescalcus/Roma*)

Cleophas: “Der meyster hueb an vnd sprach als hie nach geschryben steet / Es waz ein keyser vnd der haet drey ritter / vnd die haet er all gar lieb” (*amatores*)

Empress 7: “Dye keyserin sprach ich will es eüch geren sagen wann es pringt eüch nucz / Es waz ein künig vnd der haet sein frawen als lieb daz er sy in einem gueten vnd vesten turen beschloß / vnd trueg allzeit bey im die schlüssel vnd daz waz die fraw gar trawrig” (*inclusa*)

Joachim: “Des sybenden meysters beyspil mit namen Joachim daz sagt vom ritter der starb von der gesicht seins weips pluet / Es was ein rytter vnd der haett ein schoene frawen / die waz im als lieb daz er on sy nit mocht sein” (*vidua*)

Prince Diocletian: “Des ist daz iungen keyzers beyspil / Es waz ein ritter der haet einen einigen sun als ir yecz auch mich habt” (*vaticinium/amici*)

Explicit: “Also hat die hystori von den syben weysen meystern ein end Vnd die hat getruckt Johannes B montag vor laurency Anno ic lxxiij iar”

e. Sebastian Wild, *Tragedij* [New section]

600-1566. [Wild, Sebastian]. “Ein schoene Tragedj / auß dem buoch der siben weysen Maister gezogen / von des Keysers Pencyanus Son / der siben mal an Galgen erkendt wirdt / vnd letztlich ledig ward / vnd sein Stieffmutter für jn gehenckt vnd verbrenndt ward”: fol. Dddj(r)-Kkkvj(r) in *SCoener Comedien vnd Tragedien zwoelff* [...] Auffs new in Truck verfertiget / Durch Sebastian Wilden. Augsburg: Matthäus Francke, 1566.

600-n.d. [Wild, Sebastian]. “Eine schöne Tragedj auß dem Buch der sieben Weisen Meister gezogen von des Kaisers Pencyanos Son in fine Gedicht durch Sebastian Wilden.”

18th/19th-century handwritten copy of a printed edition (MS. Göttingen, Staats- und Universitätsbibliothek 80 Poet. Dram. III 410 rara).

600-1864 [AB 686]. Goedeke, Karl. “Liber de septem sapientibus.” *Orient und Occident* 3 (1864-66): 385-423. See p. 400.

600-1898 [AB 156]. Botermans, Antonie Johannes. *Die hystorie van die seven wijse mannen van romen*. Tekst. (Herdruk naar het eenig bekende exemplaar der editio princeps, A[nn]o 1479, berustende in de Bibliotheca Academiae Georgiae Augustae te Göttingen.) Diss. Utrecht. Haarlem: Bohn, 1898. See pp. 87-101.

600-1914. Brandl, Willy. *Sebastian Wild, ein Augsburger Meistersinger*. (Forschungen zur neueren Literaturgeschichte, 48.) Weimar: Duncker, 1914. See pp. 90-103, 162.

v. *Aventewr von Diocleciano* [New section]

600-1847 [AB 776]. Grässe, Johann Georg Theodor, ed. *Das älteste Märchen- und Legendenbuch des christlichen Mittelalters, oder die Gesta Romanorum, zum ersten Male vollständig aus dem Lateinischen in's Deutsche übertragen, aus gedruckten und ungedruckten Quellen vervollständigt, mit Anmerkungen*

und einer Abhandlung über den wahren Verfasser und die bisherigen Ausgaben und Uebersetzungen derselben versehen. 2 vols. 2nd ed. Dresden and Leipzig: Arnold, 1847. Rpt. Liechtenstein: Sändig, 1984. II:171-89 New-High-German translation based on MS. Berlin, Staatsbibliothek-Preußischer Kulturbesitz mgq 942.

600-1853. Gervinus, Georg Gottfried. *Geschichte der deutschen Dichtung*. 4th ed. Leipzig: Engelmann, 1853. See II:140-44.

600-1910. Herbert, John Alexander. *Catalogue of Romances in the Department of Manuscripts in the British Museum*. London: Trustees of the British Museum, 1910. See III:262-71.

vi. *Hystorij von Diocleciano* [New section]

600-1974. Gerdes, Udo. "Miszelle zur handschriftlichen Überlieferung der *Gesta Romanorum* und der *Historia septem sapientum* in deutscher Sprache." *Beiträge zur Geschichte der deutschen Sprache und Literatur* 96 (1974): 120-24.

Description of MS. Vienna, Schottenstift 33/407.

600-1999a. Steinmetz, Ralf-Henning. "Die *Hystorij von Diocleciano*: Eine eigenständige deutsche Version der *Sieben weisen Meister*." *Zeitschrift für deutsche Philologie* 118,3 (1999): 372-90.

See <<http://www.mediaevum.de/zeitschriften/zfdph116.php>> or

<http://www.esv.info/download/zeitschriften/ZfdPh/jahresinhaltsverzeichnis_1999_-_band_118.pdf>.

Detailed study of MS. Vienna, Schottenstift 33/407, with synopsis of the beginning of *medicus* from AB 675 (Latin H, ed. Buchner) and 550 above as well as Vienna, Schottenstift 33/407. Study of authorial intent based on an analysis of five stories not known in other versions of the Seven Sages: *Holofernes*, *Samson*, *Aristoteles*, *regina* and *vadium*; study of the sources of these stories

600-1999b. Steinmetz, Ralf-Henning, ed. *Die Hystorij von Diocleciano in Abbildungen aus dem Codex 407 des Wiener Schottenstifts*. (Litterae, 118.) Göttingen: Kümmerle, 1999. 22 pp., 43 fol.

Photographic reproduction of MS. Vienna, Schottenstift 407.

10. HEBREW [AB 601-606]

No new research recorded since 1984-85.

11. HUNGARIAN [AB 607-610]

No new research recorded since 1984-85.

12. ICELANDIC [AB p. 128]

610-1994. Seelow, Hubert. "Die Historie von der dunklen Rede der sieben weisen Meister": 56-58 in *Strengleikar slegnir Robert Cook 25. november 1994*. Reykjavik: Menningar- og minningarsjodur Mette Magnussen, 1994.

13. ITALIAN [AB 611-649]

i. General [AB 611-614]

611-1867. Carducci, Giosuè. “Il *Libro dei sette savi* in Italia,” *La perseveranza* 21 (26 January and 19 February 1867). [Rpt. in *Studi sulla letteratura italiana dei primi secoli*, vol. VIII of Edizione naz. delle opere di Giosuè Carducci (Bologna: Zanichelli, 1956), pp. 347-81, 418-19]

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See [614-1991a](#). See *SSSNews* 11 (1984): 8-14.

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614-1991a. Wikeley, John Keith. *Italian Versions of the Seven Sages of Rome: A Guide to Editions and Secondary Literature*. With a Foreword by Alan Deyermond. Edmonton: University of Alberta Press, 1991. Microform 0-88864-209-1.
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614-1991b. Wikeley, John Keith. “*Sette savi di Roma*”: 414-15 in Norris J. Lacy, ed. *The New Arthurian Encyclopedia*. New York: Garland, 1991.

ii. Version A [AB 615-619]

No new research recorded since 1984-85.

iii. Version I [AB 620-649]

a. *Erasto* [AB 620-642]

No new research recorded since 1984-85, but see [Vol. II](#)

b. *Stefano* [AB 643-649]

See [Bozzoli](#), Chiara in Vol. II.

14. LATIN [AB 650-692]

i. General [AB 650]

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242 “Fol. 139-170vb [...] De rege et septem sapientibus” (Latin *Dolopathos*).

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192-94 Petrus Alphonsus, *Sieben weise Meister, Historia septem sapientum, Mischle Sendabar, Dolopathos, Scala celi*.

665-1992. Maaz, Wolfgang. “Johannes de Alta Silva”: col. 570-75 in *Enzyklopädie des Märchens*, VII,2-3. Berlin: Walter de Gruyter, 1992.

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573, note 3.

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Translation of *Johannis de Alta Silva Dolopathos sive De rege et septem sapientibus*, eds. Oesterley (1873) [AB 655] and Hilka (1913) [AB 659].

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676-1924. Rest, J. "Zum Verzeichnis der Drucke der *Historia septem sapientum Rome*." *Münchener Museum für Philologie des Mittelalters und der Renaissance* 4 (1924): 231-32.

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Translation of Buchner's 1889 edition (AB 245, 675).

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No new research recorded since 1984-85.

c. *Pontianus* [AB 683-684]

No new research recorded since 1984-85.

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15. LITHUANIAN [AB 693]

No new research recorded since 1984-85.

16. NORWEGIAN [AB 694]

No new research recorded since 1984-85.

17. PROVENÇAL [AB 695]

No new research recorded since 1984-85, but see [Vol. II](#)

18. SLAVIC [AB 698-713]

i. General [AB 698-701]

No new research recorded since 1984-85.

ii. Bohemian [AB p. 147]

No new research recorded since 1984-85.

iii. Polish [AB 702-711]

No new research recorded since 1984-85.

iv. Russian [AB 712-713]

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"The Story of the Seven Sages."

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717-1974b. Marsan, R. *Itinéraire espagnol du conte médiéval (VIIIe-XVe siècles)*. Paris: Klincksieck, 1974.

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iii. Version I [AB 745-748]

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See *SSSNews* 18 (1991): 10; 19 (1992): 20-23.

iv. Version S (*Scala celi*) [AB 749-750]

749-n.d. *Novella que Diego de Cañizares de latyn en romance declaró y trasladó de un libro llamado Scala celi.*

“En la Biblioteca Nacional se conserva un códice marcado Q.244, de letra del siglo XV, el cual contiene entre otras obras [la *Novella*]. Es la historia vulgar intitulada *De los siete sabios de Roma*, tantas veces impresa” ([749-1851](#): 701). See *SSSNews* 15 (1988): 6.

749-1851. Pidal, P. J., ed. *Cancionero de Baena*. Madrid, 1851.

See [749-n.d.](#)

750-1998. Cañizares Ferriz, Patricia. “En torno a la traducción realizada por Diego de Cañizares de un relato de la *Scala celi*”: I:343-50 in M. Pérez González, ed. *Actas del II Congreso hispánico de latín medieval (León, 11-14 de noviembre de 1997)*. León, 1998.

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Read pp. 279-319 in full at <<http://dialnet.unirioja.es/servlet/articulo?codigo=166034>>.

20. SWEDISH [AB 751-760]

i. General [AB 751-753]

No new research recorded since 1984-85, but see [Vol. II](#)

ii. Version A [AB 754]

No new research recorded since 1984-85.

iii. Version H [AB 755-760]

No new research recorded since 1984-85.

21. YIDDISH [AB 761-762]

No new research recorded since 1984-85.

IV. ANALOGUES [AB 763-949]

1. FRAME NARRATIVES [New section]

762-1906 [AB 99]. Goldstein, Moritz. *Die Technik der zyklischen Rahmenerzählung Deutschlands: Von Goethe bis Hoffmann*. Diss. Berlin: B. Paul, 1906. 115 pp.

8 Mention of Seven Sages.

762-1909 [AB 15]. Bracher, Hans. *Rahmenerzählungen und Verwandtes bei G. Keller, C. F. Meyer und Th. Storm: Ein Beitrag zur Technik der Novelle*. (Untersuchungen zur neueren Sprach- und Literaturgeschichte, NS 3.) Leipzig: H. Haessel, 1909. viii-132 pp.

3 note 1: mention of Eastern origins; 5-7 general characterization of the Seven Sages narrative.

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18-36, 67-71 Study of the Seven Sages.

762-1948. Müller, Günther. "Erzählzeit und erzählte Zeit": 195-212 in *Festschrift Paul Kluckhohn und Hermann Schneider*. Tübingen: J. C. B. Mohr (Paul Siebeck), 1948. [Rpt. in *Morphologische Poetik*. Tübingen: Max Niemeyer, 1974]

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253-54 Survey of frame narratives: Gower, Seven Sages, Boccaccio, Sercambi.

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See [762-1984b](#).

762-1983a. Bloomfield, Morton W. "The *Canterbury Tales* as Framed Narratives." *Leeds Studies in English* NS 14 (1983): 44-56.

762-1983 [AB 34]. Gittes, Katharine Slater. "The *Canterbury Tales* and the Arabic Frame Tradition."

P[ublications of the] MLA 98 (1983): 237-51.

762-1984a. Burke, James F.. "Frame and Structure in the *Conde Lucanor*." *Revista canadiense de estudios hispánicos* 8 (1984): 263-74. **Access via** <<http://books.google.ca/books?hl=fr&id=7KhdAAAAMAAJ&q=Burke>>.

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See [762-1981](#).

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762-1992a. Jeay, Madeleine. *Donner la parole: l'histoire-cadre dans les recueils de nouvelles des XVe-XVIe siècles*. (Le moyen âge français, 31.) Montreal: Ceres, 1992.

R: Albert Gier, *Zeitschrift für romanische Philologie* 112,2 (1996): 312-14.

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lxxvii Canicula in the Promptuarium Exemplorum; lxxxvi discussion of Scala celi.

762-1911. Mosher, Joseph Albert. *The Exemplum in the Early Religious and Didactic Literature of England*. New York: Columbia University Press, 1911. [Rpt. New York: AMS Press, 1966]

9 Mention of Book of Sindbad, Seven Sages.

762-1912 [AB 814]. Klapper, Joseph. *Exempla aus Handschriften des Mittelalters*. Heidelberg, 1912.

16 analogue in Amicus et Amelius.

- 762-1927** [AB 18]. Welter, Jean Thiébaud. *L'Exemplum dans la littérature religieuse et didactique du moyen âge*. Paris and Toulouse: Occitania and E. H. Guitard, 1927. 564 pp. [Rpt. New York: AMS Press, 1970]
- 9-61** Origins and development of *exempla*; **65-108** definition; **109-209** *exempla* in the 13th and 14th cent.; **211-455** *exempla* collections; **457-67** Jacques de Vitry; **469-75** Eude de Cheriton; **477-502** manuscripts containing *exempla* collections; **503-18** bibliography; **519-46** index; **547-55** additions and corrections.
- 762-1978**. Ayerbe-Chaux, Reinaldo. "El uso de 'exempla' en la *Estoria de España* de Alfonso X." *La Corónica* 7 (1978): 28-33.
- 762-1980** [AB 31]. Goldberg, Harriet. "Sermonic *Exempla* as Reflectors of Social Attitudes." Unpubl. paper. Houston: MLA, 1980.
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- R: Charles B. Faulhaber, *Speculum* 59,4 (October 1984): 887-89** (access via <http://www.jstor.org/discover/10.2307/2846701?uid=2134&uid=2&uid=70&uid=4&sid=21102514030801>).
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- 151-62** *Gesta Romanorum*; **163-69** *Comte Lucanor*.
- 762-1985a**. Stohlmann, Jürgen. "Orient-Motive in der lateinischen *Exempla*-Literatur des 12. und 13. Jahrhunderts." *Miscellanea mediævalia* 17 (1985): 123-50.
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- 264-70** Theoretical discussion of the functionality of *exempla*; **270-74** *Pañcatantra*; **274-77** *Seven Sages*; **277-81** Juan Manuel, *Conde Lucanor*; **281-85** Boccaccio, *Decamerone* V.9; **285-86** La Fontaine, "Le faucon" **286-87** Longfellow, *The Falcon of Ser Federigo*.
- 762-1992**. Berlioz, Jacques, and Marie-Anne Polo de Beaulieu, eds. *Les exempla médiévaux: introduction à la recherche, suivie des tables critiques de l'Index exemplorum de Frederic C. Tubach*. (Classiques de la littérature orale.) Carcassonne: Garae/Hesiode, 1992. 293 pp.
- R: Siegfried Wenzel, *Speculum* 69,4 (October 1994): 1125-26** (access via <http://www.jstor.org/discover/10.2307/2865618?uid=2134&uid=2&uid=70&uid=4&sid=21102511022981>).
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R: Bea Lundt, *Fabula* 43.3-4 (2002): 354-56; access via <<http://www.deepdyve.com/lp/de-gruyter/besprechungen-Ub6QHDR3LC>>.

3. FRAME STORY [AB 763-770]

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4. MULTIPLE ANALOGUES [AB 771-811]

(Studies treating more than one embedded story)

- See Hasegawa [2000](#), [2001](#), [2003](#). For the most complete tabulation yet of 139 stories in all Eastern and Western versions see Nishimura [1994-2000](#), [2001 \(1\)](#) and [2001 \(2\)](#).

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150 The Seven Sages as one of Gower's sources.

792-1925. Yamazaki, M. *Corpus des légendes et contes folkloriques du monde* [in Japanese]. Tokyo: Kindaisha, 1925.

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413-14 Analysis and summary of *striges, fons, cygni*

794. Aarne, Antti. *The Types of the Folktale: Antti Aarne's Verzeichnis der Märchentypen translated and enlarged* [by Stith Thompson]. (Folklore Fellows Communications, 184.) Helsinki: Suomalainen Tiedeakatemia, 1928, 1961, 1987.

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For the most complete tabulation yet of 139 stories in all Eastern and Western versions see [Nishimura](#).

Amatores [AB 812]

(*Amantes, Amatores-Gibbosi, Amatores-Gibbosos, “Les trois bossus”*)

No new research recorded since 1984-85.

Amici [AB 813-821]

(*Amicus et Amelius, Amis and Amiloun, Ami et Amiles*)

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***Anthenor* [New section]**

- See [Hasegawa](#).

***Aper* [New section]**

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Illustration from the *Martyrologe de Saint-Germain-des-Prés (Martyrologe d’Usuard)* (MS. Paris, BNF lat. 12834).

***Aristoteles* [New section]**

- Bancillas’s story in the [Hystorij](#) von Diocleciano.

***Assassinus* [AB 822-830]**

(“The Old Man of the Mountain”)

(Includes references to non-literary and popular sources)

- See [Hasegawa](#).

823-1818. Polo, Marco. [Among the many translations available, the one at hand is:] Komroff, Manuel. *The Travels of Marco Polo.* New York: Liveright, n.d., and London: W. W. Norton, n.d. xxxvi-370 pp. ISBN 0-87140-657-8.

Based on Marsden's 1818 translation, which in turn is based on Ramusio's Italian edition of 1559. Thirteen (of originally 32) woodcut illustrations by Witold Gordon. Book I, chapter 23: "Of the Old Man of the Mountain - Of his Palace and Gardens" (53-54); ch. 24: "How the Old Man Used to Train his Assassins" (55-56); ch. 25: "How the Old Man Came by his End" (56).

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Chapter III, 159-189 (2001 ed.): "A Journey to the Valley of the Assassins." See *SSSNews* 19 (1992): 5-9.

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Bartol (1903 [Trieste] - 1967 [Ljubljana]) became president of the Society of Yugoslav Writers in 1960. *Alamut* is a fictional (hi)story of the Assassins. R: Nicole Zand, "Pas de paradis pour les fedayins? Un roman persano-shakespearien," *Le Monde* 15 July 1988; Anon., "Au paradis des assassins: la forteresse des premiers fous de Dieu, au XIe siècle," *L'Express* 26 August 1988: 102.

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830-1989a. Otto Friedrich refers to "the Order of Assassins" in his critique of Umberto Eco's *Il pendolo di Foucault* in *Time Magazine* of 6 March 1989.

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***Capilli* [AB 842]**

No new research recorded since 1984-85.

***Cardamum* [New section]**

- See [Hasegawa](#).

***Cligès* [AB 843-847]**

No new research recorded since 1984-85.

***Creditor* [New section]**

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***Filius* [AB 855]**

- See [Hasegawa](#).

***Fons* [New section]**

- See [788-1916](#).

***Gaza* [AB 856-863]**

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***Holofernes* [New section]**

- Empress's fifth story in the [Hystorij](#) von Diocleciano.

***Inclusa* [AB 864-866]**

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***Leo* [New section]**

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***Nomina* [AB 867]**

No new research recorded since 1984-85.

***Nutrix* [AB 868-874]**

- See [Hasegawa](#).

***Polyphemus* [AB 875-876] (With *Striges* part of *Latronis filii*)**

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***Puteus* [AB 877]**

No new research recorded since 1984-85, but see [Vol. II](#)

***Regina* [New section]**

- Catho’s story in the [Hystorij](#) von Diocleciano.

***Roma* [AB 878]**

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***Samson* [New section]**

- Lentulus's story in the [Hystorij](#) von Diocleciano.

***Sapientes* [AB 879-880] (*VII sapientes*)**

No new research recorded since 1984-85.

***Senescalculus* [AB 881-887] (*Balneator*)**

No new research recorded since 1984-85.

***Senex* [AB 888]**

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***Senex cæcus* [AB 889]**

No new research recorded since 1984-85.

***Spurius* [New section]**

- See [Hasegawa](#).

***Striges* [New section]**

- See [788-1916](#) and [above](#).

***Tentamina* [New section]**

889. Faral, Edmond. "Poire d'Angoisse": 151 in *Mélanges [...]* A. Thomas.

889-1984. Marchello-Nizia, Christiane, ed. *Le roman de la poire par Tibaut*. (Société des anciens textes français.) Paris: 1984.

See p. 134. See *SSSNews* 15 (1988): 6.

***Vadium* [New section]**

- Empress's third story in the *Hystorij von Diocleciano*.

***Vaticinium* [AB 890-892]**

No new research recorded since 1984-85.

***Vidua* [AB 893-940] ("The Widow of Ephesus")**

(The *Analytical Bibliography* and the present *Supplement* record only, with few exceptions, studies published after Killis Campbell's *The Seven Sages of Rome* (1907) (AB 217))

- See [Hasegawa](#).

892-1769. Dibdin, Charles. [An opera inspired by Petronius' "Widow of Ephesus."]

892-1770. Dunkin, William (c. 1709-1765). "The Ephesian Matron, from Petronius Arbiter, A Poem in Two Books": II:411-44 in his *Select Poetical Works*. Dublin, 1770.

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237 Tale 97: "The False Widow." See *SSSNews* 20 (1993): 7.

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Read the article at <http://www.persee.fr/web/revues/home/prescript/article/hispa_0007-4640_1997_num_99_2_4944>
- 46-1998.** Dahmen, Lynne M. "Misogyny from the East? The *Roman de Silence* and the Tradition of the Seven Sages." Unpubl. paper. San Francisco: Modern Languages Association [of America] Convention, 1998.
- 46-2005.** Biaggini, Olivier. "Quelques enjeux de l'exemplarité dans le *Calila e Dimna* et le *Sendebār*." *Cahiers de narratologie* 12 (2005).
Consult the article at <<http://revel.unice.fr/cnarra/document.html?id=28>>
Abstract: "À partir de l'étude de deux exempla, ce travail examine le fonctionnement de l'exemplarité dans le *Calila e Dimna* et le *Sendebār* (XIII^e siècle), en tenant compte des structures narratives de ces deux œuvres et de leur projet de transmettre un savoir. La thèse proposée est que le procédé d'enchâssement des récits, davantage que le recours à une « morale » explicite, détermine la portée éthique du texte." See [more](#). = <http://myweb.dal.ca/hrunte/sss_2.html#Biaggini>
Appendix: "Le lion" et "Les deux canards et la tortue" from *Calila e Dimna* (AB 46-1984. Lacarra and Cacho Blecua, eds., 1984) and from *Sendebār* (AB 68-1989. Lacarra, ed., 1989) in Spanish with French translation.
- 46-2007.** Biaggini, Olivier. "Le roi et la parole dans quelques recueils d'exempla castillans des XIII^e et XIV^e siècles." *e-Spania: Revue interdisciplinaire d'études hispaniques médiévales* 4 (December 2007).
Consult the article at <<http://e-spania.revues.org/index1272.html>>
Abstract: "On examine ici la parole du roi telle que la mettent en scène les récits exemplaires du *Calila e Dimna*, du *Sendebār*, des *Castigos* de Sanche IV et du *Conde Lucanor* de Don Juan Manuel. Un détour par le discours juridique alphonsin (*Espéculo* et *Segunda partida*) permet de préciser les enjeux de cette question en montrant que la parole royale vaut moins par son énoncé que par son énonciation, soumise à des contraintes strictes. Or, réguler la parole sert à définir les conditions de son pouvoir. De façon très variée, les recueils d'exempla représentent la parole du roi dans des situations qui soulignent son prestige ou, inversement, pointent la nécessité d'en contrôler les effets néfastes. Dans tous les cas, elle contribue directement à la construction de modèles politiques qui, s'ils s'appliquent avant tout à la royauté (*Calila*, *Sendebār*, *Castigos*), sont aussi en partie transposables à la noblesse (*Conde Lucanor*)."
- 46-2009a.** al-Muqaffa, Abdallah Ibn. *Kalila und Dimna: Die Fabeln des Bidpai* [Zurich, 1995]. Trans. Philipp Wolff. Manesse Bibliothek der Weltliteratur. Oldenburg: Ludwig Reichert, 2009.
- 46-2009b.** Hancock, Zennia Désirée. "The Animal Kingdom in *Sendebār*." Unpubl. paper. Kalamazoo: 44th International Congress on Medieval Studies, 2009.

II.2. Arabic [AB 47-49]

- 48-1884.** Clouston, W. A. *The Book of Sindibad; or, The Story of the King, his Son, the Damsel, and the Seven Vazirs, from the Persian and Arabic [...]*. Glasgow: J. Cameron, 1884.

Consult the book at <<http://www.archive.org/stream/bookofsindibador00sind#page/n5/mode/2up>>, or at <http://www.wollamshram.ca/1001/Clouston/Sindibad_Main.htm>, or at <<http://books.google.ca>> = <http://books.google.ca/books?id=cBkHAAAAQAAJ&printsec=frontcover&dq=Book+of+sindbad+the+philosopher&source=bl&ots=LcvNX2xXjJ&sig=QXtNnzMa6OpkUkGS-inu7V31Wzg&hl=fr&ei=aDlG57-ePJXSMqz0pOcL&sa=X&oi=book_result&ct=result&resnum=4&ved=0CBgQ6AEwAw#v=onepage&q=&f=false>
For the *Seven Vazirs* part of the book, see a separate posting under 68-1884 below.

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36-131 Examination of Sofronij Vracanski's 1802 Bulgarian translation of the Greek *Syntipas* and comparison with the Greek model.

49-2010. Adinolfi, Roberto. "Книгата за Синтина в България: ръкописни и печатни версии" or "Книгата за Sintipa v Bălgarija: răkopisni i pečatni versii" (in Bulgarian) ["*The Book of Sintipas in Bulgaria: Manuscript and Printed Versions*"]. *Литературна мисъл* or *Literaturna misāl* [Literary Thought] 1 (2010): 79-99.

49-2011. Adinolfi, Roberto. "La ricezione in area slavo-balcanica del *Libro di Sindbād*." *Orientalia Parthenopea* (ISSN 1972-3598) 11 (2011): 63-89.

49-201?. Adinolfi, Roberto. "Sofronievata prevodna tvorba *Mitologija Sintipa Filofofa* v konteksta na balkanskite redakcii" ["Sofronius' Translation of the *Mythology of the Philosopher Syntipas* in the Context of Balkan Versions"]. Forthcoming.

II.4. Eastern Versions: Greek [AB 50-55]

II.5. Hebrew [AB 56-68]

58-1888. Cassel, D. Paulus, ed. *Mischle Sindbad, Secundus--Syntipas edi[e]rt, emendi[e]rt und erklärt: Einleitung und Deutung des Buches der Sieben weisen Meister*. Berlin: Richard Schaeffer, 1888.

Consult the book at <<http://www.archive.org/stream/mischlesindbads00sindgoog#page/n7/mode/1up>>

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63. Epstein, Morris. "Mishle Sendebār": New Light on the Transmission of Folklore from East to West." *Proceedings of the American Academy for Jewish Research* 27 (1958): 1-17.

Access the article through <<http://www.jstor.org/stable/3622494>>

65. Epstein, Morris. *Tales of Sendebār: Mishle Sindbad: An Edition and Translation of the Hebrew Version of the Seven Sages Based on Unpublished Manuscripts*. Philadelphia: Jewish Publication Society of America, 1967. 410 p.

On-line excerpts by Varda Books, 2002. 428 p. See <http://www.publishersrow.com/ebookshuk/cart/shopproductdetail.asp?id=163#An_Excerpt_from_the_Book>

R: Francis Lee Utley, *Journal of American Folklore* 82 (1969): 276-79.

See <http://www.publishersrow.com/ebookshuk/cart/shopproductdetail.asp?id=163&=10793557352>

68-1884. Clouston, William Alexander. *The Book of Sindibad: The Seven Vazirs* at <<http://www.wollamshram.ca/1001/Clouston/bos2.pdf>>

This is part of 48-1884 above.

Translation by Jonathan Scott from a fragment of an Arabic MS. of the *Thousand and One Nights*, procured in Bengal, and published by him in *Tales, Anecdotes, and Letters, translated from the Arabic and Persian* (1800).

Contains a comparative table of the tales in the two early English metrical versions of the *Seven Sages* edited by Weber and Wright; in the French metrical *Roman des sept sages* edited by Keller (Version K); in the prose *Historia de septem sapientibus* edited by Goedeke (Version H); and in the prose *Historia septem sapientum Romæ* (Geneva 1492) (Version H) and its derivatives. Among the tales are: *arbor, canis, aper, medicus, gaza, puteus, senescalcus, Virgilius, avis, sapientes, vidua, Roma, vaticinium*.

68-1988. Navarro Peiró, Angeles, trans. *Los cuentos de Sendebār: Mishle Sendebār*. *Orientalia Barcinonensia* 6. Sabadell: AUSA, 1988. 134 p. ISBN 8486329280.

See <http://openlibrary.org/b/OL1327234M/cuentos_de_Sendebār>

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68-1989. Lacarra, María Jesús, ed. *Sendebār*. *Letras hispánicas* 304. Madrid: Cátedra, 1989. 182 p. ISBN 8437608805, 978-8437608808. Another ed. Madrid: Cátedra, 2003; 4th ed. *Letras hispánicas*. Madrid: Editorial Critica, 2006. 200 p. ISBN 8437608805, 978-8437608808.

68-1998. Cándano Fierro, Graciela. “Tradición misógina en los marcos narrativos de *Sendebār* y *Calila y Dimna*. I:99-105 in Ward, A. M., ed. *Actas del XII Congreso de la Asociación Internacional de Hispanistas* (1995). Birmingham: University of Birmingham, Department of Hispanic Studies, 1998.

II.6.i. Persian: *Sindibad-nameh* [AB 69-71]

69-1841. Falconer, Forbes. “The Sindibad Namah.” *The Asiatic Journal and Monthly Register for British and Foreign India, China, and Australasia* NS 35.139 (1840): 169-180, and 36.141 (1841): 4-18, and 36.142 (1841): 99-108.

69-1842. “Le Sindibad Namah.” *Revue britannique*, 5th Series, vol. 9: 165-180, 392-405.

71-1948. Ates, Ahmed. *Sindbad-Name yzan Muhammad b. Ali-Zahiri As-Samarkandi, Arapca Sindbad-Name ile birlikte, mukaddime ve hasiyelerle nesredon Ahmed Ates*. Istanbul Universitesi Yayinlarindan 343. Istanbul: Milli Egitim Basimevi, 1948. 418+104 pp.

105-345 Persian version of Ali-Zahiri As-Samarkandi, **347-88** Arabic version, **390-418** Indexes; **1-104** Introduction (in Turkish).
R: Ibrahim Kutluk, “*Sindbadname*,” *Türk dili ve edebiyati dergisi* 3 (Istanbul, 1949): 351-367.

71-1960. Osmanov, N., and A. A. Starikov. *Sindbad the philosopher [Sindbad-name]* [in Russian]. Moscow: Izd-vo vostochnoĭ lit-ry, 1960. 310 p.

Translation of Muhammad ibn Ali al-Zahiri al-Samarkandi’s [Mukhammad az-Zakhiri as-Samarkandi’s] work (12th cent.) [?].
See <<http://openlibrary.org/b/OL19442245M/Sindbad-name>>

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26-29 *Elephantus*, **29-30** *leo*, **30-31** *avis*, **31** *lavator*, **31-32** *panes*, **32-33** *gladius*, **33-34** *striga*, **34-35** *mel*, **35-36** *zuchara*, **36-37** *fons*, **37** *balneator* = *senescalcus I*, **37-39** *canicula I*, **39** *aper*, **39-40** *canis*, **40-42** *pallium*, **42-43** *simia*, **43** *piscis*, **44** *elephantinus*, **44-45** *nomina*, **45-46** *ingenia Ia*, **46-47** *ingenia II*, **47-49** *lintheum*, **49-51** *amantes*, **52** *lac venenatum*.

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71-2008. “Sindbad-name/Die sieben Weisen.” *Kindlers Literatur-Lexikon*. 2008.

II.6.ii. Persian: *Tuti-namah* [72-73]

73-1979. Rosen, Georg, trans. *Das Papageienbuch: Tuti-Nameh*. N.p.: Insel Verlag, 1979. 374 pp.

II.7. Rumanian [AB 696-697]

II.8. Serbian [AB p. 149]

II.9. Spanish: *Libro de los engaños* [AB 74-88]

75. Bonilla y San Martín, Adolfo. *Libro de los engaños y los asayamientos de las mugeres*. Bibliotheca hispanica. Barcelona: L'Avenç, 1904.

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76-1946. González Palencia, Angel. *Versiones castellanas del Sendebār*. Madrid: C. S. I. C., 1946.

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80. Keller, John Esten. “Old Spanish Garpios.” *Hispanic Review* 22.3 (July 1954): 228-231.

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88-1996. Lacarra, María Jesús, ed. *Sendeban*. Letras hispánicas 304. Madrid: Cátedra, 1996. 182 p. ISBN 84-376-0880-5.

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88-2003. Taravacci, Pietro. *Sendeban: Il libro degli inganni delle donne*. Biblioteca medievale 90. Rome: Carocci, 2003. 216 p. ISBN 8843022814, 9788843022816. 2nd printing 2007.

R: María Jesús Lacarra, *Bulletin of Hispanic Studies* 82.3 (June 2005): 385 (access via <http://liverpool.metapress.com/content/3r03300621q0h45h/?p=64b66d95b65549029082420c12d53535&pi=7>).

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From the contents: 66 *Exempla* and Traditions, 74 The *Siete Sabios/Sindibad* Cycle and the *Engaños*, 110 Critical Approaches to the Study of *Exempla*.

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Contents: *leo, avis, lavator, panes, gladius, striges, mel, fontes, senescalcus, canicula, aper, canis, pallium, simia, turtures, elephantinus, nomina, ingenia, lac venenatum, puer 4 annorum, puer 5 annorum, senex caecus, abbas*.

II.10. Syriac [AB p. 22]

88-1879. Baethgen, Friedrich. *Sindban, oder Die sieben weisen Meister, syrisch und deutsch*. Leipzig: Hinrichs, 1879. 26 (Syriac) + 38 (German) pp.

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31-38 Introduction, 38-60 Japanese translation based on 88-1879 Baethgen, Friedrich, *Sindban, oder Die sieben weisen Meister, syrisch und deutsch* (Leipzig: Hinrichs, 1879, 26 [Syriac] + 38 [German] pp.); and on 88-1897 Gollancz, Hermann, trans., “The History of Sindban and the Seven Wise Masters,” *Folk-Lore* 8 (1897): 99-130. There are 23 stories: *leo, avis, lavator, panes, gladius, striga, mel, zuchara, fons, senescalcus I, canicula I, aper, canis, pallium, simia, turtures I, elephantinus, nomina, ingenia Ia, lac venenatum, puer 3 annorum, puer 5 annorum, senex caecus*.

II.11. Turkish [AB 89-92]

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92-2004. Renda, Günsel. “*Sindbādnāma*: An Early Ottoman Illustrated Manuscript Unique in Iconography and Style.” 311-322 in *Essays in Honor of J. M. Rogers. Muqarnas* 21 (2004).

Access the article through <<http://www.jstor.org/pss/1523364>>

Detailed study of the illustrated MS. Baltimore, Walters Art Gallery Acc. W. 662, containing *Tuhfat al-Akhyar* (“The Gift of Good Men”), which is the Turkish translation by Muhammad ‘Abd al-Karim b. Muhammad of the *Sindbadnama* (or the *Book of Sindbad* or the *Tale of the King’s Son and the Seven Viziers*). Only two other illustrated manuscripts of the *Sindbadnama* are known: the first in the Istanbul Suleymaniye Library (MS. 861, 14th cent., containing the *Marzubanama*, *Kalila va Dimna* and the *Sindbadnama*), the second in the British Library (Ethé 1236, IO Isl 3214, c. 1575). The Persian translation of the *Sindbadnama*, by Muhammad b. ‘Ali b. Muhammad b. al-Hasan al-Zahiri al-Samarqandi (1160-61), was published by Ahmed Ates (AB [71-1948](#), pp. 105-345).

III.1. Western Versions: General [AB 93-109]

109-1996. Darbord, B. “Le Roman des sept sages: étude d’une tradition en Espagne.” 25-60 in Darbord, B., ed. *Aux origines du conte en Espagne: Calila e Dimna, Sendebâr. Crisol* [revue du Centre de recherches ibériques et ibéro-américaines, Université Paris Ouest Nanterre La Défense] 21 (1996).

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R: Urs Martin Zahnd, *Mitteilungen des Instituts für österreichische Geschichtsforschung* 113.1-2 (2005); Elke Kleinau, *Geschichte, Politik und ihre Didaktik* 3/4 (2003): 309-10; Dagmar M. H. Hemmie, *Das Mittelalter* 8.1 (2003): 181-83; Ingrid Baumgärtner, *Zeitschrift für historische Forschung* 31.2 (2004): 265-67 (access via <http://hsozkult.geschichte.hu-berlin.de/zeitschriften/id=321&count=1&recno=1&ausgabe=1580>); Marion Kobelt-Groch, *Humanities: Sozial- und Kulturgeschichte* (2004) at <http://hsozkult.geschichte.hu-berlin.de/rezensionen/2004-2-118>; Ferdinand Seibt, *Das historisch-politische Buch* 5 (2003): 453-54; Ralf-Henning Steinmetz, *Zeitschrift für deutsches Altertum und deutsche Literatur* 135 (2006): 256-259 (access via http://www.digizeitschriften.de/dms/img/?PPN=PPN345204123_0135&DMDID=DMDLOG_0051); Florence Bayard, *Le moyen âge: Revue d'histoire et de philologie* 113.1 (2007): 177-178 (access via <http://www.cairn.info/revue-le-moyen-age-2007-1-page-157.htm>); Albrecht Classen, *Mediaevistik: Internationale Zeitschrift für interdisziplinäre Mittelalterforschung* 20 (2007): 399-402; Detlef Roth, *Fabula* 44 (2003): 340-343 (access via <http://www.deepdyve.com/lp/de-gruyter/besprechungen-ORlBV2L214>).

109-2005. Wolfzettel, Friedrich. *Le conte en palimpseste: Studien zur Funktion von Märchen und Mythos im französischen Mittelalter*. Stuttgart: Steiner, 2005.

R: Bea Lundt, *Romanische Forschungen* 119.2 (2007): 279-281 (access via <http://www.jstor.org/discover/10.2307/27942648?uid=2134&uid=2&uid=70&uid=4&sid=21102054502293>).

109-2008. Lundt, Bea. “Der Tod der bösen Frau: Eine misogyne narrative Konstruktion von Weiblichkeit? Das Beispiel der *Sieben weisen Meister*.” 231-256 in Andrea Geier and Ursula Kocher, eds. *Wider die Frau: Zu Geschichte und Funktion misogynen Rede*. Literatur/Kultur/Geschlecht, Grosse Reihe 33. Cologne, Weimar, Vienna: Böhlau-Verlag, 2008.

109-2008a. Slerca, Anna. *La leggenda dei sette sapienti e il romanzo del Graal*. A 10: Scienze dell'antichità, filologico-letterarie e storico-artistiche 358. Rome: Aracne, 2008. 136 p. ISBN 978-88-548-1819-4.

109-2009a. D’Agostino, Alfonso. “Traduzione e rifacimento nelle letterature romanze medievali.” At < [http://74.125.93.132/search?](http://74.125.93.132/search?or) or <<http://74.125.93.132/search?q=cache:RZdy6yqD-TgJ:users.unimi.it/dagosti/Traduzioneerifacimento.pdf+puteus+in+d%27Agostino&cd=13&hl=fr&ct=clnk&gl=ca>>

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109-2010. Runte, Hans R. “Seven Sages of Rome.” *The Classical Tradition*. Ed. Anthony Grafton, Glenn Most, Salvatore Settis. Harvard University Press Reference Library. Cambridge: Harvard University Press, 2010. ISBN 0674035720, 9780674035720.

III.2. Armenian [AB 110-113]

III.3. Catalan [AB 114-116]

115. Mussafia, Adolf. *Die catalanische metrische Version der Sieben weisen Meister*. Vienna: K. Gerold, 1876. First published in

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116-2006. Bollo-Panadero, María D. “La redacción catalana de la historia del *Sendebat*: el *Llibre dels Set Savis de Roma*.” *eHumanista* 7 (2006): 86-94.

Consult the article at <http://www.ehumanista.ucsb.edu/volumes/volume_07/Articles/6%20Bollo-Panadero.pdf>

III.4. Celtic [AB 117-124]

III.4.i. Scots Gaelic [AB 117]

III.4.ii. Welsh Version A [AB 118-124]

119a. Williams, Robert, ed. & trans. *Selections from the Hengwrt Mss. Preserved in the Peniarth Library*. London: Thomas Richards, 1892.

English translation: “In this way are treated the stories of the Seven Wise Men of Rome, from the work of Llewelyn, the priest.” See

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124-1925. Jones, Mary, ed. “Chwedleu Seith Doethon Rufein” [“Tales of the Seven Sages of Rome”]. *Celtic Literature Collective*, based on Henry Lewis, ed., *Chwedleu seith doethon Rufein o Lyfr coch Hergest golygwyd*, Wrecsam: Hughes, 1925.

Read the full Welsh text at <<http://www.maryjones.us/ctexts/rufein.html>>: *arbor, canis, aper, medicus, gaza, puteus, ramus, Roma + lupus, Virgilius, vidua, sapientes, inclusa, senescalcus, tentamina, vaticinium*.

See also <<http://books.google.ca>> or

<http://books.google.ca/books?id=f899xH_quaMC&pg=PA436&lpg=PA436&dq=chwedleu&source=bl&ots=p_YvebxzZN&sig=zyLvMZadTiHi_9VINwpVPKnfME&hl=fr&ei=OeLJS4XhHsb_lgfVjYGxBg&sa=X&oi=book_result&ct=result&resnum=4&ved=0CBgQ6AEwAw#v=onepage&q=chwedleu&f=false>

III.5. Danish [AB 125-133]

133-2011. Wingård, Rikard. *Att sluta från början: Tidigmodern läsning och folkbokens receptionestetik*. Diss. Gothenburg. Frondes: Bokenäset, 2011.

[*To the End from the Beginning: Early Modern Reading and the Reception Aesthetics of the Volksbuch.*] Includes an analysis of early modern Swedish and Danish versions of the *Seven Sages*.]

III.6. i. Dutch General [AB 134]

III.6.ii. Dutch Version A [AB 135-139]

III.6.iii. Dutch Version H [AB 140-157]

157-2005. Evers, Niels. “*De zeven meesteren van Rome: Onderzoekingen over een Middelnederlandse prozavertaling van de Historia septem sapientum*.” Diss Utrecht 2004-2005. 151 p.

Consult the thesis at <http://www.thesis.net/meesteren/meesteren_inhoud.htm>

III.7.i. English: General [AB 158-189]

167. Campbell, Killis. “A Study of the *Romance of the Seven Sages* with Special Reference to the Middle English Versions.” Diss. Johns Hopkins University 1898.

Read the thesis at <www.archive.org> or at

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168-1907. “Oriental Fable: *Flores and Blanche flour, The Seven Sages of Rome*.” Sect. XIV.§ 4 in *The Cambridge History of English and American Literature I: From the Beginnings to the Cycles of Romance*. Cambridge, 1907.

See <<http://www.bartleby.com/211/1404.html>>

176. Hibbard, Laura A. *Medieval Romance in England: A Study of the Sources and Analogues of the Non-Cyclic Metrical Romances*. Oxford: Oxford University Press, 1924.

Access the book through <<http://www.questia.com/googleScholar.qst?docId=95031770>>

185. Heltveit, Trygve. "Dialect words in the *Seven Sages of Rome*." *English Studies* 45 (1964): 125-134.

189-1996. Ho, Cynthia. "Disciplina clericalis and the Middle English *Seven Sages of Rome*." Unpubl. paper. Conference on English and Islam: Creative Encounters. Kuala Lumpur: International Islamic University Malaysia, 23 December 1996.

189-1998. Ho, Cynthia. "Disciplina clericalis and the Middle English *Seven Sages of Rome*." *Conference Proceedings of the Congress on English and Islam: Creative Encounters*. Ed. Abdullah Hussain. Kuala Lumpur, 1998. 23-41.

189-2003. "Seven Sages of Rome, The." *The Concise Oxford Companion to English Literature*. Eds. Margaret Drabble and Jenny Stringer. Oxford: Oxford University Press, 2003.

Framed collection of tales, derived through Latin and French from Eastern collections, the original of which is the Indian *Book of Sindibad*, of interest as one of the earliest English instances of the form of short verse-story used by Chaucer in *The Canterbury Tales*.

See <<http://www.encyclopedia.com/doc/1O54-SevenSagesofRomeThe.html>>

III.7.ii. English: Manuscripts [AB 190-215]

215-2009a. Text of the *Seven Sages* from the Auchinleck manuscript: <<http://www.nls.uk/auchinleck/mss/sages.html>>

215-2009b. "The *Seven Sages*." *Middle English Compendium HyperBibliography* at <<http://quod.lib.umich.edu/cgi/m/mec/hyp-idx?type=id&id=hyp.460.19990304T151115>>

List of manuscripts and editions.

III.7.iii.a. English Version A: Midland version [AB 216]

216-2005. Whitelock, Jill. *The Seven Sages of Rome (VersionD): Edited from [MS.] Cambridge, University Library Dd.I.17*. Early English Text Society, Old Series 324. Oxford: Oxford University Press, 2005. lxxx + 182 pp. ISBN 0-19-722327-3.

New edition of Wright 1845 (see AB 216); <<http://www.highbeam.com>>

Consult the edition at

<http://books.google.ca/books?id=_7R5N9XM8R0C&pg=PR13&lpg=PR13&dq=Seven+Sages+of+Rome&source=bl&ots=0YIG8W1vPt&sig=Rs-gkXOXSTEmUMfzIzoIPY37Xs&hl=fr&ei=xBohS_bKHYy7lAewjNX6CQ&sa=X&oi=book_result&ct=result&resnum=7&ved=0CCQQ6AEwBjgK#v=onepage&q=&f=false>

R: Margaret Connolly, *Medium Aevum* (March 2008) (access via <http://www.highbeam.com/doc/1G1-186015744.html>); Marco Nievergelt, *Notes and Queries* 56.1 (March 2009): 104-105 (see <http://nq.oxfordjournals.org/cgi/pdf_extract/56/1/104?rss=1>).

III.7.iii.b. English Version A: Northern [AB 217-219]

217. Campbell, Killis. *The Seven Sages of Rome, Edited from the Manuscripts, with Introduction, Notes, and Glossary*. Albion Series of Anglo-Saxon and Middle English Poetry. Boston: Ginn, 1907. cxiv-217 pp.

Rpt. Geneva: Slatkine, 1975. Trans. Kenji Kaneko, 1930.

On-line at <<http://www.flipkart.com/seven-sages-rome-edited-manuscripts/1113892889-vfx3fv1plc#previewbook>>

III.7.iii.c. English Version A: Scots [AB 220-227]

III.7.iii.d. English Version A: Southern [AB 228-229]

229. Brunner, Karl. *The Seven Sages of Rome (Southern Version) Edited from the Manuscripts*. Early English Text Society, Original Series, 191. London: Humphrey Milford and Oxford University Press, 1933 (for 1932).

New edition by Boydell & Brewer, 2006, ISBN 085991691X, 9780859916912, see <<http://www.eden.co.uk/shop/seven-sages-of-rome-1651425.html>>

III.7. iv. English Version H [AB 230-290]

III.7.iv.a. American [AB 230-231]

III.7.iv.b. Copland [AB 232-233]

III.7.iv.c. Decker [AB 234-236]

III.7.iv.d. Rolland [AB 237-246]

III.7.iv.e. Pynson [New Section]

III.7.iv.f. Wynkyn de Worde [AB 247-250]

III.7.iv.g. Continuations of Wynkyn de Worde [AB 251-286]

286. Bond, Donald Frederick. "Two Chap-Book Versions of *The Seven Sages of Rome*." *Modern Language Notes* 52 (1937): 494-498. Now available at <<http://www.jstor.org/pss/2911658>>

III.7.v. Version I [AB 287-290]

III. 8. French

The **Archives de littérature du Moyen-Âge** (ARLIMA) at the University of Stockholm are assembling essential bibliographical information about all versions of the *Seven Sages*. The project is being coordinated by Laurent Brun, who invites participation in the collecting and correcting of entries by all. Please go to [ARLIMA](#).

III.8.i. French General [AB 291-326]

326-1965. Desonay, Fernand. *Dépaysements: notes de critique et impressions*. Liège: Éditions SOLEDI, 1965. 323 p. 23-25 *Dolopathos, Seven Sages*. Consult the book at <http://www.archive.org/stream/dpaysementsnot00desouoft/dpaysementsnot00desouoft_djvu.txt>

III.8.ii. French Manuscripts [AB 327-413]

III.8.iii. French *Dolopathos* [AB 414-430]

422. Le Roux de Lincy, Antoine-Jean-Victor. "*Le roman de Dolopathos*." *Revue de Paris* 57 (1838): 240-257.

Consult the article at <<http://books.google.ca>> or at <<http://books.google.ca/books?id=GDwcAAAAMAAJ&pg=PA240&lpg=PA240&dq=Dolopathos&source=bl&ots=WttB40izeN&sig=#v=onepage&q=Dolopathos&f=false>>

424. Brunet, Charles, and Anatole de Montaiglon, eds. *Li romans de Dolopathos [...]*. Paris: P. Jannet, 1856.

Consult the book at <<http://books.google.ca>> or <http://books.google.ca/books?id=JUKdYUce6YAC&printsec=frontcover&dq=Dolopathos&source=bl&ots=8l2KuEfgDi&sig=oJUsu9wDoFF0rYwUy1xmALQKChU&hl=fr&ei=7M3aS6-mAoL98AaSxKnBAG&sa=X&oi=book_result&ct=result&resnum=2&ved=0CAoQ6AEwAQ#v=onepage&q&f=false>

Or read portions of the edition at <<http://books.google.ca>> or

<http://books.google.ca/books?id=VIFyhNSq8a4C&printsec=frontcover&dq=Dolopathos&source=bl&ots=FKpnhndboZ&sig=YBrXFW4DJNi8iQxf5s-cuisRjLA&hl=fr&ei=b_7aS8rqJMSBIAfivLGjAg&sa=X&oi=book_result&ct=result&resnum=10&ved=0CCMQ6AEwCTgK#v=onepage&q&f=false>

R: Gustave Masson, "P. Jannet's *Bibliothèque Elzévirienne*." *Notes and Queries* 2nd Series 4.101 (5 December 1857): 448-449.

Read the review at <<http://books.google.ca>> or <http://books.google.ca/books?id=TTXHOIBaEUkC&pg=PA448&lpg=PA448&dq=Dolopathos&source=bl&ots=9CfIFcrtFJ&sig=IH_2UW0ImEqTy1I77485Q8eqaT4&hl=fr&ei=iHL6S4rCG4GK1wec0_naCg&sa=X&oi=book_result&ct=result&resnum=10&ved=0CDUQ6AEwCTge#v=onepage&q=Dolopathos&f=false>

430-1990. Leclanche, Jean-Luc. "La dédicace d'Herbert, auteur du *Dolopathos* en vers français, à Louis VIII." *Romania* 111.3-4 (1990): 563-569.

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Examines MS. Montpellier, École de Médecine 436, apparently the oldest, which was unknown to Brunet and Montaiglon (AB 424).

430-1995. Leclanche, Jean-Luc. "Le clerc et la clergie à travers les *Dolopathos* de Jean de Haute-Seille et d'Herbert." *Sénéfiance* 37 (1995): 363-383.

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Montpellier. 3 vol. Classiques français du Moyen Age 124-126. Paris: Honoré Champion, 1997-2000.

See <<http://www.alibris.com/search/books/qwork/9679658/used/Le%20Roman%20de%20Dolopathos>>

430-2012. Runte, Hans R. Runte, trans. "Canis, gaza and (inclusa-)puteus from Dolopathos." On-line English [translation](#) at <http://myweb.dal.ca/hrunte/sss_2.html#DolTrans>

III.8.iv. French Version A [AB 431-437]

432. Bertoni, Giulio. "Un manuscrit du *Roman des sept sages* en prose" *Zeitschrift für romanische Philologie* 31.6 (1907): 713-725.

Access the article through <<http://www.reference-global.com/doi/abs/10.1515/zrph.1907.31.6.713>>

Discusses MS. Fribourg L.13.

435. "Les sept sages de Rome." Text of MS. Paris, B.N. 2137 at <http://openlibrary.org/b/OL3038581M/sept_sages_de_Rome>

437-2005. Kukulka-Wojtasik, Anna, et al., eds. and trans. *Roman des sept sages*: travail semestriel des étudiants du Séminaire littéraire "Conte didactique et de sagesse au Moyen Age: *Le Roman des sept sages*." University of Warsaw, 2004-2005.

Read the [translation](#) into modern French at <<http://www.lettresfrancaises.umk.pl/rdss.htm>>

The translation is based on 437-2006 (<<http://myweb.dal.ca/hrunte/FrenchA.html>>) (Version A) and on AB 443. Paris, Gaston. *Deux rédactions du Roman des sept sages*. Paris: Firmin Didot, 1876. Rpt. New York: Johnson, 1966 (Versions D and H).

437-2006. Runte, Hans R. *The Seven Sages of Rome: A Critical Edition of French Version A from all Manuscripts*.

<<http://myweb.dal.ca/hrunte/FrenchA.html>>

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(<<http://myweb.dal.ca/hrunte/FrenchATrans.html#FrATr.html>>).

Retranslated into modern [French](#) (<<http://www.lettresfrancaises.umk.pl/rdss.htm>>, see 437-2005).

III.8.v. French Version C [AB 438-442]

III.8.vi. French Version D [AB 443-444]

443. Paris, Gaston. *Deux rédactions du Roman des sept sages*. Paris: Firmin Didot, 1876. Rpt. New York: Johnson, 1966.

See full text [here](#) (<http://www.archive.org/stream/deuxrdactionsdu00parigoog/deuxrdactionsdu00parigoog_djvu.txt>)

III.8.vii. French Version H [AB 445-472]

451. *Les sept sages de Rome*. Geneva: Belot, 1498.

Incunable en fac-similé. Grand in-8 vélin souple à rabats de 49 feuillets plus une page de titre; frontispice ornée d'une grande illustration au dos, titre calligraphié en noir sur le plat supérieur. Remarquable fac-similé qui reproduit parfaitement cet incunable imprimé en 1498 à Genève; texte gothique de 43 lignes; imprimé sur beau papier vergé; il rend très fidèlement la typographie, les nombreux bois gravés et les lettrines.

III.8.viii. French Version I [AB 473-488]

III.8.ix. French Version K [AB 489-495]

495-1988. Speer, Mary B. *Le Roman des sept sages de Rome: A Critical Edition of the Two Verse Redactions [Versions C and K] of a Twelfth-Century Romance*. (Edward C. Armstrong Monographs on Medieval Literature, 4.) Lexington, KY: French Forum, 1988.

R: See Vol. I. See the review by Françoise Viellard [here](#) at

<http://www.persee.fr/web/revues/home/prescript/article/bec_0373-6237_1990_num_148_1_450574_t1_0166_0000_002>

III.8.x. French Version L [AB 496-499]

499-1983. Roques, Gilles. "Pour la localisation du *Roman des sept sages de Rome* en prose (Version L)." *Revue de linguistique romane* (1983): 31-35.

Abstract: La version qui est à la base des Versions L et A vient du quart sud-ouest du domaine d'oïl. Elle est distincte de la Version K.

III.8.xi. French Version M [AB 500-503]

503-2000. Hasegawa, Yô. "説話研究資料'nutrix','assasinus': ローマ七賢人物語M本第9話・第13話試訳" ("Nutrix" et "assasinus", deux récits de la version M du *Roman des Sept Sages de Rome*, mis en japonais d'après l'édition Runte). *Treatises and Studies by the*

Faculty of Kinjo Gakuin College 34 (2000): 89-112.

Consult the article at <<http://ci.nii.ac.jp/naid/11000221654>>

503-2003. Hasegawa, Yô. “**翻訳**>ローマ七賢人物語**本**第7話(filius)試訳vi付・第8話(dua)” (“*Filius*, un des récits irréguliers de la Version M du *Roman des sept sages de Rome*, suivi de *vidua*, mis en japonais d'après l'édition Runte”). *Foreign Languages & Literature* 28.1 (2003): 217-237.

Consult the article at <<http://ci.nii.ac.jp/naid/11000042368>>

503-2011. Runte, Hans R., trans. "Six Stories from French Version M (*filius, nutrix, Anthenor, spurius, Cardamum, assassinus*)." **On-line English translation** of the non-canonical stories at <[sss_2.html#VersMed](#)>.

III.8.xii.a. French Continuations: General [504-508]

508a. Speer, Mary B. “Recycling the Seven Sages of Rome.” *Zeitschrift für romanische Philologie* 99.3-4 (1983): 288-303.

Study of the sages in French Version K, the *Roman de Marques* and the *Roman de Laurin*.

III.8.xii.b. French Continuations: *Cassidorus* [AB 509-520]

516-1967. Carman, J. Neale. “New Light on *Le roman de Cassidorus*.” *Romance Philology* 21 (1967-1968): 212-222.

516-1970. Thorpe, Lewis, “Les ‘contes desrimez’ et les premiers romans en prose.” II: 1031-1041 in *Mélanges de langue et de littérature du Moyen Âge et de la Renaissance offerts à Jean Frappier, professeur à la Sorbonne, par ses collègues, ses élèves et ses amis*. Jean-Charles Payen and Claude Régnier, eds. Publications romanes et françaises 112. Geneva: Droz, 1970.

520-1992. Berne, Mauricette. “*Roman des sept sages* et ses continuations.” 1317-1320 in *Dictionnaire des lettres françaises: le Moyen Âge*. Geneviève and Michel Zink, eds. Paris: Fayard, 1992. Rpt. 1994.

520-1997. Foehr-Janssens, Yasmina. “Les contes ‘desrimez’ du *Roman de Cassidorus*: le fantôme de la musique.” *Romania* 115.1-2 (1997): 118-137.

520-2009. Hasegawa, Yô. “*Nutrix* dans le *Roman de Cassidorus* (traduction japonaise) avec analyse des autres histoires racontées par les sept sages de Constantinople et Hercanus” (in Japanese). *Foreign Languages and Literature* 34.1 (whole number 35) (Nagoya: Aichi-Gakuin University, Foreign Language Institute, January 2009), 221-242.

Translated from Joseph Palermo, *Le roman de Cassidorus*. 2 vols. (Société des anciens textes français) Paris: A. & J. Picard, 1963-64.

520-2011. Runte, Hans R., trans. "Three Stories from *Cassidorus* (*inclusa, Virgilius, nutrix*)." **On-line English translatio** at <[sss_2.html#Cassidorus](#)>.

III.8.xii.c. French Continuations: *Helcanus* [AB 521-522]

III.8.xii.d. French Continuations: *Kanor* [AB 523-529]

.527. McMunn, Meredith T. “*Le Roman de Kanor*: Edition critique [...]” Diss. University of Connecticut 1978.

Available at <https://secure.storegate.se/user/share.aspx?id=9618caa0-d3b1-4b33-8b49-92b823ab63e4>

III.8.xii.e. French Continuations: *Laurin* [AB 530-535]

III.8.xii.f. French Continuations: *Marques* [AB 536-540]

536. Alton, Johann, ed. *Le roman de Marques de Rome*. Rpt. Nabu Press, March 2010. 290 p. ISBN 1147548145, 978-1147548143.

See <<http://www.amazon.ca>> or

<http://www.amazon.ca/Roman-Marques-Rome-Johann-Alton/dp/1147548145/ref=sr_1_1?ie=UTF8&s=books&qid=1273930598&sr=1-1>

540-1993. Panvini, Bruno, ed. *Marques, li senechaus de Rome: Romanzo francese del XIII secolo*. Medioevo romanze e orientale, 1. Soveria Mannelli (CZ): Rubbettino Editore, 1993. 310 p. ISBN 88-7284-031-7. **Read** excerpts at

<http://books.google.ca/books/about/Marques_li_senechaus_de_Rome.html?id=1MNcAAAAMAAJ&redir_esc=y>

III.8.xii.g. French Continuations: *Pelyarmenus* [AB 541]

541. Brodtkorb, Lorna Bullwinkle. “*Le Roman de Pelyarmenus*: A [...] Partial Edition [...]” Diss. Yale University 1965.

III.9.i. German General [AB 542-546]

- 544-1920.** Schramm, Albert. *Der Bilderschmuck der Frühdrucke*. 24 vol. Leipzig: Deutsches Museum für Buch und Schrift, 1920-1943.
Illustrations (reproduced from, among others, Anton Sorg, Heinrich Knoblochtzer, Johannes Koelhoff, Johann Baemler) pertaining to the Seven Sages in vol. III, ill. 55, 253; IV, ill. 380, 510-539; XIX, ill. 253-300. See Bea Lundt, *Weiser und Weib* [AB 109-2002], pp. 466ff.
- 546-1986.** Skow-Obenaus, Katya. "The Whole is the Sum of its Parts: A Thematic and Structural Analysis of *Die sieben weisen Meister*." Diss. University of Illinois (Urbana-Champaign) 1987.
- 546-1991c.** Skow-Obenaus, Katya. "Reassessing Literary Worth: Another Look at the *Seven Sages of Rome*." Unpubl. paper. Columbia Medieval Guild (New York, 1991).
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- 546-1999.** Skow-Obenaus, Katya. "The Whole is the Sum of its Parts: Misogyny as a Unifying Factor in *Die sieben weisen Meister*." *Fifteenth-Century Studies* 26 (2000): 169-82.
- 546-2002.** Lundt, Bea. *Weiser und Weib: Weisheit und Geschlecht am Beispiel der Erzähltradition von den Sieben weisen Meistern (12.-15. Jahrhundert)*. [Habilitationsschrift Universität Basel] Munich: Wilhelm Fink, 2002. ISBN 3-7705-3707-6. 561 pp.
R: Ralf-Henning Steinmetz, *Zeitschrift für deutsches Altertum und deutsche Literatur* 134 (2005): 220-23 (access via http://www.digizeitschriften.de/dms/img/?PPN=PPN345204123_0134&DMDID=DMDLOG_0036).
- 546-2006.** Hergemöller, Bernd-Ulrich. *Die Kindlein spotten meiner schier: Quellen und Reflexionen zu den Alten und zum Vergeisungsprozeß im Mittelalter*. Hergemöllers historiographische Libelli 4. Hamburg: HHL-Verlag, 2006. ISBN 3-936152-06-3.
On ageing in the Middle Ages. 31 Reference to 546-2002 and reproduction (from 546-2002 p. 471) of woodcut in 551-1480 (Augsburg: Anton Sorg, 1480).
- 546-2007a.** Lundt, Bea. "Konzepte und Modelle männlicher Sozialisation im Spiegel klerikaler Erzähltradition vom 13. bis 15. Jahrhundert (am Beispiel des Erzählstoffes von den *Sieben weisen Meistern*)," <<http://www.icls.uni-freiburg.de/Publikationen/Sonderh2002>> (March 2007), pp. 123-142.
Paper given at the ninth triennial conference of the International Courtly Literature Society, Tübingen 2001. See *Encomia-Deutsch: Sonderheft der deutschen Sektion der ICLS*.
- 546-2007b.** Lundt, Bea. "Wandel und Krisen der Männlichkeiten im 12. Jahrhundert." Unpubl. paper in a session on "Zeiten des Umbruchs / Krise der Männlichkeit?" Erste Schweizerische Geschichtstage on "Zeiten des Umbruchs / Époques de mutation." Bern, March 15-18, 2007.
Abstract at <www.geschichtstage.ch>. Forthcoming in *L'Home: Zeitschrift für feministische Geschichtswissenschaft* (Vienna).
- 546-2008.** Roth, Detlef. "*Sieben weise Meister*": *Eine bairische und eine elsässische Fassung der "Historia septem sapientum"*. Texte des späten Mittelalters und der frühen Neuzeit 44. Berlin: Erich Schmidt Verlag, 2008. xxxvii+226 p. ISBN 978-3-503-09832-3, 3-503-09832-1.
**Edition of MSS. Brünn/Brno, Landes- und Universitätsbibliothek RKP-0048.042, and Colmar, Bibliothèque municipale 55.
R: Bea Lundt, *Fabula* 50.3-4 (2009): 365-368 (access via <http://www.deepdyve.com/lp/de-gruyter/v-besprechungen-QbiFQI3ju0>); Bernhard Pabst, *Zeitschrift für deutsches Altertum und deutsche Literatur* 139 (2010): 254-256;
N. F. P., *Medium Aevum* 77 (March 2008) (access review through <<http://www.highbeam.com/doc/1G1-186015744.html>>);
Seraina Plotke, *Beiträge zur Geschichte der deutschen Sprache und Literatur* 132.2 (2010): 311-312 (Access via <http://www.deepdyve.com/lp/de-gruyter/sieben-weise-meister-eine-bairische-und-eine-els-ssische-fassung-der-G46DDqmuIt?articleList=%2Fsearch%3Fauthor%3DPlotke%252C%2BSeraina>). Abstract and access at <<http://www.reference-global.com/doi/abs/10.1515/bgsl.2010.044>>**
- 546-2011.** Nemes, Balázs J. "Textvergesellschaftung in der mittelalterlichen Handschrift als Wegweiser zu einem gebrauchsadäquaten

Textverständnis, dargestellt am Beispiel der Überlieferung der *Sieben weisen Meister*." 273-288 in *Verortungen und Verknüpfungen in der Germanistik, in der Literatur-, Sprach- und Kulturwissenschaft: Beiträge der III. Germanistischen Konferenz, Universität Miskolc 2010*. Publicationes Universitatis Miskolcensis, Sectio philosophica XVI.3. Miskolc 2011.

[Roughly translated: "Text Socialization in Medieval Manuscripts as Indicator of Useable Text Comprehension: The Example of the *Seven Sages*."] Consult the article at

<http://www.matarka.hu/koz/ISSN_1219-543X/tomus_16_fas_3_2011/ISSN_1219-543X_tomus_16_fas_3_2011_273-288.pdf>

or at

<http://uni-freiburg.academia.edu/Bal%C3%A1zsNemes/Papers/1067820/Textvergesellschaftung_in_der_mittelalterlichen_Handschrift_als_Wegweiser_zu_einem_gebrauchsadaquaten_Textverstandnis_Dargestellt_am_Beispieler_Uberlieferung_der_Sieben_weisen_Meister_in_Verortungen_und_Verknuepfungen_in_der_Germanistik_in_der_Literatur-Sprach-und_Kulturwissenschaft_Beitrage_der_III_Germanistischen_Konferenz_Universitat_Miskolc_2010_Publicationes_Universitatis_Miskolcensis_Sectio_philosophica_Bd_16_Heft_3_Miskolc_2011_S_273-288>

Sieben weisen Meister in Verortungen und Verknüpfungen in der Germanistik in der Literatur- Sprach- und Kulturwissenschaft. Beiträge der III. Germanistischen Konferenz Universität Miskolc 2010 Publicationes Universitatis Miskolcensis. Sectio philosophica Bd. 16 Heft 3 Miskolc 2011 S. 273-288

III.9.ii. German *Dolopathos* [AB 547]

III.9.iii. German Version A: *Allegatio septem sapientum* [New Section]

547-1989. Gerdes, Udo. "Eine unbeachtete Version der *Sieben weisen Meister*." *Beiträge zur Geschichte der deutschen Sprache und Literatur* 111 (1989): 285-98.

[See](http://www.reference-global.com/doi/abs/10.1515/bgsl.1989.1989.111.285) <<http://www.reference-global.com/doi/abs/10.1515/bgsl.1989.1989.111.285>>

III.9.iv.a. German Version H General [AB 548-600]

600-2010. Nemes, Balázs J. "Textgemeinschaften in der mittelalterlichen Handschrift als Interpretationsangebot, dargestellt am Beispiel der Überlieferung der *Sieben weisen Meister*" ["Text Communities in the Medieval Manuscript as Interpretive Possibility: The Example of the Transmission of *The Seven Sages*"]. Unpubl. paper. 3rd Germanistics Conference, "Verknüpfungen, Vernetzungen und Verortungen in der Germanistik" ["Linkages, Networks and Localizations in Germanistics"]. Miskolc (Hungary), 28-29 October 2010.

The author writes: "To one of the most widely known narrative matters of world literature belongs the story of the prince whom his father's concubine or second wife (depending on the narrative tradition) accuses unjustly of rape and who, sentenced to death, must wait seven days in silence while relying on the persuasive power of exemplary tales told by his companions, i.e. seven vizirs or masters; these tales are meant to persuade his father seven times not to carry out the death sentence. My paper centers on the interpretive possibilities of a certain version of this cyclical story and its framework of embedded tales (known in the Orient as *The Book of Sindbad*); in the West the cycle begins with the Latin *Historia septem sapientum* and ends in a tradition which lasts well into the 19th century and exists in almost all European languages. I am concentrating on what the manuscript tradition of Version H and its germanophone translations can offer by way of interpretive options. I am interested in the historical readings of the text in its ever-changing manuscript contexts, readings which point to a functional shift from moral edification to mundane entertainment as manuscripts give way to print." (Trans. H. R. Runte)

III.9.iv.b. Hans von Büchel, *Dyocletianus* [New Section]

III.9.iv.c. Anonymous German Verse redaction [New Section]

III.9.iv.d. German Prose redactions [AB 548-600]

548a. "Sieben weise Meister". *Handschriftencensus: Eine Bestandsaufnahme der handschriftlichen Überlieferung deutschsprachiger Texte des Mittelalters*.

List and descriptions of 26 prose manuscripts, with bibliographies and editions. [Consult at](http://www.handschriftencensus.de/werke/2244) <<http://www.handschriftencensus.de/werke/2244>>

1. Berlin, Staatsbibliothek, mgf 59 ([see at](http://www.handschriftencensus.de/4378) <<http://www.handschriftencensus.de/4378>>)
2. Berlin, Staatsbibliothek, mgf 1001 ([see at](http://www.handschriftencensus.de/12135) <<http://www.handschriftencensus.de/12135>>)
3. Berlin, Staatsbibliothek, mgq 763 ([see at](http://www.handschriftencensus.de/4504) <<http://www.handschriftencensus.de/4504>>)
4. Brünn / Brno, Landes- und Universitätsbibliothek, RKP-0048.042 (früher Rkp 84) ([see at](http://www.handschriftencensus.de/7332) <<http://www.handschriftencensus.de/7332>>)
5. Colmar, Bibliothèque municipale, Ms. 55 (Kat.-Nr. 405) ([see at](http://www.handschriftencensus.de/2565) <<http://www.handschriftencensus.de/2565>>)
6. Einsiedeln, Stiftsbibliothek, Cod. 259 (692) ([see at](http://www.handschriftencensus.de/4690) <<http://www.handschriftencensus.de/4690>>)
7. Frankfurt am Main, Universitätsbibliothek, Ms. Praed. 91 ([see at](http://www.handschriftencensus.de/4757) <<http://www.handschriftencensus.de/4757>>)
8. Fulda, Landesbibliothek, Cod. B 11 ([see at](http://www.handschriftencensus.de/4787) <<http://www.handschriftencensus.de/4787>>)
9. Gießen, Universitätsbibliothek, Hs. 104 ([see at](http://www.handschriftencensus.de/7033) <<http://www.handschriftencensus.de/7033>>)

10. Heidelberg, Universitätsbibliothek, Cpg 106 ([see at <http://www.handschriftencensus.de/4206>](http://www.handschriftencensus.de/4206))
11. Heidelberg, Universitätsbibliothek, Cpg 149 ([see at <http://www.handschriftencensus.de/4896>](http://www.handschriftencensus.de/4896))
12. Karlsruhe, Landesbibliothek, Cod. Donaueschingen 145 ([see at <http://www.handschriftencensus.de/5034>](http://www.handschriftencensus.de/5034))
13. Karlsruhe, Landesbibliothek, Cod. Donaueschingen 146 ([see at <http://www.handschriftencensus.de/5035>](http://www.handschriftencensus.de/5035))
14. Karlsruhe, Landesbibliothek, Cod. St. Georgen 70 ([see at <http://www.handschriftencensus.de/5079>](http://www.handschriftencensus.de/5079))
15. Karlsruhe, Landesbibliothek, Cod. St. Georgen 74 ([see at <http://www.handschriftencensus.de/5080>](http://www.handschriftencensus.de/5080))
16. Leipzig, Universitätsbibliothek, Rep. II. 159 ([see at <http://www.handschriftencensus.de/7977>](http://www.handschriftencensus.de/7977))
17. Munich, Universitätsbibliothek, 2° Cod. ms. 688 ([see at <http://www.handschriftencensus.de/6440>](http://www.handschriftencensus.de/6440))
18. Oldenburg, Landesbibliothek, Cim I 204a ([see at <http://www.handschriftencensus.de/22303>](http://www.handschriftencensus.de/22303))
19. Strasbourg, Seminarbibliothek, Cod. A. IV. 18 ([see at <http://www.handschriftencensus.de/22316>](http://www.handschriftencensus.de/22316))
20. Strasbourg, Stadtbibliothek, Cod. B 84 ([see at <http://www.handschriftencensus.de/19063>](http://www.handschriftencensus.de/19063))
21. Stuttgart, Landesbibliothek, Cod. HB X 22 ([see at <http://www.handschriftencensus.de/5908>](http://www.handschriftencensus.de/5908))
22. Stuttgart, Landesbibliothek, Cod. HB XIII 10 ([see at <http://www.handschriftencensus.de/5918>](http://www.handschriftencensus.de/5918))
23. Trier, Stadtbibliothek, Hs. 1935/1432 4° ([see at <http://www.handschriftencensus.de/4086>](http://www.handschriftencensus.de/4086))
24. Wolfenbüttel, Herzog August Bibliothek, Cod. 44.15 Aug. 2° ([see at <http://www.handschriftencensus.de/6680>](http://www.handschriftencensus.de/6680))
25. Zurich, Zentralbibliothek, Cod. B 325 ([see at <http://www.handschriftencensus.de/4008>](http://www.handschriftencensus.de/4008))
26. Zurich, Zentralbibliothek, Cod. Car. C 28 ([see at <http://www.handschriftencensus.de/4021>](http://www.handschriftencensus.de/4021))

548-1450. *Poncianus der gewaltige keiser in sinen ziten Do errengnierte zuo Rome.* Hagenau: [Workshop of] Diebold Lauber, ca. 1450. MS. Heidelberg, Universitätsbibliothek Cod. Pal. germ. 149, fol.5-109.

On-line [facsimile](http://digi.ub.uni-heidelberg.de/cpg149) at <http://digi.ub.uni-heidelberg.de/cpg149>

[Introduction and bibliography](http://www.ub.uni-heidelberg.de/helios/fachinfo/www/kunst/digi/lauber/cpg149.html) (selected studies are available on-line) at <http://www.ub.uni-heidelberg.de/helios/fachinfo/www/kunst/digi/lauber/cpg149.html>

551-1471. Dirmstein, Hans. [*Die sieben weisen Meister*]. Frankfurt, 1471.

MS. Frankfurt, Universitätsbibliothek Germ.Quart 12. See illustrations at

http://commons.wikimedia.org/wiki/File:Sieben_weise_Meister,_Dirmstein_1471_Seite_55r.jpg and at

http://commons.wikimedia.org/wiki/File:Sieben_weise_Meister,_Dirmstein_1471_Seite_118.jpg

577 [AB 581]. *Nützliche Unterweisung / Der Sieben / Weisen Meister, / wie / Pontianus der Kaiser zu Rom, / seinem Sohn Diocletianum, den sieben / weisen Meistern befiehet, die sieben freien / Künste zu lernen, und wie derselbe hernach durch Untreu sei= / ner Stiefmutter, siebenmal zum Galgen geführet, aber alle= / weg durch schöne Gleichnisse derer Meister vom Tod er= / rettet, und ein gewaltiger Kaiser zu Rom ward.* [Woodcut] *Sehr lustig und nützlich wider der falschen / Weiber Untreu zu lesen.* Frankfurt and Berlin: Trowitzsch & Son, n.d. 136 fol. [[View the book](#)]

595-1911. Benz, Richard, ed. *Die sieben weisen Meister: herausgegeben nach der Heidelberger Handschrift cod. pal. germ. 149, mit Berücksichtigung der Drucke des 15. Jahrhunderts und des cod. pal. germ. 106.* Die deutschen Volksbücher. Jena: Diederichs, 1911.

600-2001. Steinmetz, Ralf-Henning, ed. *Die Historia von den sieben weisen Meistern und dem Kaiser Diocletianus, nach der Gießener Handschrift 104 mit einer Einleitung und Erläuterungen.* (Altdeutsche Textbibliothek, 116.) Tübingen: Max Niemeyer, 2001. xxix-86 pp. ISBN 3-484-20216-5, 3-484-21216-0.

R: Bea Lundt, *Fabula* 43,3-4 (2002): 352-54 (access via <http://www.deepdyve.com/lp/de-gruyter/besprechungen-Ub6QHDR3LC>); Albrecht Classen, *Mediaevistik: Internationale Zeitschrift für interdisziplinäre Mittelalterforschung* 15 (2002): 371-72; Herbert Karl Schmidt, *Germanistik* 43 (2002): 250-51; Amalie Fössel, *Das historisch-politische Buch* 51 (2003): 215-16; Claude Lecouteux, *Le Moyen Âge* 108 (2002): 434 (see http://www.cairn.info/resume.php?ID_ARTICLE=RMA_082_0361).

600-2003. Roth, Detlef. "Überlieferungskontexte als Zugang zu mittelalterlichen Texten am Beispiel der *Sieben weisen Meister*." *Zeitschrift für deutsche Philologie* 122.3 (2003): 359-82.

Comparative analysis of two groups of prose redactions preserved in manuscripts and early prints, the first group represented by, among others, [551-1478](#), [554](#) and [556-1494a](#), the second by [595-1911](#), for example.

III.9.iv.e. Sebastian Wild, *Tragedij* [New Section]

III.9.v. *Aventewr von Diocleciano* [New Section]

III.9.vi. *Hystorij von Diocleciano* [New Section]

600-1999a. Steinmetz, Ralf-Henning. "Die *Hystorij von Diocleciano*: Eine eigenständige deutsche Version der *Sieben weisen Meister*." *Zeitschrift für deutsche Philologie* 118.3 (1999): 372-390.

Access the article through http://www.zfdphdigital.de/aid/zfdph_19990305/inhalt.html

III.10. Hebrew [AB 601-606]

III.11. Hungarian [AB 607-610]

III.12. Icelandic [AB p. 128]

III.13.i. Italian General [AB 611-614]

614-1987. Marucci, Valerio. *Libro dei sette savi di Roma: Conti di antichi cavalieri*. Cultura & culture 2. Rome: Coletti, 1987. 99 p. ISBN 887826802X.

Attribution to Version A or Version I needs to be determined.

614-2009. Payne, Roberta, trans. “*The Seven Sages of Rome (Il libro del sette savi di Roma)*.” *Dante’s Heart: A Journal of Myth, Fairytale, Folklore, and Fantasy* 2, <<http://www.dantesheart.com/Issue2/SevenSagesContents.html>>.

English translation, with an introduction by Alexandra H. Olsen. Attribution to Version A or Version I needs to be determined.

Contents: The Frame Story, The Knight, the Dog, and the Snake (*canis*), The Two Pines (*arbor*), Hippocrates and His Nephew (*medicus*), The Shepherd and the Boar (*aper*), The Old Husband and the Young Wife (*tentamina*), The Blind King, the Seven Sages, and Merlin (*sapientes*), The Husband and the Magpie (*avis*), The King's Treasure and the Son of the Thief (*gaza*), The Stolen Wife (*inclusa*), The Emperor's Three Masters in the Defense of Rome (*Roma*), The Widow (*vidua*), The Marvellous Mirror (*Virgilius*), The Jealous Man Locked Out of the House (*puteus*), The Father Envious of His Son, and the Prophecy Fulfilled (*vaticinium*).

III.13.ii. Italian Version A [AB 615-619]

III.13.iii. Italian Version I [AB 620-649]

III.13.iii.a. Italian Version I: *Erasto* [AB 620-642]

642-2003. Bartolucci, Lidia. “Ancora sul *Libro dei sette savi di Roma: Erasto* manoscritto.” 325-339 in *Macrotesti fra Oriente e Occidente: Atti del IV Colloquio internazionale Medioevo romanzo e orientale* (2000). Eds. Natalia L. Tornesello, G. Carbonaro, and E. Creazzo. Medioevo romanzo e orientale, Colloqui 7. Soveria Mannelli (CZ): Rubbettino, 2003. 559 p. ISBN 8849807104, 9788849807103.

Consult the article at <<http://books.google>> or at

<http://books.google.ca/books?id=xtKQRIdF4vgC&pg=PA325&lpg=PA325&dq=sette+savi+di+Roma&source=bl&ots=Ce44ME7zBh&sig=9vYT7pbe8ZcQnr9c3MYEutCDAk&hl=fr&ei=ZKObS46hLlBsM7bdLOYN&sa=X&oi=book_result&ct=result&resnum=8&ved=0CAUQ6AEwADgK#v=onepage&q=sette%20savi%20di%20Roma&f=false>

III.13.iii.b. Italian Version I: *Stefano* [AB 643-649]

649-1999. Bozzoli, Chiara. “*Storia favolosa di Stefano*: Edizione critica di una versione italiana inedita del *Libro dei sette savi*.” *Quaderni di acme* (Milan: Cisalpino-La Goliardica) 37 (1999): 41-128.

645. Cappelli, Antonio. *Il libro dei sette savi di Roma tratto da un codice del secolo XIV*. Testi di lingua nelle provincie dell’Emilia. Bologna: Gaetano Romagnoli, 1865. xv-87 p.

Read the book at <<http://books.google>> or

<http://books.google.ca/books?id=J_QNAAAAYAAJ&printsec=frontcover&dq=sette+savi+di+Roma&source=bl&ots=peN1uCdIB2&sig=C3-_XT40f_f_Y9ICHLGOqzjbx7I&hl=fr&ei=MpubS4awOpTYNu_gweYN&sa=X&oi=book_result&ct=result&resnum=8&ved=0CCAQ6AEwBw#v=onepage&q=&f=false>

or at <http://www.archive.org/stream/illibrodeisetete00cappgoog/illibrodeisetete00cappgoog_djvu.txt>

Contents: 8 Il cavaliere, il cane e il serpe (*canis*), 11 I due pini (*arbor*), 12 Ippocrate e il nipote (*medicus*), 16 Il pastore e il porco selvatico (*aper*), 18 Il marito vecchio e la moglie giovane (*tentamina*), 21 Il re cieco, I savi e Merlino (*sapientes*), 24 Il marito e la gazza (*avis*), 26 Il tesoro regio e il figlio del ladro (*gaza*), 29 La moglie involata (*inclusa*), 33 I tre maestri dell’imperatore alla difesa di Roma (*Roma*), 34 La vedova (*vidua*), 38 Lo specchio meraviglioso (*Virgilius*), 42 Il geloso serrato fuori di casa (*puteus*), 46 Il padre invidioso del figlio e la profezia adempiuta (*vaticinium*)

647. Rajna, Pio. “Una versione in ottava rima del *Libro dei sette savi*, II.” *Romania* 10 (1881): 1-35.

Part I: *Romania* 7 (1878): 22-51. Read the second part of the article at <http://www.classicitaliani.it/critica_htm/Rajna_introsavi_2.htm>

648. Rajna, Pio. *Storia di Stefano, figliuolo d’un imperatore di Roma: Versione in ottava rima del Libro dei sette savi*. Bologna: Gaetano Romagnoli, 1880. 256 p.

Consult the book at <<http://books.google.ca>> or
<http://books.google.ca/books?id=p1ApAAAAYAAJ&printsec=frontcover&dq=sette+savi+di+Roma&source=bl&ots=OV11pwx0Zj&sig=wq-9lfd_MqQ-H71EUwrKxZx-sT4&hl=fr&ei=O1ueS8HcNoiENfx1IkF&sa=X&oi=book_result&ct=result&resnum=7&ved=0CBYQ6AEwBjgK#v=onepage&q=&f=false>
Contents: 35 *canis*, 44 *arbor*, 51 *medicus*, 59 *aper*, 63 *tentamina*, 76 *sapientes*, 83 *avis*, 89 *gaza*, 106 *inclusa*, 116 *Roma*, 121 *vidua*, 128 *Virgilius*, 137 *puteus*, 235 *vaticinium*.

III.14. Latin

The Archives de littérature du Moyen-Âge (ARLIMA) at the University of Stockholm are assembling essential bibliographical information about all versions of the *Seven Sages*. The project is being coordinated by Laurent Brun, who invites participation in the collecting and correcting of entries by all. Please go to [ARLIMA](http://www.arlima.net).

III.14.i. Latin General [AB 650]

III.14.ii. Latin *Dolopathos* [AB 651-665]

655. Oesterley, Hermann, ed. *Johannis de Alta Silva Dolopathos; sive, De rege et septem sapientibus*. Strasbourg: K. J. Truebner, 1873.

See <<http://kirtasbooks.com>> or

<http://kirtasbooks.com/index.php?page=shop.product_details&flypage=flypage.tpl&product_id=545817&option=com_virtuemart&Itemid=3>

Consult the edition at <<http://books.google.ca>> or

<http://books.google.ca/books?id=wBQLAAAQAAJ&printsec=frontcover&dq=Dolopathos&source=bl&ots=C2ibVTYQk0&sig=5RuBcAUXHMWvVgzkxSOo4S5eD2k&hl=fr&ei=b_7aS8rqJMSBIAfivLGjAg&sa=X&oi=book_result&ct=result&resnum=8&ved=0CB4Q6AEwBzgK#v=onepage&q=&f=false>

665-1995. Beneduci, Carlo. *U figghiu du mercanti: (da un racconto popolare vibonese al Dolopathos del XII sec. e oltre)*. Cosenza: Pellegrini Editore, 1995, 110 p.

10, 51, 64, 70-74, 76-77, 83 *Dolopathos*.

Consult the book at <<http://books.google.ca>> or

<http://books.google.ca/books?id=jG7FY60OfioC&q=Joseph+B%C3%A9dier&dq=Dolopathos&hl=fr&source=gbs_word_cloud_r&cad=2#v=snippet&q=Joseph%20B%C3%A9dier&f=false>

Read excerpts at <http://books.google.ca/books/about/U_figghiu_du_mercanti.html?id=jG7FY60OfioC&redir_esc=y>

665-1996. Bourgain, Pascale. "Les sermons de Federico Visconti comparés aux écrits de Fra Salimbene et Jacques de Voragine." *Mélanges de l'École française de Rome. Moyen-Age* 108.1 (1996): 243-257.

244 Mention of *Dolopathos* (ed. Hilka 1913 [AB 659], trans. Gilleland 1981 [AB 665]).

Consult the article at <http://www.persee.fr/web/revues/home/prescript/article/mefr_1123-9883_1996_num_108_1_3484>

665-2005. Wolfzettel, Friedrich.. *Le conte en palimpseste: Studien zur Funktion von Märchen und Mythos im französischen Mittelalter*. Stuttgart: Steiner, 2005.

R: Bea Lundt, *Romanische Forschungen* 119.2 (2007): 279-281 (access via <http://www.jstor.org/discover/10.2307/27942648?uid=2134&uid=2&uid=70&uid=4&sid=21102063478943>).

665-2008. Losert, Kerstin. *Überschreitung der Geschlechtergrenzen? Zum Motiv der Frau in Männerkleidern im Dolopathos des Johannes de Alta Silva und anderen literarischen Texten des Mittelalters*. Lateinische Sprache und Literatur des Mittelalters 43. Bern: Peter Lang, 2008. ISBN 978-3-03911-191-6.

Contents: Theories of gender identity ∞ Female cross-dressing in medieval research ∞ Digression: Women in men's clothes in hagiographic texts ∞ Switching clothes in *fabliaux*, *Mär(ch)en* and epic texts ∞ The story *creditor* in *Alta Silva's Dolopathos* and its medieval versions. (Trans. from the German of the publisher's catalogue.)

In literary works of the Middle Ages there are numerous versions of the motif of women disguising themselves as men: the motif can be found in didactic tales and in *fabliaux*, in romances and even in hagiography. But how is this exchange of clothes pictured literarily and how is it judged, given that it threatens to erase the boundaries between genders? Losert studies this question first by way of a survey and a comparative interpretation of different vernacular works. Then she pays special attention to the story *creditor* from *Alta Silva's Latin Dolopathos* and its medieval versions: here a woman pretends to be a man in order to save her friend from death. This story, which contains the essence of Shakespeare's *Merchant of Venice*, will subsequently be continually rewritten and put into new contexts. The depiction and evaluation of such a woman are influenced not only by aspects of history and transmission, but also by varying authorial intents and genre-specific indicators. (Trans. from the German of the publisher's catalogue.)

665-2010. Redzich, Carola. "Der *Dolopathos* des Johannes de Alta Silva: Zur Legitimation des Erzählens von Geschichte(n)." In Forster, Regula, and Romy Günthart, eds. *Didaktisches Erzählen: Formen literarischer Belehrung in Orient und Okzident*. Frankfurt-am-Main: Peter Lang Verlag, 2010. ISBN 978-3-631-59999-0.

III.14.iii. Latin Version H [AB 666-684]

III.14.iii.a. Latin *Historia septem sapientum* [AB 666-680]

680-2003. Roth, Detlef. “Die *Historia septem sapientum* als geistlicher Erbauungstext.” *Mittellateinisches Jahrbuch* 38.2 (2003): 357-378.

Latin Version H as a unified religious/spiritual text of edification, shown by means of contrastive analyses of stories by the empress and the sages (especially *arbor, aper, canis*). See 811-2003.

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The *Historia* (first third of the 14th century), the most widespread version of the matter of the Seven Sages, has hitherto not been accorded appropriate research attention with regard to the history of its transmission (see Fischer [AB 676]). In addition, the sole existing edition (Buchner [AB 675]) presents only an incomplete version of the oldest manuscript (Innsbruck, Universitätsbibliothek, Cod. lat. 310, one of 33 manuscripts then known). This study is the first to attempt a thorough discussion of the history of the transmission of the *Historia* in terms of its 72 manuscripts and 11 printed versions. On the basis of this discussion, the volumes also provide a text-historical edition (with variants from most manuscripts and explanations of emended readings) of the three main versions of the text. Analogues from the Bible and the *Gesta Romanorum* are also listed. (Edited from Max Niemeyer catalogue 2004/I, p. 11).

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III.14.iii.b. Latin *Historia novercalis* [AB 681-682]

III.14.iii.c. Latin *Pontianus* [AB 683-684]

III.14.iii.d. Latin Version S (*Scala celi*) [AB 685-692]

III.15. Lithuanian [AB 693]

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(Courtesy Laurent Brun and Christine Martella, Director, Archives départementales de Vaucluse)

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Synopsis: In the medieval literatures of East and West didactic narration as a central principle of teaching-through-literature undergoes multiple variations over the centuries. It can be observed first in Latin literature, then in the European vernacular literatures which derive more or less directly from the Latin tradition, and finally in the Eastern inheritors of late Antiquity, especially in Arabic and Persian literature. Yet contrastive and interdisciplinary discussions of the phenomenon of teaching-through-literature have been rare. The present volume fills this gap. The contributions show how varied didactic narration is in the different medieval literatures; they also show which narrative techniques are shared by the different literary traditions which are grounded in late Antiquity. (Trans. Hans R. Runte)

Contents at <http://www.peterlang.com/index.cfm?event=cmp.cst.ebooks.datasheet&id=56498>

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Consult the book at <<http://books.google.ca>> or at

<http://books.google.ca/books?id=ezDIXI7gP9oC&pg=PA454&lpg=PA454&dq=inclusa+in+the+seven+sages&source=bl&ots=XfgQjhU9ms&sig=TaE8B44WAreO0TXxe8hDQ_P6Ow0&hl=fr&ei=uJ7VS9_SA8P98Aa20vXaDw&sa=X&oi=book_result&ct=result&resnum=7&ved=0CCIQ6AEwBg#v=onepage&q=inclusa%20in%20the%20seven%20sages&f=false>

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Consult the article at <books.google.ca> or at

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Some Seven Sages Stories

amatores, amici, aper, arbor, assassinus, avis, canicula, canis, capilli, Cligès, creditor, cygni, filius, gaza, inclusa, leo, nomina, nutrix, Polyphemus, puteus, Roma, sapientes, senescalcus, senex, senex caecus, tentamina, vaticinium, vidua, Virgilius.

Synopses

Aper (The Boar): A boar is lured into submission and killed.

Arbor (The Tree): In the shadow of one of its offshoots an old pine tree dries up and is cut down.

Avis (The Bird): A speaking magpie is deceived in order to protect her unfaithful mistress from its denunciations. The jealous husband kills the bird.

Canis (The Dog): A faithful greyhound, having saved an infant by killing a serpent, is falsely accused of having killed the child and is beheaded.

Gaza (The Treasure): A Roman sage is risking discovery while breaking into the imperial treasury and orders his son to decapitate him. The body is dragged through the streets, but the thief's family pretends not to recognize him.

Inclusa (The Immured Lady): An overprotective husband marries his disguised wife to her friend who has been seeing her by means of a secret passageway.

Medicus (The Physician): Hippocrates, being surpassed in knowledge by his pupil, his nephew, kills him and later dies himself despite his great medical skills.

Puteus (The Well): An unfaithful wife, having been shut out of the house by her husband, lures him into the market square by pretending to drown herself in the village well, then locks him out in turn and has him arrested for curfew violation.

Roma (Rome): Rome under siege relies on one of the sages' histrionic powers to disperse, pursue, and kill the enemy.

Sapientes (The Sages): Emperor Herod is cured of blindness by Merlin who rids Rome of seven corrupt sages and the curse they had put on the city.

Senescalcus (The Seneschal): Out of greed a seneschal offers his wife to the king and is expelled from the realm.

Tentamina (The Trials): Before seeking satisfaction elsewhere, a wife tests her husband's patience and affection three times, then is cured of her passion by a generous bloodletting.

Vaticinium (The Prophecy): A boy's prediction that one day his parents will be like servants to him, causes his father to abandon him. The boy grows up to become a king's trusted counselor and his son-in-law whom his visiting parents would be honored to serve.

Vidua (The Widow, "The Matron of Ephesus"): An easily consoled widow remarries quickly and against all earlier promises desecrates her husband's memory.

Virgilius (Virgil): In order to warn Rome of approaching enemies, Virgil has erected a giant mirror which is destroyed in the course of a treasure hunt authorized by the greedy emperor. The defenseless city executes the emperor.

(From Hans R. Runte, "From the Vernacular to Latin and Back: The Case of *The Seven Sages of Rome*," *Medieval Translators and Their Craft*, ed. Jeanette Beer [Studies in Medieval Culture, 15] [Kalamazoo: Western Michigan University, Medieval Institute Publications, 1989]: 131-32.)

All Eastern and Western Stories

from Masami Nishimura [1994-2000](#), [2001](#) (1) and [2001](#) (2)

abbas + Absalom mortuus + Absalom rebellus + adulterium + Ahmed + amantes + amatores + amazona + amici + annuli + annulus I + annulus II + Anthenor + aper + arbor + arca + Aristoteles + armiger + assassinus + avis + balneator + caepulla + camelus + canicula I + canicula II + canicula III + canis + capilli + capsula + Cardamum + catula + caupona + Cligès + corbicula + corpus delicti + creditor + curiositas + cygni + dimidius amicus + disputatio gestu + elephantinus + elephantus + eremita + fatum + filia + filius + filius ingratus + filius profusus + fons + fur et luna + gaza + gener + gibbosi + gladius + heres regni + Herodes + Holofernes + imago + inclusa + ingenia Ia + ingenia Ib + ingenia II + ingenia III + ingenia IV + innocua + ius iurandum + iuvenis femina + lac venenatum + latronis filii + lavator + leo + lepus + linteam + lupus + mater negligens + matrastra + medicus I + medicus II + mel + mercator + Metellus et

Caesar + monachus + monasterium + Mucius Scaevola + nasus praemorsus + nepos + nomina + noverca + nutrix + pallium + panes + Papirius + parricida + pira + pirus incantata + piscis + Polyphemus + praeceptum galli + puer adoptatus + puer 5 annorum + puer 3 annorum + puteus + 4 amatores + 4 liberatores + ramus + regina + rex simiarum + Roma + Samson + sapientes + 7 sapientes + secretum + seductor + senescalcus I + senescalcus II + senex + senex caecus + simia + simia et testudo + socer + spurius + striga + striges + Sylwius + tentamina + tergi + thesaurus in puteo + tonstrix + turdi + turtures I + turtures II + upupa + uxores expulsae + vadium + vaticinium I + vaticinium II + vespa et formica + vidua + viduae filius + Virgilius + voluptaria + voluptariae + vulpes + vulpes et simia + zelus + zuchara

The Seven Sages of Rome

(French Version A)

Translated literally by [Hans R. Runte](#)

from MS. Paris, BN f.fr. 2137, fol. 1-46 (13th cent.) (MS. T)
as [edited](#) on-line, with variants from all manuscripts,
by Hans R. Runte

arbor	canis	aper	medicus	gaza	puteus	senescalcus	tentamina	Virgilius	avis	sapientes	vidua	Roma	inclusa
vaticinium													

[[Fol. 1a](#)] In Rome was an emperor who had the name Diocletian. He had had a wife. From this wife was left to him a male heir. The emperor was old and the child was already seven years old. One day the emperor called the seven sages by their names:

-- [[My](#)] [lords](#), he says, tell me to whom of you I [entrust](#) my son to teach and instruct [him]?

The first-born spoke before [the others], and he was the richest and best-connected one and of the highest lineage and old, [with hair] as white as wool, and was tall and thin and his name was Bancillas. He turned toward the emperor and spoke to him in this manner:

-- Sire, he [goes](#), to me you shall [fol. 1b] entrust him and I will [teach](#) him however much I know and however much my companions know in seven years.

Afterwards the second [sage] got up. This one was neither too tall nor too short but was of handsome shape and handsome girth, and [his hair] was intermingled with [white hairs](#) so that the white overtook the black, and his name was Ancilles. He looked at the emperor and said to him:

-- Sire, he goes, you shall entrust him to me and I will teach him however much I know and however much my companions know in six years.

Afterwards the third [sage] got up, and he was a thin small one with curly hair, and his name was Lentillus and he said to the emperor:

-- Sire, however much I know and however much my companions know I will teach him in five years; entrust him to me.

The fourth [sage] got up on his feet before the emperor, and his name was Malcuidarz the Red, [fol. 1c] a [practical joker](#) who readily mocked people.

-- Sire, he says, you shall entrust him to me. I cannot say that I will teach him my companions' knowledge, but however much I know I will teach him in four years.

Afterwards the fifth [sage] got up, and his name was Cato of Rome. He was of a nice age and [his hair] was

intermingled with [white hairs](#) so that the black [showed through](#) the white. He [addressed](#) the emperor and said to him:

-- Sire, to me you shall entrust him, if it pleases you. I do not say that I will teach him however much my companions know, for I do not know his mind nor his memory, but however much I know and however much I will [yet] be able to know I will teach him as soon as he will be able to retain it.

Afterwards the sixth [sage] got up, and he had hair [that was] yellower than wax and curly, [fol. 1d] and he had eyes as green as a falcon's, his nose [was] very straight and well positioned, and he was broad across the shoulders and thin down his sides. He had neither a beard nor a mustache, and his name was Josse. He said to the emperor:

-- Sire, you shall entrust him to me and I will commit myself [to the task] so that you will laud me for it at the end of three years.

Afterwards the seventh [sage] got up, his name was Martin, and said to the emperor:

-- Sire, I ask of you that you compensate [me for] the service that I have put in for you all my life; entrust me your son for instruction and I consider my entire service paid and you will have compensated me well.

The emperor replied very humbly to them all:

-- Gentlemen, great thanks for [fending](#) for my favour. I will not split [fol. 2a] up this good company.

Now he took his son by the hand and said:

-- I entrust him to the seven of you.

And they bowed before him and each one [individually](#) gave him five hundred thanks.

The sages led the child amongst them to the [assembly hall](#) (that is a place where they hold the great [discussions](#) and the great councils about the matters pertaining to Rome). They counsel one another that they will not leave it [the child] in Rome, for it could well hear there some bad word from a [town woman](#) or a chambermaid or a bad boy. They looked at a fruit-tree garden outside Rome, a league away. This garden measured one league in all directions and was planted in all directions with good trees and [was equipped] with all [fol. 2b] the good fountains that one can design. In the middle of this garden they looked at a beautiful, good and convenient spot and had a beautiful square house built [with] big rooms in the back and beautiful [salons](#) in the front. When the house was built and finished, the seven sages had the [seven arts](#) painted in the four parts of the house: first astronomy, then necromancy, music, arithmetic, rhetoric, dialectic and grammar. They had the boy's bed made in one of the corners of [his] room so that [he could] see the seven arts. The sages began to tutor and teach him, and when one left him, another took him over and taught him to the [best](#) of his knowledge. Thus they [fol. 2c] held him seven years, and he knew perfectly [his way around](#) the seven arts.

After these seven years they held him a long while longer so that he already argued with them about [all knowledge](#) and [so that] they said among themselves that they would test him. So they took sixteen ivy leaves and put four under each post of his bed. When the bed was prepared the boy lay down. It was night and he took no notice of [the leaves]. When morning came and the boy was awake, he looked up and down and right and left. The sages marveled much when they saw him so astonished, so they spoke to him and asked him what he had heard or seen or felt, and that he tell them. The boy answered them:

-- Surely, handsome gentlemen, either the roof of this house [fol. 2d] has been lowered or the ground has been raised or my bed is higher.

They looked at each other and said together that he was wise.

It did not take a long time afterwards that the wise men of Rome came to his father and said to him:

-- Sire, we marvel much that you do not [re]marry, for you have sufficiently large lands and large rents whereby three children or four, if you had them, would be rich men.

The emperor was old; he reflected [on it] and after his reflection he replied to them:

-- I would take her readily if she were sought and you wanted to take on [the task], for I have indeed only one heir.

They responded:

-- We will readily seek her for you.

Now they sought her and looked for her in [fol. 3a] many a land until they found her and led her to the emperor. The emperor saw [how] beautiful and well-bred she [was], and they made him understand that she was from a great lineage. The lady's parents gave her to the emperor and he took her very willingly according to the habits and the customs of the land and loved her well [and] so much [more] than any man can love a woman, and the lady loved him as much.

One day it happened that the emperor and the empress were alone in a room, and one had well said to the empress that the emperor had a male heir and [that,] if he were dead, the heirs that would issue forth from her would be heirs to the empire of Rome. In that room where they were the empress [confronted](#) [fol. 3b] the emperor:

--Sire, you have a son, he is mine as [much] as yours. It can well be that we will never have [another] one. Will he always be in hiding? It has been seven years since you took me, yet I have not seen him, and I would willingly see him. Sire, by the faith you owe me, send [someone] to fetch him. You have held this empire all your life, never did you have as many masters nor as many [servants](#) as you have now.

-- Madam, I will send for him in the morning.

-- Great thanks, Sire, says the empress, for I hunger greatly after seeing him.

The emperor called two messengers:

-- Go, he says, and ride up [there] and greet the seven sages and tell them that I ask that they come to me and that they bring me [fol. 3c] my son, for I want to have him tested and [I want] to know how much he knows [after] all the time that they have kept him.

The messengers now mounted and went to the place where they heard that the sages and the emperor's son were. They showed them great joy and so did the child. The messengers greeted the sages on behalf of the emperor and said to them:

-- Handsome gentlemen, the emperor asks you that you take his son to him and come with him, for he wants to know how much he has learned in as much time as you have kept him.

They said:

-- Willingly.

So they spent that day. When evening came after dinner and it was night and the moon was shining brightly, the sages and the[ir] pupil went down from [fol. 3d] the room [and] down into the garden. The seven sages looked at the moon and at the stars. Cato, who was the wisest of [them] all, looked deeply into the moon and into the stars, and he knew the constellations and the movements of [their] paths. And when he had looked, he spoke and said:

-- Listen all! The emperor asks us that we go into Rome and that we bring him his son. And if we go there and bring him there, he will die from the first word he will speak, and because of it [we will all be destroyed](#). This I see, said Cato, in the moon.

The sages looked then at the stars and at the moon and saw that it was true. Afterwards the boy looked at a bright star which seemed to be [twelve feet](#) from the moon. He called [out to] his masters [fol. 4a] and said to them:

-- Look what this bright star, which is next to the moon, means to me. I see, goes the boy, that I will be protected from death and you all from destruction if I can keep myself from speaking up to [the] seven[th] day[s].

When the sages had listened to what the boy had told them, they looked at the star that the boy showed them, and saw that what he was saying was true.

-- By [my] faith, goes Lord Bancillas, he tells the truth. So now it behooves us to take [and give] advice among us.

-- By [my] faith, goes the boy, I will advise you well, if you wish. It behooves me to keep from speaking for seven days, and you are seven sages. Little reason and discretion will there be in you if each one cannot make [fol. 4b] pass one day for me.

-- For sure, goes Lord Bancillas, I shall well make mine pass.

-- And I, mine, says Cato.

-- This is good, then, said the boy. Each one must thus come on his day, it could not be otherwise. And you will be in a town close by, in the St. Martin borough. Gentlemen, said the boy, I will have great [trouble](#) and many a persecution; for God[’s sake], do think of me.

Then they left and took their leave and came [back] into the room and [fêted](#) the emperor’s messengers.

The boy was deep in thought and thought all night and all day, until it came [to be] morning and he awakened and the sages were up. The boy’s horse was readied as well as his master’s. And this [fol. 4c] master was the one who had provided them with what they needed while they were together. The boy took leave of his masters, crying. He came to Rome and his masters remained in the St. Martin borough. The emperor heard [people] say that his son was coming. Now he got on his horse and made part of his barons, who were with him, mount [as well]. The emperor met his son in the middle of the street and greeted him and took him by the chin and kissed him. And [the son] bowed before him and [before] the other barons, too. They came to the bottom of the stairs of the [palace] and the emperor and all the others dismounted.

The emperor took his son by the right hand, then they went up into the palace. The emperor asks his [fol. 4d] son how it is with him. The boy bows and answers him nothing.

-- What’s this, [my] handsome son, says the emperor, will you not speak to me at all?

And he did not say a word. The emperor called his [son’s] [master of the household](#), who had come with him, and asked him:

-- How is it that my son does not speak? He has been at a bad school, in my opinion, he has lost his speech.

He replied to him:

-- Sire, he was speaking this morning all manners of talk.

The empress heard [people] say that the child had come and that he did not speak at all, and she derived great joy from that. She now dressed up in the richest garments she had, then came into the hall with a great following of ladies and damsels. The emperor and the other knights rose before the empress. She [fol. 5a] came amongst them, then sat down next to the emperor and said to him:

-- Sire, if he ever talked, entrust him to me and I will make him talk if ever he is going to.

-- By [my] faith, said the emperor, I entrusted him speaking well to the sages.

Then he took him by the hand and led him to the empress, but the child did not want to go to her.

-- Go ahead, said the emperor to his son.

The boy did not want to refuse his father, instead he got up and left with the empress for her room[s]. The empress ordered all her ladies and her damsels to be put into another room, and between her and the boy they stayed in the room [alone](#) and sat down on a very rich blanket covered by a silk sheet. The empress looked at him very attentively and wanted to make him [fol. 5b] listen to her and said to him:

-- Handsome sweet friend, handsome sweet sir, listen to me. I have heard [people] speak much of you, and because of the great good that you know I love you. And because of the great love that I have for you have I endeavoured that your father has taken me as his wife, and I have kept my [virginity](#) for you in that he never had any [part](#) of me. Therefore I want you to love me and I will love you.

Then she threw her arms around his neck and he drew back. She takes him by the chin and wanted to kiss him, and he drew further back.

-- How[’s that], she goes, handsome sweet friend, will you not at all speak to me nor [make love](#)?

The boy wanted to preserve his father’s honour and his own, so he did not say a word. When the empress saw [fol. 5c] that she would not draw a word out of him, she threw her hands at a silk cloth she had put on and at the ermine coat and at her shirt and ripped everything to the middle of her chest; and moreover, like an evil plotter and [like] one full of evil craft and evil trick[s] she threw her hands into her hair and tore out part of it. She raised her hands up to her face and scratched herself and was bloody all over. Afterwards, when she had done this, she “threw” out a big and hideous shout, and the barons who were in the hall came toward [her] room. When the emperor saw [that] the one whom he loved so much was in so bad a state, he was furious and like beyond his senses.

-- How[’s that], he goes, who put you in this state?

-- By [my] faith, she goes, this devil (who is) here. He al- [fol. 5d] most strangled me. If you had not come so soon, I would be dead or he would have had his way with me. He is nothing to you, he is a devil, have him tied up.

-- By my head, said the emperor, he will not be protected [much] long[er].

The emperor then has his soldiers come, those whose service it is to torture and hang people.

-- Go, he says, and destroy the one who was to be my son.

-- Sire, they go, we will do your bidding.

So they left the room and entered the hall. The mighty lords of the land were furious about what they had seen happen and about [the fact] that the emperor wanted to have his son destroyed, so they were much astonished by it and did not know how this could have happened. They [fol. 6a] came to him and said to him:

-- Sire, we marvel much at what you are doing. Put off until tomorrow your son's destruction and then, by the verdict of your court, kill him if he has committed a misdeed.

-- Certainly, says the emperor, I will readily wait until tomorrow.

So then he ordered him to be thrown down into the [prison] cell so that he may not flee.

The empress was very sad and enraged that the boy has been given a delay of his destruction. So she thought and murmured to herself until night, for she still believed that she would find as good a reason to destroy him as she had sought and pursued. When night had come, the emperor went to bed. The empress gave him a very ugly [frown](#)

-- What is it, madam, goes [fol. 6b] the emperor, what face do you make? Tell me your thought[s] and what you have.

-- Certainly, Sire, I will tell you. You are dead and destroyed, for he has come by whom you will be stripped of your heritage and will lose [your] land[s], and this will be in [a short] time: it is your son. And so, may happen to you what happened to the pine tree from his (pine) off-shoot.

-- And what, says the emperor, happened to the pine from his off-shoot?

-- Sire, she says, I will tell you willingly, so listen to me.

[The empress: **arbor**]

“In this city there once was a burgher who had a very beautiful garden which was big and planted with all [kinds of] good trees. In the centre of this garden there was a pine which was more beautiful and taller and straighter than any other. The nobleman made [his gardener] look for the best soil(s) [fol. 6c] one could find and had it put at the foot of the pine. The pine sprouted forth and grew as one could wish, and out of the growth arose a little pine from one of the main roots and came along as one could wish. Whenever the burgher saw it, he derived great joy from it and made [his gardener] look for the best soil one could find and had it put at the foot of the pine. [So it went] until the nobleman had gone on his business trip and stayed [away] a long time. And when he had come back, the first thing he did was to go in his garden and found his little pine short. So he called his gardener and said to him:

- What's this? Why is my little pine [so] short?

- Sir, goes the gardener, don't you see why?

- Not at all, he ges.

- I will tell you why. Look up [and see] how the branch of the [fol. 6d] holds it [back] so that it cannot go forward.

- Cut it off, goes the nobleman.

- Sir, willingly.

He took the axe and took a ladder and put it against the branch and struck until the branch was cut off. When it was cut off, the nobleman said to him:

- Cut [on] and make a path for it.

- Sir, willingly.”

-- Now, Sire, goes the empress, thus is the big pine cut [back] and made ugly in favour of the little pine. And there is still more,...

“... for the little pine came from the front stump and cut, and [because] of the force [involved] one of the main roots rose [through the soil] and dried out at that point. When the nobleman came back into his garden one day and saw the little pine which came along as one could wish and which had already outgrown the other one, and when he saw the big one [fol. 7a] dried out in one section, he said to his gardener:

- What does, he goes, this big pine have which is dried out?

- Sir, he goes, the shade of your little pine does that.

- So cut [the big one] down altogether, says the gentleman.

- Willingly, sir, he goes.”

[**Frame** resumes]

-- Sire, says the empress, thus is [the big pine] cut down, thus has it been totally brought to shame by the one which had issued forth from it. So it is with your son who issued forth from you, who brings shame upon you, for the whole empire is already against you in order to rob your heritage, and you were the day before yesterday at the point of saving yourself. And therefore may happen to you exactly what also happened to the [big] pine because of his little pine.

-- By my head, Lady, such [a thing] will not happen to me, for [my son] will die in the morning.

Thus [things] remained from that [moment] to the next day. When the emperor had risen, he called [fol. 7b] his servants.

-- Go, he says, and pull my son out of the gaol and destroy him.

-- Sire, they go, at your command!

They came to the [prison] cell and pulled the boy out. The doors were opened and the palace filled with the barons of the land. They saw that [soldiers](#) were leading the boy away. All those who saw him had a great weight in their heart and several fainted in the streets. Hear now that the first of the sages came. He met the boy whom the servants were taking away to be hanged. One did not say a word to the other. Lord Bancillas passes by and came to the foot of the stairs of the [palace] hall. He dismounted. There were quite a lot of people to take his horse. He climbed up the stairs and came into [fol. 7c] the hall and said to the emperor:

-- Sire, may God give you a good day!

-- May God never bless you, said the emperor.

-- What is it, Sire, goes my Lord Bancillas, what have you got? Why do you want to destroy your son?

-- Why? goes the emperor. There are enough [reasons] why, and I will tell you. I had entrusted my son to you to instruct and teach him, to you and your companions as to men whom I loved much and whom I trusted, and you have already kept him seven years. The first thing you taught him is that you have taken away his speech; the second that he wanted to take my wife by force; and of the other tasks there are enough wherefore I want to have him destroyed, and as soon as he will be [fol. 7d] destroyed, know that you and your companion[s] will die afterwards.

-- Sire, says master Bancillas, listen to me! You say that he has lost his speech. For that he has not deserved death, rather there is a greater reason to treat him better than one has ever before. And if it is true that he wanted to take your wife by force, for that he has not deserved death. *Pace* your grace and your word, I will not believe that he ever thought of it.

-- By [my] faith, said the emperor, like she who is all disshevelled and all torn up, he loses a lot in this matter..

-- Ha, Sire, goes my Lord Bancillas, she did not carry him in her body nine months. And if you want to destroy him in this manner, [fol. 8a] may happen to you, too, what happened to the knight [and] his greyhound.

-- What happened, says the emperor, to the knight [and] his greyhound?

-- Sire, I will not tell you if you do not delay your son's death, for he would be dead before I would have told [the story], and then my story would not be worth anything.

-- By [my] faith, goes the emperor, I will grant him a respite.

-- Send for him, goes the sage.

The messengers ran [off] now, who brought him back. When the barons heard the news, they all felt a very great joy. The boy was brought back before his master and he bowed [before] him, then he was put back down into the gaol.

-- Now tell [me], goes the emperor.

-- Willingly, Sire.

[Bancillas: **canis**]

“In this city it happened [fol. 8b] on a day which is called the King of Sundays (that's the day of the Trinity) that the knights must go to amuse themselves in the meadows. The knight's meadow was down from his house and the house was enclosed by an old and ancient and cracked wall. He was rich and had from his wife a small child in the cradle. The child had three nurses: the first served to breast-feed him, the second to bathe him, the third to shake out the sheets and to put him to bed. The knight had a strong and fast greyhound which reached all the things after which he ran, and whatever he reached he took. The greyhound was better than any other, and the gentleman loved him more than anything.

The knight had gone out [fol. 8c] on his horse into the meadows with the others, [his] sword girthed, the shield at his neck, the lance in his fist. And his wife had gone out beyond the door onto the drawbridge, and the nurses had brought the child to the foot of the wall and were climbing up the stairs to the crenels of the wall. The knights began to [tourney](#) against one another.

A serpent [was living](#) in the wall [and] it heard the noise of the shields and of the lances, so it wondered much about it [because] it had not at all learned such a custom. So it raised its head and issued forth out of the wall through one of

the crevices. The serpent came toward the cradle, and on the threshold of the hall was the greyhound which heard the noise of the tourney and saw the big [fol. 8d] and hideous and poisonous serpent. Then it went up to the serpent and took it in the middle of the fat [part] of the stomach. The serpent raised [its] head and bit it in the neck. From the anguish and from the pain it felt [the greyhound] cried out, and then it returns to the serpent and leaps over the cradle and then over the serpent. The cradle was turned upside down, but there was such good luck that the two headboards of the cradle were high so that the child's face did not touch the ground. The battle between the serpent and the greyhound began. The serpent wanted to flee, but the greyhound took it in the middle of the fat [part] of the stomach, and the serpent bit it in the side. The greyhound cried out from the pain he felt, so it leaped once again over the cradle, so that the cradle was all bloody from it [fol. 9a] and the whole place as well, until at the end the greyhound took it by the head and strangled it with all its might in such a manner that it killed the serpent and it was dead. [By] then the greyhound had so much rage in itself that it did not want at all to leave it as such, but it sliced it into three sections, then left it thus. The cradle and the place around [it] were all bloody, and the greyhound was all swollen and bloodied. It entered the hall and began to shout and to scream and to writhe among the layers [of its blankets] and was shouting like someone who was totally destroyed and anguished.

It was [late afternoon](#) and the knights' tourney ends and everyone left for his home. The nurses went down the [fol. 9b] stairs of the wall and came into the hall and saw the cradle upside down and the place around all bloody. They looked towards the greyhound which was wailing, so they thought that it was rabid and that it had eaten and strangled the child, for the reason that they saw him bloody. So they began to shout and to scream and to tear at their hair and to say:

- Ha, poor us, what shall we do? What will we be able to become? Let's flee from here!

That piece of advice was soon taken: they [hit the road](#) and flee. As they were passing the door they met their lady on the drawbridge. She saw [how] ugly and frightened they were, so she asked them what was the [matter](#) with them, and they replied that the greyhound was rabid and had [fol. 9c] strangled and killed her child. [When she heard] this reply, the lady let out a shout and fainted. And when she had returned [to her senses], her lord had come, with the shield at his neck, who had tourneyed with the others. He saw his wife who told him that his greyhound was rabid and that it had strangled his child.

- For sure, goes the knight, this weighs on me.

He came into the courtyard and dismounted. There were enough [men] who held his horse for him and took his shield and his lance.

The greyhound recognized his master's horse and thought that he had come. When it heard him speak, it sprang up on its feet, sick as it was, and went up to his master and put its two forefeet in the middle of his chest. The knight had heard [the] news of his [fol. 9d] greyhound which had killed his child. He was so anguished that he now draws [his] sword and cut its head off, then handed it to one of his squires. Afterwards he went up into the hall and looked in the direction of the cradle and saw [that] it was all blood[-stained] and [that] the place [around it was] all blood[-stained, too]. He came over there and found the three sections of the serpent and then wondered much how this could have happened. He came over to the cradle and saw [how it was] upside down and found the child alive. So he called the lady and the people who had come with him, for them to see this marvel. They looked at the serpent and knew with certainty that the greyhound had fought with the serpent for the child, to protect the child. [fol. 10a] So the knight said to the lady:

- Madam, you made me kill my greyhound over our child that he had protected against death. I believed you, which [means that] I did not act wisely. But know this much: for what I did upon your advice, nobody will give me penance, rather I will give it to me myself.

He sat down and had his shoes removed and then cut off the [front part](#) of his shoes and left without looking at [any]

wife or child he may have had, and fled into exile because of the anger his greyhound [had caused him].”

[**Frame** resumes]

Then master Bancillas said to the emperor:

-- Sire, if upon the advice of your wife you want to destroy your son without the advice of your barons, then may happen to you what happened [fol. 10b] to the knight with his greyhound.

-- By my head, said the emperor, it will not happen to me like this, if it pleases God, for he will not die today.

-- Sire, five hundred thanks, said master Bancillas, for everyone would hate you for it and curse you.

It was late, the court departed, the doors were closed. The emperor came to the empress. She was extremely furious because she could not carry out [her plan to] her [advantage](#). The emperor asked her:

-- Madam, what bothers you?

-- Sire, she goes, I am furious, not because of myself but because of your great damage and your great debasement which threatens you, and I will tell you why. It's because of this devil whom you call son, who has come in order to [fol. 10c] disinherit and destroy you. May therefore happen to you what happened to the boar that was caught by way of scratching [it].

-- Tell me, goes the emperor, how it was caught by scratching.

-- Sire, willingly.

[The empress: **aper**]

“In this country was once a big and marvelous forest, abundant with fruits and shrubs. In it lived peacefully a big, fully grown and proud boar, so that nobody dared enter the forest in these parts. In the middle of this forest in a [certain] place was a service-tree which was well loaded with ripe sorb-apples. The boar got drunk with them once every day. One day a shepherd had lost one of his animals [which] had fled into the forest. The shepherd came there and saw the service-tree and coveted much some of the sorb-apples [fol. 10d] which lay on the ground. He lowered himself and began to gather them up until he had his apron full of them. While he was filling his other apron, there came the boar. When the shepherd saw him coming, he was afraid and right he was, and wanted to flee. But he saw the boar coming so close to him that he did not dare, so he was so perplexed that he did not know what to do. Then he looked up the service-tree and climbed up. The boar came underneath the service-tree. It wondered much why it had not found as many sorb-apples as it usually did, then looked up the service-tree and saw the shepherd. Then it got angry and began to chew and to gnash its teeth and to sharpen its two [front] feet against the ground and struck with its teeth against the service-tree so that everything shook. [fol. 11a] It seemed to him who was up in [the tree] that it should split down the middle. All the boar had [in mind] was to eat. And the shepherd then looked [down] at the ground and saw that all the boar had [in mind] was to eat. So he put his hand into his apron and let the sorb-apples go, and the boar began to eat. While the boar was eating, it fell asleep. When the shepherd saw this, he climbed down lower towards the ground and held himself with one of [his] hands by the branches and with the other began to scratch the boar. The boar felt drunken, so it bent [its] two hind-legs and then [his] forelegs, and [the shepherd] began to scratch and held firmly on to the branch and then put his [free] hand under [the boar's stomach and began to scratch until the boar lay down, and [fol. 11b] he [continued] to scratch. The boar closed [its] eyes and fell asleep. The shepherd covered its head with his overalls and scratched vigorously with [his] left hand, then pulls his knife out of its sheath. The shepherd was strong and resolute and was not at all scared. So he raised the knife and struck the boar right through the body at the heart's place. He recommenced and struck [the boar] all the way through the heart and

killed it. The shepherd left, who this time did not want to do more, neither cut up nor carry off [the boar].”

[**Frame** resumes]

-- Now then, Sire, you have heard how this boar, which was so strong and so big, died by being scratched, and how a miserable shepherd, who knew nothing, killed it. So is it with you who listen to [what] those sages are saying. By their white words you can know that they want [fol. 11c] to destroy and disinherit you.

-- By my head, madam, you tell the truth. But know that I will not believe them [any longer], for [my son] will die in the morning.

-- Certainly, she says, you will only act wisely.

Thereupon they left [things] until the morning when the doors were opened. The palace filled up with the barons of the land. The emperor called his guardsmen and told them:

-- Take my son and lead him [to were] he will be destroyed.

They executed his order, and when they brought [the son] before the emperor, they asked him by which death he should die.

-- Hang him, he said.

-- Sire, as you wish.

They left and entered the street. There arose the shout[s] of the people who pitied him.

Then there was one of the sages who was his master and was called [sic] [Augustes](#). He looked at his [fol. 11d] disciple whom they were leading to destruction, and pitied him. He passed on and came to the stairs of the hall, dismounted and came before the emperor and greeted him. The emperor did not respond to his greeting, but threatened him and said to him:

-- I had entrusted you my son to teach him, and you have robbed him of [his] speech. By the lord who is called God, you did this at your risk; I will compensate you for it.

-- Sire, goes my lord Augustes, I have well heard how part of the things have gone. Your bad will is not [directed] at him, that he does not speak; there is something else. But if you want to kill him in this manner, then may happen to you what happened to Hippocrates [at the hand] of his nephew.

-- And what happened to him? says [fol. 12a] the emperor.

-- By [my] faith, goes he, if you wish to delay your son's death today, I will tell you, and then you do what you want to do once I have spoken.

-- Sure, goes the emperor, this I grant you.

There were enough messengers who ran to bring back the child, then it was put into the gaol. Thereupon master Augustes began his story.

-- Sire,

“Hippocrates was the wisest man on could find. From all his lineage he had only one nephew. He did not want to teach him anything of his knowledge, and nevertheless the young man thought that it was proper for him to know certain things. So he listened carefully to [his uncle] and paid him great attention and worked at it so much that he knew [a lot] and revealed to his uncle Hippocrates his [fol. 12b] knowledge. Hippocrates saw that he knew enough.

Hardly any time passed before news came that the king of Hungary had a son who was sick, so he asked Hippocrates to come to him. And he replied that he could not go there, but that he would send him a nephew of his. He ordered his nephew to ready himself and loaded a pack-horse for him and told him to leave with the messengers. They travelled until they came to the king in Hungary. One brought the child before him. He looked at it and then at the king and then at the mother. He took her by the hand, then drew her aside and then asked to see the urine of all three. They showed him. When he had seen it, he thought [and] then called the queen and said to her:

- Madam, whose child is this?

- Sir, he is [fol. 12c] my son and the son of my lord the king.

- Madam, I well believe that he is your son, but he is not the king's son.

- He is so, says the queen.

- That's not true, he says, and if you don't tell me otherwise, I will leave.

- By [my] faith, she goes, if I knew that you said it for sure, I would have your body put to shame.

- Madam, I shall leave; but know this well: if you don't tell me who fathered him, he cannot [find] healing.

Then he leaves [her] and began to shake his head. When the queen sees this, she calls him back and said to him:

- Sir, I will tell it to you on condition that no word of it get out.

- Madam, he said, none will.

- Sir, goes the lady, it happened that the count of Namur was passing through this country, and [fol. 12d] my lord put him up, and in the end he appealed to me and he lay with me and fathered this child. Sir, for God[’s sake], speak to nobody about it.

- Madam, I will not. He must have adultery poisoning. Give him beef (meat) to eat.

They carried out his order, and as soon as he had eaten some, he was healed. When the king saw that his son was healed, he gave [Hippocrates's nephew] all he wanted.

He now left all happy and came to his uncle. The uncle asked him:

- Did you heal the child?

- Yes, sir.

- What did you give it to eat?

- Beef (meat).

- So it was adultery?

- True, sir.

- You are wise, said Hippocrates.

Hippocrates thought of treason and of felony regarding his nephew. One day he called him and said to him:

- Handsome nephew, come with me into this garden.

And [fol. 13a] when they were in the garden, Hippocrates said:

- God, what a good herb I smell!

[His nephew] leaps ahead and kneels down and picks it and brought it to him and said to him:

- Sir, here, look at it!

Hippocrates took it in his hand, then advanced a bit further and said:

- I smell yet a better one.

[The other] came forward to pick it and knelt down. Hippocrates ha[d] equipped himself well and [now] pulls out his knife and killed his nephew. And he did still more: he took all [his](#) books and burned them.

After that, Hippocrates was sick to death, he had diarrhea, (that is) death's messenger. So he had a [268-litre](#) barrel fetched and had it filled with the clearest fountain water one could find, then had the bottom pierced in a hundred spots and had a hundred [fol. 13b] wooden pins put into [the holes], then put powder around each [pin]. Thereupon he asked several people [to come] and said to them:

- [Dear] sirs, I am [close] to death from diarrhea. Look, I have had this barrel filled from the clearest fountain one could find. So now, pull all the pins out!

- Willingly, they go.

Now they pull them out, but not a [single] drop of water issued forth from [the barrel].

- So you can see, said Hippocrates, how I water-proofed this [barrel](#), and I cannot plug myself. I know for certain that I am dying.

[Before long](#) after that he was dead.”

[Frame resumes]

-- Sire, goes master Augustus to the emperor, thus died Hippocrates and his nephew, and [thus] his books were burned. What [13c] would have grieved him so if he had left his nephew alive or had left his books?

-- Certainly, says the emperor, nothing would have grieved him.

-- Sire, like that you want to act, [too]. You have only one son and this one you want to destroy because of what your wife says. You are an old man and know well that you will never have another child. And if you want to destroy him thus, may happen to you what happened to Hippocrates through his nephew.

-- By my head, says the emperor, such a thing will not happen to me, for he will die tomorrow.

-- Sire, said master Augustes, five hundred thanks, for you will do [yourself] honour.

Thus was he spared that night. The doors were closed. The emperor came to the empress. [fol. 13d] She presented him an ugly face and had swollen eyes from crying. The emperor asked her:

-- Madam, what have you [gotten]? Tell it to me!

-- Sire, she goes, great anger and great rage.

-- Madam, goes the emperor, why?

-- Sire, she goes, my telling [you] would not be worthwhile. But anyway, it grieves me that you once took me [for your wife] in order [merely] to leave [me] so soon.

-- How[’s that], madam? said the emperor, are we already at the leaving [stage]?

-- Sire, she goes, yes, for I would not at all consider your vileness nor your debasement.

-- Madam, how [do you mean]?

-- Sire, she goes, I will tell you (it). I see well that all the men of your court [are after you](#) and that, as far as he whom you call son is concerned, they want him to have the empire. And if it [fol. 14a] comes to [the point] where he must have it, then may happen to you what happened to the one who threw his father’s head into the cesspool.

-- For love[’s sake], madam, who was that? Tell me (it).

-- Sire, she goes, what would my telling be worth?

-- Madam, I beg you to tell me (it).

-- Sire, willingly, to see whether you might gain knowledge from it. Sire,

[The empress: **gaza**]

“in this city [there] was an emperor whose name was Octavianus. who loved gold and silver more than any other thing. He loved [them] so much that he filled the entire Crescent tower with them. And [there] were [also] seven sages in this city. Five [of them] had gone off on a conquest. And of the two sages who stayed behind, one was so generous and so [free-]spending that he spent what he [fol. 14b] had, and when he could not get [money], he borrowed it. His [money] was refused to nobody. He had two sons and two daughters. He dressed nobly and [spent much](#) on his body, his own and his children’s. The other sage was so penny-pinching and avaricious that he did not want to spend anything, and however much he could have, he kept it. To this one Octavianus entrusted the protection of his tower and his treasure.

The generous sage one night called one of his sons and said to him:

- Go, and take a pick-axe and I [shall take] another one, and let's go to the Crescent tower and pick [at it] until we pull the treasure out. and with that money we will be well-off and will pay our debts.

- Oho, Sire, said the young man, this we will not do at all. What would we do if we [fol. 14c] were found there? We and our lineage would be dead and dishonoured.

- It will never happen, goes the father, that people find us there, and I want you to come [with me] there.

- Handsome father, I will do your bidding.

It was [overcast](#), the

did not shine nor does any star appear in the sky. Now they went off there and began to pick around the foot of the tower and picked away until they entered it. Then they loaded of those riches [on their sholders] and carried away as much as they could and left their pick-axe[s] in the tower and returned home and unloaded. The next day they paid their debts, and [the sage] dressed his household richly and had his houses, which were falling down, re-straightened and maintained himself nobly.

[Fol. 14d] The sage who had the watch of the tower came to the tower to find out whether anything had touched it. He saw [that] it had miserably crumbled and [then] he found the hole. So he entered inside and saw the pick-axe and saw perfectly that somebody had carried away part of the [emperor's] possessions. So he came back to his house without in the least seeming [to be upset]. Then he had a dyer's vat made and put it in front of the hole in the tower, and had a big, marvelous hole made in the ground and had the vat buried in it. Then he took the strongest glue he could find, and sea clay and wood tar and [molten] lead and mixed them all together so that the vat was totally full, then he took little branches and small sticks and put them over the vat and covered it with earth on [fol. 15a] top, [and] then he left.

After that it took hardly a long time before the generous sage had spent what he had carried home, so he had nothing else to spend, for he had held court splendidly and incurred great expenses. One night he called his son and said to him:

- Son, let's once again go to the tower.

- Oho, Sire, said the young man, we won't, [control yourself](#).

- Yes we will, said the father, let's go (there) another time.

- Sire, said the son, at your order, let's go, by God.

It was night and late. They started on their way, the father in front and the son behind [him], until they came to the tower. And as the father thought he was entering inside, he fell into the vat and got in up to his throat. He felt that the glue and the clay hold so tightly [fol. 15b] his extremities that he could not pull one of them towards himself. He shouted altogether beautifully to his son:

- I am dead.

The young man said:

- You're not, handsome father, I will help you.

The young man lowered himself to the vat and the father said to him:

- Pull back, handsome son! If you fall in, you are dead.

- So what shall I do?

- Cut my head off, he says.

- Oho, handsome father, this I would not do in any manner, but I will go to get help.

- It can't be, says the father, hurry up [and decapitate me] before other people get a hold of me, for, since I will have my head cut off, I will not be recognized, nor will my lineage ever have any reproach in this.

The other one lowered himself toward the vat with all the armour he had brought along and cut his head off, then he was so panicked that he threw it into one of his father's cesspools. [fol. 15c] And when the daughters found out about it, there was very great mourning throughout the house.

In the morning, when the avaricious sage had gotten up, he came to the tower and entered it. He looked [around] and saw the one in the vat, who had his head cut off. So he called his men and had [them] pull him out. He looked right and left, up and down, but [the corpse] could not be recognized. So the sage ordered that one take two horses and had [the corpse] tied by the feet to the[ir] tails and had it dragged through Rome, and he ordered that, wherever [his men] saw people doing great mourning, they turn [in there] and take them [into custody].

The men went on the horses all over Rome until they came up to the house of the sage whom they were dragging [behind them]. And [the sage's] sons were inside and his [fol. 15d] daughters [as well]. They came out. When they saw their father being dragged [around], they began to shout. [One] brother could not hold [his siblings] back, so he struck himself in the thigh with a knife. Those who were going [with] the corpse entered inside and asked for the master of the house. The young man answered that he was in town.

- And what then is the matter with these young ladies who are shouting so?

- [My] lord, don't you see that I wounded myself in the thigh with a knife? They were afraid that I had lost my mind or would die.

- It's true, sir, they go, we [can] see it for sure.

So they left the house and took the one they were dragging outside Rome and buried him."

[Frame resumes]

-- Now then, Sire, said the empress, the son was rich because his father died shamefully. [fol. 16a] And his father's head, why did he not put it in a nice cemetery? Very little did he care about the body and the head as long as he had the money. As much I tell you with respect to your son: he chases after being emperor, and when he will have [your] land in his hand[s], he will care very little about you. And thus, if you want to act [according to the fact] that you do not want to believe me, then may happen to you what happened to him whose head was thrown into the cesspool.

-- By my head, goes the emperor, such a thing will not happen to me, for I will never believe anyone regarding this. He will die in the morning.

-- Sire, goes the empress, may God give you strength and courage for it.

That night went by until in the morning the doors were opened. The emperor was up. The palace was filling up with the high barons [fol. 16b] of the land. The emperor ordered his guardsmen to destroy his son.

-- Sire, they go, at your order[s].

They pulled him out of the gaol and led him before the emperor. They asked him which death he [sh]ould die.

-- Bury him all alive, said the emperor.

So they went off and led the child very humbly through the streets of Rome.

Here then came one of the masters whose name was Lentillus. He met his disciple who bowed before him. The sage felt great pity for him [but] went on until he came to the foot of the stairs of the hall and dismounted, and everyone shouted at him:

-- Hey, master, think of your disciple!

He came before the emperor and saluted him. [fol. 16c] The emperor does not respond to his salutation but says that God may not help him.

-- Oho, Sire, said master Lantillus [sic], why?

-- I will tell you, goes the emperor. I (had) entrusted you my son to teach and instruct [him]. [For] the first doctrine you made him [learn], you took his speech away; [for] the other one, he wanted to take my wife by force. But may God never grant that you enjoy it, [nor] will you, for as soon as he will be destroyed, you will die after him.

-- Sire, goes master Lantillus, suffer that I reply. [That he wanted] to take your wife by force is hard to believe. But if you want to destroy him thus and without any other reason, then may happen to you what happened to the rich man at the hand of his wi- [fol. 16d] fe.

-- What happened to him? says the emperor.

-- Sire, I will not tell you (it) if you don't grant your son a delay, for if I tell [you], he will have no profit from it if he were to be destroyed [afterwards].

The emperor ordered that he be brought back. There were many who ran [to get] the boy and he was brought back. Then master Lantillus began his story.

-- Sire,

[Lentillus/Lantillus: **puteus**]

“there was in this city a man who was from a great lineage and had no wife nor any heir who would hold his land after him. So his friends came and told him to take a wife by whom he may have heirs who would hold his land after him. He said that he would take one willingly, that they search [one] for him. They sought him [one]. The man was old and senile, the lady was beautiful and young and had no delight from [fol. 17a] him nor any [love-]sport, and [so it went] until she loved [someone] in the city.

And it was at the time their habit and custom that, if somebody was caught wandering all over Rome after curfew had been sounded, he was, regardless of how important his relatives were, detained until the next morning when the sages had come into the [assembly hall](#). Then he was chased and beaten throughout the city.

And so the rich man's wife one night felt desire for her friend. It was very [overcast](#) that night. She was lying close to her husband and she remembered her agreement [with her friend] very well. The lady feigns and said to her husband

that she was sick. And finally she got up from his side and went down the stairs and unlocked the door and found her friend. He began by kissing her and em- [fol. 17b] bracing her, and they did [according to] their wish[es].

But [common] sense and jealousy entered her husband's heart and he got up and went downstairs as fast as he could and heard them talking together. He was furious and locked the door from his side, then came upstairs to the windows and shouted and said:

- Hey, madam, lady, nothing [you do now] is worth your [effort], for I have heard your lecher with you.

- Hey, Sire, she goes, by God's mercy, you certainly did not, *pace* your grace.

- I certainly did, he goes.

- Hey, Sire, for God's [sake], have pity on me. Curfew is about to sound.

- I would like that for sure, he goes.

- Hey, Sire, I will be dead and destroyed and will be beaten up tomorrow, and all my relatives will be dishonoured.

- Too bad, madam, for him who cares.

There in front [of the house] was a very ancient well.

- Sire, she [fol. 17c] goes, if you don't open the door for me, I will let myself fall into this well.

- For sure, madam, I would like that a lot.

- By [my] faith, she goes, so you will never see me again.

It was very overcast so that they could not see each other. In front of the house was a big stone. She raised it up to her neck and came to the well.

- Sire, she says, the heart cannot lie, to God be [you] commended!

After [that] she let the stone fall into the well.

- Ah, [by] Saint Mary, now my wife is dead. I only did it in order to punish her and to test her.

She came [around] to the back of the house, and he ran downstairs and opened the door and went to the well, and she went in and locked the door. Meanwhile he called out to his wife and said:

- Beautiful sister, are [fol. 17d] you down there [in the well]?

- Not at all, she says, I am not dead at all. You would like me to be in the well. So now your lechery is apparent and [so is] your badness. I was not beautiful enough for you.

- Ah, beautiful sister, I heard such great grieving from you that I thought you had fallen into the well.

- May God help me, she says, you will not get [back] into the house.

- Ah, beautiful sister, by God's mercy, the curfew is about to be sounded, and if I am taken, I will be beaten up

tomorrow.

- May God help me, she said, I don't ask for more. At last the good people will know what [kind of] life you lead and have led for a long time.

Then it happened that the curfew sounded and that the sentry came and took him and said to the lady:

- Hey, lady, never before did we hear [people] talk about [fol. 18a] your husband's vileness.

- So, she goes, you can see now that I have hidden it as much as I could. But now I don't want to hide it any longer, and you don't know at all [the kind of] life he has led with me.

- By [our] faith, lady, they go, we will take him away now that the curfew will have been sounded.

- Certainly, she says, [that makes me feel good](#).

Then the curfew stops sounding and they take him and lead him away into the tower as they were sworn to do, and he was there until the next day when he was chased and beaten throughout the city."

[Frame resumes]

-- Now then, Sire, said Lentillus [sic] to the emperor, the lady deceived her husband nicely. Have you heard this disloyalty and this treason that the lady committed toward her husband? Yours will treat you worse still, if you believe her [reasons] to kill your son.

-- By [fol. 18b] my head, says the emperor, never ever did I hear [people] talk of such a bad, treacherous woman.

-- Sire, so take care, goes Lentillus, that yours will not do to you similarly [in order] to kill your son.

-- She will not, he goes, if it pleases God.

-- May God preserve you from it, Sire, goes the sage.

-- By my head, says the emperor, he will not die today.

Thereupon they let [things] be until it was evening [and] the doors were closed. The emperor came to the empress. She showed him a very ugly [mood](#). The emperor asked her what bothered her.

-- Sire, she goes, I am the saddest creature alive. I will leave in the morning, [may you] know it!

-- You will not, madam, rather you will stay, if it pleases God and you.

-- Sire, I will not, for I [fol. 18c] want to leave with honour rather than stayin shame. And I am a young woman from a great lineage, and you don't want to believe anything I tell you. And therefore may happen to you what happened to him who delivered his wife to the big king.

-- Madam, by the faith you owe me, who was that? Tell me (it)! It is my opinion that he hardly loved her.

-- Sire, what would my telling [you] be worth? You don't want to do anything I tell you.

-- Madam, goes the emperor, yes I will.

-- Sire,

[The empress: **senescalcus**]

“there was a king in Puille who was a homosexual. He disdained women above all things. And so it was until he became very ill and bloated, so that all his limbs became indistinguishable inside him until he [fol. 18d] requested a physician, and the latter came and looked at him and saw his urine.

-- Look here, goes the king, if you can cure me, I will give you as much land and wealth as will please you.

-- Sire, goes he, great thanks, and I will cure you very well.

The physician took care of him until he was cured. He gave him barley bread to eat and fountain water to drink until his swelling receded and his limbs [re]appeared. One day he said that a woman would suit him:

-- By God, said the king, I will [indeed] have [my men] look for her.

He called the [chief] officer [of his court] and said to him:

-- Seek me a woman.

-- Ha, sire, goes the officer, I would be unable to find her, for they believe that you are still as bloated as you used to be.

-- Give her beforehand twenty [fol. 19a] marks from my treasury, goes the king.

-- Sire, willingly.

The officer came to his wife and said to her:

-- Madam, you must earn twenty marks.

-- Sir, goes she, how?

-- You will lie, he says, tonight only with the king.

-- Ha, sir, she goes, thank you. For sure, if it pleases God, I won't.

-- You will so, he says, I order you to.

-- Ha, sir, I will not do it, and if I have to eat dirt.

-- Madam, may loss come to him who does not want to win. [Your refusal] is worth nothing, you have to do it.

-- Sir, she goes, by God, you will do with me as you wish.

When night had come, the officer came to his master in the chamber where one put him to bed. The king said to him:

-- Officer, have you sought the woman whom I mentioned?

-- Sire, yes, but she does not want to be [fol. 19b] seen, because she is a noble woman.

-- By God, [so be it], said the king.

The officer himself put out the candle and had all the sergeants leave the chamber. Then he came to his wife, and she came before the emperor's [*sic*] bed. The lady disrobed, then she threw herself next to the king. The officer locked the chamber with them inside. The king lay with the lady until it was close to day[break]. The officer came to the chamber and unlocked it.

-- Are you sleeping, sire? he said to the king.

-- Officer, I am not.

-- Sire, he said, it is necessary that that woman leave, that she not be seen.

-- By my head, goes the king, she will not do that.

-- Sire, I had an agreement with her friends that she would not be recognized.

-- By God, goes the king.

The officer left the cham- [fol. 19c] ber and waited until it was day and prime was sounded. Then he came back into the chamber and said:

-- Madam, madam, get up!

-- By my head, said the king, she will not do that.

The officer could not endure [it] any longer. He now opened the windows and said:

-- Ha, sire, by God, she's my wife.

The king sat up and looked at the officer and then at the lady. After that he was very sorely enraged and said to the officer:

-- Scoundrel. traitor, why did you bring her to me?

-- For sure, sire, in order to earn the twenty marks.

-- Because of greed you are disgraced, said the king. By my head, if you are found in here when I have risen, I will have your eyes torn out and your body dragged at [the end of] a horse's tail.

The officer [fol. 19d] fled, and [all having been said and done](#), the king married [the officer's] wife in his land.

[Frame resumes]

-- Now then, sire, have you not heard what the officer did out of material greed? Look what happened to him: he has for ever lost his wealth and his wife is well married. Similarly you must take care of yourself, for you are greedy to hear those sages' words and greed will vanquish you so that because of it you will be impoverished and miserable and shameful in the world. About myself I worry not at all, for my friends will maintain me well and richly. May [my story] be appealing to you, for if you are not careful, those who have nothing and are not supposed to have anything will be the masters.

-- By my head, said the [fol. 20a] [[emperor](#)], they will not, for I say to you that nothing can protect him from dying tomorrow.

-- For sure, sire, you would be acting wisely.

Thus [things] remained until the next day when the emperor was up and the doors [were] open. The palace filled with the high barons of the land. The emperor called his servants:

-- Go, he said, take my son and torture him for me.

-- Sire, at your command.

They left for the jail and led him before the emperor on top of the [palace] steps and went through the streets of Rome, and all those who saw them took great pity of him.

See here now how his master came whose name was Malcuidarz the Red. He pitied his disciple. The boy bowed before him. The master continued on and ro- [fol. 20b] de until he came to the steps of the hall. He dismounted; many were there to take his horse. He comes before the emperor and salutes him. The emperor does not return his salutation but curses him. The sage answers him:

-- Why do you curse me?

-- Because, he goes, I had given you my son and you have robbed him of his speech, and he wanted to take my wife by force, and for [all] that I have him destroyed.

-- Ha, sire, goes the sage, thank you. If you, without judgment and without the advice of your barons, were to destroy him, then may happen to you what happened to the ancient sage because of his wife.

-- And what happened to him, goes the emperor, tell me, for I would gladly hear the ancient sage's life, and I would gladly hear how his wife deceived him.

-- Sire, she did not deceive him, for as a sage he protected himself very well against that.

-- Tell me, goes the emperor.

-- Sire, then send [people] get your son.

-- Gladly, goes he.

There were enough [people] who ran [to get him]. He came back. The boy bowed before the emperor and his master, then he was put in the cell. And my lord Maucuidarz began his tale.

-- Sire,

[Maucuidarz: **tentamina**]

there was in this city an old sage of great age who had rich and good land. His friends came to him and said to him to take a wife, and hardly would you ever see an old man take [more] willingly a young wife. He said to them to seek him one. They found him a young and beautiful and blond [woman]. The sage had [already] had two [wives]. He was old and passed his age. [fol. 20d] The lady was with her husband one year and not once did he [have sex](#) with her, [even if it is that she had inclination for it](#). [But] at the end of the year she came to the convent [and sat] beside her mother

and said to her:

-- Lady [mother], I get no solace from my husband. But know that I want to [have sex](#).

-- Phew, [my] daughter, goes the mother, this you won't do.

-- Certainly, madam, I will do [so].

-- Do you want to do so according to my advice?

-- Yes, my lady.

-- I advise that you test your husband beforehand.

-- Gladly, mother. And on what?

-- Pretty daughter, [test him] on his tree which is in your garden, which he loves more than all the other trees. Have it cut down, then you will see what he will say to you.

-- If it pleases God, he will not kill me, the daughter says.

So the lady returned to her home and asked where her husband was. They told her that he had gone to amuse himself on [fol. 21a] his horse in the company of his hunting master and dog trainer. She then called a servant of hers and said to him:

-- Take an axe and come with me.

-- Madam, willingly.

They entered the garden and she said to him:

-- Cut this tree down for me.

-- Ha, madam, he said, I would not dare; that's my master's [special](#) tree.

-- You will do so anyhow, I order you to.

-- For sure, madam, I will not do so.

The lady takes the axe from his hand and starts to hit [the tree] so much [from] right and left that she cut it down, and he cut it into logs, after [which] she ordered him to [have the tree] carried [away]. While they were carrying it [away], her husband came. He looked at the logs of the tree and the leaves and the branches and was altogether beyond himself and said:

-- Where did you take this branch?

-- For sure, sire, goes the lady, when I just now came [back] from the [fol. 21b] convent, they told me that you had gone for birds by the river; and I knew well that you were sensitive to cold and that there was no log in the house, so I went into this garden and cut down this tree.

-- Madam, said the [husband](#), I think that this is my special tree that you cut down.

-- For sure, sire, I don't know whether it is.

The husband went out to have a look and found that it was the [special] one that had been cut down, so he returned to his house and said:

-- Ha, madam, you have served me badly, that's my special tree that you cut down.

-- Ha, sire, goes the lady, truly I was paying no attention to it and I did it because I knew [full] well that you would come [home] all wet and rained on.

-- Madam, for that reason I will leave things for now, inasmuch as you did it for me.

So they let it be until [fol. 21c] the next day when the lady got up and went to the convent and found her mother and greeted her. The mother asked her how it was with her, and she said:

-- Good. I tested my husband.

-- Did you cut the tree down?

-- Yes, for sure.

-- And did he say anything?

-- Sure, he did not greatly pretend to be angry. Really, madam, I want to [have sex](#).

-- You will not do [anything of the sort], let [things] be.

-- For sure. mother, I could not contain myself.

-- So in that case I will tell you what you will do. Test him again.

-- Madam, gladly.

-- I will tell you on what. He has a little dog that he loves more than any living thing. He would not suffer that one of his men move it from beside the fire, nor that anyone except him feed it.

-- I will kill it tonight.

-- I approve it, says the mother.

Then the mother departs from her daughter. [fol. 21d] The [young] lady returned to her house. In the evening the fire was lit and burned brightly. The beds were well appointed with pretty quilts and with pretty rugs. The lady was dressed in an entirely fresh squirrel cape. Now came the husband from hunting. The lady got up toward him and removed his cape, then she went to remove the spurs and committed herself much to serving him. Then she prepares for him a bright red mantle and put it over her husband's shoulders and prepares a chair for him. The husband sat down, and [so did] in turn the lady on a stool. The dogs lay down all over the beds, and the husband's little dog lay down on the lady's cape which was entirely fresh. When she saw that she was very angry. [fol. 22a] Then she saw one of the cattle handlers from plough[ing] who had a knife at his belt. The lady lept forward and took it, then with it struck the little dog through the entrails and killed it, so that the cape and the room were all bloodied from it. The husband looked at this marvel and said:

-- How, madam, were you so daring that you dared kill my little dog in front of me?

-- How, sire? So you don't see every day how they turn our beds upside down? Never will two days go by without it being necessary to do a washing because of your dogs. By God's death, I will strike them with my hands if they lie down on my beds this way. Now look at my cape that I had just put on, [how] it has been mistreated. [fol. 22b] Do you believe that I'm not sad because of it?

The husband replies:

-- Certainly, madam, you have served me badly, [I hold it against you](#). But for now I will leave it be, this time, [and](#) I will speak of it no more.

-- By [my] faith, sire, goes the lady, you will do with me at your pleasure, for I am entirely yours. And know that I repent much for what I have done.

Then she started to cry very hard and says:

-- For sure, it weighs much on me, for I know [full] well that you loved it much.

When the husband saw her crying, he let [things] be. The next day it happened that the lady came to her mother [in] the convent. The mother, when she saw her, greeted her [and \[the daughter greeted her mother\]](#), then [the mother] reasoned with her and said to her:

-- Pretty daughter, how have things been for you?

-- Madam, good, [fol. 22c] but I tell you that I want to have sex.

-- Ha, pretty daughter, so you will not be able to retain yourself?

-- For sure, pretty mother, no.

-- Pretty sweet daughter, I have all my life stood by your father, so that I never committed foolishness nor had any inclination for it.

-- Madam, it is not so with me as it was with you, for my father was a young man, and you [were] a young girl when he took you, so you enjoyed one another. But I have no joy nor any distraction from mine [husband], so I must chase after [them].

-- And with whom will you [have an affair](#), pretty daughter?

-- I will tell you who has asked me: the priest of this town. I won't love a knight, for he would gab about me and boast about it and ask me to commit to my promises, and I would be ashamed of it.

-- On we go, pretty daughter, [fol. 22d] do once again [according to] my advice, for you will never see worse vengeance than [that] of an old man.

--Madam, gladly will I carry out your advice.

-- Pretty daughter, test him again, and I will tell you on what. Tomorrow will be Thursday and Christmas Eve; so your husband will hold his Christmas [festivities] and will hold great court, for all the valiant men of this town will be

there, and you will be at the head of the table. And when the first dish will be sitting [on the table], you will hurl your keys into the fringes of the tablecloth, then you will get up and will pull everything behind you. This way you will have testes your husband three times.

-- Madam, you speak well, and I will do so.

She then left and came to her house, and [stayed there] until Christmas Day came. [fol. 23a] The vassals of the town had come and plenty of others. The tables were set and the tablecloths and the salt shakers and the knives, and they sat down. The lady sat down at the head of the table. The servants brought the first dishes and the spices with them on the table. While the servers began to slice [the meat], the lady entangles her keys in the fringes of the tablecloth, then gets up and makes a big step forward, and the dishes spilled [all] over the tablecloth. The husband was very angry, and the lady pulls her keys, which were entangled in the tablecloth, toward her.

-- Madam, said the husband, you have acted badly.

-- By [my] faith, says the lady, I can't [take it] anymore. I was [simply] going to fetch your good knife which was not [fol. 23b] on the table, and that weighed on me.

-- Well, madam, by God, bring us another tablecloth!

Then another one was brought and they ate happily. The husband did not show that he was angry. When they had eaten and the tablecloths were removed, the husband honoured them much and they left. Thr husband suffered this night [to go by] until the next day when the husband came to the lady and said to her:

-- Madam, madam, you have set me three bad traps. If I can, you will not set me the fourth. Bad blood makes you do this, you must be bled!

Now he gave orders to the head servant and had the fire made. When the lady saw such a great fire being made, she asked her husband [fol. 23c] what he wanted to do.

-- Madam, he goes, I want to have you bloodlet.

-- Ha, sire, goes she, I have never been bled in my life.

-- It is necessary, goes the husband, to do it, for bad blood has made you set the bad traps you have set me.

Right then, whether she wanted or not, he had her bare the right arm and had it heated by the fire. The bloodletter struck her, and the blood gushed forth with great force. A [mixture of] mucus and mud came out, so much so that [in the end] the red blood came out. Then he had the arm bandaged up and [had] the other arm stretched forth out of the dress. The lady began to scream, but it did not help her in the least. He had the arm heated, and the bloodletter struck into it. The same [matter] came out of this arm as [fol. 23d] [had come out] of the other, so much so that the red blood came out of it. When the sage [sic] saw the red blood, he had her bandaged up, then had her carried into a bed in her room. She began to scream and to wail. The lady asked for her mother and she came. When she saw her mother, she said to her:

-- My lady, I'm dead.

-- How['s that], pretty daughter?

-- Madam, he had me bled.

-- Now then, pretty daughter, do you feel like having sex?

-- For sure, madam, not I.

-- Daughter [mine], I told you so exactly: you will never see such cruel vengeance as from an old man.

-- For sure, madam, I will never again have sex.

-- By [my] faith, daughter, you will act wisely.

[**Frame** resumes]

-- Sire emperor, goes master Malcuidarz the Red, so was this [man] not wise? His wife set him three traps [that were] ug- [fol. 24a] ly. The fourth one was nastier still, for she would have loved the priest of the town. As much I'm telling you about your wife. She wants to set you a nasty trap, [she] who wants you to kill your son. Look now how the old wise man avenged himself well.

-- Certainly, said the emperor, [that] he truly did.

-- Sire, therefore do not believe your wife with respect to whatever she will tell you.

-- By my head, says the emperor, I won't.

Then they let the words [be]. It was night, the doors of the palace were closed. The emperor came to the empress who was very angry and irritated. The emperor asked her:

-- Madam, what have you?

-- What, sire, I have plenty of what, sire, [plenty] of [the fact] that you have en- [fol. 24b] tered [the realm of] such bad covetousness [that you] listen to treasonous and false words. So it was no wonder at all that Cras[s]us coveted gold and silver, nor that he died of such covetousness.

-- How, says the emperor, did he die of it?

-- Yes, truly.

-- So tell me, [by the] faith that you owe me.

-- Sire, what I tell you, what is it worth? For you remember nor hear nothing of it.

-- Madam, for sure I will hear it perfectly, so speak.

-- Sire,

[Empress: **Virgilius**]

there was in this city a [learned man](#) whose name was Virgil, and he was a very good man learned in all [of] the seven arts. He knew a lot of magic, and through magic did he make in this city a fire that burned every day. And those poor women, who had those little children, when they [fol. 24c] could not enter where those rich men [live] in those high houses, who sleep until nine o'clock, they warmed themselves by this fire and took hot water to bathe their children. Next to this fire there was a man cast in copper, who held a bow and was aiming to shoot. On the forehead of this man

there were letters written which said: Whoever will strike me, I will shoot. In this city there was [also] a learned man from Lombardy, a noble and rich man, and he was at school. This learned man came to see the fire and looked at it and saw the letters that [the copper statue] had written on its forehead and understood them and knew that there was written: Whoever will strike me, I will shoot. So he said to his companions:

-- Shall I strike him?

-- Sire, yes, if it pleases you.

He now [fol. 24d] struck him, and he shoots into the fire and extinguishes it immediately.

[Frame resumes]

-- Sire, goes the empress, did he not commit a sin?

-- Certainly, madam, yes.

-- Indeed, goes she, for those poor women from all over the city took [their] fire there.

-- It's true.

-- Sire, [Virgil] did still more. For

[Empress resumes]

at one of the gates of Rome he made a man cast in copper [who] held a ball in his hand, and at one of the other gates he made a similar one, and one threw the ball to the other on Saturday night.

[Frame resumes]

-- That he did?

-- Sire, he did still more. For

[Empress resumes]

he made through magic a mirror on a huge marble column by which those of this city saw those who wanted to come to Rome in order to do [it] harm, and as soon as they saw that some territory wanted to rise up against Rome, they sent orders to the communities of the cities [fol. 25a] in the area, so that they armed themselves [and] then went into that territory and destroyed it. [This went on] until the king of Puille was furious about it and assembled all the wise men of his land and asked them what he should do about Rome which was thus doing harm to his land, and what was their thinking and should he make truce with Rome. There were two young men there who were brothers. One of them got up and spoke to the king and said to him:

-- By [my] faith, sire, if you were willing to give us of your [riches], we would fell the mirror of Rome.

-- By [my] faith, said the king, I will give you whatever you demand (for what [else] could I have it?), whether you want towns, whether you want castles, whether you want land.

They replied:

-- We will put ourselves in your household.

-- Great thanks, goes the king.

The first-born [of the two] said:

-- Sire, now have two baskets filled with gold for us.

-- Gladly, says the king.

Filled they were. He had them put on a sturdy cart with two horses, then they took to the(ir) road all the way to Rome. At that time Crassus was emperor of Rome, who was very covetous. They came so late to Rome that they took care [to watch] that nobody came out of the city. By one of the gates they buried one of the baskets and by the second [gate they buried] the other one, and then they found lodging in the city and spent lots of money. In the morning, when the emperor was up, they came to the palace and greeted him and said to him:

-- Sire, we are diviners and finders of treasures, so we have come to [fol. 25c] you, for we know [full] well that in your realm there are lots of them.

-- May you be welcome, said the emperor, and you will stay with me.

-- Sire, gladly, but we shall want one half of what we will find, and you [keep] the other.

-- By [my] faith, said the emperor, [I agree](#). I can never have anything if not through you.

-- Sire, says the first-born, I will dream tonight and tomorrow I will tell you what I dreamt.

-- I grant it, says the emperor.

They left for their lodgings and were much at ease that night. And when it came to the next day, they came to the emperor and the first-born said to him:

-- Sire, I dreamt.

-- So tell [me] what [you dreamt], said the emperor.

-- Sire, I dreamt [of] a small treasure at the gate toward Puille.

-- Let's go there, said the emper- [fol. 25d] ror.

-- By [my] faith, sire, gladly.

The emperor came there with a great company of people [who were] with him. He brought miners, and they began to dig where the diviner said. When they had dug, they found one of the baskets that [the brothers] had put there. The emperor had it pulled out, and then it was divided so that the emperor had one half of it, and the brothers the other. The emperor was overjoyed and coveted it much. The other [brother] said that he would dream [also]. He found his basket as well. The emperor congratulated himself for [having employed] them:

-- By [my] faith, gentlemen, he said, now I truly know that you are [for real](#).

They replied:

-- Certainly, sire, That's nothing. We have dreamt [of] one of [those treasures] under that mirror [that is] so big that all the horses which are at your court could hardly pull it [out].

-- Certainly, says the emperor, this I would not want at any price: that I cause the mirror to be felled, for we see in it all those who want to do harm to this city.

Those replied to him:

-- Sire, do not worry that it may fall, for we will save it very well.

-- By God, said the emperor, so be there in the morning.

-- Sire, gladly.

They took leave and went to their lodgings. When it came to the [next] morning, they came to the mirror and began to dig until the foot of the mirror was completely dug up, until it held only a little bit. When it came to the night, they left and so did the workmen. When it was midnight, they brought fire and put it [fol. 26b] at the foundation, then they sealed it up [all] around. It burned inside. And when they saw that the fire had well taken, they went on their way. They had not gone [a] great [distance] when the mirror fell and the marble columns broke into pieces. They saw it fall beautifully, so they went on being very joyful. In the morning, when the high barons of Rome and from nearby there assembled to see the mirror, they looked and saw that it had fallen [over] because of the emperor's covetousness. The emperor came and was very angry [because] of this misadventure. He had [his men] look for the diviners, but they could not be found. He felt deceived and was very much afraid. The high-ranking men of the land ask- [fol. 26c] ed him why he had done this. He did not know what to answer them, except that [he had done it] out of greed for gold. Now they took him and put a [restraining device](#) on his stomach because of the great scorn they had about the great loss they had suffered, then they took molten gold and poured it down his mouth and into his eyes and into his ears, and then they said to him:

-- Gold you wanted, gold you coveted, gold you shall have and gold you will lose and by gold you will die.

[Frame resumes]

-- Sire, says the empress to the emperor, so now this one is dead to his great shame and because of greed.

-- True it is, says the emperor.

-- Sire, now you can truly know that you as well will die.

-- Alas, [my] lady, says the emperor, what are you saying?

-- Sire, I am telling you the truth. Is it not entirely clear that you a- [fol. 26d] re so greedy to hear and remember the words of those sages that you will lose [your] honour because of it and will die shamefully? You will well die shamefully when you will lose the crown of your life for [the sake of] a scoundrel whom you have reared, whom you call son. Woe on a son who seeks his father's ruin.

-- Madam, said the emperor, don't be angry now, because by the faith I owe you, he will not disinherit me, for he will die in the morning.

-- Well. sire, may it not grieve you: I don't believe you.

-- Madam, he will, know it [for sure].

-- Sire, may God give you good courage for it.

Then they let [things] be until the next day when it was light. The emperor got up. The doors were opened and the noblemen were assembled in the palace. [fol. 27a] The emperor called his servants and said to them:

-- Take my son and destroy him.

-- Sire, willingly.

They dragged him out of the jail and led him so swiftly up into the palace before the emperor that they did not even let him bow before his father. They rushed down the steps and entered into the street. All those who saw him took great pity of him. At this point came his master whose name was Caton, he who wrote the book because of which children go to school and are taught. His disciple bowed toward him when he came before him. [Caton] had a very great [feeling of] pity about their leading him away in this manner; he travelled onward a very good distance and got off [his horse] at the foot of the stairs of the hall. There were more than enough people to take his horse. He ascended up [fol. 27b] the steps until he came before the emperor and saluted him. And the emperor spoke to him of shame and wickedness and threatened him and said:

-- I had given my son over to you to be taught and you have taken away his speech, and my wife he wanted to take by force.

-- Sire, Caton says, [concerning] his speech I don't say that he has lost it, for if it were that he has lost it, [little thanks should you owe us for it](#). But as to your wife whom he wanted to take by force, as she tells you, she has nothing, and if you destroy your son because of that, then may happen to you what happened to the burgher with his magpie.

-- And what happened to him, says the emperor, and his magpie?

-- By [my] faith, says Caton, my words would be worth nothing if your son were to be killed. But make him [enjoy] some respite and I will tell you the tale.

-- I will grant him [fol. 27c] a respite until you have spoken, goes the emperor.

-- Sire, so send for him.

-- Willingly.

Messengers hurried out to bring the young man back. He came before the emperor and before his master and bowed toward them and then was led into the jail. Then master Caton began his tale.

-- Sire, said Caton,

[Caton: **avis**]

in this city there was a burgher who had a magpie which spoke the [Roman language](#) very well. And when the burgher came from outside, the magpie told him whatever it knew and [had] heard and seen. And it often happened that the magpie told the [man](#) the truth. When the wife's friend had been with her, he believed [his magpie] entirely. Until the gentleman had gone away on business and did not return that [fol. 27d] night. The lady asked her friend [to come]. The magpie was high up in a cage [which was] attached to a pole. The friend came up to the house and did not dare enter because of the magpie. He asked the lady [to come]. She came to him. He said to her:

-- [My] lady, I don't dare enter because of the magpie, because [I can't be sure] that it will not tell your [husband](#).

-- Come [in, it's] safe, she goes, for [a way \[out of this\]](#) I will well think of.

-- [My] lady, he goes, willingly.

He passed through and entered the [bed]room. The magpie looked at him and recognized him, for he had done it nasty tricks many times. So it said:

-- Ha, sire who are reposing in [my lady's] room, why do you not come here when my master is here?

Then it fell silent and the lady thought of a grand stratagem. When night had fallen, she took her chambermaid and gave her a big pot full of water and a cand- [fol. 28a] le brightly burning and a hammer [made] of wood. When it came toward midnight, she made her climb up on the house right above the spot where the magpie was, and she began to hit hard on the shingles. When she had hit enough, she took the candle and thrust it between two shingles, which gave the magpie light[ning] into the face. After [that] she took the water and poured it on the magpie. That kind of life she made it lead until day[light]. When day had broken, she descended with the hammer in one hand and the candle in the other, and the lady's friend left.

Hardly [any time] remained after that before the master [of the house] came [back]. He came right straight to his magpie, greeted it and asked it:

-- Friend, how is it with you? Did you eat today?

-- Sire, says the magpie, my lady's friend was last night all [fol. 28b] long in here and lay with her. He left only a little while ago. I saw him go through here.

The master looked at the lady with a felon's eyes. Then he turned toward his magpie and said to it:

-- Certainly, [my] beautiful, very sweet friend, I fully believe you in this matter.

-- Sire, goes the magpie, last night it thundered and rained all night and lightning came to me from all directions right into [my] eyes, and but for a little I [could have] died last night.

The master looked at the lady and she at him.

-- By [my] faith, goes the master, last night there was a very beautiful and very clear night.

-- For sure, sire, goes the lady, [in my opinion](#) one of the clear[est] of this year.

The master asked his neighbours and they told him the same thing. The lady saw [as] her [advantage] point that she could speak up, and she said to her husband, within earshot of his neighbours:

-- Now then, gentlemen, now [fol. 28c] you can hear for what my husband has always blamed and hit me, [he] who believed his magpie about anything it told him. Now it has told him that my friend had last night laid with me all night. For sure it lied as [it lied] about the weather.

The husband was furious that his magpie had lied to him about the weather, similarly he thought that it had lied about his wife. So he came to his magpie and said to it:

-- By my head, you will never lie to me [again].

Then he took it and broke its neck. When he had done this, he was so astonished that he did not know what to say. Then he dismounted the cage where the magpie was and saw the undone shingles. Then he took a ladder and climbed on top of the house and saw the pot that the chambermaid had left there, and saw the wax [that had] dripped on [fol. 28d] the shingles and that the roof was undone, and he saw the large hole through which she had thrust the burning candle. Then he realized the treason that his wife had done him and began to mourn terribly and said:

-- Ha, poor miserable [creature that I am], why did I believe my wife?

Then he chased his wife out of his house.

[**Frame** resumes]

So, sire, goes master Caton, if he had informed himself beforehand, he would not have killed his magpie. Now he repents and is in mourning. Now he has chased his wife away because upon her advice he had killed his magpie. In exactly similar fashion I see and hear that the empress is working on how to destroy your son, and if you believe her in this without believing other advice, then may happen to you the same that happened to the burgher [because] of his magpie.

-- By my head, [fol. 29a] said the emperor, nothing similar will happen to me.

-- Sire, goes Caton, you will do the right thing. One must not kill one's child because of what its stepmother says.

Thereupon they let [things] be until evening when the doors were closed. The emperor came to the empress. She made a bad expression toward him. The emperor, who loved her much, looked at her and said to her:

-- [My] lady, what is the matter, tell me.

-- For sure, sire, I will leave [tomorrow] morning for my friends and my family, for I am of high lineage.

-- [My] lady, why? Tell me.

-- By [my] faith, sire, I know [full] well that you will be destroyed eventually, for you do not want to believe any advice. And therefore may possibly happen to you the same [fate] that happened to king Herod who [fol. 29b] so much held in contempt the saying of his wife to the advantage of the advice of the seven sages that he lost his sight over it.

-- His sight? said the emperor, how? This I would dearly like to hear.

-- Why would I tell it to you? You would do nothing about it.

-- By my head, [my] lady, you will tell it.

-- Willingly, sire, since it pleases you.

-- Sire,

[Empress: **sapientes**]

there was in this city an emperor [sic] whose name was Herod, and he had seven sages such as there still are. But they had put forth in this city such a custom that whoever had a dream, he came to the seven sages and brought them a gold coin and they told him his dream and explained to him what he had dreamed and what according to it could

happen. And they had so much gold and possessions that they [fol. 29c] surmounted the emperor in riches. The emperor had such an illness that, when he wanted to ride outside of Rome, he went blind and could not go outside [the city]. Until one day he called the seven sages and said to them:

-- Sires, tell me what I will ask you.

They replied:

-- Willingly.

-- Why, he said, do my eyes go blind when I must go outside this city?

-- Sire, the sages say, to this we do not know how to reply to you without a delay.

-- Must there be a delay? says the emperor.

-- By [our] faith, sire, yes.

-- And I give it to you: up to eight days.

-- Sire. that would be little, [give us] rather up to fifteen.

-- By God, [so be it], said the emperor.

Thereupon they leave. They do not want to let [fol. 29d] a long time [go by since] the emperor's request; rather they sought advice from several people until one told them that a child was in the land, who had had no father, [and] who gave explanations for whatever one asked of him. They went forth outside Rome and came to the area where [the child's presence] had been indicated to them, and they eventually found him in a town where he was mingled amidst his companions who reproached him that he was born without a father. The sages stopped there and asked who he was and what his name was. Those [companions] replied that his name was Mellin. There came now to the sages a man who was disturbed by a dream he had dreamed, and he held a gold coin [fol. 30a] in his hand. Mellin came toward him and said to him:

-- I know perfectly where you are going and what you are asking and what you are bringing.

The sages listened to him.

-- You dreamed, said Mellin, a dream because of which you are disturbed, and therefore you are going to Rome to the sages and are bringing them a coin. I will tell you [the dream], and you will take your coin [back]. You dreamed that in the centre of your house there is a fountain and that all those of your [household](#) were served and watered by it. The fountain signifies a great treasure which is underneath your house. Go and have it dug up and from it you and your entire family will be rich, if it is not taken away from you.

The man returned to his house and the sages and servants [as well]. The man asked for workers and had [them] dig until they found the treasure and pulled it [fol. 30b] up. There was a lot of it, a great plenty. The sages took as much as they wanted and offered some to the child, but he had no desire for it. The sages left and took the child with them. When they were outside the town they asked him whether he would be able to tell the emperor why his eyesight gave him trouble whenever he wanted to leave Rome. Mellin said:

-- Yes, [very] well.

So they took him to Rome before the emperor on the day that had been set for the response. One of them spoke up and said:

-- Sire, we have come on our day to respond why your eyesight gives you trouble whenever you want to go outside Rome.

-- That's true, says the emperor.

-- Sire, we have brought a child who will respond for us.

-- Do you take [fol. 30c] upon you what he will say?

-- Sire, yes.

-- So speak, I will hear it willingly.

-- Sire, goes Mellin, lead me to a room and there I will speak to you.

-- Willingly, says the emperor.

So he led him into his room and Mellin began to say to him:

-- Sire, listen to me. Under your bed there is a cauldron which bubbles in great waves, and there are seven bubbles and as long as the seven bubbles last and as long as that cauldron is there, you cannot go outside Rome, [whatever] road or path you may know. And if you take out the cauldron without extinguishing the bubbles, you [will] have lost your eyesight forever.

-- By [my] faith, handsome, gentle friend, goes the emperor, you must advise me in this matter.

-- Sire, willingly. Have the bed taken [fol. 30d] out and have [your men] dig.

The emperor had the bed taken out. Afterward he had [his men] dig until the cauldron was found. The sages were there and several people who saw it. The emperor spoke to the child and said:

-- Young man, he goes, now I know perfectly that you are wise. So from now on I want to act according to your advice.

-- Sire, he says, great thanks. Have all these people draw back and go out from in here. Now they went away, then Mellin said to him:

-- Sire, do you see these seven bubbles? This signifies these seven devils that you have every day at your council.

-- Ha, [my] God, says the emperor, will I be able to remove them from around me?

-- Certainly, yes, easily, says Mellin.

-- Can I see them and hear and touch [them]?

-- Sire, yes.

-- And who are they, handsome [fol. 31a] gentle friend? Tell me it.

-- Sire, willingly. By [my] faith, they are those seven sages that you have around you. They are of your land richer than you are, and they are used to a bad custom because of which the land is lost and they are rich because of it. For if a man, be he a knight or a burgher, dreams a dream, it is absolutely necessary that he come to the sages and bring a coin and give it to them in order [for them] to explain his dream. And if they did it any other way, they would believe that they are shamed. Thus the sages have given the people to understand. And because you have suffered this bad custom, your eyesight gives you trouble when you go outside this city. So, take the oldest of the sages and have his head cut off, and the [fol. 31b] largest of the bubbles will be extinguished.

-- By [my] faith, said the emperor, I will do it.

Now he had the oldest brought forth with the help of many people and had his head cut off, and immediately the biggest bubble was extinguished. The emperor went to have a look at the cauldron and found the big bubble extinguished.

-- By my head, he goes, from now on forward, Mellin, I will believe you [and] what you will tell me.

Then he had the head[s] of all the sages cut off and the entire cauldron was extinguished and became totally cold.

-- By [my] faith, sire, goes Mellin, now you can remove the cauldron, and you [can] wash your hands in it and your whole body.

-- Willingly, says the emperor.

The emperor did as Mellin commanded him. When the cauldron was removed and the [fol. 31c] filled in and the bed was made again as it used to be, Mellin said:

-- Sire, now you can mount and ride [off].

-- By my head, says the emperor, that I will do. But you will ride with me.

-- Sire, said Mellin, willingly.

The saddles were put on. The emperor and Mellin mounted, and the barons and the burghers of the land mounted afterward in order to see the great marvel. It had well been five years that the emperor had not gone outside Rome. When [the moment] came to pass through the gate, Mellin was beside him and said to him:

-- Sire, you will go ahead.

Then [the emperor] struck the horse with the spurs and passed [through] the gate and his eyesight gave him no trouble. When the emperor saw this, he [felt] very great joy. Then he took [fol. 31d] Mellin and began to kiss and hug [him] and kept him with him. And all the others made him a great feast when they saw that the emperor had regained his eyesight as he used to.

[Frame resumes]

-- Sire, have you heard this adventure that happened to Herod from his seven sages who had blinded him with their trickery and with their treachery and [who could have destroyed him] because he believed them too much? And if you believe [that] your sages [want to] destroy you and take the empire from you, [then] may happen to you what happened to Herod.

-- Thus it will not happen with me, for I will not believe them, so much so that I [am ready to] lose [my] land and become blind.

The empress replies:

-- May God preserve you from it.

Then they spent that night until it came to the morning when the emperor got up and [32a] the empress [too]. The doors were opened. The emperor ordered that one lead his son to be destroyed. Then there came the other sage whose name was Jesse, and at the step [leading to] the hall he got off his horse; there were many [people] who held it. Then he went up and saluted the emperor and the other noblemen. After that he said to the emperor:

-- Sire, I marvel much at you who are a wise man, that you want to destroy your son because of what a woman is saying [and] without [any other] judgment. Mark my word, you are committing the greatest marvel that ever a great man like you committed, and mark my word, you are because of it much blamed by your barons and other people when you believe the empress so much. Mark my word, she does not like [32b] your honour nor your wealth when she thus wants to destroy and kill your son. So I pray to God that may happen to you what happened to a viscount who once was [and] who died because he had injured his wife a little on her thumb with a knife.

-- How was that, handsome sire? Tell me [as a sign of our] friendship.

-- Sire, I will tell you willingly, but the child must [first] be respited from death.

-- Friend, says the emperor, so shall he, for that [tale](#) I want to hear and retain.

Then he said to his seargents:

-- Bring me back my son.

And they brought him right back, for they had no great desire to destroy him, but it behooved them to do their lord's wish. The child was brought back. The sage spoke and formulated thus his word[s]:

-- Listen to me, sire emperor, says the sage.

[Jesse: **vidua**]

There was once a viscount in Lothringia who had a wife whom he loved much, and she [loved] him equally. Whatever the husband did pleased the lady much, and whatever the lady did pleased the husband much. And so a day came when the husband held in his hand a knife which recently had been given him, with which he wanted to whittle a stick. The lady threw her hand in that direction and by misfortune it happened that the knife cut her a little in the thumb, so that it began to bleed a little. And when the husband saw this, he was so very greatly sorry for it that the next day he was dead because of it.

[**Frame** resumes]

Mark well my word, this did not happen to [fol. 32d] him from great wisdom; he had too feeble a heart when he died because of such a thing.

[**Jesse** resumes]

The body was prepared and wrapped as was [the husband's] due. His friends carried him away, and the lady fell into marvelous mourning over it. The body was carried to the monastery outside the city where there was a new cemetery.

When the service had been sung, they buried him the same day he was carried there. The lady sighs and cries very strongly over the grave and says that she will never leave from there before death, for because of his love is he dead; rather, she wants to die for him. Her relatives came to her, who blamed her much and took to comforting her and said to her:

-- By God, lady, this you will not do at all, for [your] soul would not have any [fol. 33a] merit in it but would be worse off, and you would be too angered toward God. But take heart, for you are a young lady and beautiful and from a great family line who will do in all things according to your wish[es]. Since this one is dead, there is no remedy whatsoever, mark our words.

-- Gentlemen, says the lady, you speak of nothing, for understand that from here I will not move for whatever thing may happen from now until I am dead, for out of love for me did he die. So I wish to die for him.

When they saw that the lady would not move for a prayer or for anything they said to her, they left her there all alone but made her nevertheless a hut over him, well covered and well locking. Then they departed and [fol. 33b] the lady remained. One brought her log[s] with which she made a fire.

On that day when this viscount died there were in that country three knights who were robbers and felons, and they had much laid to waste and devastated the land and the region, but they could not be taken nor retained. That day they were taken thanks to a great army of people. People were delighted with it, for they had been doing much damage. The judge said that he would not keep watch over them, nor would they be put in prison. Now they led them to the [gallows](#) and they were hanged.

There was another knight in this city who had marvelous land[s] and did much to be feared, for [if] there was a hanged felon or a traitor, it behooved him on the first night to keep watch at the [fol. 33c] gallows. This fief was very dangerous, but he possessed because of it a very great amount of land. So it behooved him that night to watch over those three felons at the gallows. Now he prepared himself and armed himself very well. After that he mounted on his horse and all alone left straight for the gallows. There he [hid](#) and saw the three hanged felons. So long was he there that it was well midnight. It was really very cold, for it was around St. Andrew's Day that winter is very great[ly cold]. The knight who kept watch over the three felons looked towards the cemetery where the lady was who kept watch over her husband, and he saw the brightness of the fire that she had lit. So he thought to himself that he would go to the fire and warm his hands at the fire with the lady. [fol. 33d] So he struck the horse with the spurs and came that way. When he was at the hut he dismounted and attached his horse outside, then he said to the lady that she let him enter inside. The lady was all astonished and said to him that he would not enter there.

-- Lady, said the knight, don't mistrust me, for I will do nothing to displease you, nor will I say anything outrageous. I am the knight who watches over the three felons and am your neighbour.

-- Sire, says the lady, in that case you can well enter inside.

Then she opened him her hut and he entered inside, then went to the fire to warm [himself], for he had been very cold. When he was well warmed he was much more at ease for it. The knight looked at the lady. She was beautiful and coloured like [fol. 34a] a rose, and he said to her:

-- [My] lady, I marvel strongly about you who are a noble woman and beautiful and [surrounded] by good friends, and you could well still have, if it were your pleasure, a rich and powerful man who would hold you in great honour, and [yet] you lie here next to this coffin. Mark my word, he cannot ever live again, neither through crying nor through mourning nor through whatever you know to do about it. So you act like a crazy [woman], staying here and watching over this body, for this cannot be worth anything for you

-- Sire, goes the lady, thank God, my husband died out of love for me, and mark my word, I want to die for him, nor will I ever leave here as long as I live.

-- [My] lady, says the knight, this I do not consider sensible. You could well [fol. 34b] repent for it still.

So long has this knight remained there and so much has he said to the lady that one of the felons was removed [from the gallows], because his family carried him away. The knight took leave of the lady and came straight back to the gallows. And when he was there, he looked up and saw only two of the felons. Then he was very astonished and knew [full] well that his family ha[d] carried him away. Now he does not know what to do nor how to advise himself. So he thought to himself that he would go back to the lady in order to seek advice, to learn if she could give him [that] by which he could protect his [reward of] land, so that he would not be accused because of it and would not lose it. The fief was such that, if he lost one [of the felons], he would be stripped of his inheritance and exil- [fol. 34c] ed. Now he spurred on [his] horse and came back to the lady and told her his adventure.

-- [My] lady, he said, by God, I am in a bad situation and am destroyed, for one of the felons has been removed while I was with you. And I know [full] well that, if I wait for the judge, I have lost everything. Therefore I come here to ask for advice, that you may give it to me out of love and as a recompense. The lady now replied to the knight:

-- Sire, if you wanted to act according to my advice and love me and take [me] as your wife, I would do such a thing for you that you wouldn't ever lose your fief nor a penny's amount.

-- [My] lady, said the knight, I will do everything according to your advice.

-- Sire, said the lady, so listen. See here my husband who yesterday [fol. 34d] was buried. For sure he never changed in the earth nor paled. Let's disinter him now and carry him to the gallows, and may he be hanged instead of the one who was removed.

-- [My] lady, goes the knight, you have said [it] very well, I will do everything according to your command.

Now they disinterred the body and carried it straight to the gallows. When they have come there the knight said to the lady:

-- [My] lady, may God protect me, [but] I will not hang him for [all the] things in the world, for if I were to hang him, I would henceforth always be more of a coward.

-- Sire, said the lady, of what do you speak? I do not ask that you put [your] hand to it, for I will willingly hang him out of love for you.

-- [My] lady, you have said [it] very well.

The [fol. 35a] lady, who has abandoned [her] great mourning and [her] great crying, took the rope and placed it around her husband's neck. Very soon was her heart altered and changed. The lady climbed up the gallows and hanged her husband. Afterwards she climbed down and said to the knight:

-- Sire, that one has been hanged. Now don't you be concerned that he may be recognized.

-- Not true, goes the knight, [because] there is another thing that you did not take into consideration, for the other one had a wound in the head that did to him at the hanging. If people were to notice it[s absence] tomorrow when they will come here, I would be in bad trouble.

-- So wound him, she says. Don't you have a good sharp sword? With it you will strike him over the head until he has a large wound, and if it pleases you, with it [fol. 35b] I will strike him.

The lady took the sword and with it struck her husband such a marvelous hit over the head that she made him a large wound

-- Sire, she says, this one is wounded.

-- [My] lady, indeed, goes the knight, but there is yet another thing. The other one had two of the teeth [in his] mouth broken.

-- Sire, she said, so break [them], or if you want, I will break [them].

The lady took a big stone and with it broke her husband's teeth in the mouth. And when she had done this, she climbed down from the gallows. Then she came to the knight and argued with him:

-- Sire, she goes, I strongly believed in your love when I hanged my husband.

-- Truly, said the knight, [you] dirty, disloyal [woman], one should burn you like a dirty lecher and [fol. 35c] criminal. Soon you have forgotten the one who died and was buried yesterday because of [his] love for you. [Peoples'] [mistrust](#) could I have concerning this affair. Shamed be he who puts his trust into a bad woman.

When the lady heard this speech, she was so astounded that she did not know what to say nor what to reply. So she has fallen between two saddles.

[Frame resumes]

-- Now then, sire, the sage said to the emperor, like that will your wife serve you, if you do not protect yourself against it. You believe her more than your eyesight, and a misfortune could well happen to you because of it. Do not believe your wife by her word, for you will before long hear your son speak. Then you will know who is wrong, he or the lady.

-- God, says the emperor, if I could know who is wrong, [fol. 35d] he or my wife, I would certainly pass as cruel a judgment as my barons would be able to consider.

-- Sire, says the sage, do not doubt it, for well will you in [the fulness of] time hear him.

-- By [my] faith, said the king [sic], so he will have a respite until tomorrow.

Then the sage turned away and was very joyful that the child had a respite. The emperor remains much lost in thought and for her part the empress [as well] who was much saddened [by the fact] that the emperor had not passed judgment on his son. So she went to lie down until the next day when the emperor got up and the lady also. She called the emperor and said to him:

-- Sire, do you know why people celebrate the feast of the fools?

-- [My] lady, he goes, not at all.

When she heard it, she uttered a false laugh and said to him:

-- Sire, I [fol. 36a] will tell you, for I know it authoritatively, but you don't want to listen to anything good that one may tell you.

-- [My] lady, he goes, I will so. But tell me now why people celebrate the feast of the fools.

-- Sire, she says, willingly. Sire,

[Empress: **Roma**]

Rome was once much [the target of] war, for seven pagan kings had besieged it in such a manner that they wanted to have the Holy Father's chair and to put the pope to torment and to death and to destroy all of christianity. The people of the city deliberated, concerning this [situation], how they could proceed against the Saracens. Now there was in Rome an old and ancient man who spoke and said:

-- Gentlemen, listen to me. Seven pagan kings have besieged us in here and want to destroy this city and [fol. 36b] to disinherit us. If you were willing to believe me, I would tell you my thought[s]. We are in here seven sages and are noblemen and from high parentage. May each one of the sages protect [the city] on his [given] day, so that the pagans cannot grieve us nor enter the city, and may he who refuses this be taken and tried.

They all granted it willingly and defended the city over seven months [sic], so that [the pagans] couldn't ever enter the city nor do misdeeds. But those inside lacked food and [things] went very badly for them. One day they came to Genus, one of the wise masters. (And because of this Genus does one say "January", a month which is before February.) The other sages said to him:

-- Sire, today is your day when you must de- [fol. 36c] fend Rome against the Saracens.

-- Gentlemen, says Genus, everything is in God[']s hands], may He wish to assist and help us and to maintain christianity, and may He give us strength and victory against our enemies. Know [you all] that I want to command that tomorrow you all be armed as if for combat. And I will make a marvelous [contraption](#) to frighten the Saracens.

They responded that they would do his bidding. So Genus had a cloak made and had it dyed in ink, then he had [people] seek more than a thousand squirrel tails and had them attached to that cloak, and had two very ugly faces made on it the tongues of which were as red as burning coal. This was held [to be] a very great mar- [fol. 36d] vel. And on top he had a mirror made which sparkled against the day[light]. This Genus got up one morning and dressed himself up very well with this contraption, and then he climbed up in the Cressant tower which was very high, and carried with him two swords. When he had well prepared himself, he put himself at one of the crenels of the tower towards the Saracens. Then he began to strike with the two swords and to make a [show of fencing](#) and such a fierce battle that fire and sparks flew out of the swords. The Saracens looked at the marvel [represented] by that contraption and were greatly frightened by it, nor did they know what that could be. Then one high man of the pagans said:

-- The god of the Christians has last night descended down to [fol. 37a] earth in order to assist his people. To our misfortune have we engaged [in] this war, we will all be dead and slain and rendered crazy.

Then they took to the road and abandoned the siege of Rome and fled because of the contraption they saw.

They committed a great folly, for they would not have lost anything. When those of Rome saw them flee, they ran after them. They wounded and killed many of them and conquered great wealth in the process.

[**Frame resumes**]

-- You are acting similarly, sire [, said the empress]. You are [doing the same thing](#) as the one who plays a round of pelote. When he holds [the ball], he immediately throws it to his companion. It is my opinion that he is quite dumb when he holds it and [then] throws it and after that asks for it back. This I hold to be craziness. You do the same. You resemble a child [who,] [fol. 37b] when it cries and one presents it the breast, falls silent right away. You do the same. You are at one moment in one mood and at another in another. These seven sages are deceiving you with their [craftiness](#) and with their [inventiveness](#), from which you will die to your shame. And that will be well justified when you do not want to believe me about anything I say to you. You saw already [perfectly] well the proof [in the case] of your son who rendered me all bloody and tore my dress: this you could well hear and see. And what are you waiting for [before] you avenge me?

-- [My] lady, said the emperor, you spoke the truth. [Your] blood and your torn dress I saw well. And so I will wait no more, for I want that he be destroyed right away.

Now hear about the disloyal [empress] (may God confound her) [fol. 37c] who knows so many tricks and [so much] craftiness that she defends herself against the seven sages and puts all they said to nothing. Then the emperor got angry and says that his son will not live any longer. So he says to his servants:

-- Take him, and I will go myself with you and will see him being destroyed.

They fetched him now like those who did not dare deny [the emperor] or contradict [him], yet [his order] weighed on them. Then there it was that the other master, who was called Meron, came before the hall and dismounted. He was not of great age, he was only twenty-eight years old and knew all the seven arts, was wise and courteous. He saluted the emperor very courteously. After [that] he took him to task and said to him:

-- King emperor [sic], I marvel much at the many minds of which you can be. [fol. 37d] At one moment you are of one mind and at another of another. You are not stable, you are too drifting. A man as high[ly placed] as you are should not be so changeable. At one moment you want to kill your son, at another you want to respite him. You believe very crazy advice in this matter. So I pray to God who never lied, that it may go with you as it did with the one who believed more his wife than what he saw.

-- Surely, says the emperor, he was dumb, for that would be for me very hard to believe. How was it, handsome, gentle friend? Tell me it.

-- Sire, this says the sage, I will not tell it to you if you do not respite your son from death until tomorrow prime, without [anything] more.

-- By God, says the emperor, I don't know what to say, [fol. 38a] for my wife wants to have my son condemned, and you want to save him. So now I don't know who is right and who is wrong, either you or she, or who is doing it for good and who is doing it for evil.

-- Sire, goes the sage, your wife, who in such a manner wants to destroy your son, is wrong. But you will in time hear the motive for it and will know the whole truth.

-- [By] God, said the emperor, if I could know who is wrong, either he or my wife, I would make Rome's loyal judgment in this, nor would I not do it for all of France [sic].

-- Sire, says the sage, you will hear him shortly and don't doubt it, for [this situation] cannot last any longer. But respite the child.

-- So we will suffer it, said the emperor, out of love for you. But [fol. 38b] I want to hear your [story](#).

-- Sire, willingly.

[Meron: **inclusa**]

In the kingdom of Monbergier there once was a knight [who was] highly respected [in matters] of weapons and [who was] much of a [knight] errant and was a very rich and powerful man. This knight lay one night in his bed. He dreamed that he loved a beautiful lady but did not know where she was nor from which country, except that he knew full well that, as long as his love held him tight, he would recognize her if he saw the lady. Now the lady dreamed similarly that she loved the knight but did not know in which country he was born nor from which region [he was], but that her love held her tight.

The knight fitted himself out and loaded two horses with gold and silver and then took to the road in order [fol. 38c] to look for this lady [of] whom he had dreamed, and he did not know in which direction to go nor where he could hear news about her. Thus he wandered a good three weeks without finding anything of what he was going around searching. And every day he hoped that he would find that lady. So much he wandered that he came to Hungary, a very rich country. Next to the sea [sic] he found a castle which was enclosed by walls, the tower of which was high and strong. The sire to whom this castle belonged was hated by the [inhabitants] of the country. He had a very beautiful wife, in the country she did not have her equal in beauty. The sire loved her so much that he was jealous and had locked her up in the tower which was as high and as strong as one could design it. The lady was enclosed there and neither by day nor by night did she come out of it. [fol. 38d] In the tower there was a well locked iron door. The sire always carried the keys with him, for he trusted no one.

This castle owner waged a great war that another high[ly placed] man, who destroyed and devastated his land, made [against] him. See here now the knight [who has] come inside the town. As he was entering there, he looked on his right toward the tower and saw the lady at the window. As soon as he saw her he knew for sure that this was the lady [of] whom he had dreamed. So he began to sing a love tune, and [it would have taken] very little for her to call him, but she did not dare because of her husband. The knight entered the castle and found the sire who was sitting on a platform. [The knight] dismounted, then he saluted him very courteously and said to him:

-- Sire, [fol. 39a] I am a knight who is in need of making some money, and I have heard [people] speak of you a lot. Receive me, please, and I will serve you very willingly, for I do not dare remain in my country because I killed a knight there.

-- Welcome may you be, says the sire, for I will receive you very willingly and will get great joy out of it, for I greatly need soldiers, for close to here are my enemies who are devastating my land.

The sire had him lodge in the town with a rich bourgeois man. The knight was courteous and generous. What

should I go on telling you? The knight did so much thanks his weapons and thanks to his prowess that he took that high[ly placed] man's enemies and finished the war totally [fol. 39b] according to his will. The sire loved him much and honoured [him] and left his treasury for him and made him [chief administrator](#) of all of his land. All those in the country loved him since he had them freed of their war.

One day the knight was going [lost] in thought through the town until he came in front of the castle where the lady was. As soon as the lady saw him she recognized him. Immediately she took a large stick [which was] hollow inside, and threw it in such a way that the thick end pointed down and the thin [one] up. The knight took it and found it [to be] hollow. So he reflected that this meant that he should find out how he could enter the tower and speak to the lady. The knight left [things] thus for eight days during which he said nothing of it, until a day came when he called [upon] [fol. 39c] his sire and said to him:

-- Sire, out of love give me a place next to that tower where I could begin a house, where I would enjoy myself more privately, and I would put my gear there.

-- Friend, says the sire, readily I give it to you. Take everywhere your pleasure and [do as] you wish.

When the other one heard this, he was very happy. He immediately had carpenters and masons asked [to come] and had that house made which was very beautiful and rich, and it was joined to that tower where that lady was. Rooms and terraces there were [in] sufficient [numbers]. The knight reflected how and in which manner he could speak to the lady who was in the tower.

Thus it happened that there was a mason in the town who was not from this country. The knight [fol. 39d] approached him and said to him:

-- Friend, could I trust you in a matter I will tell you [provided] that you won't accuse me?

-- Certainly, sire, said the mason, yes, you can safely tell me your wish, for never will you be accused or discovered by me.

-- Friend, says the knight, you have spoken very well and I will make you a rich man. Do you know what I want to tell you? I love that lady who is in that tower, and I would like you to pierce the tower so gently that no one could notice it, and do as much [as it takes for] me to be able to speak to the lady.

-- Sire, said the mason, this I will readily do for you.

So he prepares his [masonry] affair and pierced that tower so well and so gently that he came right straight [fol. 40a] to where the lady was. When he had done this he returned to the knight and said to him:

-- Sire, now you can go to your friend when it pleases you, for I have built and made the [passage] way.

When the knight heard this he was very happy. But in this he committed too great a cruelty in that he killed the mason, for he doubted that by chance he would not discover and accuse him, for he wanted to hide and cover up well his affair. He went up the full [length of the] passage as the mason had made it, and when he was at the top he lifted the [trap door](#) that had been made with finesse, and entered inside and saw the lady who was so beautiful and so nice that it was a marvel to look at. When the lady saw the knight she had great joy from it, for

she knew [full] well that this [fol. 40b] was her friend, the one [of] whom she had dreamed. And she said to him:

-- Sire, be welcome.

The knight replied to her:

-- [My] lady, may you have good fortune like my lady and my friend and the one whom I love most in the world.

-- Sire, so do I you, says the lady, more than any other.

The knight hugs and kisses her as a knight must do [with] his friend. They took their pleasure and had their wish like people who love each other much. The knight did not dare stay there any longer, for he feared that the sire might come, so he took leave of the lady and said to her:

-- [My] lady, it pleases you not, [but] I must go, for I have doubt[s] about your husband. But I will come back as soon as I will have leisure [to do so].

-- Sire, said the lady, as you [fol. 40c] wish.

Upon parting the lady gave him out of love a golden ring the stone of which was very rich. Then the knight returned through the passage as he had come and locked the trap door well up again. Then he went to amuse himself in the town and found the lady's husband, so he came that way and saluted him. And the sire said to him that he was welcome, then made him sit down next to him, and they spoke of many a thing. The sire looked at the knight's finger and recognized his ring that he had given to his wife. When he had noticed it, he marveled much and thought that it was his ring, and he was much puzzled but did not want to claim it, for he did not want to bring shame on the knight. Right now he turned away from there. When the knight saw [fol. 40d] this, he returned in the other direction and climbed up through the trap door in the tower where the lady was and threw her the ring. The lady took it and put it into her purse, and he turned [back]. [Now] the sire went up into his tower which was strong and high, and there were ten iron doors. The sire unlocked them, then took the keys, for in this he trusted no one, and came to the lady and saluted her and sat down beside her and asks [sic] her how she is.

-- Sire, goes the lady, I am in fairly bad shape, for I am here all alone and you have locked me up in this tower as if you had kidnapped me, so I am very sad and angry about it.

-- Ha, lady, don't be angry and don't be sad, for I did this out of the great love that I had for you.

-- Sire, goes the lady, suffer [fol. 41a] it I must, but [you should] know that it is not nice for me.

The sire said to the lady:

-- Where is the ring with the rich stone that I gave you?

-- Sire, said the lady, what do you have to do with it? I will very well keep it.

-- By [my] faith, lady, he says, I want to see it.

-- Sire, she said, since it pleases you, you will see it.

Now the lady pulls it out of her purse and showed it to her husband. When the sire saw it, he marveled much that this could be, for the one that the knight had on his finger resembled this one better than anything in the world. So he said in his heart that there are numerous rings that resemble one another. That night the sire lay to [his] great pleasure with his wife in the tower. The following morning he got up early and [fol. 41b] went to church to hear mass, and the knight similarly [went] with him. When the service was finished, the sire very courteously addressed his soldier:

-- Friend, he says, come with me in the wood[s] to hunt and enjoy ourselves.

-- Sire, says he, I can't go there, for I have heard news from my country that my peace has been made and that my friends have sought it for me, and a [lady] friend of mine has brought me news of it. So I ask and request [from] you that you eat with me now and keep me company.

-- Certainly, goes the high[ly placed] man, most willingly, when it pleases you.

Then the sire had his people and his dogs get ready and went off hunting in the wood[s]. The knight provided himself with meats and had a very beautiful meal prepared. Then [fol. 41c] he climbed up in the tower and had the lady descend and led her into his house and had her divest herself of her dress, then he had her put on a beautiful dress that he had brought from his country. No one had so far seen it, for he had not yet shown it. So he had the lady put it on and a very beautiful fur-lined cape [as well], and he had her put on her fingers gold and silver rings. This lady was well disguised.

See her now the sire come [back] from the wood[s] who had hunted. The meal was ready, one had only still to wash. The soldier went toward his master and took him with him into his house. Everything was ready: the tables were set, the water [for washing] was given, so they sat down for the meal. The soldier had the [fol. 41d] sire eat with the lady. The sire looked at her quite a lot without the slightest interruption and marveled much that this could be, for she resembled his wife more than anything in the world. The lady invited and urged him much to eat, but he could not eat, so dumbfounded was he. But the tower, which was strong, deceived him, for he did not believe for anything [that] such treason [was possible]. He thought much and said in his heart that there are quite a few women who resemble one another in body and in manners and in face, such as [was the case] with the ring he saw on the knight's finger, which resembled the one his wife had. The soldier enjoyed the meal very much and honoured his master much. The sire asked who that lady was. The soldier responded [fol. 42a]:

-- Sire, she is from my country, a friend of mine who has brought me news that my friends have made and sought my peace. So I must soon leave here.

Then they let this answer be. When they had eaten as much as they wanted, the tables were removed. The sire took leave and left, for it was [almost too] late for him to see his wife, to compare her with the one he had seen in the soldier's house. When the knight saw that the sire had gone, he had the lady take off that dress and had her put on hers, then he sent her off through the passage. She lifted the trap door and entered the tower. And the sire came to the doors and unlocked one after the other until he came up into the tower and saw [fol. 42b] his

wife, and he had a very great [feeling of] joy from it and marveled very strongly about the one he had [just] left, who resembled her closely. That night he lay with his wife in the tower to [his] great joy and great pleasure. But I don't think that he [will] have her for long. For the next day the knight busied himself and rented a ship where he put his things, everything he wanted take along to his country. The sire got up early in the morning and locked his tower up well and left his wife lying [in bed] and went to church. And the soldier went into the tower and had the lady go down and had her dress and outfit herself very well. Afterward he came back to his master and begged him and said to give him his friend as [his] wife, the one that he had eat with him, for he had not [yet] married her, but [fol. 42c] now he felt like taking her for [his] wife.

-- Certainly, says the sire, this I will do willingly.

Two knights went to fetch the lady and they led her to the monastery. The sire took his wife by the hand and gave her to the soldier. A chaplain sang the mass and wedded the lady to the knight. The soldier led the lady to the shore where he had left the ship. When they had all come, the knight took leave of the sire and commended him to God, and the sire [commended] him. The soldier entered the ship, and the sire took his wife and gave her to him by the fist. Well must he for this lose his joy, when he delivered [her] to him in such manner. The sailors took to the sea and the sire returned to his [fol. 42d] tower and unlocked the doors and went up. He looked in front of him and behind, but he did not find his wife. Now he was so dumbfounded that he did not know how to [get] advice. He was very frightened. Then he began to lose his mind and to cry, but it was [too] late to repent.

[Frame resumes]

-- By the faith that I owe you, sire emperor, so too and in such a manner are you acting. That woman argues with you so that you believe her more than your eyesight. And [I want you to] know that you will tomorrow hear your son speak, and then you will know which one is wrong, either your wife or he.

-- God, says the emperor, if I could know the truth, which one is wrong, either he or my wife, I would make Rome's loyal judgment in the matter, and for nothing in the world would I leave it [undone].

-- Tomorrow, said the sage, you will hear him speak without [fol. 43a] fault, for the matter cannot last any longer.

-- By Saint Denis, said the king [sic], so he will not die today, and because of this am I very glad: that I will hear him speak tomorrow, for this is the thing in the world that I desire most.

Then the sage turned back, and the lady was very miserable and lost. Now she does not know what to say, but she knows [full] well that she will be infamous because the child will speak. The emperor went to bed that night. The empress, who was very miserable, did the same. As soon as he saw day[light], he got up to hear mass, and [he felt the urgent desire](#) to hear his son speak. All the barons got ready and fitted themselves out very richly, for the knew that the child was about to speak that day. Ladies and kni- [fol. 43b] ghts and burghers dressed up most beautifully, for they had great joy about this child who was about to speak. The seven sages went to the monastery and fitted themselves out very beautifully. When mass had been sung, they assembled and stopped on a beautiful spot in front of the monastery. Two of the sages went [to fetch] the young man. The child was very well dressed and was very sweet and handsome. The sages led him to the spot before his father. There he was sat down on a stage. The noise and the shouts were great, so that one would not have heard there God the thunderer. The child knelt down until the people calmed down. Then he stood up straight and spoke so

loudly that all could hear him and said to his father:

-- Sire, for the grace of God, you [fol. 43c] are very wrongly angry with me, for you can well believe and know that there was a great reason why I did not speak, for we had seen in the moon the whole sum [of events, namely] that, if I spoke, if and when for something I did not hold myself back from saying by chance such [and such] a thing, I would be covered in shame and my masters, all seven [of them], would be destroyed [[back](#)]. And, handsome, sweet father, you wanted to act the same way a high[ly placed] man did, of whom I heard [people] tell [and] who threw his son into the sea because he is [sic] saying that he would be a more high[ly placed] man than is his father and that he would rise to greater honour. Then the emperor said:

-- Handsome son, it is perfectly right that we hear your [story](#), for each one of the sages told his. For the love of [fol. 43d] you, you must thank them much for the fact that they saved you so [often] and have striven and worked much for you.

Then the child said:

-- I will tell it to you.

[The son: **vaticinium**]

There once was a rich vassal who had a very courteous and very wise son, and he was about twelve years old. One day father and son got into a boat and navigated by sea to go to an out-of-the-way place on a rock. [They navigated] until above them two crows began to scream and stopped on the prow of the boat.

-- Ha, [by] God, says the father to his son, what now can these birds be saying?

-- By [my] faith, handsome father, says the child, I know exactly what they are saying. They are saying that I will rise so high and will be such a high[ly placed] man that you would be extremely [fol. 44a] glad if I deigned to accept that you hold my sleeves when I must wash my hands, and that my mother would be very glad if she dared to hold the towel in which I dry [them].

When the father heard this he was very angry about it and had great sorrow in [his] heart because of it.

-- Truly, he says, you will rise higher than I [am]? By my head, I will prove your argument wrong.

Then he took his son and threw him into the sea. The father left [and went on] sailing in pursuit of his business and in such a manner left his child in the sea. The child knew our Lord's names, so he good-heartedly appealed to God. And God heard his prayer, for he arrived at a rock which was in the sea. There he was for three days and never drank nor ate nor saw or heard any- [fol. 44b] thing, except for the birds which told him and screamed in their language that [he would be wrong to be afraid](#), for in time he would have help.

See here now a fisherman who came that way straight toward him, such as it pleased God. When he saw that child he was very glad about it. Now he put him into his boat and took him right straight to a castle which was very strong. The length from that harbour to where his father had thrown him into the sea was thirty leagues. That fisherman sold that child to the [chief household] officer of that castle. He got twenty gold marks for him. The officer loved him much and so did his wife, for the child was so handsome and so courteous and so eager to be helpful that everybody loved him.

Now there was in that country a king who was very worried and afflicted, for three [fol. 44c] birds screamed above him every day and carried on with such great sorrow that it was a marvel [to behold], and at all times they followed the king everywhere he went. And in church and when he ate always they screamed above him. The king marveled much that this could be, but no one was able to tell him what this could signify. One day the king asked all his barons to come in order to interpret this marvel, if anybody would be able to tell him what this could signify. The barons of the land all went there. The officer said to his wife that he wanted to go there [too].

-- Sire, said the lady, [go] with God.

-- Ha, sire, said the child, let me go with you.

-- Friend, said the officer, willingly.

So they left and traveled until they came to the court where all the barons [fol. 44d] had come and assembled. And when the king saw that they had all come, he spoke loudly and said to his barons who had assembled there:

-- Sires, he said, if one of you could tell me why those three birds are screaming above me, I would give him half of my realm and my daughter for wife.

The barons remained all silent, so that there was not one who pronounced one word, except the peril-proven young man who had come with the officer. That one appealed to his sire:

-- Sire, he said, if the king were to keep [regarding] me [his] covenant such as he has [just] devised [it], I would well tell him why these birds scream and carry on with such [torture](#).

-- Friend, do you know it? said the officer. For if the birds were not to go away, you would never be believed.

-- Sire, says the child, I will very well tell him [the reason].

Then the officer got up on his feet and says [fol. 45a] to the king:

-- Sire, if you were to keep the covenant that you have devised, see here a child who would tell you well why these birds scream above you.

-- Friend, said the king, I grant it well.

Then the young man got up and all the barons looked at him, for he was very handsome. Then the child spoke and said:

-- Listen, sire king and all your barons. Do you see there above these birds which scream and carry on with such rage? Do you know which birds they are? It's a female crow and two male crows. [Of the two,] do you see the big crow which is over there all alone? He has well kept that female for thirty years, then he left her, and I will tell you how. The other year there arose a [period of] very high prices, and that year he abandoned her because of the bad time. The female remained lost and sought elsewhere her [fol. 45b] salvation. The land where she was remained deserted, [so] she turned because of poverty toward that other crow who [indeed]

threw her out of the bad time. But now the [big,] old crow came back, who wants to have her [back]. But that one challenges him over her and says that he will not have her if there is justice, for the one must have her who has thrown her out of the bad time and without whose guarantee she would have died if he had not been [there]. So they have come to you for a judgment [wishing] that you may make it good and trustworthy for them. For as soon as you will have made them the judgment [as to] which one must have her, they will depart from here.

-- Certainly, says the king, the one who threw her out of the bad time must have her.

All the barons agreed with that and say that the other one has no right regarding her, when he abandoned her to the bad time, for it is not at all left up to him that she has not died. [fol. 45c] When the old crow heard this judgment, he threw up such a doleful scream that all marveled about it, and left. And on the other hand the other two left [also], making [noises of] great joy.

When the king saw this, he was very happy about it, and the barons all held [that] the child [was] wise. The king kept [his] covenant with him, for he gave him his daughter and the inheritance such as he had devised [it] for him before. He was then crowned king. The barons all honoured him and loved [him] much. So it was until one day he reflected and remembered his father and his mother who had fallen into great poverty and fled from their land and came into this country whose king was their son. Here they were in the burgh Saint Martin. The son knew perfectly their living place. One day he called for one of his sergeants and said to him:

-- Do you know what I want to or- [fol. 45d] der you? It is necessary that you carry secretly for me a message.

-- Sire, said the sergeant, very wiillingly.

-- Go, says the king, to the fort [Saint Martin] and [there] you will ask for a man who has come there recently, whose name is Girart, son of Thierry. This one you will salute from me and you will say to him that the young king is supposed to come through there and wants to dine with him tomorrow.

-- Sire, this said the messenger, I will well tell him.

Then this one took to the road and traveled until he came to the fort and asked for the gentleman that his sire had indicated to him, until he found him. He saluted him very nicely. Afterwards he said to him:

-- Sire, the young king salutes you and informs you that he wants to dine with you tomorrow.

-- Friend, says the gentleman, welcome be he, but I am very unhappy about the fact that I have nothing to give him. But what I will be able to have will be at his [fol. 46a] command.

The next day the king came into the town and dismounted at his father's house, for he had well asked for and inquired about it. When the king was dismounting, his father ran up to him [to help] with the stirrup, for he did not know that this was his son. But the king did not want to suffer it, but had another hold it. When the king had dismounted, the water was offered. The sergeants brought it for the washing. The father came to the king and wanted to hold his sleeves, but the king did not want to suffer it. The mother brought the towel, but the king did not want to dry his hands, instead he had another sergeant carry it. When the king saw [all] this, he said to his father:

-- Handsome father, here now has well happened what I told you when you threw me into the sea. Understand

[this]: I am your son. You did me a very great cruelty. [fol. 46b] You can perceive now whether I'm telling you the truth.

When the father heard it, he was very surprised and lost in thought, and so he felt himself [to have been] much deceived.

[Frame resumes]

-- Just so did you want to act, handsome father, with respect to me, that's my opinion; [you] who wanted to kill and destroy me without judgment; neither had I deserved death, nor [had] the one who was pushed into the sea. Do you believe that, if I were to surmount [you] and to come by some [stroke of] luck to a higher honour than you [have], I would therefore do you harm? Certainly not, may I rather let me burn than do to you thing[s] I shouldn't. It is indeed true that my lady [stepmother] asked me to go to bed with her, but I did not do it, I would rather have let me be dismembered.

-- Was that true, lady, says the emperor to the empress, be on your guard not to lie to me.

-- Sire, [fol. 46c] yes, said the lady, yes, because I suspected and feared that he might destroy you and that he might take the empire from you.

-- [My] lady, said the emperor, well are you judged when you have recognized it. Well have you deserved death So you will have such martyrdom as he was waiting to have, [a martyrdom] that you sought for him although he had no guilt in any of it.

Then he called for his barons.

-- Sires, he said, go, promptly make a fire and burn this disloyal one who wanted to commit such great disloyalty as to destroy my child so very wrongly.

-- Sire, go the barons, willingly.

So they now had a great fire made, and then they threw the bad lady into it. There she received what she deserved for her great treason. The body was in a bit of an hour finished. [As for] the soul, [fol. 46d] may he have it who deserved it. Thus go to a bad end those who look for and seek treason, and may God, who does not lie, render them such recompense for it as they should have.

[The End]

Notes

1. The text and sentence divisions as well as the punctuation are the translator's [\[back\]](#)
2. Seigneurs [\[back\]](#)
3. je baillera [\[back\]](#)
4. fet il [\[back\]](#)
5. ferai savoir [\[back\]](#)
6. gabierres [\[back\]](#)
7. apela [\[back\]](#)
8. de ce que vous me contendez de mon preu [\[back\]](#)
9. endroit soi [\[back\]](#)
10. parlemenz [\[back\]](#)
11. consistoire [\[back\]](#)
12. borjoise [\[back\]](#)
13. loges [\[back\]](#)
14. Elsewhere the list comprises, in the respective order: astronomy, necromancy, music, arithmetic, grammar, rhetoric, physics; astronomy, necromancy, geometry, rhetoric, music, arithmetic, dialectic; astronomy, music, necromancy, arithmetic, rhetoric, dialectic, grammar (see the [edition](#)) [\[back\]](#)
15. du miex qu'il savoit [\[back\]](#)
16. se reconestre es [\[back\]](#)
17. toute clergie [\[back\]](#)
18. mist a reson [\[back\]](#)
19. entroduteurs [\[back\]](#)
20. deus toises [\[back\]](#)
21. anuiz [\[back\]](#)
22. firent bele chiere aus [\[back\]](#)
23. mestre despensier (see [above](#)) [\[back\]](#)
24. seul a seul [\[back\]](#)
25. pucelage [\[back\]](#)
26. il onques n'ot en moi part [\[back\]](#)
27. ne ne feroiz joie [\[back\]](#)
28. li fist trop lede chiere [\[back\]](#)
29. felon [\[back\]](#)
30. bouhourder [\[back\]](#)
31. fu norriz [\[back\]](#)
32. vespres bas [\[back\]](#)
33. fierent pié a terre [\[back\]](#)
34. que eles avoient [\[back\]](#)
35. avanpiez [\[back\]](#)
36. bon [\[back\]](#)
37. For Ancilles? See the confusion of names in manuscripts [Ha](#) and [Y3](#) [\[back\]](#)
38. par tel couvent [\[back\]](#)
39. His own or his nephew's books? The text is ambiguous. [\[back\]](#)
40. fontainne in the text [\[back\]](#)
41. ne demora gueres [...] que [\[back\]](#)
42. vous queurent seure [\[back\]](#)
43. tenoit son cors chier [\[back\]](#)
44. espés [\[back\]](#)
45. soufrez vous [\[back\]](#)
46. bel m'en est [\[back\]](#)
47. ele li fist moult lede chiere [\[back\]](#)

48. chiennes (?) [[back](#)]
49. chiennes (?) [[back](#)]
50. passaient [[back](#)]
51. 1 muid [[back](#)]
52. li rois maria sa fame bien et bel [[back](#)]
53. rois [[back](#)]
54. folie ne li fist [[back](#)]
55. ja soit ce que ele en eust talent [[back](#)]
56. amer [[back](#)]
57. bone [[back](#)]
58. sires [[back](#)]
59. amer [[back](#)]
60. mal gre vous en sai [[back](#)]
61. mes [[back](#)]
62. et ele lui [[back](#)]
63. amer [[back](#)]
64. clerc [[back](#)]
65. je le vueil bien [[back](#)]
66. veritables [[back](#)]
67. huis [[back](#)]
68. mal gre nous en devriez savoir [[back](#)]
69. langue romainne [[back](#)]
70. pseudome [[back](#)]
71. seigneur [[back](#)]
72. ere en penserai bien [[back](#)]
73. ce a mon [[back](#)]
74. vigne = vineyard (?) [[back](#)]
75. essample [[back](#)]
76. fourches [[back](#)]
77. s'estut (?) [[back](#)]
78. mauvese fiance [[back](#)]
79. engin [[back](#)]
80. escremie [[back](#)]
81. vous menez une autrele note (?) [[back](#)]
82. art [[back](#)]
83. engin [[back](#)]
84. essample [[back](#)]
85. seneschal [[back](#)]
86. entableure [[back](#)]
87. [il] li estoit tart que [[back](#)]
88. essample [[back](#)]
89. mar s'esmaieroit [[back](#)]
90. martire [[back](#)]

Les sept sages de Rome: An On-Line Edition of French Version A From All Manuscripts

by © [Hans R. Runte](#)
hrunte@dal.ca

(with initial assistance by Mauricette Berne)

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A	H	R
<p>Additions Andrieu, feastday of Saint Aper, the empress's second story Appendix 1 Appendix 2 Appendix 3 Appendix 4 Arbor, empress's first story Arts, seven liberal; mastered by Meron Augustes, a sage's variant name; his story Avis, the fifth sage's story</p> <p style="text-align: center;">B</p> <p>Bancillas's story Bloodletting in <i>tentamina</i> [101] to [108] Boar story Burning, death by Burning of prince's wife</p> <p style="text-align: center;">C</p> <p>Canis, the first sage's story Caton as schoolbook author Caton in MS. Y3 Caton's story "Conte", use of the term Coupe d'or: see Cup Crassus in frame, Virgilius Cressant Tower 1, 2 Cross of Christ Cup, story of the golden</p> <p style="text-align: center;">D</p>	<p>Helionne, emperor's mother Herod, king Herod in MS. Y3 Herod's story Hippocrates (Ypocras) House of the emperor's son Hungary (Hongrie) in medicus, in inclusa</p> <p style="text-align: center;">I</p> <p>Inclusa, the seventh sage's story Intervention by narrator: see Narrator Ivy test, recalled</p> <p style="text-align: center;">J</p> <p>Janus = Genus > January Jesse = Josse Jesse's story noverca in MS. Y3 Josse's story Judicial duel: see Duel judiciaire</p> <p style="text-align: center;">K</p> <p>Kings, seven pagan Knight errant in inclusa</p> <p style="text-align: center;">L</p> <p>Lacunæ Lantillus: see Lentillus Lentillus's story Loherainne, Lorraine, Lothringia Lombardy Love of a priest vs. love of a knight: <i>tentamina</i> 68-71</p>	<p>Reader addressed by narrator Roi referring to emperor Roma, the empress's seventh story Rome-under-siege story Romeigne, the province of Rome</p> <p style="text-align: center;">S</p> <p>Sages, description of Sages' names: 1, 2, 3, 4, 5, 6, 7; variations; the seventh sage in MS. Y3 Saint Denis, saint Saint Martin, village of Sapientes, the empress's sixth story (Recall of) sapientes in MS. Y3 Sarrazins in <i>Roma</i> Second sage's story Empress's seduction scheme Text Self-Reflexivity Senators of the empire: 1, 2 Senechal story Senescalcus, the empress's fourth story Sequence of stories and tellers Seven pagan kings "Seven sages" in <i>gaza</i> Seventh sage, Meron, description of Seventh sage in MS. Y3 Siege-of-Rome story Silence prophecy Sixth sage's story Son: see also Emperor's son, Prince Son's story Stepson (French term) Story 1 Story 2</p>

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[Disguise](#), Genus's (*Roma*)

[Dog](#) story

[Dream](#) by the empress

[Drowning](#), death by

Duel judiciaire: [1](#), [2](#), [3](#)

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Emperor addressed as [roi](#)

Emperor's [funeral](#)

[Emperor's](#) name

Emperor resembles a [breast-fed](#) infant (!)

Emperor's son: see also Prince

Emperor's [son's](#) story

Emperor's son's [wife](#), in MS. [J](#)

Empress's [first story](#)

Empress's [second story](#)

Empress's [third story](#)

Empress's [fourth story](#)

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Empress's [sixth story](#)

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Empress's story [filia](#)

[Ephesus](#), Matron of

Exemplum, use of the term: [1](#), [2](#)

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[Filia](#) story (in [C2](#), [Q](#), [Y1](#) [by empress])

[First sage's](#) story

[Fools' Day](#) (Fête aux fous) disguise in Genus's Rome

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[Gaza](#), the empress's third story

Genus, a [sage](#) in *Roma*

Genus = Janus > [January](#)

[Girart](#) le filz Thierri, father's name in *vaticinium*

Golden [cup](#), story of the

[Greyhound](#) story

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Malquidarz's [story](#)

[Marastre](#), [Marâtre](#) (cf. French Version M)

[Marques](#), the prince's seneschal

[Marriage](#), emperor's second

[Martin](#), seventh sage in certain (groups of) manuscripts

[Matron of Ephesus](#) story

Mauquidarz li rous: see Malquidarz (li rous)

[Medicus](#), the second sage's story

[Merlin](#) or Mellin, fatherless boy-seer in *sapientes*

[Meron](#), seventh sage, description of; his [story](#)

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[Mirror](#) in *Roma*

[Mise en abyme](#), example in *gaza*; a story about seven wise men in *The Seven Sages (Roma)*

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Narrative terminology: see "conte", *exemplum*

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[Noverca](#) story (in [C2](#), [B4](#) [by empress], [Q](#), [Y1](#), [Y3](#) [by Josse])

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"[Octevien](#)", emperor in *gaza*

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Proverbs and expressions «[1](#)», «[2](#)», «[3](#)», «[4](#)»

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[Story 14](#)

[Story 15](#)

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[third](#) trial; [counter-trial](#); [summaries](#)

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[Treasure\(-House\)](#) story

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[Virgilius](#), the empress's fifth story

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[Well](#) story

[Widow](#) story

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Previous, mostly non-critical [Editions](#)

Manuscripts

- **Group u:**
 - **T (base manuscript):** Paris, BN f.fr. 2137, fol. 1-46 (13th cent.)
 - **R:** Paris, BN f.fr. 1421, fol. 1-25 (end 13th cent.) (**group representative** for listing of variants)
 - **S2:** Bern, Bürgerbibliothek 388, fol. 105-135 (13-14th cent.)
 - **F:** Florence, Bibl. Laur., Ashburnham 49 (Libri 122), fol. 1-13 (14th cent.)
 - **C1:** Cambridge, Univ. Libr. Gg.I.1, fol. 440-464 (early 14th cent.)
 - **G1:** Paris, BN nouv. acq. fr. 1263, fol. 2-12 (13th cent.)
 - **Mo:** Mons, Bibl. univ. (mun.) 330/215, fol. 1-17 (13th cent.)
 - **Fr:** Fribourg, Bibl. cant. L13, fol. 153-203 (mid-15th cent.)
- **Group v:**
 - **Ca:** Cambridge, Fitzwilliam Museum, McClean 179, fol. 142-158 (ca. 1300) (**group representative**)
 - **Y2:** Paris, Arsenal 3152, fol. 1-32 (13th cent.)
- **Group w:**
 - **O:** Oxford, Saint John's 102, fol. 68-106 (end 14th cent.) (**group representative**)
 - **Ha:** London, Brit. Libr., Harley 3860, fol. 23-47 (early 14th cent.)
 - **Q:** Paris, BN f.fr. 95, fol. 355-379 (ca. 1280) (+ *filia* + *noverca* = [17](#) stories)
 - **C2:** Cambridge, Univ. Libr. Gg.VI.28, fol. 69-113 (ca. 1300) (+ *filia* + *noverca* = [17](#) stories)
 - **Ar:** Arras, Bibl. mun. 657, fol. 161-168 (13th cent.)
- **Group x:**
 - **B4:** Brussels, Bibl. roy. 9245, fol. 1-17 (ca. 1330) (+ *noverca* = [16](#) stories) (**group representative**)
 - **B3:** Brussels, Bibl. roy. 9433, fol. 1-28 (14th cent.)
 - **U:** Paris, BN f.fr. 5586, fol. 89-119 (end 15th cent.)
- **Group y:**
 - **J:** Paris, BN nouv. acq. fr. 12791, fol. 1-26 (14th cent.) (**group representative**)
 - **G2:** Paris, BN nouv. acq. fr. 13521, fol. 282-311 (end 13th cent.)
 - **B2:** Brussels, Bibl. roy. 11190, fol. 1-32 (14th cent.)
 - **B1:** Brussels, Bibl. roy. 10171, fol. 206-222 (A.D. 1293)
 - **W:** Paris, BN f.fr. 22548, fol. 1-14 (13th cent.)
 - **N:** Paris, BN f.fr. 93, fol. 1-17 (A.D. 1466)
 - **X1:** Paris, BN .fr. 25545, fol. 46-69 (14th cent.)
 - **X2:** Paris, BN Moreau 1691, fol. 87-171
- **Group z:**
 - **Z:** Paris, BN f.fr. 20040, fol. 121-135 (13th cent.) (**group representative**)
 - **E:** Saint-Étienne, Bibl. mun. 109, fol. 1-33 (end 15th cent.)
 - **Y1:** Paris, Arsenal 3516, fol. 273-284 (13th cent.) (+ *noverca* = [16](#) stories)
- **Unattributable:**
 - **Y3:** Paris, Arsenal 3354, fol. 3-58 (15th cent.). **Y3** [differs sharply](#) from **vidua** onwards.

For references to manuscript descriptions, see the Seven Sages *Analytical Bibliography* (1984), pp. 71-89; its [Updates](#); and its perpetual [Supplement](#).

Story sequence, Synopsis of major lacunæ/additions

- **Introduction (Frame)**

- at [variant marker](#) [1], lacuna begins in MS. **Ca**
- at [1] lacuna begins in **Mo**
- at [1] lacuna begins in **G1**
- at [1] lacuna begins in **Ar**
- at [2] addition begins in **U** (see [Appendix 1](#))
- at [4] addition ends in **U**
- at [20] lacuna begins in **E**
- at [38] lacuna ends in **E**
- at [51] lacuna ends in **Ca** which begins

- **Arbor** (told by the Empress)

- **Canis** (Bancillas)

- **Aper** (Empress)

- at [13] lacuna ends in **Mo** which begins

- **Medicus** (Augustes)

- at [3] lacuna begins in **E**
- at [6] lacuna begins in **Ha**
- at [40] lacuna ends in **E**
- at [53] lacuna ends in **Ha**

- **Gaza** (Empress)

- at [42] lacuna ends in **G1** which begins
- at [88] lacuna ends in **Ar** which begins

- **Puteus** (Lentillus)

- at [7] lacuna begins in **G1**
- at [18] lacuna begins in **Mo**
- at [47] lacuna ends in **Mo**

- **Senescalcus** (Empress)

- at [10] lacuna begins in **Mo**
- at [32] lacuna ends in **Mo**

- **Tentamina** (Malquidarz)

- **Virgilius** (Empress)

- at [68] lacuna begins in **Y2**

- **Avis** (Caton)

- at [13] lacuna begins in **F**

- at [18] lacuna ends in **G1**
- **Sapientes** (Empress)
 - at [1] lacuna begins in **E**
 - at [80] **Y3** begins to tell *noverca* ([Appendix 2](#)), after which it **ends**
- **Vidua** (Josse)
 - at [14] lacuna ends in **E**
 - at [17] **Ar ends**
 - at [54] lacuna begins in **E**
 - at [86] lacuna ends in **E**
 - at [105] **Y1** begins to tell *filia* ([Appendix 3](#))
 - at [110] **C2** and **Q** begin to tell *filia*
- **Roma** (Empress)
 - at [13] lacuna ends in **Y2**
 - at [33] lacuna begins in **E**
 - at [45] **Y1** ends *filia*
 - at [50] **C2** and **Q** end *filia*
- **Inclusa** ([Martin](#), [Meron](#), [Meroux](#))
 - at [1] lacuna ends in **E**
 - at [10] lacuna ends in **F**
- **Vaticinium** (Emperor's Son)
 - at [100] **U ends**
 - at [103] **Ca ends**
 - at [110] **E** begins to tell *noverca*
 - between [111] and [119] **B4** inserts *noverca* ([Appendix 4](#)); *noverca* is also told in **C2**, **E**, **Q** and **Y1** (see variants in Appendix 4)
- **Conclusion (Frame)**

Sequence after *vidua* in 16-story and 17-story manuscripts

Y1	B4	Q	C2
filia	Roma	filia	filia
inclusa	inclusa	inclusa	inclusa
vaticinium	vaticinium	Roma	Roma
noverca	noverca	vaticinium	vaticinium
		noverca	noverca

(Plomp [AB 139] p. 137)

TEXT

(Numbers in square brackets refer to the beginning and end of variant readings, or to the beginning of additions)

[Frame opening ([1] to [157])]

(Fol. 1a) [1] A Rome ot un emperëeur qui [2] ot non Dyoclecien. Il ot fame eüe. De cele fame li fu remés un hoir masle. L'emperiere fu viel, et li enfés ot ja set [3] anz. [4] Un jour apela li emperieres les set sages par leur nons. [5] "Seigneurs, dit il, dites moi auquel de vous je bailleraï mon filz pour aprendre et pour endoutriner?" Li ainz nez parla avant, et fu le plus riche et le mieulz emparenté [6] et de greigneur lignage, et fu viel, ausi blanc [comme](#) laine, et fu lons et megres [7] et ot non Bancillas. Cil se torna vers l'emperëeur et parla [8] a lui en tele maniere: "Sire, fet il, vous le me bail-

(fol. 1b) leroiz, et je li ferai savoir quanque je sai et quanque mi compaignon sevent en set anz." Après se leva li seconz. [9] Cil ne fu ne trop grant ne trop petit, ainz fu de bele forme et [10] de bele taille, et fu entremellez de chiennes [11] si que le blanc passoit le noir, [12] et ot non Ancilles [see [further](#)]. Cil vit l'emperëeur si li dist: "Sire, fet il, a moi le bailleroiz, et je li ferai savoir quanque je sai et quanque mi compaignon sevent en sis anz." Après se leva li tierz, et fu uns megres petiz a uns cheveus crespes, et ot non Lentillus, et dist a l'emperëeur: "Sire, quanque je sai et quanque mi compaignon sevent je li ferai savoir en cinc anz; bailliez le moi." Li quarz se leva em piez devant l'emperëeur, et ot non Malcuidarz li rous,

(fol. 1c) uns gabierres qui volentiers escharnissoit les genz. "Sire, dit il, vous le me bailleroiz. Ne puis dire que je li face savoir le sens a mes compaignons, mes quanque je sai li ferai savoir en quatre anz." Après se leva li quinz, et ot non Caton de Rome. Cil fu de bel aage, [13] et fu entremellez de chiennes que li noir passoient le blanc. Il apela l'emperëeur [14] et li dist: "Sire, a moi le bailleroiz, se il vous plest. Je ne di pas que je li face savoir quanque mi compaignon sevent, car je ne connés son sens ne son retenir, mes quanque je sai et quanque je porrai savoir je li ferai savoir au plus tost que il le porra retenir." Après se leva le sisiesme, [15] et ot les cheveus plus jaunes que cire et recercelez,

(fol. 1d) et eulz verz comme faucons, le nes bien droit et bien asis, et fu gros par les espauls et grelles par les costez. [16] il n'ot ne barbe ne grenon, et ot non Josse. Il dist a l'emperëeur: "Sire, vous le me bailleroiz, et je m'en entremetraï si que vous m'en loeroiz [17] au chief de trois anz." [18] Après se leva le septiesme, et ot non [Martins](#), et dist a l'emperëeur: "Sire, je vous requier que vous [19] me merissiez le servise que je ai mis en vous toute ma vie; bailliez moi vostre filz a endoutriner, et je vous quit tout mon servise et le m'auroiz bien meri." [20]

Li emperieres a respondu moult humblement a touz: "Seigneur, granz merciz de ce que vous me contendez de mon preu. Je ne depar-

(fol. 2a) tirai pas ceste bone compaignie." Meintenant prist son filz par la main et dist: "Je le vous bail a vous set." Et il li enclinent, et l'en rendi chascuns endroit soi cinc cenz merciz. [21] Li sage menerent l'enfant entr'euls en consistoire (ce est uns leus ou il tienent les granz parlemenz [22] et les granz conseulz [23] des apartenanz choses de Rome). [24] Il pranent conseil entre euls qu'il ne le laisseront pas a Rome, [25] car il i porroit bien aucune mauvese parole de borjoise ou de chamberiere [26] ou de mauvés garcon aprendre. [27] Il esgarderent un vergier hors de Rome a une liue pres. Cil vergiers tenoit une liue en touz sens et estoit plantez en touz sens de bons arbres et de [28] toutes

(fol. 2b) les bones fontaines que l'en seüst deviser. En mi cel vergier [29] esgarderent un biau leu et bon et convenable, et [30] firent fere une meson bele et quarree et granz chambres derrieres et beles loges devant. [31] Quant la maison fu fete et parsouvie, [32] les set sages es quatre parties de la meson firent paindre les set arz: premierement [33] astronomie, après nigromance, musique, arimetique, rectorique, dialetique et gramaire. [34] Il firent fere le lit [35] au vallet en un des anglez de la sale [36] pour vëoir les sept arz. Li sage le commencierent a aprendre et a enseigner, et

quant li uns le lessoit li autres le reprenoit et li enseignoit du miex qu'il savoit. [37] Einsint le (fol. 2c) tindrent set anz, et il sot moult reconnestre es [38] set arz. Après ces set anz [39] le tindrent li grant piece, si que il desputoit ja a euls de toute clergie [40] et qu'il parlerent entr'euls qu'il l'essaierent. Lors prirent [seize feuilles d'ierre](#), si en mirent desouz chascun pecoul de son lit quatre. Quant le lit fu fet, le vallet se coucha. [41] Il fu nuit si ne se prist garde de ce. [42] Quant ce vint au matin que le vallet fu esveillié, il garda amont et aval [43] et a destre et a senestre. [44] Li sage [45] se merveillierent moult de ce qu'il le virent si esbahi, si l'apelerent et li demanderent qu'il avoit oï ne veü ne sentu et [46] qu'il leur deïst. Li vallez leur respondi: "Certes, biau seigneur, ou la couverture de ceste me- (fol. 2d) son est abessiee ou terre est seurmontee ou mes liz est hauciez." Li uns regarda l'autre et dirent ensamble que sages estoit. [47]

Ne demora pas après longuement que li sage home de Rome vindrent a son pere et li dirent: [48] "Sire, nous nous merveillons moult que vous ne vous mariez, car vous avez assez granz terres et granz rentes, de coi trois enfanz ou quatre, se vous les aviez, seroient riche home." [49] L'emperiere fu viel, si pensa, et après son pensé leur respondi: "Je la prendroie volentiers, se ele estoit quise [50] et vous vous en voliez entremetre, car ausint n'ai je que un hoir." Cil responderent: "Nous la [51] vous querrons volentiers." [52] Meintenant la quirent [53] et cerchierent par (fol. 3a) meintes terres tant qu'il la trouverent [54] et la menerent a l'emperëeur. [55] Li emperieres la vit bele et gente, [56] et il li firent entendre que ele estoit de grant lignage. Li parent a la dame [57] la donerent a l'emperëeur, et il la prist moult volentiers aus us et aus costumes de la terre, [58] et l'ama moult [59] tant comme nus hons pot plus amer fame, [60] et la dame lui ausint. [61] Un jour avint que li emperieres et [62] l'empereriz furent seul a seul en une chambre, et l'en avoit bien dit a l'empereriz que li emperieres avoit un hoir malle, et se il estoit morz, «li hoir qui istroient de li seroient hoir de l'empire de Rome». [63] En cele chambre ou il estoient, [64] mist l'empereriz l'emperëeur

(fol. 3b) a reson: "Sire, vous avez un filz, [65] comme vostre. [66] Bien puet estre que nous n'en aurons jamés nus. [67] Sera il tout jourz en mue? Il a set [68] anz que vous me preïstes, onques puis ne le vi [for reason, click [here](#)], [69] si le verroie volentiers. [70] Sire, par la foi que vous me devez, envoyiez le querre. [71] Vous avez tenu cest empire tout vostre aage, onques n'eüstes tant mestres ne tant entroduteurs comme vous avez ore." [72] "Dame, je y envoieurai le matin." "Granz merciz, sire, dit l'empereriz, car je ai grant fain de lui veoir." Li emperieres apela deus messages: "Alez, dit il, [73] et montez et me saluez les set sages, et leur dites que je leur mant qu'il vieignent a moi et que il m'amaignent (fol. 3c) mon filz, car je le vueil fere esprouver et savoir combien il set [74] de tant comme il l'ont tenu." [75] Li mesagier monterent maintenant et alerent cele part ou il oïrent que li sage estoient et le filz l'emperëeur. [76] Cil leur firent grant joie et li enfés autresi. [77] Li mesagier saluerent les sages de par l'emperëeur et leur dirent [78]: "Biau seigneur, li emperieres vous mande que vous li amenez son filz et venez aveques lui, [79] car il velt savoir combien il a apris en tant de terme comme vous l'avez tenu." [80] Cil [81] distrent: "Volentiers." Einsint passerent celui jour. [82] Quant vint au soir après mengier et il fu nuiz et la lune luisoit cler, [83] li sages et li deciple descendirent de (fol. 3d) la sale contreval el vergier. Li set sage garderent en la lune et es estoiles. Catons, [84] qui fu li plus sages de touz, garda fondelment en la lune et es estoiles, et [85] sot les constellacions et les muances des cours. Et quant il ot gardé, il parla et dist: "Entendez tuit! Li emperieres nous mande que nous aillons a Rome et que nous li maignons son filz. Et se nous y alons et nous l'i menons, de la premiere parole que il parlera [86] il morra, et nous en serons tuit destruit. Ce voi je, dist Catons, en la lune." [87] Li sages garderent après es estoiles et en la lune, et virent que voirs estoit. Le vallet garda après en une estoile clere qui sembloit estre a deus toises de la lune. Il apela ses mestres (fol. 4a) et leur dist: "Veez que cele estoile clere qui est jouste la lune me senefie [88] aucune chose. [89] Je voi, fet le vallet, [90] que se je me puis tenir de parler jusques a set jourz, que je [91] serai gariz de mort et vous tuit de destruicion." [92] Quant li sage orent escouté ce que le vallet leur ot dit, [93] il regarderent en l'estoile que le vallet leur monstra, et virent que voirs estoit ce que il disoit. "Par foi, fet messires Bancillas, il dit voir. Or nous en covient prendre bon conseil entre nous." "Par foi, fet le vallet, je vous conseillerai bien se vous volez. Il me covient tenir de parler set jorz, [94] et vous estes set sages. [95] Pou de reson et de discrecion aura [96] en vous se chascun [97] ne me puet pas- (fol. 4b) ser un jour." [98] "Certes, fet messires Bancillas, je passerai bien le mien." "Et je le mien," dit Catons. "Dont est ce bien, [99] dist li vallez. Or convendra que {chascuns viegne a son jour} [cf.], quant autrement ne porroit estre. [100] Et vous seroiz a une vile ci pres, au borc Saint Martin. Seigneurs, dist li vallez, [101] je aurai granz anuiz et maintes persecusions; pour Dieu, or pensez de moi." [102] Atant sont departi et dessevré, et vindrent en la sale et firent bele chiere aus messages l'emperëeur. [103] Li vallez fu moult pensis et pensa toute nuit et tout le jour, [104] tant que vint au matin que il s'esveilla, et li sage furent levé. Le palefroi au vallet fu appareilliez [105] et li son mestre. Et cil (fol. 4c) mestres estoit cl qui leur avoit fet avoir ce qui leur fu mestier tant comme il furent ensamble. [106] Li vallez se

departi em plorant de ses mestres. Il s'en vint a Rome, et ses mestre remestrent au bourc Saint Martin. [107] Li emperieres oï dire que ses filz venoit. [108] Meintenant monta et fist monter une partie de ses barons qui avec lui estoient. [109] Li emperieres encontra son filz en mi la rue, si le salua et [110] le prist par le menton et le besa. [111] Et cil li enclina [112] et les autres barons ausi. [113] Il vindrent au pié des degrez de la sale, si [114] descendirent li enperieres et tuit li autre.

Li emperieres prist par la main destre son filz, puis [115] monterent amont el palés. Li enperieres demande a son (fol. 4d) filz coment il li est. Li vallez li encline et riens ne li respont. "Qu'est ce, biax filz, dit li emperieres, ne parleroiz vous mie a moi?" Et cil ne dist mot. [116] Li emperieres apela son mestre despensier, qui estoit venuz avec lui, et li demanda: "Coment est ce que mes filz ne parole mie? Il a esté a mauvese escole, [117] ce m'est avis, il a perdue la parole." [118] Cil li respont: "Sire, il parloit hui matin toutes manieres de parleüres." [119] L'empereriz oï dire que li enfés estoit venuz et qu'il ne parloit mie, [120] si en ot grant joie. [121] Meintenant s'atorna des plus riches garnemenz que ele ot, puis vint en la sale a grant compaignie de dames et de damoiseles. [122] Li emperieres et li autre chevalier se leverent encontre l'empereriz. Ele

(fol. 5a) vint entr'euls, puis s'asist emprés l'emperëeur et li dist: "Sire, [123] se il onques parla, bailliez le moi, et je le ferai parler se il jamés doit parler." "Par foi, dist li emperieres, je le baillié aus sages bien parlant." Puis le prist par la main et le bailla a l'empereriz, mes li enfés n'i voloit aler. "Alez y," dist li emperieres a son filz. [124] Li vallez [125] ne vost pas escondire son pere, ainz [126] se leva et s'en ala avec l'empereriz en sa chambre. L'empereriz fist metre toutes ses dames et ses damoiseles en une autre chambre, et entre li et le vallet [127] demorerent en la chambre seul a seul et [128] s'asirent sus une couste pointe moult riche couverture d'un drap de soie. L'empereriz le regarda moult ententivement [129] et le vost fe-

(fol. 5b) re entendre a soi et li dist: "Biaus douz amis, biaux douz sires, entendez moi. Je ai moult oï parler de vous, et pour le grant bien [130] que vous savez vous ain je. Et [131] pour la grant amour que je ai en [132] vous, ai je pourchacié que vostre pere m'a prise a fame, et je vous ai gardé mon pucelage, si que il onques n'ot en moi part. Or si vueil que vous m'amez, et je vous amerai." Lors li gita ses braz au col, et il se trest ariere. [133] Ele le prent par le menton si le vost besier, et cil se trest plus ariere. [134] "Comment, fet ele, biaux doz amis, ne parleroiz vous mie a moi ne ne feroiz joie?" Li vallez voloit garder l'onneur son pere et la seue, si ne dist mot.

Quant l'empereriz vit

(fol. 5c) qu'ele ne troyoit de lui mot, si giete ses mains a [135] uns dras de soie qu'ele avoit vestuz, et au peliçon d'ermine et a sa chemise, si [136] descira tout jusque en mi le piz; [137] et encore comme mal engigneuse et plainne de mal art et de mal engin [138] si jeta ses mains a ses cheveux, si en trest une partie. Ele amena ses mains contrevall sa face, si s'esgratina et fu toute sanglante. Après, quant ele ot ce fet, si jeta un grant cri [139] et hideus, et li baron qui estoient en la sale si s'en vindrent vers [140] la chambre. [141] Quant li emperieres vit si mal atornee cele que il tant amoit, si fu iriez et ausi comme hors du sens. "Coment, fet il, qui vous a si atornee?" "Par foi, fet ele, cist deables qui est ci. [142] Par

(fol. 5d) pou qu'il ne m'a estranglee. Se vous ne fussiez si tost venuz, je fusse morte ou il eüst de moi fete sa volonté. Il ne vous est riens, ce est un deable, fetes le lier." "Par mon chief, dist li emperieres, il ne sera mie longuement en garde." Lors fet li emperieres venir ses badiaus, [143] ceuls qui servent des genz afoier et de pendre. [144] "Alez, fet il, si destruisiez cestui qui mes filz devoit estre." "Sire, font il, nous ferons vostre comandement." Lors issirent de la chambre et entrerent en la sale. Li haut home de la terre [145] furent irié de ce qu'il orent veü avenir, [146] et de ce que li emperieres voloit fere son filz destruire, si [147] en furent moult esbahi [148] ne ne sorent coment ce pooit estrevenu. Il vin-

(fol. 6a) drent a lui et li dirent: "Sire, nous nous merveillons moult de ce que vous fetes. Metez en respit jusque demain de vostre filz destruire, et lors, par le jugement de vostre court, l'ociez se il a mesfet." "Certes, dit li emperieres, volentiers atendrai jusque demain." Lors conmande qu'il soit avalez en la chartre, que il ne s'en fuï. [149] Moult fu l'empereriz dolente et corrouciee [150] de ce que li vallez est respitiez de destruire. [151] Lors pensa [152] et murmura en soi meïsmes jusque a la nuit, car or cuide ele trouver si bon point de lui destruire comme ele avoit quis et porchacié. [153] Quant la nuit fu venue, li emperieres ala couchier. L'empereriz li fist trop lede chiere. "Que est ce, dame, fet (fol. 6b) li emperieres, [154] quel chiere fetes vous? Dites moi vostre pensé et que vous avez." "Certes, sire, je le vous dirai. [155] Vous estes morz et destruis, car cil est venuz par qui vous seroiz desheritez et perdroyz terre, [156] et ce sera par tans: ce est vostre filz. [157] **Si vous en puisse il ausi avenir comme il fist au pin de son pinel.**" "Et coment, dit li emperieres, avint il au pin de son pinel?" "Sire, dit ele, je le vous dirai volentiers, or m'escoutez."

[1. arbor]

[The empress's first story]

“En ceste ville ot jadis un borjois qui ot moult biau vergier, qui granz estoit et planteïs de touz bons arbres. El mileu de cel vergier avoit un pin [1] qui estoit si biaux et si granz et si droiz comme nus plus. [2] Li preudons si fist querre des meilleurs terres (fol. 6c) qu'en poïst trouver et metre au pié du pin. Li pins s'esgaia et crut a volenté, et de l'esgaiement de lui leva uns petiz pinniaus d'une des mestres racines, qui vint a volenté. [3] En ce que li borjois le vit, si en ot grant joie [4] et fist querre de la meilleur terre qu'en poïst trover, et la fist metre au pié du pin. [5] Et tant que li preudons fu alez en sa marchandise et demora longuement. Et quant il fu revenuz, la premiere chose que il fist si ala en son vergier et trouva son petit pinel court. Lors apela son jardinier si li dist: 'Qu'est ce? Pour coi est mes petiz piniaus courz?' 'Sire, fait li jardiniers, [6] ne veez vous [7] por coi?' 'Nenil,' fet cil. [8] 'Je le vous dirai. [9] Or regardez contremont [10] que la branche du (fol. 6d) grant pin le tient si qu'il ne puet aler en avant.' [11] 'Coupez la,' fet li preudons. 'Sire, volentiers.' Cil [12] prist la coignee et prist une eschiele et la mist contre la branche et feri tant que la branche fu coupee. Quant ele fu coupee, [13] li preudons li dist: 'Coupe et li fai voie.' 'Sire, volentiers.'" [14] "Ore, sire, fet l'empereriz, or est li granz pins [15] coupez pour son petit pinel et enlediz. Et encore i a plus, car li piniax vint de la coiche et de la cresse devant, et de la force s'esleva une des mestres racines, [16] si secha de cele part. Quant li preudons revint un jour en son vergier et il vit le petit piniau qui vint a volenté et qui seurmontoit ja l'autre, si que il vit le grant se- (fol. 7a) chié d'une partie, si dist a son jardinier: 'Que a, fet il, ce grant pin qui est sechiez?' 'Sire, fet il, ce fait l'ombre de vostre petit pinel.' 'Or le coupez tout,' dit li sires. 'Volentiers, sire,' fet cil." [17]

[Frame resumes ([17] to [55])]

“Sire, dit l'empereriz, or est il coupez, [18] or est il del tout a honte menez [19] par icelui qui issi de lui. Ausi est de vostre filz qui issi de vous, qui vous met ja a honte, car touz li empires est ja contre vous de vous desheriter, et vous estiez avant ier el point de vous delivrer. Et pour ce [20] vous en puisse il ausi avenir [20a] comme il fist au pin de son pinel." "Par mon chief, dame, il ne m'en avendra pas ainsint, car il morra le matin." [21] Einsi remest des ci a l'andemain. [22] Quant li emperieres fu levez, [23] il apela (fol. 7b) ses sers. "Alez, dit il, et tirez mon filz hors de la jaiole et le destruez." [24] "Sire, font il, a vostre comandement." Il vindrent a la chartre et en trestrent hors le vallet. Les portes furent ouvertes, et le palés empli des barons de la terre. Il virent que li felon enmenerent le vallet. Tout cil qui le virent en orent grant pesance en leur cuers, et [25] li pluseur s'en pasmerent parmi les rues. [26] Atant es vous que li premiers des sages vint. Il encontra le vallet que li serf enmenoient pendre. Li uns ne dist mot a l'autre. [27] Messires Bancillas s'en passe outre et vint au pié des degrez de la sale. Il descendi. Assez fu qui son cheval prist. Il s'en monta les degrez contremont et vint en (fol. 7c) la sale et dist a l'emperèur: [28] "Sire, Diex vous doint bon jour." "Ja Diex ne vous beneie," dist li emperieres. "Qu'est ce, sire, fet messires Bancillas, que avez vous? [29] Pour coi volez vous vostre filz destruire?" "Pour coi? fet li emperieres, assez y a por coi, [30] si le vous dirai. Je vous avoie mon filz baillié a doctriener et a aprendre, a vous et a vos compaignons, si comme a ceuls [31] que je moult amoie et [32] en qui je me fioie, si l'avez ja tenu set [33] anz. La premiere chose que vous li avez aprise si est que vous li avez tolue la parole; la seconde, que il vost prendre ma fame a force; [34] et des autres teches y a assez pour coi je le vueil fere destruire, [35] et tantost comme il sera (fol. 7d) destruz, sachiez que vous et vostre compaignon morroiz après." "Sire, dit mestre Bancillas, entendez moi. [36] Vous dites que il a perdue la parole. Pour ce n'a il pas mort deservie, [37] ainz est groindre reson que l'en li face plus de bien [38] que l'en ne fist onques mes. [39] Et se il est veritez que il vousist prendre vostre fame a force, [40] pour ce n'a il pas mort deservie. [41] Sauve vostre grace et vostre parole, je ne croirai hui qu'il [42] le pensast onques." "Par foi, dist li emperieres, [43] bien y pert comme cele qui est toute eschevelee et toute desciree." [44] "Ha, sire, fet messires Bancillas, ele ne le porta pas en son cors neuf mois. Et se vous en tele maniere le volez destruire, [45] au- (fol. 8a) si vous en puisse il avenir comme il fist au chevalier de son levrier." "Coment, dit li emperieres, avint il au chevalier de son levrier?" [46] "Sire, [47] je ne le vous dirai pas se vous ne respitiez vostre filz de mort, car ainçois que je l'eüsse conté, [48] seroit il morz, et puis ne vaudroit riens mes contes." [49] "Par foi, fet li emperieres, je le

respiterai.” [50] “Envoyez le querre,” fet li sages. [51] Li mesages corurent maintenant, qui [52] le ramenerent arieres. [53] Quant li baron oïrent la nouvele, si orent moult grant joie tuit. [54] Li vallez fu ramenez par devant son mestre, si l’enclina, puis fu remis en la jaole aval. “Or dites,” fet li emperieres. [55] “Volentiers, sire.”

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[2. canis]

[Bancillas’s, the first sage’s story]

“En ceste vile avint

(fol. 8b) par un jour qui est apelé le Roy des Diemenches (ce est le jour de la Trinité) que li chevalier se doivent aler deduire es prez. Li prez au chevalier [1] estoit desouz sa meson, et la meson estoit enclose de mur viel et ancien et decrevé. Il estoit riches et avoit un petit enfant em bercel de sa fame. Li enfés avoit trois norrices: [2] la premiere servoit de l’aletier; la seconde du baignier; la tierce des dras remuer et du couchier. [3] Li chevaliers avoit un levrier fort et isnel, [4] qui a toutes les choses ou il coroit ataignoit, et quanque il ataignoit il prenoit. [5] Li levriers estoit si bons [6] comme nus plus. [7] Li sires si l’amoit plus que nule chose. [8] Li chevaliers s’en fu issuz [9] (fol. 8c) seur son cheval, l’espee ceinte, l’escu au col, la lance el poing, avec les autres es prez. [10] Et sa fame s’en fu issue hors de la porte sus le pont torneiz, et les norrices orent aporté l’enfant au pié du mur et monterent aus creniaus du mur par les degrez. Les chevaliers commencierent a bouhourder l’un contre l’autre. Uns sarpenz fu norriz el mur, qui oï la noise des escuz et des lances, si s’en merveilla moult qu’il n’avoit mie aprise tel coustume. Si leva la teste et s’en issi hors du mur par une des crevaces. Li sarpenz vint vers le bercel, et le levrier fu sus le sueil de la sale, qui oï la noise du bouhourdeiz et vit le sarpent grant

(fol. 8d) et hideus et envenimé. Puis vint vers le sarpent et le prist par mi le gros du ventre. Le sarpent leva la teste et le mordi el col. De l’angoisse et de la douleur qu’il senti [11] si s’escria, et puis retourne au sarpent, et il saut par desus le bercel et le levrier après. Le bercel torna ce desus desouz, mes tant i ot d’avantage que li dui chevecel du bercel furent haut si que le visage a l’enfant ne toucha a terre. La bataille conmença du sarpent et du levrier. [12] Li sarpenz s’en vost foïr, mes le levrier le prist par mi le gros du piz, et le sarpent le mordi el costé. Le levrier cria de la doleur qu’il senti, si resailli par desus le brecel si que li briers en fu touz sanglanz

(fol. 9a) et toute la place, tant que en la fin le prist le levrier par mi la teste, si [13] l’estrainit de tout son pooir en tel maniere qu’il ocist le sarpent et fu morz. [14] Lors ot le levrier si grant ire en soi qu’il ne le vost mie a tant lessier, ainz [15] le trencha en trois tronçons, puis le lessa a tant. [16] Le briers fu touz sanglanz et la place entour, et [17] li levriers fu touz enflez et ensanglantez. Il s’en entra en la sale, si conmença a crier et a braire et a vouter soi par mi les couches, et crioit comme cil qui moult estoit destroiz et angoisseus. Il fu vespres bas, et le bouhourdeiz des chevaliers remest, et s’en ala chascuns a son hostel. Les norrices descendirent contreval les de-

(fol. 9b) grez du mur et vindrent [18] en la sale, [19] si virent le bercel ce desouz desus et la place toute sanglante environ. Eles regarderent vers le levrier qui crioit, si cuidierent qu’il fust enragiez et qu’il eüst l’enfant mengié et estranglé, [20] pour ce qu’il le virent sanglant. [21] Lors commencierent a crier [22] et a brere et a tirer leur cheveys [23] et a dire: [24] ‘Ha, lasses, que ferons? Que porrons nous devenir? Fuions nous en.’ [25] Cel conseil fu tost pris: eles fierent pié a terre [26] si s’en fuient. En ce que eles passoient la porte, si encontrerent leur dame seur le pont torneiz. Ele les vit ledes et esfraees, si leur demanda que eles avoient, et eles respondirent que li levriers estoit enragiez, si avoit

(fol. 9c) son enfant estranglé et mort.

[27] A ceste parole jeta la dame un cri si se pasma. Et en ce que ele fu revenue, ses sires [28] fu venuz, [29] l’escu au col, qui ot deduit avec les autres. [30] Il vit sa fame qui li dist que son levrier estoit enragié et qu’il avoit son enfant estranglé. [31] ‘Certes, fet li sires, ce poise moi.’ [32] Il s’en vint en la court si descendi. [33] Assez fu qui son cheval tint et qui prist son escu et sa lance. Li levriers connut le cheval son seigneur et pensa qu’il estoit venuz. [34] Quant il l’oï parler, [35] si sailli en piez si malades comme il estoit, et vint contre son seigneur et li mist les deus piez devant en mi le piz. Li sires [36] ot oï nouveles de son

(fol. 9d) levrier qui ot son enfant mort, si fu si angoisseus qu’il [37] trest maintenant l’espee et li coupa la teste, puis [38] la bailla a un de ses escuiers. Après [39] s’en monta en la sale et [40] regarda vers le bercel, si le vit tout sanglant et la place toute sanglante. [41] Il s’en vint cele part si trouva les trois tronçons du sarpent, et lors se merveilla moult comment ce pooit estrevenu. [42] Il vint vers le bercel si le vit ce desus desouz, et trouva l’enfant vivant. [43] Lors

apela la dame et les genz qui estoient avec lui venuz pour vëoir cele merveille. [44] Il regarderent le serpent [45] et sorent de verité que le levrier s'estoit combatuz pour l'enfant au serpent, pour garantir l'enfant.

(fol. 10a) Lors dit li sires a la dame: [46] 'Dame, mon levrier m'avez fet ocirre por nostre enfant que il avoit garanti de mort. Si vous oi creüe, dont je n'ai pas fet que sage. Mes ytant sachiez, ce que je ai fet par vostre conseil, [47] nus ne m'en donra penitance, mes je la me donrai.' [48] Il s'assist et se fist deschaucier, et puis coupa les avanpiez de ses chaucés, si s'en ala sanz regarder fame ne enfant que il eüst, et s'en foï en essil pour le courrouz de son levrier."

[Frame resumes (to [58])]

Lors dist mestres Bancillas a l'emperëur: "Sire, se vous par le conseil de vostre fame volez destruire vostre filz sanz le conseil de vos barons, si vous em puisse il ausi avenir comme il fist

(fol. 10b) au chevalier de son levrier." "Par mon chief, dist li emperieres, [49] il ne m'avendra pas ainsint, se Diex plest, car il ne morra mes hui." [50] "Sire, cinc cenz merciz, dist mestre Bancillas, [51] car touz li monde [52] vous en harroit et maudiroit." Il fu tart, [53] la court departi, les portes furent closes. [54] Li emperieres vint a l'empereriz. Ele fu moult iriee pour ce qu'ele ne pot acomplir son bon. [55] Li emperieres [56] li demanda: [57] "Dame, que avez vous?" "Sire, fet ele, je sui iriee, non pas pour moi, mes pour vostre grant damage [58] et vostre grant avillance qui vous sourt, [59] si vous dirai por coi. C'est de ce deable que vous apelez filz, qui est venuz pour vous

(fol. 10c) desheriter et destruire. **Si vous en puisse il ausi avenir comme il fist au sengler qui fu pris en gratant.**" "Dites moi, fet li emperieres, comment il fu pris en gratant." "Sire, volentiers."

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[3. aper]

[The empress's second story]

"En cest païs ot jadis une forest grant et merveilleuse et plenteïve de fruiz et de boschage. Si i fu uns sengliers norriz en repost, granz et parcreüz et orgueilleus, si que nus n'osoit entrer en la forest cele part. En mi cele forest [1] en une place avoit [2] un alier qui fu bien chargez d'alies mëures. Li sengliers s'en saouloit chascun jour une foiz. Un jour ot adiré uns pastres une soe beste, [3] et s'en fu foïe en la forest. [4] Li pastres vint cele part et vit l'alier, si convoita moult des alies

(fol. 10d) [5] qui jurent a terre. Il s'abessa si en comença a cueillir tant qu'il en ot plain son giron. [6] En tant comme il emploït l'autre giron, [7] es vous venir le sengler. Quant li pastres le vit venir, si [8] ot pour et il ot droit, si s'en vost foïr. Mes il vit le sengler si aprouchier de lui [9] qu'il n'osa, si fu si esbahiz qu'il ne sot que fere. [10] Lors regarda contremont l'alier et monta sus. Li sengliers vint desouz l'alier. [11] Il se merveilla moult comme [12] il n'avoit trouvé autant des alies comme il soloit, puis regarda contremont l'alier si vit le pastour. [13] Lors s'aira, si comença a maschier [14] et a estreindre les denz et ses deus piez a aguisier contre la terre, [15] et feri des denz contre l'alier si que touz trambla.

(fol. 11a) Ce fu avis a celui qui desus estoit qu'il deüst brisier par mi. [16] Li senglers n'ot que mengier. [17] Et li pasteurs regarda lors vers terre et vit que li senglers n'ot que mengier. Lors [18] mist la main a son giron si [19] lessa aler les alies, et [20] li sengliers comença a mengier. En ce que li senglers menjoit, si s'endormi. Quant li pastres vit ce, si s'avala plus bas vers terre et [21] se tint a une des mains aus branches et a l'autre comença a grater le sengler. [22] Li senglers se senti saous, si fleschi les deus piez derriere et puis ceuls devant, et cil comença a grater [23] et se tint a la branche fermement, [24] et puis li mist la main desouz le ventre et comença a grater tant que li senglers se coucha, [25] et

(fol. 11b) cil du grater. [26] Le sengler clost les eulz [27] si s'endormi. Cil li couvri sa teste [28] de sa quote [29] et grata fort de la senestre main, [30] puis trest son coutel de sa gaine. Le pasteur [31] fu fort et delivre, si ne s'espoanta mie. Lors hauça le coutel et feri le senglier par mi le cors endroit le cuer. Il recouvra et [32] feri jusques au cuer, si l'ocist. Li pastres s'en ala, qui a ceste foiz n'en vost ore plus fere [33] ne depecier ne emporter." [34]

[Frame resumes ([34] to [65])]

"Ore, sire, avez vous oï comme cil sengliers, qui estoit si fort et si grant, fu mort en gratant, [35] et uns chetis pasteurs, qui riens ne savoit, l'ocist. [36] Ausi est il de vous qui escoutez ces sages a parler. [37] Par leur blanches paroles poez

vous savoir [38] qu'il vous vuelent
 (fol. 11c) destruire et desheriter." "Par mon chief, dame, vous dites voir. Mes sachiez que je ne les en croirai pas, [39] car il morra le matin." [40] "Certes, dit ele, vous feroiz que sages." [41] Atant lessierrent jusques au matin que [42] les portes furent ouvertes. Li palés empli des barons de la terre. Li emperieres apela ses sers si leur dist: "Prenez mon filz si le menez destruire." [43] Cil firent son commandement, et quant il l'enmenoient par devant l'emperëur, [44] si li demandent de quel mort il morra. "Pendez le," dist il. "Sire, volentiers." Il s'en partent et [45] s'en entrent [46] en la rue. Le cri leva des genz qui pitié en orent. Atant es vous un des sages, qui ses mestres estoit et avoit non Augustes [46a]. Il regarda son
 (fol. 11d) deciple que l'en menoit a destrucion, si en ot pitié. [47] Il s'en passa outre et vint au degré de la sale, si descendi [48] et vint devant l'emperëur si le salua. Li emperieres ne respondi pas a son salu, ainçois le menaça et li dist: "Je vous avoie baillié mon filz a enseigner, [49] et vous li avez tolue la parole. [50] Par cel seigneur qui Diex a non, mar l'avez fet; [51] je vous en rendrai le guerredon." "Sire, fet messire Augustes, [52] bien ai oï une partie des [53] choses coment eles sont alees. [54] Le maltalent de [55] vous n'est pas vers lui [56] pour ce qu'il ne parole; autre chose i a, [57] Mes se vous en ceste maniere le volez ocirre, **si vous em puisse il ausi avenir comme il fist a Ypocras de son neveu.**" "Et comment li en avint il," dit
 (fol. 12a) li emperieres. [58] "Par foi, [59] fet il, se vus volez vostre filz respitier de mort mes hui, je le vous dirai, [60] puis en fetes vostre volenté quant je aurai dit." [61] "Certe, fet li emperieres, je [62] le t'otroi." Assez i ot mesages [63] qui corurent por l'enfant ramener, [64] puis fu mis en la jaole. [65] Lors commença mestre Augustes son conte.

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[4. **medicus**]

[Augustes's, the second sage's story]

"Sire, Ypocras fu li plus sages [1] hons que l'en peüst trouver. [2] De tout son lignage il n'ot que un sien neveu. A celui ne vost il riens aprendre de son sens, et nepourquant le vallet se porpensa que aucune chose l'en convenoit il savoir. Si i entendí moult et y mist grant entente, [3] et tant fist qu'il en sot [4] et qu'il descouvri a son oncle Ypocras son
 (fol. 12b) sens. [5] Ypocras vit que il sot assez. Ne demora gueres que noveles [6] vindrent que li rois de Hongrie avoit un filz qui estoit malades, si manda Ypocras [7] qu'il venist a lui. [8] Et il li remanda qu'il n'i pooit aler, mes il li envoieiroit un sien neveu. Il conmanda son neveu a atorner et li charcha un somier et li dist qu'il s'en alast [9] avec les mesages. [10] Il errent tant que il vindrent en Hongrie au roy. [11] L'en li amena l'enfant avant. Il le regarda, et puis le roy, et puis la mere. [12] Il la prist par la mein, puis la trest a une part, et [13] puis demanda a vëoir l'orine d'euls trois. L'en li monstra. [14] Quant il les ot veües, si pensa, puis apela la reyne et li dist: [15] 'Dame, qui est cis enfés?' 'Sire, il est
 (fol. 12c) mes filz et filz mon seigneur le roy.' [16] 'Dame, je croi bien qu'il est vostres filz, mes il n'est pas filz le roi.' [17] 'Si est,' dit la reyne. 'Non est voir, dit il, et se vouss ne me dites autre chose, je m'en irai ja.' 'Par foi, fet ele, se je savoie que vous le deüssiez a certes, [18] je vous feroie honte du cors fere,' 'Dame, je m'en irai; mes bien sachiés, se vous ne me dites qui l'engendra, il ne puet avoir garison.' Lors s'en [19] part et commença a croller le chief. [20] Quant ce voit la reyne, si le rapele et li dist: 'Sire, je le vous dirai par tel couvent qu'il n'en soit parole.' 'Dame, dist il, non sera il.'

'Sire, fet la dame, il avint que li quens de Namur passoit par cest païs, si le heberja
 (fol. 12d) mes sires, [21] et tant qu'il me plot et [22] qu'il jut a moi et engendra cest enfant. [23] Sire, pour Dieu, n'en parlez a nului.' 'Dame, non ferai je. Poison avoustre doit avoir. [24] Donez li char de buef a mengier.' [25] Il firent son commandement, et si tost comme il en ot mengié, [26] il fu gariz. Quant li rois vit ce que ses filz fu gariz, si dona a celui a sa volenté. Cil s'en parti maintenant touz liez et vint a son oncle. Li oncles li demanda: [27] 'As tu l'enfant gari?' 'Sire, oïl.' 'Que li donas tu a mengier?' 'Char de buef.' 'Dont estoit il avoustres?' 'Sire, voire.' 'Sages es,' dist Ypocras. [28] Ypocras i pensa a traïson et a felonie vers son neveu. Un jour l'apela et li dist: 'Biaus niés, venez avec moi en cest vergier.' [29] Et
 (fol. 13a) quant il furent el vergier, si dist Ypocras: 'Dex, comme je sent une bone herbe.' Cil [30] saut avant et s'agenoille et la quelte et li aporta et li dist: 'Sire, vez la ci.' [31] Ypocras la prist en sa main, puis passa un pou avant si dist: 'Encore en sent je une meilleur.' Cil vint avant pour cueillir la et s'agenoilla. Ypocras [32] se fu bien pourveüz, si trest son coustel et ocist son neveu. [33] Et encore fist il plus: il prist touz ses livres si les ardi. Après ce, Ypocras fu el

mal de la mort, si ot menoison, c'est mesage de mort. Lors fist querre un tonnel d'un muy, si le fist emplir de la plus clere fontaine que l'en poïst trouver, [34] puis fist les fonz depecier en cent leus et y fist metre cent (fol. 13b) broches, puis mist poudre entour chascune. Lors [35] manda plusieurs genz si leur [36] dist: 'Seigneurs, je sui a la mort par menoison. Esgardez, je ai fet cest tonnel emplir de la plus clere fontaine [37] que l'en puisse trouver. Or en treez toutes les broches.' [38] 'Volentiers,' font cil. Meintenant les traient, [39] mes il n'en issi gouste d'eaue. 'Or poez veoir, dist Ypocras, comment je ai estanchié ceste fontainne, et moi ne puis estanchier. Je sai bien certainement que je me muir.' Ne demora gueres puis qu'il fu morz."

[Frame resumes (to [57])]]

"Sire, fet mestre Augustes a l'emperëeur, or est Ypocras mort et ses niés morz et ses livres ars. Que li (fol. 13c) grevast il ore se il eüst lessié son neveu en vie ou il eüst lessié ses livres?" "Certes, dit li emperieres, riens ne li grevast." "Sire, autretel [40] volez vous faire. Vous n'avez que un filz, et celui volez vous destruire pour le dit de vostre fame. Vous estes viel home et savez bien que jamés n'en aurez plus enfant. [41] Et se vos ainsint le volez destruire, [42] si vous en aviegne il ausint comme il fist Ypocras de son neveu." [43] "Par mon chief, dit li emperieres, il ne m'en avendra pas ainsint, car il ne morra mes hui." "Sire, dist mestre Augustes, cinc cenz merciz, car vos feroiz vostre enneur." Ainsint fu respitiez cele nuit. Les portes furent closes. Li emperieres vint a l'empereriz. (fol. 13d) Ele li fist lede chiere et ot les eulz enflez de plorer. Li emperieres [44] li demanda: "Dame, que avez vous? Dites le moi." "Sire, [45] fet ele, grant ire et grant mautalent." [46] "Dame, fet li emperieres, pour coi?" "Sire, fet ele, mes direz n'i vaudroit riens. [47] Mes toutes voies me poise quant vous me preïstes onques pour si tost lessier." "Coment, dame, dist li emperieres, sonmes nous ja au lessier?" [48] "Sire, fet ele, oïl, [49] car je n'esgarderoie mie vostre vilenie ne vostre abesement." [50] "Dame, comment?" [51] "Sire, fet ele, je le vous dirai. [52] Je voi bien que tuit li home de vostre court [53] vous queurent seure, [54] et pour celui que vous apelez filz, que il vuelent qu'il ait l'empire. Et se ce (fol. 14a) vient a ce que il le doie avoir, **si [55] vous em puisse il ausi avenir comme il fist a celui qui jeta la teste son pere en la longaigne.**" "Par amours, dame, [56] qui fu cil? Dites le moi." [57] "Sire, fet ele, que vaudroit mes direz?" "Dame, je vous pri que vous le me diez." "Sire, volentiers, pour savoir se vous y penriez esperiment."

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[5. gaza]

[The empress's third story]

"Sire, en ceste vile ot un emperëeur qui ot non Octevien, qui ama plus or et argent que autre chose. Il l'ama tant qu'il en emplî toute la tour du cressant. Si ot set sages en ceste vile. Li cinc furent alé en conquest. Et des deus sages qui remestrent, li uns en fu si larges et si despendanz [1] que il metoit ce qu'il a- (fol. 14b) voit, [2] et quant il ne pooit avoir, il acreoit. [3] Li siens n'estoit veez a nului. [4] Il avoit deus [5] filz et deus filles. Il se vestoit noblement [6] et tenoit son cors chier, et lui et ses enfanz. [7] Li autres sages si estoit si chiches et si avers [8] qu'il ne voloit riens despendre, [9] et quanque il pooit avoir, il retenoit. [10] A celui bailla Octeviens sa tour a garder et son tresor. [11] Li larges sages [12] apela un de ses filz une nuit et li dist: 'Va, si pren un pic et je un autre, si alons a la tour du Cressant, si [13] picons tant que nous en treons du tresor, et de cel argent si nous en ferons bien et nous en aquiterons.' [14] 'Avoi, sire, dist li vallez, ce ne ferons nous mie. [15] Que ferions nous se nous [16] (fol. 14c) y estiens trevez? [17] Nous et nostre lignage seriens morz et honiz.' [18] 'Ce n'avendra ja, fet li peres, que l'en nous y truisse, si vueil que tu i vieignes.' 'Biau pere, je feré vostre volenté.' [19] Il fist espés, [20] la lune ne luisoit pas, ne estoile ne paroit el ciel. [21] Meintenant s'en alerent [22] cele part, si commencierent a piquier au pié de la tour, si piquierent tant qu'il entrerent enz. Puis se chargierent de cel avoir et en aporèrent tant comme il porent, si lessierent leur piz en la tour et retournerent en leur meson et se decharchierent. L'endemain s'aquiterent, et vesti sa mesniee richement et fist redrecier ses mesons qui chëoient, et se maintint noblement. [23] (fol. 14d) Li sages qui avoit la tour en garde [24] vint a la tour pour savoir que riens n'atouchast. [25] Il la vit ledement esfondree et trouva [26] le pertuis. Lors ente dedenz si vit le pic et vit bien que l'en en ot de l'avoir porté. [27] Lors s'en vint ariere en son ostel sanz fere nul samblant. Puis fist fere une chaudiere a tainturier, si la mist devant le pertuis de la tour, et fist fere une grant fosse merveilleuse si l'i fist enfoir. Puis prist gluz de la plus fort que il pot trouver, et glyse de mer [28] et poiz et plon, et fonda tout ensamble [29] si que la chaudiere fu toute plaine, puis prist branchetes et

petites vergetes, si mist desus la chaudiere et la couvri de terre par de-
(fol. 15a) sus, puis s'en ala.

Après ce ne demora gueres que li larges sages ot despendu [30] ce que il ot aporté, si n'ot mes que despendre, [31] car il ot tenues granz courz et fet granz despens. [32] Une nuit [33] apela son filz si li dist: 'Filz, alons encore a la tour.' 'Avoi, sire, dist le vallet, non ferons, souffrez vous.' 'Si ferons, dist li peres, alons y encore une foiz.' [34] 'Sire, dit li filz, [35] a vostre comandement, alons en de par Dieu.' [36] Il fu nuit et tart. [37] Il se mirent a la voie, li peres avant [38] et li filz après, tant qu'il vindrent a la tour. [39] Si comme li peres cuida entrer enz, si choï en la chaudiere et y avint jusques a la gorge. Il senti que la gluz et la glyse l'estraindrent (fol. 15b) si les membres qu'il n'en pot un trere a soi. Il cria tout belement a son fil: 'Je sui morz.' Li vallez li dist: 'Non estes, biau pere, je vous aiderai.' [40] Le vallet s'abessa a la chaudiere, et [41] le pere li dist: 'Trai toi ariere, [42] biau filz. Se tu y chiez, tu es morz.' [43] 'Que ferai je dont?' [44] 'Coupe moi, dit il, la teste.' 'Avoi, biau pere, ce ne feroie je en nule maniere, [45] ainz irai querre aide.' 'Ne puet estre, dit li peres, biau douz filz, fai tost ainz que autres genz me tiegnent, car puis que je aurai la teste coupee, ne serai je pas conneüz, ne mes lignages n'i aura ja reprouche.' [46] Cil s'abessa [47] a la chaudiere a toute l'armeüre qu'il avoit aportée, [48] si li coupa la teste, puis fu si esbahiz que il la jeta en une des fosses son pere. [49] (fol. 15c) Et quant les filles le sorent, si ot moult grant duel parmi l'ostel. [50]

Au matin, quant li sages avers se fu levez, il [51] vint en la tour et entra enz. Il regarda et vit celui en la chaudiere, qui ot la teste coupee. Lors [52] apela ses serjanz et l'en fist trere. Il regarda a destre et a senestre, sus et jus, mes ne pot estre conneüz. Lors [53] fist li sages prendre deus chevax [54] si le fist lier par les piez aus queues et [55] le fist trainer parmi Rome, et conmanda que celle part ou il verroient grant duel faire, tornassent et qu'il les preissent. [56] Li vallet alerent sus les chevaux parmi Rome, [57] et tant qu'il vindrent par devant l'ostel au sage que l'en trainoit. Et ses filz estoient dedenz et ses (fol. 15d) filles. Il issirent hors. Quant il virent leur pere trainer, si commencerent a crier. Li freres ne les pot retenir, lors se feri d'un coustel par mi la cuisse. Cil qui alerent après le mort entrerent enz et demanderent le seigneur de la meson. Li vallez respondi qu'il estoit en la vile. 'Et que ont donques ces puceles qui si criënt?' 'Seigneur, ne veez vous que je me sui navrez en la cuisse d'un coustel? [58] Si avoient pour que je ne fusse afolez ou morz.' [59] 'Voirs est, sire, font cil, bien le vèons pour voir.' [60] Atant se partirent cil de l'ostel et enmenerent hors de Rome celui que l'en trainoit, si l'enfoïrent."

[Frame resumes (to [93])]

"Ore, sire, dist l'empereriz, li filz fu riches de ce dont li peres est morz a honte. [61] (fol. 16a) Et la teste son pere, pour coi ne la mist il en un bel cimetiere? [62] Moult li fu ore pou ne du cors ne de la teste quant il ot l'avoir. [63] Autel vous di je de vostre filz: il pourchace qu'il soit empereres, et puis [64] qu'il aura la terre en sa main, [65] moult li sera pou de vous. [66] Et se vous ainsint le fetes que vous ne me vueilliez croire, [67] si vous en aviegne il ausi comme il fist a celui qui sa teste fu jete en la longaigne." "Par mon chief, fet li emperieres, [68] il ne m'en avendra pas ainsi, car je n'en croirai jamés nus. [69] Il morra le matin." "Sire, fet l'empereriz, Diex vous en prest Force et courage." Cele nuit passa jusques au matin que [70] les portes furent ouvertes. [71] Li emperieres fu levez. [72] Le palés empli des hanz barons (fol. 16b) de la terre. [73] Li emperieres conmanda a ses sers qu'il destruisissent son fil. [74] "Sire, font cil, a vostre comandement." Il le trestrent de la jaole et l'amenerent par devant l'emperëur. Il li demanderent de quel mort il morroit. "Enfouez le [75] tout vif," dist li emperieres. Cil s'en partirent atant et enmenerent l'enfant moult humblement parmi les rues de Rome. [76]

Atant es vous que li uns des mestres vint, qui ot non Lentillus. Cil encontra son deciple qui li enclina. Li sages en ot grant pitié, [77] si passa outre tant qu'il vint au pié des degrez de la sale, si descendi, et chascuns li cria: "Ha, mestre, pensez de vostre deciple." Il [78] vint devant l'emperëur si le salua. (fol. 16c) Li emperieres ne respont pas a son salut, ainz dit que ja Diex ne li aïst. "Avoi, sire, dist mestres Lantillus, pour coi?" "Je le vos dirai, fet li emperieres, je vous avoie baillé mon filz a aprendre et [79] a a endoctriner. La premiere doctrine que vous li avez fete, si [80] li avez tolue la parole; l'autre, que il voloit prendre ma fame a force. [81] Mes ja Diex ne vous en doint joïr, non feroiz vous, car [82] ja si tost ne sera destruis comme vous morroiz après lui. [83] "Sire, fet mestres Lantillus, souffrez que je respaigne. [84] De vostre fame prendre a force, ce est fort a croire.

[85] Mes se vous le volez ainsint destruire [86] et sanz achoison autre, [87] **si vous em puisse il ausi avenir comme il fist au riche home de sa fa-**

(fol. 16d) **me.**” “Coment [88] l’en avint il donques?” dit li emperieres. [89] “Sire, je ne le vous dirai pas se vous ne respitiez vostre filz, [90] car ce que je diroie ne profiteroit riens se il estoit destruz.” [91] Li emperieres conmanda que l’en le ramenast. [92] Assez fu qui corut pour le vallet, [93] et fu ramenez. Lors commença mestres Lantillus son conte.

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[6. puteus]

[Lantillus’s/Lentillus’s, the third sage’s story]

“Sire, il ot en ceste vile un home qui fu de grant lignage, si n’ot point de fame ne nul hoir qui tenist sa terre après lui. Si vindrent si ami et li distrent qu’il preïst fame [1] de qui il eüst hoirs qui tenissent sa terre après lui. [2] Il dist qu’il la prendroit volentiers, [3] queïssent lui. Il li quirent. [4] Li preudons fu viel et remés, la dame fu bele et juene [5] et n’ot nul delit de

(fol. 17a) lui ne nul deport, et tant que [6] ele ama en la vile. Et il estoit au tens de lors us et coustume que, se nus estoit pris errant parmi Rome puis que cuevre feu fust [7] sonnez, il ne fust ja si bien emparentez qu’il ne fust estuiez [8] jusques l’andemain que li sage fussent venuz en consistoire. Adont estoit fustez parmi la vile. [9] Et tant que la fame au riche home prist une nuit plet a son ami. Il fist moult espés cele nuit. [10] Ele jut emprés son seigneur et bien li membra de sa couvenance. [11] La dame faint et dist a son seigneur que ele estoit malade. Et tant qu’ele se leva de joustes lui et avala les degrez et desferma l’uis si trouva son ami. [12] Il la commença a besier et a aco-

(fol. 17b) ler, [13] et firent leur volenté. Mes sens et jalousie entra el cuer a son seigneur, si se leva et devala comme ainz pot contreval, si les oï conseillier. [14] Il fu iriez et ferma l’uis par devers lui, puis vint en haut aus fenestres et s’escria et dist: ‘Ha, dame, dame, riens ne vous vaut, car je ai oï vostre lechëeur avec vous.’ ‘Ha, sire, fet ele, pour Dieu merci, [15] certes non feïstes, sauve vostre grace.’ ‘Certes, fet il, si fis.’ [16] ‘Ha, sire, pour Dieu, aiez merci de moi. Ja sonnera cuevre feus.’ ‘Certes, fet il, je le voudroie.’ ‘Ha, sire, ja seroie je morte et destruite et seroie demain fustee, [17] et tuit mi parent seront honi.’ [18] ‘Dahaz ait, dame, qui en chaut.’ Illec devant avoit un puis moult ancien. ‘Sire, fet (fol. 17c) ele, se vous ne m’ouvrez l’uis, je me lesseré chëoir en cest puis.’ [19] ‘Certes, dame, je le voudroie bien.’ [20] ‘Par foi, fet ele, et vous ne me verroiz ja mes.’ Il fist moult espés, si que li uns ne pooit vëoir l’autre. [21] Devant l’uis avoit une grant pierre. Ele la leva seur son col et s’en vint au puis. [22] ‘Sire, dit ele, cuer ne puet mentir, a Dieu soiez vous conmandez.’ Après lessa chëoir la pierre el puis. ‘Ha, Sainte Marie, or est ma fame morte. Ja ne le fesoie je se pour lui chastier non, et pour lui esprouver.’ Cele s’en vint derriere l’uis, et cil s’en devala contreval et ouvri l’uis si s’en ala au puis, [23] et cele s’en entra enz et ferma l’uis. Endementres que cil apeloit sa fame et disoit: ‘Bele suer, estes (fol. 17d) vous la aval?’ ‘Nenil, dit ele, je ne sui mie morte. [24] Vous voudriez ore que je fusse el puis. [25] Or est aperte vostre lecherie et vostre mauvestie. Je n’estoie pas assez bele a vous.’ [26] ‘Ha, bele suer, ja oï je si grant duel de vous que je cuidoie que vous fussiez chëoïste el puis.’ [27] ‘Si m’aïst Diex, dit ele, vous n’i enterroiz.’ [28] ‘Ha, bele suer, pour Dieu merci, ja sonera cuevre feus, et se je sui [29] pris, je [30] serai demain fustez.’ ‘Si m’aïst Diex, dist ele, je ne demant plus. Ja sauront les bones genz quel vie vous me menez et avez menee grant piece.’ Atant es vous que cuevre feus sona et que les guetes vindrent qui le prirent et dirent a la dame: ‘Ha, dame, [31] ja n’oïsmes nous onques mes parler de

(fol. 18a) la vilenie vostre seigneur.’ [32] ‘Or poez, fet ele, vëoir [33] que je l’ai celee tant comme je poi. Or ne le vueil plus celer, ne vous ne savez mie la vie qu’il m’a menee.’ [34] ‘Par foi, dame, font il, et nous l’enmenrons [35] maintenant que cuevre feu sera sonnez.’ [36] ‘Certes, dit ele, bel m’en est.’ Atant lesse cuevre feu a sonner, et [37] cil le pranent et l’enmainent en la tour [38] comme cil qui juré en estoient, [39] et y fu jusque l’andemain que il fu fustez parmi la vile.”

[Frame resumes]

“Ore, sire, dist Lentillus a l’emperëeur, [40] atorna bien la dame son seigneur. Avez oï ceste deslëauté et ceste traïson que la dame fist a son seigneur? [41] Encore vous fera ceste pis, se vous la creez de vostre filz ocirre.” [42] “Par mon (fol. 18b) chief, dit li emperieres, onques mes de si male traitresse fame n’oï parler.” “Sire, or gardez, fet Lentillus, que la vostre ne vous face ausi de vostre filz ocirre.” [43] “Non fera ele, fet il, se Dex plest.” [44] “Dex vous en gart, sire,” fet li sages. “Par mon chief, dit li emperieres, [45] il ne morra mes hui.” [46] Atant lessierent ester jusques a tant qu’il

fu soir, que les portes furent fermees. Li emperieres vint a l'empereriz. Ele li fist moult lede chiere. Li emperieres li demanda que ele avoit. "Sire, fet ele, je sui la [47] plus dolente riens qui vive. Je m'en irai le matin, ce sachiez." "Non feroiz, dame, ainz remaindroiz, se Dex plest et vous." "Sire, non ferai, car je m'en (fol. 18c) vueil mieulz a aler a enneur que remanoir a honte. Et je sui juene fame et de grant lignage, si ne volez riens croire chose que je vous die. Et pour ce **vous em puisse il ausi avenir comme il fist a celui qui livra sa fame au gros roi.**" "Dame, par la foi que vous me devez, qui fu cil, dites le moi. Il m'est avis qu'il ne l'amoit gueres." "Sire, que vaudroit mes direz? Vous ne volez riens fere que je vous die." "Dame, fet li emperieres, si ferai."

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[7. senescalcus]

[The empress's fourth story]

"Sire, il ot un roi en Puille qui fu sodomites. Il desdaignoit fames seur toutes riens, et tant qu'il fu moult malades et enfla si que tuit si membre repostrent dedenz lui, tant que il (fol. 18d) manda un fuscien, et cil vint si l'esgarda et vit s'orine. 'Diva, fet li rois, se tu me puez guarir, je te donré terre et avoir tant comme toi plera.' 'Sire, fet il, granz merciz, et je vous guarirai moult bien.' Li phisiciens s'entremist de lui tant que il fu gariz. Il li dona a mengier pain d'orge et eve a boivre de fontaine tant qu'il desenfla et que li membre s'aparurent. Un jour li dist qu'il li convenoit une fame. [1] 'De par Dieu, dist li rois, je la ferai querre.' [2] Il apela son seneschal et li dist: 'Querez moi une fame.' 'Ha, sire, fet li seneschal, je ne la porroie trouver, car eles cuident que vous soiez encore ausi enflez comme vous soliez estre.' 'Donez li avant vint (fol. 19a) mars de mes rentes,' fet li rois. 'Sire, volentiers.' Cil vint a sa fame et li dist: 'Dame, il vous convient gaaingnier vint mars.' 'Sire, fet ele, comment?' 'Vous gerroiz, dit il, anuit seulement avec le roi.' 'Ha, sire, fet ele, merci. Certes, se Dex plest, non ferai.' 'Si feroiz, dit il, je le vous conmant.' 'Ha, sire, je ne le feroie pour terre mengier.' [3] 'Dame, qui gaaingnier ne velt, perte li viegne. Ce ne vaut riens, faire l'estuet.' 'Sire, fet ele, de par Dieu, vous feroiz de moi vostre volenté.' Quant il fu anuitié, li seneschal vint a son seigneur en la chambre ou l'en le couchoit. Li rois li dist: 'Seneschal, avez vous quise la fame que je vous dis?' 'Sire, oïl, mes ele ne veult pas que l'en la (fol. 19b) voie, car ele est gentis fame.' 'De par Dieu,' dist li rois. Li seneschal meïsmes estaint le cierge et fist les serjanz touz issir de l'enz. Puis vint a sa fame, si [4] vint devant le lit a l'emperëur. [5] La dame se despoilla, puis se lança delez le roy. Li seneschal ferma la chambre seur euls. [6] Li rois jut avec la dame tant qu'il fu pres de jour. [7] Li seneschal vint a la chambre [8] si la desferma. 'Dormez vous, sire?' dit il au roi. 'Seneschal, je non.' [9] 'Sire, dit il, il convient que cele fame s'en aille, qu'ele ne soit [10] aperceüe.' 'Par mon chief, fet li rois, non fera.' [11] 'Sire, je avoie couvent a ses amis que ele ne seroit ja conneüe.' [12] 'De par Dieu,' dit li rois. Cil se departi de la cham- (fol. 19c) bre [13] et atendi tant qu'il fu jourz et que prime sonna, puis revint a la chambre et dist: 'Dame, dame, car levez sus!' [14] 'Par mon chief, dist li rois, non fera.' [15] Li seneschal ne pot plus endurer. Meintenant ouvri les fenestres [16] et dist: 'Ha, sire, pour Dieu, c'est ma fame.' Li rois se leva en son s'ant [17] et regarda le seneschal et puis la dame. Après ce fu iriez moult durement [18] et dist au seneschal: 'Lierres, traitres, pour coi la me baillastes vous?' 'Certes, sire, pour gaaingnier les vint [19] mars.' 'Pour convoitise vous estes honiz, dist li rois. [20] Par mon chief, [21] se vous estes trouvez c'enz quant je serai levez, je vous ferai les eulz sachier et trainer a queue de cheval.' [22] Li seneschal (fol. 19d) s'en foï, et li rois maria sa fame bien et bel en sa terre." [23]

[Frame resumes ([23] to [42])]

"Ore, sire, n'avez vous oï [24] que li seneschal fist par convoitise d'avoir? Or esgardez comment il l'en estvenu: il est desheritez a tout jourz [25] et sa fame bien mariee. Autresi vous devez vous prendre garde de vous, [26] car vous estes si convoiteus de oïr les paroles a ces sages, [27] et convoitise vous vaincra, si que vous en seroiz essilliez et chetis et honteus seur terre. De moi ne m'esmaie je mie, car mi ami me meintendront bien et richement. Or si vous en coviegne bien, car se vous ne vous y gardez, cil qui riens n'i ont ne riens n'i doivent avoir en seront seigneur." "Par mon chief, dist li (fol. 20a) rois [*sic*, [also](#)], non seront, car je vous di que nule riens ne le puet garantir qu'il ne muire demain." "Certes, sire, vous feroiz que sages." Ainsint remest jusques l'andemain que li emperieres fu levez et les portes ouvertes. Le

palés empli des hauz barons de la terre. Li emperieres [28] apela ses sers: “Alez, dist il, prenez mon filz si le m’afolez.” “Sire, a vostre conmandement.” Il s’en alerent a la jaole et l’enmenerent par devant l’emperëeur contrevall les degrez et s’en aloient parmi les rues de Rome, et tuit cil qui le vëoient en avoient grant pitié. [29] Atant es vous que ses mestres vint qui avoit non Malcuidarz li rous. Il ot pitié de son deciple. Li vallez li enclina. Li mestres s’em passa outre [30] et che-

(fol. 20b) vaucha tant qu’il vint aus degrez de la sale. Il descendi; assez fu qui son cheval prist. [31] Il vient devant l’emperëeur si le salue. Li emperieres ne li rent pas son salu, ainz le maudit. Li sages li respondi: “Pour coi me maudites vous?” “Pour ce, fet il, que je vous avoie baillié mon filz, [32] et vous li avez tolue la prole, et si vost prendre ma fame a force, [33] et pour ce le faz je destruire.” [34] “Ha, sire, fet li sages, merci. Se vous sanz jugement et sanz le conseil de vos barons le destruisiez, **si vous em puisse il ausi avenir comme il fist a l’ancien sage de sa fame.**” [35] “Et conmt l’en avint il, [36] fet li emperieres, dites le moi, [37] car de l’ancien sage orroie je volentiers la vie, [38] et si orroie volentiers comment sa fame le de-

(fol. 20c) çut.” “Sire, ele ne le deçut pas, car il s’en garda moult bien comme sage.” “Dites le moi,” fet li emperieres. “Sire, [39] envoieiz dont vostre filz querre.” “Volentiers,” fet il. [40] Assez fu qui i corut. Il s’en revint arieres. [41] Li vallez enclina a l’emperëeur et a son mestre, [42] puis fu mis en la jaole. Et messires Mauquidarz conmença son conte.

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[8. tentamina]

[Malquidarz’s/Mauquidarz’s, the fourth sage’s story]

“Sire, il ot en ceste vile un sage viel et de grant aage, qui [1] moult ot riche terre et bone. [2] Si ami vindrent a lui et li dirent qu’il preïst fame, [3] et a painnes verroiz ja viel home qui volentiers ne praigne juene fame. Il leur dist que il la li queïssent. [4] Il li quirent juene et bele et blonde. [5] Li sages en ot eües deus. Il fu auques viel et ses aages passez. [6] (fol. 20d) La dame fu avec son seigneur un an que onques folie ne li fist, ja soit ce que ele en eüst talent. Au chief de l’an vint au mostier de joust sa mere si li dist: ‘Dame, je n’ai nul soulaz de mon seigneur. [7] Or sachiez que je vueil amer.’ ‘Fui, fille, fet la mere, ce ne feras tu pas.’ ‘Certes, dame, si ferai.’ ‘Veuls le tu fere par mon conseil?’ ‘Oïl, ma dame.’ ‘Je lo que tu **essaies** avant ton seigneur.’ [8] ‘Volentiers, mere. Et de coi?’ [First trial] ‘Bele fille, [9] d’une seue ente qui est en vostre vergier, qu’il aime plus que touz les autres arbres. [10] Fai la couper, [11] puis verras qu’il te dira.’ [12] ‘Se Dex plect, il ne me tuera pas,’ dit la fille. [13] Atant s’en revint la dame a son hostel et demanda ou ses sires estoit. L’en li dist qu’il estoit [14] alez esbatre seur

(fol. 21a) son palefroi après son venëeur aus chiens. Ele apela lors un sien sergent si li dist: ‘Pren une coigniee et vien avec moi.’ ‘Dame, volentiers.’ Il entrerent el vergier, puis dist a celui: ‘Coupe moi ceste ente.’ ‘Ha, dame, dit il, je n’oseroie; [15] c’est la bone ente mon seigneur.’ [16] ‘Si feras, je le te conmant.’ ‘Certes, dame, non ferai.’ [17] La dame prend la coigniee de la main celui, puis [18] commence a ferir a destre et a senestre tant que ele [19] la coupa, et cil la tronçonna, puis li conmanda a apporter. Et en ce que l’en l’aportoit, ses sires vint. Il regarda [20] les tronçons de l’ente et les fueilles et les branches, si fu touz esperduz, puis dist: [21] ‘Ou preïs tu ceste branche?’ ‘Certes, sire, fet la dame, quant je ving ore du

(fol. 21b) moustier, l’en me dist que vous [22] estiez alez en riviere aus oisais; et je savoie bien que vous [23] estiez frilleus, et que cëenz n’avoit point de busche, si alai en cel vergier et coupai ceste ente.’ ‘Dame, dist li sires, je cuit que ce est ma [24] bone ente que vous avez coupee.’ [25] ‘Certes, sire, je ne ai se ce est ele.’ Li sires y ala garder si trouva que ce estoit ele qui estoit coupee, si retorna a sa meson et dist: ‘Ha, dame, [26] malement m’avez servi, [27] c’est ma bone ente que vous avez coupee.’ [28] ‘Ha, sire, fet la dame, [29] certes je ne m’en prenoie garde, et [30] je le fis pour ce que je savoie bien que vous vendriez touz moilliez et empleüz.’ ‘Dame, pour ce le lesserai ore, [31] atant que vous le feïstes pour moi.’ [32] Atant le lessierent [33] ester jusques

(fol. 21c) l’endemain que la dame se leva et ala au mostier et trouva sa mere [34] et la salue. [35] La mere li demanda coment il li estoit, et ele dist: ‘Bien. Je ai mon seigneur essayé.’ ‘Coupas tu l’ente?’ ‘Oïl voir.’ ‘Et dist il riens?’ [36] ‘Certes, il [37] ne fist mie grant semblant qu’il fust iriez. [38] Certes, dame, or vueil je amer.’ ‘Non feras, bele fille, [39] lesse ester.’ ‘Certes, mere, [40] je ne m’en tenroie mie.’ ‘Or te dirai donques que tu feras. [41] Essaie le encore.’ [42] ‘Dame, volentiers.’ [43] ‘Si vous dirai de coi. [44] [Second trial] Il a une lissete qu’il aime plus que riens nee. [45] Il ne souferroit pas que nus des serjanz la remuast de joust le feu, ne que nus la peüst se lui non.’ ‘Je l’ocirrai encore nuit.’ ‘Je l’otroi,’ dit la mere. Lors se part la mere de sa fille. [46]

(fol. 21d) La dame s’en vint en son hostel. Au soir [47] fu li feus alumez et ardi cler. Les liz furent bien parez de beles

coustes pointes et de biaux tapiz. [48] La dame fu vestue d'une pelice d'escureus toute fresche. [49] Meintenant [50] vint li sires de chacier. [51] La dame se leva encontre lui et li osta sa chape, puis li vost oster les esperons et s'obeï moult a lui servir. Puis li apareille un mantel d'escarlade et le [52] mist aus espauls son seigneur et li apareille une chaire. [53] Li sires s'asist, et la dame d'autre part seur une sele. [54] Li chien se couchierent de toutes parz sus les liz, et la lissete au seigneur se coucha sur la pelice a la dame, qui toute fresche estoit. Quant ele vit ce, si fu moult corrociee. (fol. 22a) Lors esgarda un des bouviers de la charrue, qui ot un coustel a sa ceinture. La dame sailli avant si le prist, puis en feri la lisse par mi les boiaus si l'ocist, si que ses pelisons en fu touz ensanglantez et li foiers. [55] Li sires esgarda cele merveille, puis dist: 'Coment, dame, fustes vous si osee que vous osastes ocirre ma lissete devant moi?' 'Coment, sire, dont ne veez vous chascun jor coment il atornent nos liz? Il ne passera jamés deus jourz qu'il ne coviegne fere buee por vos chiens. [56] Par la mort Dieu, je les ferrai ainçois de mes mains qu'il se couchent sus mes liz einsi. Or esgardez de ma pelice, que je avoie vestue nouvelement, quele ele est conraee.

(fol. 22b) Cuidiez vous que je n'en soie dolente?' [57] Li sires respont: 'Certes, dame, malement m'avez servi, mal gre vous en sai. Mes je lerai ore atant a ceste foiz, mes plus n'en parlerai.' 'Par foi, sire, fet la dame, vous feroiz de moi vostre plesir, car je sui toute vostre. Et sachiez que je me repent moult de ce que je ai fet.' Lors conmença a plorer [58] moult durement et dit: 'Certes, moult m'en poise, car je sai bien que vous l'amiez moult.' Quant [59] li sires la vit plorer, [60] si lessa atant. A l'andemain avint que la dame vint au mostier a sa mere. [61] La mere, quant ele la vit, si la salua et ele lui, puis la mist a reson et li dist: 'Bele fille, coment vous est il avenu?' 'Dame, [62] bien, (fol. 22c) mes or vous di je que je vueil amer.' [63] 'Ha, bele fille, si ne t'en porras pas tenir?' 'Certes, bele mere, non.' 'Bele douce fille, ja me sui je tenue toute ma vie a ton pere, que onques folie ne fis ne talent n'en oï.' 'Ma dame, il n'est pas ainsint de moi [64] comme il fu de vous, car [65] mes peres estoit juenes hons [66] et vous juene meschine quant il vous prist, si vous estez joez ensamble. Mes je n'ai joie ne deduit du mien, [67] si m'en convient a pourchacier.' [68] 'Et qui ameras tu, bele fille?' 'Je vous dirai qui m'a fete prier: le prestre de ceste vile. [69] Je n'amerioie pas un chevalier, car il se gaberoit de moi et s'en vanteroit [70] et me demanderoit mes gages a engagier, [71] si en auroie honte.' 'Diva, bele fille,

(fol. 22d) car fai encore mon conseil, [72] car tu ne verras ja si male venchance conme de viel home.' 'Dame, volentiers en ferai vostre conseil.' 'Bele fille, [73] essaie le encore, [74] si te dirai de coi. [75] [Third trial] Il sera demain joesdi et sera la veille de Noël; si tendra tes sires [76] son Noël et tendra [77] grant court, car tuit li vaillant home de ceste vile y seront, et tu seras au chief de la table. Et quant le premier mes sera asis, tu ferras tes cles es frenges de la nape, puis te leveras et traineras tout après toi. [78] Ainsint auras ton seigneur essaié par trois foiz.' [79] 'Ma dame, vous dites bien, et je le ferai ainsint.' [80] Ele s'en parti atant et vint a son ostel, [81] et tant que le jour de Noël vint.

(fol. 23a) Li vavaseur de la vile furent venu, et des autres [82] assez. Les tables furent mises [83] et les napes et les salieres et li coustel, [84] si s'asirent. [85] La dame se sist au chief de la table. [86] Li sergent aportherent les premiers mes [87] et les saveurs avec desus la table. [88] En ce que les vallez commencierent a trenchier, [89] la dame entort ses cles es frenges de la nape, puis se lieve et fet un grant pas avant, et [90] les escuelles espandent desus la nape. [91] Li sires fu moult iriez, et la dame tire a soi ses cles qui estoient entorteilliees en la nape. [92] 'Dame, dist li sires, malement avez exploitié.' [93] 'Par foi, dit la dame, je n'en puis mes. Je aloie querre vostre bon coustel [94] qui n'estoit pas

(fol. 23b) sus table, si m'en pesoit.' [95] 'Ore, dame, de par Dieu, or nous aporrez autre nape.' [96] Puis aporta l'en mes, [97] si mengierent lieement. [98] Li sires ne fist pas samblant qu'il fust corrociez. Quant il orent mengié et les napes furent ostees, li sires les ot moult honorez, si se departirent. [99] Li sires [100] soufri cele nuit jusques l'andemain que li sires vint a [101] la dame si li dist: [Counter-trial] 'Dame, dame, vous m'avez fet trois malveses entretes. Se je puis, vous ne me feroiz pas la quarte. Ce vous fet fere mauvés sanc, a seignier vous convient.' Meintenant manda le seignœur et fist fere le feu. Quant [102] la dame vit fere si grant feu, si demanda a son seigneur (fol. 23c) qu'il voloit fere. [103] 'Dame, fet il, je vous vueil fere seignier.' 'Ha, sire, fet ele, je ne fui onques seigniee en ma vie.' [104] 'A fere, fet li sires, l'estuet, car les entretes mauveses que vous m'avez fetes vous a fet a fere mauvés sanc.' [105] Tantost la fist despoillier, vousist ou non, le destre braz et li fist chauffer au feu. Li saignierres la feri, et le sanc en sailli a grant randon. Une fleume en issi et une bestumee, tant que li vermaus sans en issi. Puis [106] fist le braz estanchier [107] et metre avant l'autre hors de la robe. La dame conmença a crier, mes riens ne li valut. Il fist le braz eschauffer, et li seignierres y feri. Autretel issi de celui braz comme

(fol. 23d) de l'autre, tant que le vermeil sanc en vint. Quant le sage [sic] vit le vermeil sanc, si la fist estanchier, puis la fist porter en un lit en sa chambre. [108] Ele conmença a crier et a braire. La dame manda sa mere et ele vint. Quant ele vit sa mere, si li dist: 'Ma dame, morte sui.' [109] 'Coment, bele fille?' 'Dame, [110] il m'a fet seignier,' 'Ore, bele fille, as tu talent d'amer?' 'Certes, dame, je non.' [111] 'Fille, je te disoie bien: tu ne verras ja si cruel venchance conme de viel home.' 'Certes, dame, je n'amerai ja mes.' 'Par foi, [112] fille, tu feras que sage.'"

[Frame resumes ([112] to [125])]

“Sire emperieres, fet messires Malcuidarz li rous, [113] dont ne fu cil sages? Sa fame li fist trois entraines le- (fol. 24a) des. [114] La quarte fust encore plus vilaine, car ele eüst amé le provoire de la vile. [115] Autretel vous di je de la vostre fame. Ele vous veult fere vilainne entrete, qui veult que vous ociez vostre filz. [116] Or esgardez comnt le viel sage se vencha bien.” “Certes, dist li emperieres, voirement fist.” “Sire, dont ne creez pas vostre fame de quanque ele vous dira.” [117] “Par mon chief, dit li emperieres, non ferai je.” [118] Atant lessierent les paroles. Il fu nuiz, les portes du palés furent fermees. [119] Li emperieres vint a l’empereriz qui moult iert iriee et maltalensive. Li emperieres li demanda: “Dame, que avez vous?” [120] “Coi, sire, je ai assez de coi, [121] sire, de ce que vous estes en- (fol. 24b) trez en si male convoitise des paroles traieresses et fausses oïr. Si ne fu mie de merveille se Crasus convoita or et argent, ne se il morut par tele convoitise.” [122: only group v has the usual [formulaic](#) phrase] “Coment? dit li emperieres; [123] en fu il morz?” “Oïl voir.” “Or le me dites, foi que vous me devez.” [124] “Sire, que vaut ce que je vous di, car vous n’en retenez riens ne n’entendez?” “Dame, certes je l’entendrai bien, or dites [125].”

[9. Virgilius]**[The empress’s fifth story]**

“Sire, il ot en ceste vile un clerc qui ot non Virgiles, et fu moult bons clers de touz les set arz. Il sot moult de nigromance, [1] et par nigromance [2] fist il en ceste vile un feu qui tout jourz ardoit. Et ces povres fames [3] qui ces petiz enfanz avoient, [4] quant eles (fol. 24c) ne pooient entrer chies ces riches homes en ces hautes mesons, [5] qui dorment jusques a tierce jouste leur fames, [6] a cel feu se chafoient [7] et prenoient de l’eve [8] chaude a leur enfanz baignier. [9] Dejouste celui feu avoit un home tresgeté de coivre, qui tenoit un arc [10] et avoit entesé a treere. El front de cel home avoit letres escrites qui disoient: ‘Qui me ferra, je trerai ja.’ En cele vile si ot un clerc de Lombardie, [11] gentil home et riche, et estoit a escole. [12] Cil clers vint vëoir le feu, [13] si l’esgarda [14] et vit les letres [15] qu’il ot el front escrites, [16] si les connut et sot qu’il i ot escrit: ‘Qui me ferra, je trerai ja.’ [17] Lors dist a ses compaignons: ‘Ferrai je le?’ ‘Sire, oïl, se il vous plest.’ [18] Cil maintenant (fol. 24d) le feri, et cil tret el feu et tantost estaint. Sire, fist l’empereriz, ne fist il pechié?” “Certes, dame, oïl.” “Voire, fet ele, car ces povres fames y prenoient feu de toute la vile.” “Voirs est.” “Sire, encore fist il plus. Car a une des portes de Rome fist il un home tresgeté de coivre, et tenoit une pelote en sa main, et a l’une des autres portes en fust il un autretel, [19] si jetoit li uns a l’autre la pelote au samedi a soir.” [20] “Ce fist il?” “Sire, encore fist il plus. Car il fist par nigromance seur un grant piler de marbre [21] un mirëoir [22] par coi cil de ceste vile vëoient ceuls qui voloient venir a Rome pour mal fere, et tantost comme il vëoient que aucune terre se voloit reveler contre Rome, si [23] mandoient les quemunes des viles (fol. 25a) environ si s’armoient, puis [24] aloient sus cele terre si la destruioient. [25] Tant que li rois de Puille en fu iriez [26] et qu’il asambla touz les sages homes de sa terre, [27] si leur demanda qu’il feroit de Rome qui ainsint metoit toute sa terre a mal, [28] et qui estoit leur songiez et rendoit treü a Rome. [29] Illec ot deus [30] bachelers qui freres estoient. [31] Li uns d’euls se leva et parla au roi et li dist: ‘Par foi, [32] sire, si vous voliez doner du vostre a nous, nous abatriens le mirëoir de Rome.’ ‘Par foi, dist li rois, [33] je vous donrai quanque vous demanderoiz, [34] por coi je le puisse avoir, se vous volez viles, se vous volez chastiaus, se vous volez terres.’ [35] Il respondirent: [36] ‘Nous nous metrons en vostre menaje.’ (fol. 25b) ‘Granz merciz,’ fet li rois. [37] Li ainz nez dist: [38] ‘Sire, or nous fetes emplir deus [39] costerez d’or.’ ‘Volentiers,’ dit li rois. Empli furent. [40] Il les fist metre en une charrete fort a deus [41] chevaus, puis acueillirent leur voie jusques a Rome. [42] En cel tans estoit Crassus emperëur de Rome, qui moult estoit convoiteus. Il vindrent si tart a Rome qu’il se prirent garde que nus n’en issoit. A une des portes enfoïrent un de ces costerez et a la seconde porte l’autre, [43] et puis se hebergierent en la vile [44] et firent granz despens. [45] Au matin quant li emperieres fu levez, il vindrent el palés et le saluerent et li distrent: ‘Sire, nous somes devinëur de et trouvëur de tresors, si somes venuz a (fol. 25c) vous, car nous savons bien que en vostre terre en a assez.’ ‘Bien soiez vous venuz, dist li emperieres, et vous remeindroiz avec moi.’ ‘Sire, volentiers, mes nous voudrons avoir la moitié de ce que nous trouverons, [46] et l’autre.’ [47] ‘Par foi, dist li emperieres, je le vueil bien. Ja n’i puis je riens avoir se par vous non.’ ‘Sire, dit li ainz nez, je

songerai anuit et demain vous dirai que je aurai songié.’ [48] ‘Je l’otroi,’ dit li emperieres. [49] Il s’en alerent a leur ostel et furent moult a aise cele nuit. [50] Et quant ce vint a l’andemain, il vindrent a l’emperèeur, si li dist li ainz nez: [51] ‘Sire, je ai songié.’ ‘Or dites coi,’ dist li emperieres. [52] ‘Sire, je ai songié un petit tresor a la porte devers Puille.’ [53] ‘Alons y,’ dist li empe-
(fol. 25d) rieres. ‘Par foi, sire, volentiers.’ Li emperieres y vint a grant compaignie de gent avec lui. [54] Il amena minèeurs, si [55] commencierent a miner la ou li devinierres dist. Quant il orent miné, si [56] trouverent un des costerez qu’il y avoient mis. [57] Li emperieres le fist trere hors, [58] et puis fu partiz [59] si que li emperieres en ot la moitié et les freres l’autre. [60] Li emperieres fu moult liez et moult le convoita. Li autres dist qu’il songeroit. [61] Ausi trouva le sien costeret. [62] Li emperieres se loa moult d’euls. [63] ‘Par foi, seigneur, dist il, or sai je bien que vous estes veritable.’ [64] Il respondirent: ‘Certes, sire, c’est nëenz. [65] Nous en avons un songié [66] souz cel mirèoir [67] si grant [68] que a painnes le porroient
(fol. 26a) trere [69] touz les chevaus qui sont en vostre court.’ [70] ‘Certes, dit li emperieres, ce ne vouldroie je a nul fuer que je le mirèoir feïsse abatre, [71] car nous y vèons touz ceuls qui mal vuelent fere a ceste vile.’ Cil li respondent: ‘Sire, de ce n’aiez garde que il chiee, car nous le sauverons moult bien.’ ‘De par Dieu, dist li emperieres, donques y soiez le matin.’ [72] ‘Sire, volentiers.’ [73] Il prirent congié et s’en alerent a leur ostex. [74] Quant vint au matin, il vindrent au mirèoir [75] et comencierent a piquer [76] tant que le pié du mirèoir [77] fu touz desfoïz, [78] qu’il ne tint que seulement a un petit. [79] Quant ce vint a la nuit, il s’en partirent et li ouvrier autresi. Quant il fu mienuit, il aporterent le feu et le mirent [80]
(fol. 26b) el fondement, puis l’estouperent environ. Il ardi dedenz. [81] Et quant il virent que le feu fu bien espris, si se mirent a la voie. Il n’orent mie grantment alé quant le mirèoir chaï, [82] et que les pilers de marbre peçoierent par mi. [83] Il le virent bien chëoir, si s’en alerent grant joie fesant. [84] Au matin quant li haut baron de Rome et d’ileques pres s’assemblerent au mirèoir vëoir, [85] il regarderent et virent qu’il estoit cheüz par la convoitise l’emperèeur. Li emperieres vint [86] et fu moult courouciez de ceste mesaventure. Il fist querre les devinèeurs, mes il ne porent estre trouvé. Il se senti a deceüz, si ot moult grant pour. Li haut home de la terre li demande-
(fol. 26c) rent pour coi il avoit ce fet. Il ne leur sot que respondre, fors que pour la convoitise de l’or. Meintenant le prirent et li mirent un huis sus le ventre pour la grant ire ou il estoient de la grant perte que il avoient faite, puis prirent or fondu si li coulerent par la bouche et par les eulz et par les oreilles, et puis li dirent: ‘Or vosis, or convoitas, or auras et or perdras et par or morras.’” [87]

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[Frame resumes ([87] to [108])]

“Sire, dit l’empereriz a l’emperèeur, or est cil morz a grant honte et par convoitise.” “Voirs est,” dit li emperieres. “Sire, or poez savoir de verité que ausi morroiz vous.” “Avoi, dame, dit li emperieres, qu’est ce que vous dites?” “Sire, je vous di voir. Dont n’est ce bien samblant que vous es-
(fol. 26d) tes si convoiteus de oïr et de retenir les paroles a ces sages que vous em perdreiz enneur et morroiz a honte? [88] Bien morroiz a honte quant vous perdreiz la coronne a vostre vie pour un pautonnier que vous avez norri, que vous apelez filz. [89] Dahaz ait filz qui quiert le desheritement son pere.” “Dame, dist li emperieres, or ne vous courouciez pas car, par la foi que je vous doi, [90] il ne me desheritera pas car il morra le matin.” “Certes, sire, ne vous poist mie: je ne vous en croi pas.” “Dame, sachiez que si fera.” [91] “Sire, Diex vous en doint bon talent.” Atant lessierent jusques l’endemain [92] qu’il fu ajorné. L’emperiere se leva. Les portes furent ouvertes et li baron asamblé ou palés.
(fol. 27a) Li emperieres apela ses sers et leur dist: “Prenez mon filz et le destruisiez.” “Sire, volentiers.” Il le trestrent de la jaole [93] et l’amenerent amont el palés par devant l’emperèeur [94] si tost que onques ne li lessierent encliner son pere. [95] Il avalerent les gegrez et entrerent en la rue. [96] Tuit cil qui le virent en orent grant pitié. [97] Atant es vous que son mestre vint, qui avoit non Caton, [98] cil qui fist le livre pour coi li enfant vont a escole et sont enseignié. [99] Ses deciples li enclina quant il vint devant lui. [100] Il ot moult grant pitié de ce que il l’enmenerent ainsint, si passa outre moult bone erre et descendi au pié du degré de la sale; assez fu qui son cheval prist. Il monta contremont les
(fol. 27b) degrez tant qu’il [101] vint devant l’emperèeur si le salua. Et li emperieres [102] li dist honte et vilenie et le menaça [103] et dist: “Je vous avoie baillié mon filz a aprendre, et vous li avez tolue la parole, et ma fame que il voloit prendre a force.” “Sire, dit Catons, [104] la parole ne di je mie qu’il ait perdue, car se ce estoit que perdue l’eüst, mal gre nous en devriez savoir. Mes de vostre fame qu’il vost prendre a force, si conme ele vous dit, et riens ne li est, se vous pour ce le destruisiez, **si vous em puisse il ausi avenir comme il fist au borgois de sa pie.**” “Et coment li avint il,

dit li emperieres, de sa pie?” [105] “Par foi, dit Catons, [106] mes direz n’i vaudroit riens se vestres filz estoit morz. [107] Mes fetes le respitier et je le vous dirai.” “Je le (fol. 27c) respiterai tant que vous aiez dit,” fet li emperieres. “Sire, or l’envoiez donques querre.” “Volentiers.” Mesages queurent pour le vallet ramener. Il s’en vint par devant l’emperëeur et par devant son mestre, si leur enclina, et puis fu menez en la jaole. [108] Lors comença mestre Catons son conte.

[10. avis]

[Caton’s, the fifth sage’s story]

“En ceste vile, sire, dist Catons, ot un bourgeois qui avoit une pie qui [1] moult bien parloit langue romainne. [2] Et quant le bourgeois venoit de hors, la pie li disoit [3] quanque ele savoit et ooit et veoit. Et sovent avenoit que la pie disoit [4] voir [5] au preudomme. Quant li amis a la dame avoit esté avec lui, [6] il l’en croit bien. [7] Tant que li sires fu alez en sa marchandise, si ne revint pas ce-

(fol. 27d) le nuit. La dame manda son ami. La pie estoit en haut en une quage atachiee a une perche. Il vint jusque a l’uis et n’osa entrer dedenz pour la pie. [8] Il manda la dame. Ele vint a lui. Il lui dist: ‘Dame, je n’ose entrer enz pour la pie, qu’ele ne le die a vostre seigneur.’ [9] ‘Venez, fet ele, seurement, car ere en penserai bien.’ ‘Dame, fet il, volentiers.’ Il passa outre [10] et s’en entra en la chambre. La pie le regarda si le connut, car froiterie li avoit fet aucunes fois. Si dist: [11] ‘Ha, sire qui en la chambre estes repost, pour coi n’i venez vous quant mes sires y est?’ Atant se tut, et la dame [12] s’apensa d’une grant guile. Quant il fu anuitié, ele prist sa chambriere si li bailla un grant pot plain d’eve et un cier-

(fol. 28a) ge tout ardent et un [13] maillet de fust. [14] Quant vint vers la mienuit, ele la fist monter sus la meson ilec endroit ou la pie estoit, si comença durement a ferir sus les escengles. Quant ele avoit assez feru, si prenoit le cierge et le boutoit par entre deus escengles, qui donnoit clarté a la pie en mi le vis. Après prenoit l’eve si versoit sus la pie. Itel vie li mena jusque au jour. [15] Quant il fu ajorné, si descendi le maillet en une main et le cierge en l’autre, [16] et li amis a la dame s’en ala. [17] Ne demora gueres après ce que li sires vint. Il vint tout droit a sa pie, si l’aresona et li demanda: ‘Amie, coment vous est? Menjiastes vous hui?’ ‘Sire, [18] dit la pie, li amis ma dame a anuit esté tou-

(fol. 28b) te nuit [19] cëenz et jeü [20] avec li. [21] Il n’a gueres qu’il s’en parti. Je l’en vi aler par ci.’ [22] Li sires regarda la dame de felons eulz. Lors se torna vers sa pie [23] et li dist: ‘Certes, bele tres douce amie, je vous en croi bien.’ [24] ‘Sire, fet la pie, il a anuit toute nuit tonné et pleü, et li esparz me venoit de toutes parz en mi les eulz, et pou s’en faut que je n’ai anuit esté morte.’ Li sires regarda la dame et ele lui. ‘Par foi, fet li sires, il a anuit fet moult bele nuit et moult clere.’ ‘Certes, sire, fet la dame, [25] ce a mon, une des cleres de cest an.’ [26] Li sires demanda a ses voisins et il li dirent autresint. [27] La dame vit son point qu’ele pooit parler et dist a son seigneur, oiant ses voisins: ‘Ore, seigneur, or

(fol. 28c) poez oïr de coi mes sires m’a tout jourz blamee et batue, qui croit sa pie de quanque ele li disoit. Orendroit li dist ele que mes amis avoit anuit toute nuit jeü avec moi. Certes ele menti autresi bien comme du tans.’ [28] Li sires fu iriez de ce que sa pie li avoit menti du tans, [29] autresi cuida il que ele li eüst menti de sa fame. [30] Lors vint a sa pie [31] si li dist: ‘Par mon chief, vous ne me mentiroiz ja mes.’ Si la prist [32] et li rompi le col. Quant il ot ce fet, si fu si esbahiz [33] qu’il ne sot que dire. Lors osta la quage ou la pie estoit, si vit les escengles desatirees. [34] Puis prist une eschiele si monta desus la meson et vit le pot que la chambriere y avoit lessié, et vit la cire degoutee sus

(fol. 28d) les escengles, et que la couverture fu desatirree, et vit le grant pertuis par ou ele avoit bouté le cierge tout ardent. Lors s’apensa [35] de la traïson que sa fame li avoit fete, si comença a fere grant duel et dist: ‘Ha, las chetis, pour coi crui je ma fame?’ [36] Lors enchaça sa fame hors de sa meson.” [37]

[Frame resumes ([37] to [59])]

“Ore, sire, fet mestres Catons, [38] se il se fust pourveüz avant, il n’eüst pas sa pie ocise. [39] Or se repent et fet son duel. Or a chaciee sa fame pour ce qu’il avoit ocise sa pie par son conseil. [40] Tout autresi voi je et oi que l’empereriz se travaille coment vostre filz soit destruis, et se vous la creez de se sanz autre conseil croire, si vous aviegne il ausi comme il fist au bourgeois de sa pie.” “Par mon chief,

(fol. 29a) dist li emperieres, [41] il ne m’en avenra pas ainsint.” “Sire, fet Caton, vous feroiz bien. [42] En ne doit mie son enfant ocire pour le dit de sa marrastre.” [43] Atant lessierent ester jusques le soir que [44] les portes furent closes. Li emperieres vint a l’empereriz. Ele li fist malvese chiere. [45] Li emperieres la regarda, qui moult l’ama, si li dist: “Dame, que avez vous, [46] ce me dites.” [47] “Certes, sire, [48] je m’en irai le matin a mes amis [49] et a mes parenz, car je sui de haut lignage.” [50] “Dame, pour coi? Dites le moi.” [51] “Par foi, sire, je sai bien que vous seroiz destruis

par tans, [52] car vous ne volez nul conseil croire. **Et pour ce [53] vous em puisse il ausint avenir comme il fist au roy Herode, qui** (fol. 29b) **tant tint en despit le dit de sa fame pour le conseil des set sages que il em perdi la veüe.** [54] “La veüe, dist li emperieres, coment? [55] Ce vouldroie je bien oïr.” [56] “Pour coi le vous diroie je? Vous n’en feriez riens.” “Par mon chief, dame, vous le diroiz.” [57] “Volentiers, sire, [58] puisqu’il vous plest.” [59]

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[11. sapientes]

[The empress’s sixth story]

“Sire, il ot en ceste vile un emperëeur [1] qui ot non [Herode](#), si avoit set sages si comme il i a encore. Mes il avoient tel coustume mise en ceste vile que quiconques sonjoit, il venoit aus set sages et leur aporloit un besant d’or, et [2] il li disoient son songe et li esponnoient ce qu’il avoit songié et ce qu’il en pooit avenir. [3] Si avoient tant de l’or et de l’avoir que il

(fol. 29c) seurmonterent l’emperëeur de richesce. Li enperieres avoit tel maladie que, quant il voloit chevauchier hors de Rome, [4] il avugloit ne n’en pooit issir. [5] Tant qu’il apela les set sages et leur dist un jour: [6] ‘Seigneur, car me dites ce que je vous demanderai.’ Il respondirent: ‘Volentiers.’ [7] ‘Pour coi, dist il, m’avuglent li oeil quant je doi issir hors de ceste vile?’ [8] ‘Sire, dient li sage, de ce que vous savons nous mie respondre sanz terme.’ [9] ‘Y covient il terme?’ dit li emperieres. ‘Par foi, sire, oïl.’ [10] ‘Et je le vous doing jusque a uit jorz.’ [11] ‘Sire, ce seroit pou, mes jusques a quinze.’ ‘De par Dieu,’ dist li emperieres. [12] Atant s’en partent. Il [13] ne vouldrent pas les-

(fol. 29d) sier lonc sejour de la demande de l’emperëeur, ainz [14] quirent conseil a pluseurs genz tant que l’en leur dist que uns enfés estoit en la terre, qui n’avoit onques eü pere, qui rendoit reson de quanque l’en li demandoit. Il [15] issirent hors de Rome et vindrent cele part ou il leur fu enseignié, et tant qu’il [16] le trouverent a une vile ou il [17] estoit mellez a ses compaignons qui li reprochoient qu’il iert nez sanz pere. Li sage s’arestèrent ilec et demanderent qui il estoit et comment il avoit non. Cil respondirent qu’il avoit non Mellin. Ilec vint maintenant un preudome aus sages, qui estoit esgarez d’un songe qu’il avoit songié, [18] et tenoit un besant

(fol. 30a) en sa main. [19] Mellins li vint a l’encontre si li dist: ‘Je sai bien ou tu vas et que tu demandes et que tu aportes.’ Li sage l’escouterent. ‘Tu as songié, dist Mellins, un songe dont tu es esgarez, et pour ce en vas tu a Rome aus sages [20] et leur portes un besant. Je le te dirai, si emporteras ton besant. [21] Tu as songié que en mi ton foier a une fontainne et que tuit cil de ton vigne en estoient servi et abevré. La fontainne senefie un grant tresor qui est desouz ton foier. Va si le fai foïr, si en seras riches et toute ta lignee, se toluz ne t’est.’ [22] Li preudons revint en sa meson et li sages et li vallez. Li preudons manda ovriers et fist foïr tant qu’il trouverent le tresor si l’en tre-

(fol. 30b) rent. [23] Moult en i ot a grant plenté. [24] Li sage em prirent a leur volenté et au vallet en offrèrent, mes il n’en ot cure. Li sage s’en partirent et enmenerent le vallet avec euls. Quant il furent hors de la vile, si li demanderent se il sauroit a dire a l’emperëeur pour coi la veüe li troubloit quant il voloit issir de Rome. Mellins dist: ‘Oïl bien.’ Lors l’enmenerent a Rome devant l’emperëeur au terme que li jourz fu pris de respondre. Li uns d’euls parla et dist: ‘Sire, nous sommes venuz a nostre jour de respondre [25] pour coi la veüe vous trouble quant vous volez issir hors de Rome.’ [26] ‘Voirs est,’ dit li emperieres. ‘Sire, [27] nous avons amené un enfant qui por nous respondra.’ ‘Prenez

(fol. 30c) vous seur vous ce que il dira?’ ‘Sire, oïl.’ [28] ‘Or die, je l’orraï volentiers.’ [29] ‘Sire, fet Mellins, [30] menez moi en une chambre et ilec parlerai a vous.’ ‘Volentiers,’ dit li emperieres. [31] Lors l’enmena en sa chambre, et Mellins li conmença a dire: ‘Sire, entendez moi. Desouz vostre lit a une chaudiere qui boust a granz ondes, et si i a set boillons, et tant comme les set boillons durront, et comme celle chaudiere y soit, ne poez issir hors de Rome [32] que vus puissiez chemin ne sentier connestre. [33] Et se vous ostenz la chaudiere [34] sanz les boillons esteindre, [35] vous avez perdue la veüe a tout jourz.’ ‘Par foi, biax douz amis, fet li emperieres, il covient que vous m’en conseilliez.’ ‘Sire, volentiers. Fetes le lit os-

(fol. 30d) ter, [36] si faites fouir.’ Li enperieres fist le lit oster. [37] Après il fist fouir tant que la chaudiere fu trouvee. Li sage i furent et pluseurs genz qui ce virent. [38] Li emperieres parla au vallet et li dist: ‘Vallet, fet il, or sai je bien que tu es sages. Or veil je des ore en avant ovrer par ton conseil.’ ‘Sire, dit il, granz merciz. Or fetes toutes ces genz tirer ariere et issir de cëenz.’ Maintenant s’en alerent, [39] puis li dist Mellins: ‘Sire, veez vous ces set boillons? Ce senefie ces set deables que vous avez chascun jour a vostre conseil.’ ‘Ha, Dex, dit li emperieres, [40] porroie les je oster d’entour moi?’ ‘Certes oï bien,’ dist Mellins. [41] ‘Puis les je vëoir ne oïr ne touchier?’ ‘Sire, oïl.’ [42] ‘Et qui sont il, biaux

(fol. 31a) douz amis? Dites le moi.’ ‘Sire, volentiers. Par foi, [43] ce sont cist set sages que vous avez environ vous. Il sont de vostre terre plus riche que vous n’estes, [44] et si ont acoustumé une mauvese coustume dont la terre est perdue, et il en sont riche. Car [45] se nus hons, soit chevaliers ou borjois, songe un songe, il covient a force que il viegne aus sages et aport un besant et leur doingne pour espondre son songe. Et [46] se il autrement le fesoient, il cuideroient estre honi. Einsin leur ont fet li sage entendre. [47] Et pour ce que vous avez ceste mauvese coustume souferte, vous trouble la veüe a l’issir de ceste vile. Or prenez le plus viel des sages et li fetes la teste couper, et li plus

(fol. 31b) granz des boillons esteindra.’ [48] ‘Par foi, dist li emperieres, et je le ferai.’ [49] Maintenant fist amener le plus viel a force de gent, si li fist la teste couper, et taantost le greigneur des boillons estaint. [50] Li emperieres ala garder a la chaudiere, si trouva estaint le grant boillon. [51] ‘Par mon chief, fet il, Mellin, or vous croirai ge [52] des ore en avant de ce que vous me diroiz.’ [53] Lors fist couper la teste a touz les sages, [54] et toute la chaudiere estaint et devint toute froide. [55] ‘Par foi, sire, fet Mellin, or poez la chaudiere oster, si lavez vos mains dedenz et tout vostre cors.’ [56] ‘Volentiers,’ dit li emperieres. [57]

Li emperieres fist ainsint comme Mellins li conmanda, [58] quant la chaudiere fu ostee et la

(fol. 31c) fosse emplie; et li liz fu refez einsint comme il seult. ‘Sire, dist Mellins, or poez monter et chevauchier.’ [59] ‘Par chief, dit li enperieres, si ferai je ja. Mes vous chevaucheroiz avec moi.’ ‘Sire, dist Mellins, volentiers.’ Les seles furent mises. Li emperieres et Mellins monterent, et li baron et li borjois de la terre monterent après [60] pour vëoir la grant merveille. [61] Bien avoit cinc [62] ans passez que li emperieres n’estoit issuz de Rome. [63] Quant vint a la porte passer, Mellins fu dejouste lui, si li dist: [64] ‘Sire, vous iroiz avant.’ Lors hurte le cheval des esperons, si passa la porte que onques ne li troubla la veüe. Quant li emperieres vit ce, si [65] ot moult grant joie. Lors prist

(fol. 31d) Mellin si le comença a besier et a acoler et le retint avec lui. [66] Et tuit li autre [67] li firent grant feste quant il virent que li emperieres ot sa veüe enterine si comme il seult.” [68]

[**Frame** resumes ([68] to [89])]

“Sire, avez vous oïe ceste aventure qui avint a Herode de ses set sages, qui si l’avoient avuglé par leur guile et par leur barat, et pour ce qu’il les creoit trop? [69] Et se vous creez les voz de vous destruire et de vous tolir l’empire, ausi vous em puisse il avenir comme il fist a Herode.” “Il ne m’en avendra pas ainsint, car je ne les crerai pas [70] tant que je en perde ne que je en soie avuglez.” [71] L’empereriz respont: “Dex vous en gart.” Atant trespasèrent cele nuit, tant que vint au matin que li emperieres se leva et [72]

(fol. 32a) l’empereriz. Les portes furent ouvertes. [73] Li emperieres conmanda que l’en menast destruire son fil. [74] Atant es vous l’autre sage venu, qui [75] ot non Josse, et descendi au degré de la sale de son palefroi; assez fu qui li tint. Puis monta contremont, et puis salua l’emperiere et les autres barons. Après dist a l’emperëur: [76] “Sire, moult me merveil de vous qui sages hons estes, quant vous pour le dit d’une fame volez vostre filz destruire sanz jugement. [77] Sachiez, vos fetes la plus grant merveille que feïst mes si hauz hons comme vous estes, et sachiez que vous en estes moult blamez de vos barons [78] et d’autres genz quant vous tant creez l’empereriz. [79] Sachiez qu’ele ne aime pas

(fol. 32b) vostre enneur ne vostre bien quant ele ainsint vostre filz veult destruire et ocirre. [80] Si pri a Dieu [81] que **ausi vous en aviegne il comme il fist a un visconte qui ja fu, qui morut de duel de ce que il avoit un pou blecié sa fame el pouce d’un coustel.**” [82] “Coment fu ce, biau sire? Dites le moi par amitié.” “Sire, [83] je le dirai volentiers, mes que li enfés soit respitié de mort.” [84] “Amis, dit li emperieres, si sera il, [85] car cest essample vueil je oïr et retenir.” [86] Lors dist a ses serjanz: “Ramenez moi mon filz.” [87] Et cil l’ont tantost ramené, car il n’avoient pas grant talent de lui destruire, mes la volenté leur seigneur leur convenoit fere. [88] Li enfés fu ramenez. [89] Li sages parla et devisa ainsint

(fol. 32c) sa parole.

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[12. [vidua](#)]

[Josse, the sixth sage’s story]

VARIANTS

(Numbers refer to the bracketed numbers marking the beginning and end of variant readings in the text, or the beginning of additions. Spellings [non-edited] are those of the respective manuscript group [representative](#))

1 to [51](#) in **Frame**: missing in **Ca** [\[resume\]](#) reading base text]

1 **Frame** to 13 *aper*: missing in **Mo** [\[resume\]](#)

1 **Frame** to 42 *gaza*: missing in **G1** [\[resume\]](#)

1 **Frame** to 88 *gaza*: missing in **Ar** [\[resume\]](#)

2-4: see [Appendix 1](#) [\[resume\]](#)

3: .vij. **z** [\[resume\]](#)

5-21: ly premier out a none Bancillas ly secunde fut apalle Augustes ly terz out a none Lentulus ly quarque out a non Mauquidras ly rous ly quint out a non Cathons de Rome ly sixe e cil out a non Jesse ly septine out a non Anchilles ly amperur diste bens sengurs joe bayl mon fiz neny a chacun de vus mes a vus .vij. **Ha** [back to [translation](#)] [\[resume\]](#)

6-7: om[itted in] **z** [\[resume\]](#)

(**Note**: In «conme», «comment», «commencer» etc., the graphy «con-» is clear and consistent throughout and has not been emended to «cou-».)

8-28: damaged in **C2** [\[resume\]](#)

9-10: om. **z** [\[resume\]](#)

11-12: om. **z** [\[resume\]](#)

13-14: om. **z** [\[resume\]](#)

15-16: qui fu biax sor toutes devises **z** [\[resume\]](#)

17-18: om. **z** [\[resume\]](#)

19: le me bailliez et que vous **u** [\[resume\]](#)

20-38: missing in **E** [\[resume\]](#)

21: end of **Ha** variant beginning at [5] [\[resume\]](#)

22-23: om. **u** [\[resume\]](#)

22-24: om. **xz** [\[resume\]](#)

25-27: por l'aucoison des femmes **z** [\[resume\]](#)

26-27: om. **x** [\[resume\]](#)

28: end of **C2** damage beginning at [8] [\[resume\]](#)

29-30: om. **wz** [\[resume\]](#)

31-32: om. **z** [\[resume\]](#)

33-34: astronomie apres nigromance et musique arismetique gramaire rectorique et phisique **w**; astronomie nigromance geometrie rectorique musique arismetique dyaletique **y**; astronomie musique nigromance arismetique rettorique dialetique et gramaire **z** [\[resume\]](#)

35-36: en my la sale ou ilz coucherent le varlet **w** [\[resume\]](#)

37-39: ainsi le tindrent .iiij. ans et tant qu'il se seut bien recongnoistre es .vij. ars apres ces .iiij. ans **wy**; ainssi le tindrent tant que il se sot reconnoistre es .vij. ars apres les .iiij. ans premiers il **x**; tant que il sot en .iiij. ans premiers apres **z** [\[resume\]](#)

38: end of **E** variant beginning at [20] [\[resume\]](#)

40-47: om. **Ha** [\[resume\]](#)

41-42: om. **z** [\[resume\]](#)

43-44: om. **xz** [\[resume\]](#)

45-46: li demanderent **z** [\[resume\]](#)

47: end of **Ha** variant beginning at [40] [\[resume\]](#)

48-49: qu'il ce mariast qu'il avoit terre asses por .iiij. anfans c'il les avoit **z** [\[resume\]](#)

49: prenez fame **y** [\[resume\]](#)

50-52: om. **z** [\[resume\]](#)

51: here begins **Ca** [\[resume\]](#)

52: boinne et biele et sage et de gentil lignage **v** [\[resume\]](#)

53-54: om. **z** [\[resume\]](#)

55-56: om. **z** [\[resume\]](#)

57: vinrent aveuc li a Roume a grant route de gent et de soumiers et furent requelli a grant joie et a grant fieste ilv

[\[resume\]](#)

58-61: om. **x** [\[resume\]](#)

59-60: et le crei de tout **v** [\[resume\]](#)

62: lor parenz furent ensemble et l'empereres et **u** [\[resume\]](#)

63-64: om. **vz** [\[resume\]](#)

65: et si n'aves plus d'enfans on le m'a bien dit par la foi ke je vous doi **v** [\[resume\]](#)

66-67: om. **z** [\[resume\]](#)

68: .iij. **v** [\[resume\]](#)

69-70: om. **z** [\[resume\]](#)

71-72: om. **xz** [\[resume\]](#)

73: querres mon fil et si le m'amenes **v** [\[resume\]](#)

74-75: om. **z** [\[resume\]](#)

76: il descendirent au piet del degret de la sale et atacierent lor palefrois dehors puis monterent amont quant li sage les virent si les connurent bien et **v**; ilz descendirent au pie du degre de la sale si monterent amont et quant les sages les virent si les accolerent **w** [\[resume\]](#)

76-77: om. **z** [\[resume\]](#)

78-79: que il remisent a lui et li amenassent son fil **x** [\[resume\]](#)

78-80: tout le message **z** [\[resume\]](#)

81-82: lor firent grant joie et l'enfans avec et distrent que si feroient il volentiers **z** [\[resume\]](#)

83: et li cieus fu pieus et nes et les estoiles resplendissans **v** [\[resume\]](#)

84-85: om. **w** [\[resume\]](#)

86: quant il venra la dedens les .vij. premerains jors que nous venrons a court **v** [\[resume\]](#)

87: k'il ne puet escaper par autre maniere ne nous aussi **v** [\[resume\]](#)

88-90: om. **z** [\[resume\]](#)

89: et coi i vees vus font il **vwvy** [\[resume\]](#)

91: mourray et vous seres mis a destruction et se je m'en puis tenir **w** [\[resume\]](#)

92-93: om. **z** [\[resume\]](#)

94-95: om. **z** [\[resume\]](#)

96-97: chascuns de vous en soi se il **u** [\[resume\]](#)

98-99: certes fait mesires Bansillas ge passerai mult bien le mien et ge le mien dist chascuns dont est bien **uwyz**; lors respondi cascuns et dist par foi je passerai bien le mien **v**; certes fait maistre Bancillas je passerai bien le mien et je bien fait chascuns dont serons nous delivre **x** [\[resume\]](#)

100-101: om. **z** [\[resume\]](#)

102: je mech mon cors et ma vie en vo manaide et il li otrierent tout ensamble **vwxy** [\[resume\]](#)

102-104: missing in **Ha** [\[resume\]](#)

103: si se coucierent apres souper **v** [\[resume\]](#)

105-106: om. **z** [\[resume\]](#)

106-107: li valles et li maistre et li messages ont tant ale et exploitiet et tant qu'il sont venus a Romme li maistres se parti del vallet si s'en ala au bois Saint Martin et li valles et li messages entrerent en la cite **v** [\[resume\]](#)

108-109: il ala ancontre il et sa compaignie **z** [\[resume\]](#)

109-110: et alerent encontre le vallet li empereres encontra son fil en mi la rue mais ses fiex ne la salua pas ains l'enclina li empereres **v**; il chevauchierent tant que il le salua et **x** [\[resume\]](#)

111-113: om. **v** [\[resume\]](#)

112-113: om. **z** [\[resume\]](#)

114-115: om. **vz** [\[resume\]](#)

116-119: missing in **Ha** [\[resume\]](#)

117-118: om. **vz** [\[resume\]](#)

120-121: om. **z** [\[resume\]](#)

122: et doi haut baron la diestroient **v** [\[resume\]](#)

123: est chou chi vostres fiex que je voi dame oil mais il ne puet parler ce poise moi sire dist elle **vwx**; fait elle a l'emperiere est ce vostre filz ouil dame fait li emperieres mes il ne parle mie sire **y** [\[resume\]](#)

124-125: lors s'en ala au commandement de son pere elle l'enmena en sa chambre et **z** [\[resume\]](#)

125-126: om. **xy** [\[resume\]](#)

127-128: om. **xy** [\[resume\]](#)

129: si le vit si bel et si coloure que onques mais nule plus bele riens d'omme n'avoit veu **x** [\[resume\]](#)
130-131: et por le grant sens que j'ai oi dire de vous sui je si sosprise de vous que je ne poroie longement durer ne vivre sans vous **v** [\[resume\]](#)
130-132: et por le grant sens que vous avez **u** [\[resume\]](#)
133-134: om. **wz** [\[resume\]](#)
135-136: sa robe et la **z** [\[resume\]](#)
137-138: om. **v** [\[resume\]](#)
139-140: li emperieres oi le cri grant et hideus et li baron qui estoient en la sale si s'en vindrent vers **u**; li empereres oy le cri lait et hideus et li barons qui la estoient assemble il accoururent cele part et entrerent en **x**; et commence a crier harou li emperieres oi le cri lait et hideus et li baron qui ja estoient en la sale assemble si s'en viennent cele part en **y**; li emperieres l'oi et li baron et vindrent vers **z** [\[resume\]](#)
141: et l'ouvrerent et entrerent ens si le trouverent mal atiree **v** [\[resume\]](#)
142: que vous dites ki est vos fieus **v** [\[resume\]](#)
143-144: om. **z** [\[resume\]](#)
145-147: om. **z** [\[resume\]](#)
146-148: om. **v** [\[resume\]](#)
149: et il si fu des k'il l'ot commande **v** [\[resume\]](#)
150-151: om. **w** [\[resume\]](#)
152-153: mult comment troveroit aucoison par coi il fust destruis **z** [\[resume\]](#)
154: qu'avez vos dame **u** [\[resume\]](#)
156-157: c'est vostre filz mes filz voire vostre filz dy je si sera par temps voire dame voire par temps dy je **wy**; qui est vostre fils mes fils voire vostre fil di je **x** [\[resume\]](#)
157: par mon fil dame dist li empereres et comment voire sire par vostre filz et si sera par tans par tans dist il sire voire fait elle **v** [\[resume\]](#)

[arbor]

1-2: biel et grant **v** [\[resume\]](#)
3-5: om. **x** [\[resume\]](#)
4-5: om. **v** [\[resume\]](#)
5: et il vint a grant volente **w** [\[resume\]](#)
6-8: om. **v** [\[resume\]](#)
7-10: om. **z** [\[resume\]](#)
9-11: il ne puet amender ne tenir pour le brance de cest pin **v** [\[resume\]](#)
12-13: prist sa coignie et mist une eschiele a l'arbre et feri tant que la branche fu coupee quant ele fu coupee **u**; la copa et **z** [\[resume\]](#)
14: lors en coupa tant com lui plot **v** [\[resume\]](#)
15-16: par son petit pineau tonduz et bertondez et enleidiz et encor i a plus quar li pineax vint de la coche et de la creisse de lui et de la force s'esleva une des mestres racines **u**; tonduz et bertaudes por son pinel et enlaidiz et pus que li pins ot perdue une de ses maistres brances **v**; pour son petit pinel tonduz et bertondez et enlaidiz et encore y a plus car le pinel vint a volente et s'esgaya moult et de belle craisse de lui et de la forche si s'esleva unes des racines du grant pin et quant le grant pin ot perdu une de ses racines **w**; por son petit pinel tonduz et recopez et laidiz encore y a plus car li piniaus vint de la couche dou grant pin et quant li grant pins ot perdu une de ces maistres racines **x**; pour son petit piniau tonduz et bertondez encor i a plus quar li piniaus vint de la souche et s'esgaia moult et de la grace de lui et de la force si se leva une des mestres racines du grant pin et quant li grans pins ot perdu une des mestres racines **y**; ampiries par le pinel qui estoit venus de lui et solleva une des maistres racines et **z** [\[resume\]](#)
17: il prist sa coignie si le coupe du tout **wxy** [\[resume\]](#)
18-19: om. **v** [\[resume\]](#)
20: que vous ne le fesistes si **vw** [\[resume\]](#)
20a: "avenir" from MS. **R, T** has "delivrer" [\[resume\]](#)
21-22: om. **u** [\[resume\]](#)
21-23: quant vint l'endemain **z** [\[resume\]](#)
24: car je ne weil que il vive plus **v** [\[resume\]](#)
25-26: cil l'enmenerent parmi la rue mout laidement batant **x**; cil l'enmenerent parmi la rue **y** [\[resume\]](#)

26-28: atant es maistre Bacillas qui les encontra et passa outre jusque a l'empereor et li dist [z \[resume\]](#)
27: li valles enclina son maistre et [v \[resume\]](#)
29-30: om. [v \[resume\]](#)
31-32: om. [u \[resume\]](#)
33: .ix. [y \[resume\]](#)
34-35: et le descira toute et pour itant a il mort desiervie [v \[resume\]](#)
36: si me crees si feres que sages [v \[resume\]](#)
37-41: om. [x \[resume\]](#)
38-39: et se Dex plaist encore l'ores vus parler [v \[resume\]](#)
40: ce n'est mie encore prove par boins tiesmongnages et [v \[resume\]](#)
41: mais on l'en devroit courechier et [w \[resume\]](#)
42: volsist vostre femme prendre a force ne que il [x \[resume\]](#)
43-44: il n'i a si male ki ne pere car l'empereis fu trop mal atornee [v](#); il n'y a si mal qu'il n'y paire comme celle qui est toute escavelee et toute deschiree et mal atornee [w \[resume\]](#)
45: por le dit de vostre femme [vwz \[resume\]](#)
46: dites le moi car je le weil savoir [v \[resume\]](#)
47: je le vous diray moult volentiers mais [w \[resume\]](#)
48-49: om. [z \[resume\]](#)
50-51: om. [z \[resume\]](#)
51-52: lors commanda a ses siergans que il la laissent querre et il si fiserent et [v \[resume\]](#)
53-54: om. [vwz \[resume\]](#)
55: vostre conte et nous l'orons volentiers car boins exemples doit on volentiers oir et retenir sire dist maistres Bancillas or m'escoutes [v \[resume\]](#)

[canis]

1: dont je vous doi conter [v \[resume\]](#)
2-3: om. [z \[resume\]](#)
4-6: om. [z \[resume\]](#)
5-7: om. [v \[resume\]](#)
7-8: om. [w \[resume\]](#)
9-10: avec les autres chevaliers armes de toutes armes [z \[resume\]](#)
11-12: de la morsure et del venin dou sierpent si cria et revint vers le sierpent li sierpens sali sour le bierceul a l'enfant et li levriers aussi et li bierceus tourna cou desous deseure mais tant i ot d'avantage que li doi cavec furent haut si que li viaires ne touca point a tiere et la bataille del levrier et del sierpent recommence [vw](#); sailli par derriere le serpent deseure le berceul si que li .iiij. pecoul estoient haut si que le visage a l'enfant ne toucha mie a la terre la bataille commença du levrier et du serpent [x](#); de la morsure du serpent et du venin si estrue par derriere soi le serpent par dessus le berceul et li levriers saut apres par dessus le berceul et li berceul tourne mes tant i ot d'aventure que li dui cheveceul furent haut si que le visage de l'enfant n'adesa a terre et la bataille commence du levrier et du serpent [y](#); c'escria puis reprit le serpent et sallirent parmi le bersuel et le tornerent ce desoz dessus mais li chevesuel dou biers estoient haut si que li vis a l'enfant ne tocha a terre [z \[resume\]](#)
13-14: l'ocist [v \[resume\]](#)
14-15: om. [z \[resume\]](#)
16-17: om. [z \[resume\]](#)
18-19: en la place ou elles avoient laissie le bierceul [v \[resume\]](#)
20-21: om. [vz \[resume\]](#)
22-23: om. [z \[resume\]](#)
24-25: ha lasses que porrons nous devenir fuions nous en [u](#); fuions noz en [z \[resume\]](#)
25-26: om. [z \[resume\]](#)
27-31: om. [x \[resume\]](#)
28-29: vint sus son cheval [u \[resume\]](#)
29-30: om. [v \[resume\]](#)
32: lors s'en passa par dessus le pont et [v \[resume\]](#)
32-34: om. [z \[resume\]](#)

32-35: atant passa le pont li levriers ki mult l'amoit le vit venir [v \[resume\]](#)
33-34: om. **x** [\[resume\]](#)
36-37: om. **z** [\[resume\]](#)
38-39: pm. **z** [\[resume\]](#)
38-40: om. **x** [\[resume\]](#)
39-41: vint li chevaliers en la place ou la bataille avoit este del levrier et del sierpent et trova le bierceul torne cou desous deseure et les drapias tous ensanglantes et la plache entor il prist le bier si le torna et vit que li enfes n'avoit nul mal ains dormoit encore [v \[resume\]](#)
42-43: om. **v** [\[resume\]](#)
44-45: om. **vz**; lors lor monstra le serpent et regarda vers le levrier **z** [\[resume\]](#)
45: le sire regarda vers le bers **w** [\[resume\]](#)
46-47: que ce li avoit elle fait faire et dist sachiez que **z** [\[resume\]](#)
48: si grief k'il en sera parle apres ma mort **v** [\[resume\]](#)
49-50: il ne morra mie ainsi se Dieu plest **u** [\[resume\]](#)
51: et vous feres que sages **vw** [\[resume\]](#)
52: ki l'oroient dire se vus le faisies destruire pour le dit de vostre femme **v** [\[resume\]](#)
53-54: om. **z** [\[resume\]](#)
55: si fist mauvaise ciere et lait samblant **v**; si fist mauvaise chiere **w** [\[resume\]](#)
56-57: l'ama mult si le vit biele et jovene et tenre et com plus l'esgarda et plus esprist de s'amor lors dist li emperieres **vwxy** [\[resume\]](#)
58-59: om. **z** [\[resume\]](#)

[aper]

1-2: estoit .j. plainstrel et **u** [\[resume\]](#)
3-4: om. **z** [\[resume\]](#)
5-7: et en prit plain son giron tandis **z** [\[resume\]](#)
6-7: om. **w** [\[resume\]](#)
6-8: atant se dreca et regarda entour soi et vit venir le sierpent [*sic*] grant et hideus et bousant il en **v** [\[resume\]](#)
9-10: que li fouirs ne li vausist riens **x**; mes riens ne li valut **v** [\[resume\]](#)
11-12: si commença a mengier des alies et si s'agenolla mais **vw** [\[resume\]](#)
13: MS. **Mo** begins here [\[resume\]](#)
14-15: om. **z** [\[resume\]](#)
16-17: om. **uvwxyz** [\[resume\]](#)
18-19: om. **z** [\[resume\]](#)
20-21: quant lisainglers les vit si s'acoisa et ala cele part si en menga tant k'il fu soous et plains lors s'endormi et quant li paistres vit cou si s'avala vers tiere et **v**; senglers commença a mengier en ce que il entendoit au mengier li paistres **x**; li sengliers commence a mengier en ce que il entendoit bien a mengier li pastours **y** [\[resume\]](#)
22-26: om. **z** [\[resume\]](#)
23-24: om. **v** [\[resume\]](#)
24-26: tant grata li paistres que il vit que **x** [\[resume\]](#)
25-27: om. **v** [\[resume\]](#)
28-34: il fu fors et trast son coutel et en feri le sangler parmi le cors et l'ocist et le lassa sans depecier **z** [\[resume\]](#)
29-30: om. **v** [\[resume\]](#)
31-32: om. **x** [\[resume\]](#)
33-34: om. **v** [\[resume\]](#)
35-36: om. **x** [\[resume\]](#)
37-38: om. **v** [\[resume\]](#)
39-40: demain ferai destruire le glouton il ne puet plus vivre **v** [\[resume\]](#)
40-41: om. **z** [\[resume\]](#)
42: li empereres se leva **u**; li jours apparut li empereres se leva et **v** [\[resume\]](#)
43-44: cil present le vallet ki estoit en la cartre et le traient hors **v** [\[resume\]](#)
43-46: et le pendes si com il l'enmenoit **z** [\[resume\]](#)
45-46: avalerent les degres et issirent de la porte ensi com il passoient **v** [\[resume\]](#)

46a: At the beginning ([fol. 1b](#)) the second sage is called Ancilles; this change occurs in manuscripts **T R S2 F C1 Fr O B4 G2 B1 Z** and **E**. He is called Augustes throughout **Mo** and **Ha**. In **Q** Anxilles (fol. 355r) becomes Lentul(l)us (fol. 360), and Lentul(l)us (fol. 355r) becomes Anxilles (fol. 362v). The order of the second and third sage is reversed in **C2**

[\[resume\]](#)

47: cil l'enclina et ne dist mot et v [\[resume\]](#)

48: asses fu ki son palefroi tint v [\[resume\]](#)

49: comme a celui que je mult amoie v [\[resume\]](#)

50-51: om. v [\[resume\]](#)

52-53: se vous savies les w [\[resume\]](#)

54-57: om. v [\[resume\]](#)

55-56: lui n'est pas a vous u [\[resume\]](#)

[58]: dites le moi je le weil savoir sire dist li sages je le vous conteroie volentiers mais se jou le vus avoie commencie a conter vostres fieus seroit ancois destruis que je le vous eusse fine si n'en auroit noient mes contes mais v [\[resume\]](#)

59-60: je le vous diray moult volentiers mais se je le vous avoye commencie a dire vostre filz seroit avant destruit que je le vous eusse dit si ne vaudroit mon dit plus riens mais se vous le volies respiter je le vous diroy et wy [\[resume\]](#)

60-61: om. vxz [\[resume\]](#)

62-63: vus aseur que il n'iert hui mais destruis lors envoia des siergans v [\[resume\]](#)

64: si lor enclina u; et si com il vint devant son pere et son maistre si les enclina vwuy [\[resume\]](#)

64-65: om. z [\[resume\]](#)

[medicus]

1-2: fusesiiens et mires ki fust a son tans vz [\[resume\]](#)

3-40: missing in **E** [\[resume\]](#)

4-5: om. v [\[resume\]](#)

6-53: missing in **Ha** [\[resume\]](#)

7-9: et Ypocras i anvoia son neveu z [\[resume\]](#)

8: por son fil curer et garir et il li meriroit bien v [\[resume\]](#)

10: le roi de Hongerie ki mande l'avoit par ciaus lors s'aparella li varles et ala avec les messages et v [\[resume\]](#)

11: li valles fu bien venus del roy et de sa maisnie v [\[resume\]](#)

12-13: om. x

12-14: apres regarda l'orine z [\[resume\]](#)

15-16: om. z [\[resume\]](#)

17-20: elle le corresa mais il li dist que ses filz ne pooit avoir garison lors c'en vost raler z [\[resume\]](#)

18: ces genz u [\[resume\]](#)

19-20: volt aler sans plus faire v; party et commenca a trouser w; part et commanda a trouser son sommier y [\[resume\]](#)

21-22: si le vic si biel que mult me plot tant que je l'en amai et fis tant v [\[resume\]](#)

23-24: sire por Dieu n'en parlez a nelui dame non ferai ge mes par ce qu'il est avoutres li ferai ge poisons avoutres uw; pour Dieu or gardes k'il soit cele car s'il estoit seu j'en esteroie avillie dame dist il n'en doutes ja pour riens ki soit n'en parleroie mais sacies pour cou k'il est avoutres li ferai jou autre puison v; dame por ce li ferai je poison z [\[resume\]](#)

25-26: om. vz [\[resume\]](#)

27-28: commant il l'avoit gari et il li dist de char de buef z [\[resume\]](#)

28: lors en ot hainne et grant envie v [\[resume\]](#)

29: il s'en entrent ambedui par le guichet ou vergier y [\[resume\]](#)

30-31: li aporta tantost z [\[resume\]](#)

32-33: ki fu envieus saca .i. faucon en traison et en feri son neveu par mi le cief si l'ocist comme mauvais traitres v; fu bien appareilliez il trait ung coutel si vint apres son nepveu si le fery par my le corps et l'ocist w [\[resume\]](#)

34: si mist ens toutes les millors herbes qu'il pot savoir ne trouver v [\[resume\]](#)

35-36: om. z [\[resume\]](#)

37-38: om. x [\[resume\]](#)

38-39: om. z [\[resume\]](#)

40: the text of **E** resumes here (see [above](#)) [\[resume\]](#)

41-42: om. w [\[resume\]](#)

43: que il ocist malvausement et a tort par envie v [\[resume\]](#)

44: le vit si en fu mult dolans lors **v** [\[resume\]](#)
45-47: ke me vaurroit que je le vous diroie quant por moi n'en feries riens **v** [\[resume\]](#)
46-47: om. **x** [\[resume\]](#)
48-51: om. **v** [\[resume\]](#)
49-50: dont il me poise **z** [\[resume\]](#)
50-52: quar je sai bien que vous estes au terre perdre perdre dame comment **y** [\[resume\]](#)
53: the text of **Ha** resumes here (see [above](#)) [\[resume\]](#)
54-55: qu'il vuellent qu'il soit sires et c'il l'est **z** [\[resume\]](#)
56: pour cellui seigneur qui Dieu a a non **w** [\[resume\]](#)
57-58: et comment ce fu sire que me vaurroit cou quant vus n'en feries el et nanpourquant je le vus dirai **v**; sire mon dit ne vouldroit riens dame je vous pry que vous le me dictes sire volentiers pour savoir se vous y prendres exemple ore me dictes donques volentiers sire **w**; sire je le voz dirai or i prenes garde et si prenez exemple **z** [\[resume\]](#)

[gaza]

1-3: om. **x** [\[resume\]](#)
2-4: om. **z** [\[resume\]](#)
5: un **xyz** [\[resume\]](#)
6-7: om. **x** [\[resume\]](#)
8: et mout fu rices hon et asases **v** [\[resume\]](#)
8-9: om. **w** [\[resume\]](#)
9-10: om. **x** [\[resume\]](#)
11-12: a l'autre si em pesa mult car il le volsist avoir en garde car il devint soufraiteus et besoingneus de pluisours choses une nuit gisoit en son kit si s'apensa et estudia comment il poroit avoir de tel tresor lors **vwvy** [\[resume\]](#)
13-14: picons tant que nous entrons enz si prenons de cel or et de cel argent et nos en ferons bien et si nous en aquiterons **u**; ferons tant que nous averons del tresor l'empereour **v**; antrons ens et si querriens assez d'avoir por noz aquiter **z** [\[resume\]](#)
15: se Dex plaist plus dure honte que souffraite et **vw** [\[resume\]](#)
15-16: om. **z** [\[resume\]](#)
15-17: om. **x** [\[resume\]](#)
16: **T** repeats "se nous" [\[resume\]](#)
18-19: je vuel que tu i vaingnes fait li peres **z** [\[resume\]](#)
20-21: om. **z** [\[resume\]](#)
22-23: et percierent tant que il entrerent dedens et prisent del tresor tant com il en porent porter puis laisserent lor pis en la tour si s'en repairierent et en vinrent a lor osteus puis descargierent si se coucierent et reposerent dusc'au matin que il se leverent lors prist li sages sos de cel avoir si en paia par tout ses detes et reviesti sa maisnie et fist redrecier ses fosses et refaire ses mananderies et manda ses amis et fist grant cuisine et grant despens **v**; si y piquierent tant que il entrerent ens si se chargierent de cel avoir et en apporterent tant comme il porent et laisserent lor pis en la tour et retournerent en leur maison a l'endemain matin s'aquita li sages et vesti sa mesnie richement et si tint noblement **x**; et troerent le mur et prirent de cel avoir tant com il lor falloitz [\[resume\]](#)
24-25: i aloit cascuns jor par costume veoir a la tor tant k'il au matin quant il fu leves ala cele part veoir et **v**; aloit chascun jour et chascune nuit en la tour pour savoir que riens n'y touchast au matin ala veoir la tor **w**; vint a la tor et **z** [\[resume\]](#)
26-27: le pic et le mur troe **z** [\[resume\]](#)
28-29: om. **vz** [\[resume\]](#)
30-33: om. **z** [\[resume\]](#)
31-32: om. **v** [\[resume\]](#)
34-37: om. **z** [\[resume\]](#)
35-36: je le ferai mais cou iert mult a enuis or en alons car il en est bien tans **v** [\[resume\]](#)
38-39: om. **z** [\[resume\]](#)
40-41: om. **z** [\[resume\]](#)
42: MS. **G1** begins here (see [1 Frame](#)) [\[resume\]](#)
42-43: ce ne vaut riens tu ne me pues aidier **v** [\[resume\]](#)
44: irai je querre aide enil dist il mais je te dirai que tu feras **vwxy** [\[resume\]](#)

45-46: se Dex plaist ce ne vaut riens dist li peres mais fai tost ains que gens i sourviengent car se ma tieste est colpee ja n'iere conneus **v**; ainz irai querre aie si feras ainz que soiens aperceu por la reconnoissance **z** [\[resume\]](#)

46-48: om. **w** [\[resume\]](#)

47-48: et traist l'espee **v**; om. **z** [\[resume\]](#)

49-50: om. **v** [\[resume\]](#)

51-52: ala veoir a la tor il vint au pietruis si trouva celui ki caus estoit en la caudiere lors entra dedens et vit que on li avoit la tieste colpee lors s'en issi **v** [\[resume\]](#)

53-55: om. **x** [\[resume\]](#)

54-55: om. **z** [\[resume\]](#)

56-57: il y ot .ij. varles sur .ij. chevaulx ceulz alerent aval Romme amont et aval **w**; il ot .ij. varlez seur les chevaus et les chacierent paarmi Romme avant et arriere **x**; il ot .ij. vallez suz les .ij. chevaus et hucerent et crierent parmi Romme et avant et arriere **y**; et il si firent **z** [\[resume\]](#)

58-59: om. **y** [\[resume\]](#)

59-60: quant cil oirent cou si disent par Dieu eles ont grant droit **v**; om. **z** [\[resume\]](#)

61-62: et la tieste son pere enfoui en .j. vies fosse **v**; et la teste son pere couppa **w**; om. **z** [\[resume\]](#)

62-63: om. **v** [\[resume\]](#)

64-65: om. **z** [\[resume\]](#)

66-67: et se vous ainsint le faites que vous veilliez croire ces saiges de vostre fil **u**; et se vous crees le conseil des sages et de vostre fil **v**; ne lui chadra quel part vous allies ne quieux voies vous teniez et se vous creez le conseil des .vij. sages et le conseil de vostre filz **w**; ne li chadra quel part vous aillies ne quel voie vous tiegnes et se vus ainssi le faites que vous weillies obeyr au conseil des sages et de vostre fils **x**; ne li chaut quel part vous alliez ne quel voie vous teigniez et se einssi le voulez faire que vous voulliez croire le conseil au sages ne le conseil votre filz **y** [\[resume\]](#)

68-69: je ne les kerrai pas car **v**; je vous en croiray se Dieu plaist et nul autre se vous nom car sachiez que **w**; non fera car il ne m'atourneront mie ainssi car **x**; je n'en crerai ja nul ja se Diu plest si ne m'atourneront **y**; non ferai car **z** [\[resume\]](#)

70-73: om. **z** [\[resume\]](#)

71-73: om. **x** [\[resume\]](#)

72-73: si s'en vint en la sale li baron i furent ja assamble **v** [\[resume\]](#)

73-74: li empereres fist apieler ses siers et cil i vinrent or tost dist il ales si menes cel garcon destruire **v**; l'empeur apela ses serfz et leur dist ales en celle gayole trayes mon filz hors et si le destruez **w** [\[resume\]](#)

74-75: om. **z** [\[resume\]](#)

76: et tuit cil ki le virent en orent pitie **v** [\[resume\]](#)

77-78: si passa outres et vint cevaucant dessi au perron dou piet del degre de la sale iluec descendi asses fu ki son ceval tint il monta amont si **v**; si s'en passa outre si grant ambleure comme il pot du pallefroy rendre tant qu'il **w**; et s'en vint a grant aleure omme il pot du cheval traire au maistre palais et descendi au degre chascuns li escria ha maistre pensez de vostre deciple secourre il monta contremont les degrez et **x**; et li baron dou pais ha maistres pensees de vostre disciple **z** [\[resume\]](#)

79-80: om. **vz** [\[resume\]](#)

81-82: om. **v** [\[resume\]](#)

81-83: om. **z** [\[resume\]](#)

84: de la parole rendre car de ce que vous dictes **w** [\[resume\]](#)

85: encore n'est il prouve **v** [\[resume\]](#)

86-87: sanz jugement **u**; sans le jugement de vos hommes **v** [\[resume\]](#)

88: MS. **Ar** begins here and continues to [17 vidua](#) [\[resume\]](#)

89: dites le moi je le weil savoir **v** [\[resume\]](#)

90: tant que jou aie dit **v** [\[resume\]](#)

90-93: om. **z** [\[resume\]](#)

91: je le respiterai dont dist li empereres or dites faites le donques ramener dist il lors commanda que on le ramenast et on si fist **v** [\[resume\]](#)

91-92: mais faictes le respiter et je diray volentiers volentiers dist l'empeur **wxy** [\[resume\]](#)

[puteus]

1-2: om. **v** [\[resume\]](#)

3-4: et pria a ses amis que il li queissent bele et gente a son oeus et convenable **x** [\[resume\]](#)

4: et il la prit **z** [\[resume\]](#)

5: et envoisie si l'espousa a grant fieste il furent longement ensamble li tans passa **v**; et blonde elle vint et il ala et tant qu'a painnes pot il aler au moustier **wxy** [\[resume\]](#)

5-6: om. **z** [\[resume\]](#)

7 to 18 in *avis* is missing in **G1** [\[resume\]](#)

8-9: jusques a l'endemain tant que les sages fussent venus au consistoire **w**; et menes en constitoire et l'andemain fustes par la ville **z** [\[resume\]](#)

10-11: om. **z** [\[resume\]](#)

12-13: om. **z** [\[resume\]](#)

14: s'il fu dolans ce ne fait pas a demander lors descendi aval et cil l'oient si se traient vers l'uis et issirent hors de la maison **v** [\[resume\]](#)

15-16: onques ne m'avint mais je me levai pour le mal de mon ventre si me dolousoie par moi seule et pour cou ne me crees vous pas chertes dame dist il j'oi vostre leceour u il vous coursoit **v** [\[resume\]](#)

17-18: om. **z** [\[resume\]](#)

18-47: missing in **Mo** [\[resume\]](#)

19-20: car jou i ainz miex a morir que a endurer si grant vergongne moi n'en caut dist il voire sire si n'en feres el certes dist il non **v** [\[resume\]](#)

21-22: elle prit une pierre puis dist **z** [\[resume\]](#)

23-24: lors s'abaissa ens et huca et apiela sa femme et dist douce amie iestes vous laiens pour Dieu parles a moi et la dame ne dist mot si entra en la maison au plus coiemment qu'elle pot si monta en la loge si vint as fenestres et dist sire viellars je ne sui pas el puc ains sui en ma loge comme preude femme mauvais lecières **v**; et ainsi qu'il regardoit ou puis savoir s'il oist sa femme et l'apelloit a hauste voix belle sueur estes vous l'aval et celle s'en entra lors en sa maison et ferma l'uis puis s'en revint aux fenestres nennil fait elle je n'y suis mie veez me cy mauvais homme **w**; et en ce que il regardoit ou puis pour savoir se il l'oyst et il apeloit a haute vois bele suer ou estes vous cele s'en entra en la maison et frema bien l'uis puis vint aus fenestres si li dist en mon Dieu malvais homs je ne sui mie morte ains sui ca **x** [\[resume\]](#)

25: mais je n'y suis pas **w** [\[resume\]](#)

26-28: om. **x** [\[resume\]](#)

27: pour Dieu aies mercit de moi laissies moi ens **v** [\[resume\]](#)

29-30: trouve je seroy pris et mis en la gaiole et **w** [\[resume\]](#)

31: laissies vostre segnor ens **v** [\[resume\]](#)

32: car soffres k'il voist laiens **v** [\[resume\]](#)

33-34: comment il est Saribande s'en fu orendroit quant elle vus oi venir tel vie m'a menee longement si l'ai souffiert tant que je poi et il m'en a laidengie pluseurs fois devant la gent pour soi couvrir or ne li vuel plus consentir **v**; que je l'ai celle **z** [\[resume\]](#)

35-37: om. **y** [\[resume\]](#)

36-37: om. **u** [\[resume\]](#)

38-39: om. **vz** [\[resume\]](#)

40-41: om. **z** [\[resume\]](#)

42-43: om. **z** [\[resume\]](#)

44-45: om. **z** [\[resume\]](#)

46: sire dist le sage Dieu l'en gart **w** [\[resume\]](#)

47: **Mo** resumes here after the lacuna beginning at [18] above [\[resume\]](#)

[senescalcus]

1-2: om. **w** [\[resume\]](#)

1-6: et il la fist querre a son vez mais elles n'i vorent venir por l'enfleure le roi li senechaz en promet une .clv. et n'i vot venir mais en la fin li fist il venir a force quant li rois fu couchiez et les chandoiles estaintes si l'amena por ce qu'il ne vot pas c'on la veist quar elle estoit gentis femme et la fist couchier avec le roi **z** [\[resume\]](#)

3: dame faire le vus convient ha sire dist elle plus dure honte que souffaite vus iestes ases rices hom **v**; dame fait il faire le vous convient he sire plus dure honte que souffraite **wx**; dame fait il a faire l'estuet ha sire dist la dame plus dure honte que chier temps **y** [\[resume\]](#)

4-5: la mena devant le lit au roi **u** [\[resume\]](#)

7: et en fist ses volentes **wxy** [\[resume\]](#)
8-9: om. **z** [\[resume\]](#)
10-32: missing in **Mo** [\[resume\]](#)
11: car ele me plaist mult **vwxy** [\[resume\]](#)
12-13: tais toi dist li rois n'en parolle plus car elle ne s'en ira pas encore car elle me plaist mult sire jou avoie en couvent a ses amis que ja ne seroit conneue tais toi dist li rois n'en parole plus car elle ne s'en ira pas encore li senescaus s'en ala **v**; quant elle s'en iroit de par Dieu fait le roy elle me plaist encore le seneschal s'en party de la chambre **wxy**; om. **z** [\[resume\]](#)
14: il en est bien temps **w** [\[resume\]](#)
15: encore qu'elle me plaist bien **wz** [\[resume\]](#)
16: et li rais dou solel feri sor aus .ij. **vwxy** [\[resume\]](#)
17-18: om. **v** [\[resume\]](#)
19: .clv. **z** [\[resume\]](#)
20: or tost dist li rois malvais siers traitres issiez hors de ma terre **v**; je vous commant que vous aillies hors de ma terre et de ma court **x**; or hors de ma court et de ma terre **y** [\[resume\]](#)
20-21: ore ales hors de ma court et de ma terre par icellui seigneur qui Dieu a a non **w** [\[resume\]](#)
22-23: om. **v** [\[resume\]](#)
24-25: comment li seneschaus perdi sa femme et sa terre par covoitise **z** [\[resume\]](#)
26-27: vus crees les .vij. sages **v** [\[resume\]](#)
28-29: apiela ses siers ales dist il si menes mon fil hors de la vile si le destruisies sire dient il a vostre commandement et de quel mort morra il enfoue le dist il tot vif cil s'en tonnerent atant si enmenerent le vallet trop vilainnement contreval les rues si que tot cil ki le virent en orent pitie si le plainsent mout **v**; dist alez dist il si destruez mon filz sire a vostre commandement ilz s'en alerent en la gayole et l'en amenerent sus ou pallaiz devant l'empereur si lui demanderent sire de quelle mort morra il affoles le me sire volentiers ilz avalerent les degres du pallaiz et s'en vindrent parmy les rues de Rome et tous ceulz qui le veoient en avoient moult grant pitie **w**; apela ses sers alez fait il prenez mon fil si le destruisies sire font il a vostre commandement il s'avalent en la gaiole si l'en amainent devant l'empereur si li demanderent de quel mort morra il enfouez le fait il tout vif sire font il volentiers il avalent les degrez et s'en vont parmi les rues de Romme et tout cil qui le voient en ont grant pite en leur cuers **x**; apela ses sers alez prenez mon fil si le me destruez sire a vostre commandement il s'en avalent en la jeole si l'en ameinent sus il s'en viennent par devant l'empereur si li demandent de quel mort il mourroit et il dist que l'en le pendist sire volentiers il s'en passerent outre et s'en entrerent en la rue **y**; commanda a ses sers son fil a afoier et cil l'enmenerent tost cil qui le veoient en avoient grant pitie **z** [\[resume\]](#)
30-31: om. **z** [\[resume\]](#)
32: **Mo** resumes here after the lacuna beginning at [10] above [\[resume\]](#)
33-34: om. **z** [\[resume\]](#)
34: et vus et tote vo compaignie vergonde **v** [\[resume\]](#)
35-36: et ce vous dirai je mout volentiers certes **y** [\[resume\]](#)
36-38: om. **z** [\[resume\]](#)
37: certes je le vous diray moult volentiers certes fait l'empereur **w**; certes dist li sages volentiers mais faites respiter vostre fil de mort par foi dist li empereres volentiers **x** [\[resume\]](#)
37-40: je le weil savoir sire volentiers dist cil se vus faites vostre fil respiter de mort je l'otroi dist li empereres car del viel ancien rice home me plaist mult a oir lors renvoia li empereres pour sen fil **v** [\[resume\]](#)
38: car d'estrangle maniere fu sages et viex **wxy** [\[resume\]](#)
39-41: or respites donc vostre fil il fu respites **z** [\[resume\]](#)
41-42: om. **v** [\[resume\]](#)

[tentamina]

1: n'avoit point de femme **v** [\[resume\]](#)
3-4: et il lor dist k'il le prendroit volentiers s'ele li estoit quise endroit soi et il disent que il s'en entremeteroient volentiers **v**; et a paine verres nul viel home qui volentiers ne preingne jone femme il leur dist qu'il leur quissent et il la prendroit volentiers **w**; et il respondi que il li queissent et il la prendroit volentiers **x**; om. **z** [\[resume\]](#)
5-6: il le prist et espousa **v**; le sage en ot .ij. enfans il fu auques viex et ses aages passes **w**; li sages en avoit eues .ij. **x**; il en ot eues .ij. filles et fu viex **z** [\[resume\]](#)

7: que dire que taisir **w**; fors que ire et courrous **y** [\[resume\]](#)

8-9: om. **z** [\[resume\]](#)

10-11: om. **u** [\[resume\]](#)

12-13: om. **vz** [\[resume\]](#)

13: ensi soit il dist la dame **w** [\[resume\]](#)

14-17: as chans lors commanda a .j. sergent a coper celle ente mais il ne la vot coper **z** [\[resume\]](#)

15-16: om. **w** [\[resume\]](#)

16-17: baille moi cele coignie **y** [\[resume\]](#)

17: car c'est la bonne ente mon seigneur **w** [\[resume\]](#)

18-19: om. **z** [\[resume\]](#)

20-21: om. **y** [\[resume\]](#)

22-23: om. **x** [\[resume\]](#)

24-25: om. **z** [\[resume\]](#)

25-26: om. **x** [\[resume\]](#)

26-27: om. **z** [\[resume\]](#)

29-30: om. **z** [\[resume\]](#)

31-33: om. **w** [\[resume\]](#)

32-36: la dame ala l'ondemain au mostier et dist a sa mere qu'elle avoit copee l'ente sa mere li demanda c'il avoit dit riens **z** [\[resume\]](#)

34-35: et s'asist joste li se li dist dame je wel amer **v** [\[resume\]](#)

37-38: n'en dit riens **w** [\[resume\]](#)

39-40: et celle dist ne feray **w** [\[resume\]](#)

39-41: om. **z** [\[resume\]](#)

41: et quoy **w** [\[resume\]](#)

42-44: om. **z** [\[resume\]](#)

43-44: et de quoy **w** [\[resume\]](#)

45-46: si k'il ne sofferoit que nus le cacast ensus del feu ne que nus li donnast a mengier se il non tu l'ociras et lors veras k'il en fera dame dist ele de par Dieu atant se parti la dame de sa mere **v**; occis la et je l'occiray dist la dame atant s'en party la mere de la fille **w**; il ne soufferoit pas que nus li donnast a mengier se il non je l'occirai bien dist la fille de par Dieu dist la mere **x**; il ne soufferoit pas que nus des serjanz la remuast de jouste le feu ne que nus li donnast a mengier se lui non je l'ocirai ennevois dist la dame de par Dieu dist la mere atant s'en partent **y**; tu l'ocirras sempres **z** [\[resume\]](#)

47-50: om. **z** [\[resume\]](#)

48-49: om. **w** [\[resume\]](#)

50-53: om. **w** [\[resume\]](#)

51: si ot pris venison a plente **v** [\[resume\]](#)

52-54: fit seoir en une chaiere d'une part de la tauble et la dame d'autre part **z** [\[resume\]](#)

54-55: et li levriers au segneur se couca joste le fu et atouca au pelicon la dame quant ele le vit si en fu mout airee car li levriers li forbi tout son pelicon lors apiela .j. des bouviers de laiens ki fu revenus de sa kierue cil vint a la dame et dist dame que vus plaist baille moi dist ele ton coutiel ameure cil le traist de sa gainne se li bailla et la dame le leva en haut a l'abaissier qu'elle fist del coutiel si feri le levrier el cors a mort **v**; la levriere au seigneur se coucha sur le pellicon a la dame et elle en fut iree et prist ung coutel que ung garcon tenoit si en tua la levriere si que le pellicon en fut ensanglante et le fouyer **w**; la levriere se coucha seur la pelice la dame qui toute estoit fresche si fu mout corrouciee lors regarda .j. des bouviers qui estoit venus de la charrue qui ot son coutel a sa sainture la dame le vit si le prent puis en feri la levriere par mi les boiaus et l'occist si que li pelicons en fu tous ensenglentez et li foiers **x**; et li chien monterent de toutes pars en ces liz et la levriere vient que li sires amoit tant si se couche seur le pelicon a la dame et la dame esgarde .j. des bouviers qui fu venu de la charrue si ot .j. grant coutel a sa ceinture et la dame saut si le prent si en fiert la levriere par mi les boiaus si l'ocist toute morte si que son pelicon en fu touz ensanglantez et li fouiers touz honniz **y**; li chien ce coucherent de toutes pars sor ces lis la lisette ce coucha sour la pellice a la dame elle fist le correcie si prist .j. coutel si l'en fe par mi les boiauz et l'ocist **z** [\[resume\]](#)

56-57: par mon chief ge les ferrai ancois de mes mains qu'il s'assient ainsi par mes liz or esgardez de ma pelice quele ele est or conree cuidiez vous que ge n'en soie iree **u**; om. **w**; pour la mort bien je ferroie encois .j. chien neis des meins que je souffrisse que il alassent par ceanz einzi ore esgardez ma pelice que je n'avoie onques mes vestue comment ele est atournee cuidez vous que je n'en soie pas irree mau de ca mau de la l'en n'aura ja noise ceanz fors pour voz chiens

y; j'amerioie miex que je lez eusse touz tuez de mes mains or esgardes ma pellice que je n'avoie onques mais vestue qu'elle a si mal atornee **z** [\[resume\]](#)

58-59: om. **vz** [\[resume\]](#)

60: si en ot moult grant pitie **w** [\[resume\]](#)

61-62: si s'asist joste li sa mere li demanda comment li estoit avenu dame **v**; qui li demanda comment il est et elle dist **z** [\[resume\]](#)

63: car en nulle maniere je ne m'en puis tenir **w** [\[resume\]](#)

64-65: quar je ai .j. viel homme et **z** [\[resume\]](#)

66-67: om. **z** [\[resume\]](#)

68-69: li prestes m'en a ja proie **z** [\[resume\]](#)

69: ki m'en a proie maintes fois le provoie dist sa mere voire dame **vy** [\[resume\]](#)

70-71: om. **z** [\[resume\]](#)

71: et se je lui bailloye et il les perdrait **w** [\[resume\]](#)

72-73: om. **z** [\[resume\]](#)

74-75: dame volentiers et de quoi l'essairas tu certes fait la dame **y** [\[resume\]](#)

76-77: om. **u** [\[resume\]](#)

78-79: om. **z** [\[resume\]](#)

79-80: or va si fai ensi que je t'ai dit et Dex t'en laist joir et venir a boin cief vwxy; ma dame voz dites bien **z** [\[resume\]](#)

81: elle servi son seigneur bien et bel **wxy** [\[resume\]](#)

82: dames **y** [\[resume\]](#)

83-84: om. **v** [\[resume\]](#)

85-86: om. **z** [\[resume\]](#)

86: en une mout belle chiere **w** [\[resume\]](#)

87-88: om. **w** [\[resume\]](#)

87-89: om. **z** [\[resume\]](#)

88-90: la dame ne vot plus atarger ains prist ses cles si les mist es filerbres de la nape lors sali sus et si comme elle passa avant totes **v** [\[resume\]](#)

91-92: om. **z** [\[resume\]](#)

93: sire dient li baron a la table estoient ne vous caille elle ne le fist mie de gret si le soffres atant pour l'amour de nous par vostre grasse **v** [\[resume\]](#)

94-95: om. **w** [\[resume\]](#)

96-97: ele fist apoter autre nape pus aporta l'en mes **u** [\[resume\]](#)

98-99: et li sires ne fist onques samblant que il fust courecies et nanpourquant si l'estoit il durement mais bien s'en pensoit avengier procainnement quant on ot mangie si osta on les napes si laverent et burent apres li sires les ot mult honeres et bien fais siervir si k'il s'en loerent lors present congie si s'en partirent et alerent a lor osteus **v**; li sires ne fist onques semblant que il fust corroucies il se departirent **x**; om. **z** [\[resume\]](#)

100-101: demoura si couvri son corage dessi au matin que il fu leves lors apiela **v** [\[resume\]](#)

102-103: le feu fu grant la dame vint a lui sy lui dist ques ce sire que vous voules faire **w** [\[resume\]](#)

104: si morroie de paour se je veoie mon sanc **v** [\[resume\]](#)

105-106: lors fist la dame despoullier volsist u non le diestre brac avant et le seniestre apres puis li fist caufer au fu longement et li sainnieres le fiert en une des vaines del brac si que li sans en vole a grans randons et puis prist li sainnieres le seniestre brac et sans en saut a grant force si que une fleume en issi et une grande betumee tant que vermaus sans en issi lors **v**; il li fait despoullier le destre bras et li fait chauffer au feu pour mieuz seinnier et li seinnieres fiert et li sanc vole hors et quant ele ot assez seinnie li sires la **y**; lors li fist chauver son bras destre et puis sainnier une flemme c'en issi et une betumee tant que li vermeuz sans an issi puis **z** [\[resume\]](#)

107-108: et pus loier et porter en sa cambre et le fist couchier **v**; et li fait traire le braz senestre hors de desouz la robe quant la dame voit ce **y**; et traire l'autre vossist ou non elle commansa a crier mais riens ne li valut il la fist sainnier de celui bras tant que li vermaus sans an isi lors la fist loier et couchier **z** [\[resume\]](#)

109-110: om. **w** [\[resume\]](#)

111-112: fille je le te disoie bien tu ne verras ja si cruel vengeance com est de viel homme par ma foi dame se jou pooie respasser jamais n'aroeie pensee ne talent d'amer par mon cief bieles **v**; je suis morte belle fille je le te dis bien tu ne verras ja si cruel vengeance comme de viel homme certes belle mere je n'aymeray ja mais certes **w**; or seroie je bonne morte et par ma foi dame je n'amerai ja mes bele **x**; om. **z** [\[resume\]](#)

113-114: dont n'exploita bien li vieus sages de sa femme ki li fist ces .iiij. entraites laides et vilaines la premiere fu de

sa boinne ente la seconde de son levrier la tierce de la viande espandre sour la table **v** [\[resume\]](#)
114: la premiere fut de l'ente la seconde de la levriere la tierce du mengier espandre **wxy** [\[resume\]](#)
114-115: et le quart eust elle fait piour **z** [\[resume\]](#)
116-117: or regardes comment le sage s'avancha dont ne s'en vengra il bien certes oil dist l'empereur sire dist
Malquidars ne crees mie vostre femme de quanque elle vous dira **w**; om. **z** [\[resume\]](#)
118: ja ne le querrai pour cose qu'elle me die **v**; sachiez que il ne mourra mes hui **y** [\[resume\]](#)
118-119: om. **z** [\[resume\]](#)
120-121: sire dist elle il i a asses raison que je soie dolente et de quoi dame dist il que vous faut **v** [\[resume\]](#)
122: si vus en peust aussi avenir com il fist lui **v** [\[resume\]](#)
123-124: en fu il mors dites le moi je le weil savoir **v**; om. **z** [\[resume\]](#)
125: sire Dieu le vous doint bien entendre **wx** [\[resume\]](#)

[Virgilius]

1-2: om. **u** [\[resume\]](#)
3-6: om. **z** [\[resume\]](#)
4-6: om. **y** [\[resume\]](#)
5-6: om. **w** [\[resume\]](#)
7-9: et aeorint lor petis enfans **v**; quant il ne pooient miex **z** [\[resume\]](#)
8-9: om. **w** [\[resume\]](#)
10: et une saiete **u** [\[resume\]](#)
11-12: om. **w** [\[resume\]](#)
13-14: et l'ome entregete **uxy**; om. **z** [\[resume\]](#)
15-18: om. **z** [\[resume\]](#)
16-17: om. **v** [\[resume\]](#)
19-20: et cil ki tenoit la pelote au samedi le lancoit a l'autre et cil le regietoit au samedi apres son compaignon **vy**; et
celui qui tenoit la pelote en sa main la lancoit a l'autre compaignon **w** [\[resume\]](#)
21-22: om. **u** [\[resume\]](#)
23-24: om. **z** [\[resume\]](#)
25: ensi se contenoient vers toutes gens **v** [\[resume\]](#)
26: por cou k'il ne se pooit venger de ciaus de Rome **v** [\[resume\]](#)
27-29: et fist par tot crier k'il venissent a lui et .j. et autre por avoir conseil de ceste cose et quant il furent tot venu si lor
enquist conseil comment il poroit faire et exploiter vers les Romains ki totes les terres ou marcissent mettent au desous
et que il estoient lor songit **v** [\[resume\]](#)
28-29: om. **w** [\[resume\]](#)
30: .iij. **y** [\[resume\]](#)
31-32: om. **v** [\[resume\]](#)
33-35: oil deniers et terre tant com vus en vodres **z** [\[resume\]](#)
34-35: om. **v** [\[resume\]](#)
36-38: om. **z** [\[resume\]](#)
37: se vus le faites ensi je vus ferai rices et manans a tous jors **v** [\[resume\]](#)
39: .iij. **vxy** [\[resume\]](#)
40-42: et apparelliet il les torserent puis se misent a la voie par devers Rome **v**; et les enmenerent a Romme **z** [\[resume\]](#)
41: .iij. **y** [\[resume\]](#)
43: et a la tierce porte le tiers **vxy** [\[resume\]](#)
44-45: om. **w** [\[resume\]](#)
46-47: om. **vz** [\[resume\]](#)
48-49: om. **v** [\[resume\]](#)
48-50: om. **z** [\[resume\]](#)
50: et li empereres lor fist ravoit lor gages celle nuit reposerent **v** [\[resume\]](#)
51-52: om. **vz** [\[resume\]](#)
53-54: om. **z** [\[resume\]](#)
55-56: om. **z** [\[resume\]](#)
57-58: om. **z** [\[resume\]](#)

57-60: li empereres en ot grant joie et en fist donner le moiet as songeors v [\[resume\]](#)
59-60: om. z [\[resume\]](#)
61-63: la nuit et demain li diroit de par Dieu dist li empereres atant se covrierent la nuit et au matin se leverent li doi songeour et vinrent a cort et saluerent l'empereor sire dist li maisnes je songai anuit qu'a ces .ij. portes lors li nouma avoit .ij. barius tous plains de fin or li empereres i ala et fist fouir si furent trove et parti v [\[resume\]](#)
62: et puis le tiers x; et li tierz autre si resonga si trouva le sien y [\[resume\]](#)
64: or me mec del tot en vostre conseil v [\[resume\]](#)
65-71: envers cou que nous savons car nous avons songie .j. si grant tresor onques rois ne empereres ne vit gregnour ou gist il dist li empereres sire dient il desous le mireoir de Rome par ma foi dist li empereres la n'oseroie faire fouir ne miner por la doutance qu'il ne versast v [\[resume\]](#)
66-67: om. wxy [\[resume\]](#)
68 to 13 in *Roma*: missing in Y2 [\[resume\]](#)
69-70: .iiij. cher z [\[resume\]](#)
70: et ou est il fait l'empereur sire par foy il est dessoubz cest miroer wxy [\[resume\]](#)
72-73: car mestiers est sire dient il bien en penserons pour vostre preu et pour vostre honneur v; om. w [\[resume\]](#)
72-75: om. z [\[resume\]](#)
74: si s'aaisierent bien cele nuit a lor volente v [\[resume\]](#)
76: et entreus que il piquoient par desous le mirouer x; que qu'il estoient endroit le piler qui soustenoit le mirouer si ostoient la terre par desouz et deschaucierent tourjouz y [\[resume\]](#)
76-77: entor tant minerent entor que il i ot grant fosse si minerent tant que li mireoirs v [\[resume\]](#)
77-78: commença a decliner et w [\[resume\]](#)
78-79: si l'estanconnerent desous desous de povre maniere v; il metent engins et fuz et chevrons pour soustenir le piler y [\[resume\]](#)
80-81: en atrait entor les estancons ki sostenoient le mireoir puis s'en partirent et li fus commença a expanddre en l'atrait v; es fuz et es chevrons qui soustenoient le piler tant que il ardi bien et estouperent environ y [\[resume\]](#)
82-83: om. v [\[resume\]](#)
84: lors s'exploitierent de fuir et eslongierent quanque il porent la cite v [\[resume\]](#)
85: om. u [\[resume\]](#)
86: ki de cou ne se donnoit garde mais quant il en sot la verite si en v [\[resume\]](#)
87: en ceste maniere l'ocistrent uz; en tel maniere l'ocisent li Roumains v [\[resume\]](#)
88-91: sachies dame que non ferai ce Dieu plait z [\[resume\]](#)
89-90: om. v [\[resume\]](#)
92-96: que li empereres fist son fil amener et commanda a ces sers qu'il fust destruis il le menerent par les rues z [\[resume\]](#)
93-95: om. y [\[resume\]](#)
94-96: si li demanderent sire de quel mort le ferons nous morir pendes le dist il cil l'enmainent vilainement contreval les rues de Rome si que v [\[resume\]](#)
96: si l'enmainent li serf vilainement parmi les rues de Romme x [\[resume\]](#)
96-97: et s'en vont droit aus fourches y [\[resume\]](#)
98-99: om. vz [\[resume\]](#)
99: et il vint moult bonne oirre et w [\[resume\]](#)
100-101: il se passa otre et z [\[resume\]](#)
102-103: ne respondi pas a son salu ains lui dist honte et villennie et le commença cruellement a menachier w [\[resume\]](#)
104: soffres vus .j. poi entendes ma raison v [\[resume\]](#)
105: sire je le vous dirai volentiers mais que vous envoieez vostre fil querre x [\[resume\]](#)
106: je le vous diray volentiers w [\[resume\]](#)
107-108: faites le respiter et je le vus dirai je l'otroi dist li empereres il apiela ses sergans ales dist il si ramenes mon fil cil i coururent et le misent ariere en la gaiole v; mais faites le respiter et je diray volentiers dist l'empereur tant que vous aies dit assez fu qui y courut w; je le respiterai tant que vos ares dit lors fu ramenes et les enclina z [\[resume\]](#)

[avis]

1: disoit quanques on lui demandoit qu'elle veist wxy [\[resume\]](#)

1-7: bien sot parler et disoit quanque on li demandoit et qu'elle veoit si sot tres bien parler le langage de Roume et sa

femme n'estoit pas s'amie car ele amoit en la vile .j. autre borgois quant li preudom revenoit en maison de hors vile de son besong et li pie li disoit quanque elle avoit veut et entendut et souvent avenoit qu'elle disoit tot voir quant li amis a la dame i avoit estet car elle ne savoit pas mentir ains disoit a son segneur quanque elle veoit [v \[resume\]](#)

2: et la femme amoit en la ville **w**; et sa femme si n'estoit pas s'amie car ele amoit en la vile **xy** [\[resume\]](#)

3-4: om. **w** [\[resume\]](#)

5-6: om. **z** [\[resume\]](#)

6: et la pie le disoit au preudomme **w** [\[resume\]](#)

7: car elle ne savoit mentir a son seigneur **w**; car ele ne savoit mentir ains disoit a son maistre quanque ele veoit **xy** [\[resume\]](#)

8-9: la dame li dist venes avant je n'os dist il pour vostre pie qu'elle le diroit a vostre segneur **v** [\[resume\]](#)

8-10: la dame li dist qu'il alast hardiement **z** [\[resume\]](#)

11-12: que querres vus ales vous ent pour coi n'i venes vus quant mes sires i est or iestes vus repus en la cambre je le dirai mon segneur quant il iert revenus la dame ki bien l'oi ne dist mot ains **v** [\[resume\]](#)

13 to 10 in *inclusa*: missing in **F** [\[resume\]](#)

14: elle fist quanques sa dame li commanda **v** [\[resume\]](#)

15-16: lors descendi aval **v**; et quant vint que il fu jour si s'en descent le maillet en sa main et le cierge en l'autre si oublia le pot seur la meson **y**; quant il fu jors **z** [\[resume\]](#)

17: et la dame se fu levee et apparellie **v** [\[resume\]](#)

00: **G1** resumes after lacuna starting at 7 *puteus* [\[resume\]](#)

19-20: om. **u** [\[resume\]](#)

21-22: encore n'a gaires k'il s'en ala fist biele amie sire dist ele oil voir li sires fu corecies **v**; om. **w**; je l'en vi aler par **z** [\[resume\]](#)

23-24: om. **w** [\[resume\]](#)

25-26: om. **v** [\[resume\]](#)

27: qu'il n'avoient onques veu plus biel tans lors fu li sires courecies **vxy**; le sire fu ires la dame le vit ensi ire et **w** [\[resume\]](#)

28-29: om. **v** [\[resume\]](#)

30-31: lors vint a la gaiole et le deffrema et prist la pie **v** [\[resume\]](#)

33-34: et ne sot que dire et se la dame en fu lie ne l'estuet demander apres cou regarda li sires vers la couverture de la maison par deseure le gaiole si vit les escanles de la couverture mal atornees **v**; si regarde la pie et la cage ou ele estoit contremont vers les escenles si les vit desairiees **y**; et osta la chage et vit les essandres desatirees **z** [\[resume\]](#)

35-36: om. **z** [\[resume\]](#)

36: et pour coi ai jou tuee ma pie sans raison **v**; lors s'en avala jus **w** [\[resume\]](#)

37: et commença a dementer et a tordre ses poins ensamble **wy** [\[resume\]](#)

38: aves vus entendu de cest borgois comment sa femme le decut par boisdie **v** [\[resume\]](#)

39-40: lors se repenti et fist grant doel mais ce fu a tart **v**; om. **z** [\[resume\]](#)

41-42: ja ne l'en kerrai il ne sera destruis hui mais sire dist Catons vus feres que sages car **v**; il ne m'en advendra mie ensi car je ne la croiray pas ne il ne morra mes huy sire fait Catons vous feres ung des grans sens que vous onques feistes **wxy**; non fera sire **z** [\[resume\]](#)

43: car s'elle l'euist porte en son ventre ele ne le haist point **v** [\[resume\]](#)

44-47: li empereres vint en la cambre la dame fist laide ciere dame dist il quel samblant me faites vus et ke aves vus mult me sambles iestre corecie **v** [\[resume\]](#)

45: si que l'empereur aperchut qu'elle estoit couroucie **wx**; que bien parut a son samblant **y** [\[resume\]](#)

46-47: vous me semblez moult couroucie **w** [\[resume\]](#)

48: je prent congie a Dieu vus commant car **v** [\[resume\]](#)

49-50: om. **z** [\[resume\]](#)

50: si me remarieront hautement car je sui jovene dame **v** [\[resume\]](#)

51-52: pour cou fait ele que vus seres par tans deshiretes **v** [\[resume\]](#)

53: que vous n'en voles nul croire aussi **w** [\[resume\]](#)

54-55: lonc tans c'onques ne pot issir de Rome par .vij. ans comment dist li empereres perdi li rois Herodes sa veue par les .vij. sages **v** [\[resume\]](#)

56-57: om. **z** [\[resume\]](#)

58-59: or verrai apres ke vous feres **v**; or dictes donques et vous delivrez **w** [\[resume\]](#)

[sapientes]

1 to 14 in *vidua*: missing in **E** [\[resume\]](#)

2-3: et il disoient leur songe et li esponoient ce que l'en pooit avenir **u**; lor contoit cil son songe et li sage en despondoient cou que il voloient et qu'en pooit iestre **v**; et il lor diroient que c'estoit **z** [\[resume\]](#)

4-5: par quelle porte ce fust la veue li torbloit tote si k'il ne veoit gote il assaia a cascade des portes mais riens ne li valu car onques issir n'en pot celi dura .vij. ans et **v**; il avuigloit et a toutes les portes avoient essaie par maintes fois si n'en pooit issir **xy** [\[resume\]](#)

6-7: k'il li desissent por coi li oeil li torbloient a totes les fois que il voloit issir de Rome **v** [\[resume\]](#)

6-8: signur por quoi avuglent mi oil quant je vuel issir de Rome **z** [\[resume\]](#)

7-8: om. **v** [\[resume\]](#)

8-11: il demanderent consoil et il lor dona .viiij. jors **z** [\[resume\]](#)

9-10: om. **v** [\[resume\]](#)

9-11: et il leur respondy qu'il leur donroit terme jusques a .viiij. jours **w** [\[resume\]](#)

12: et nous le prenons **w** [\[resume\]](#)

13-14: om. **z** [\[resume\]](#)

15-16: om. **z** [\[resume\]](#)

17: jouoit avec les autres enfans et s' **xy** [\[resume\]](#)

18-19: om. **z** [\[resume\]](#)

20-21: pour dire ton songe je le te dirai se tu vieus si en reporteras ton or oil fait cil **v**; si leur diras ce que tu aras songie je le te diray si enporteras ton besant **w**; si leur diras ce que tu as songie je le te dirai donnes moi ton besans **x**; si leur diras ce que tu as songie **y** [\[resume\]](#)

22-24: et li sage et li valles s'en alerent et firent foir en foier et troverent le tresor **z** [\[resume\]](#)

23-24: om. **v** [\[resume\]](#)

25-26: om. **z** [\[resume\]](#)

25-27: de la demande que vus nus fesistes **v** [\[resume\]](#)

28-29: om. **v** [\[resume\]](#)

30-31: je weil parler a vous a conseil amis dist il ce me plaist **v** [\[resume\]](#)

32-33: om. **z** [\[resume\]](#)

34-35: om. **w** [\[resume\]](#)

36-37: puis i faites fourir **v**; si faictes fourir l'empereur manda gens et fist le lit oster **w**; om. **z** [\[resume\]](#)

38: et regarderent moult celle caudiere **w** [\[resume\]](#)

39: tous puis que l'empereur le commanda **w** [\[resume\]](#)

40: qui sont ilz fait l'empereur **w** [\[resume\]](#)

41-42: om. **v** [\[resume\]](#)

42-43: om. **z** [\[resume\]](#)

44-45: et honnissent vostre terre par ce qu'il convient que **z** [\[resume\]](#)

45: ilz ont mise une coustume mauvaise en vostre terre que **w** [\[resume\]](#)

45-46: vus en dirai la costume se aucuns songe dont il soit esgares il vient tantost as sages si lor aporte .j. besant d'or por le savoir **v** [\[resume\]](#)

46-47: lor font tanz antandant **z** [\[resume\]](#)

48-49: om. **vz** [\[resume\]](#)

50-51: om. **xyz** [\[resume\]](#)

52-53: om. **z** [\[resume\]](#)

53-54: lors fist l'empereur venir ung autre sage si lui fist la teste coupper et l'autre boillon acoisa et estaint lors fist prendre les autres .v. sages si leur fist les testes coupper **wxy** [\[resume\]](#)

53-55: lors remanda .j. des sages et li fist le cief colper et li autres buillons estaint et en tel maniere furent li autre .v. decole et lors furent tot li buillon estaint **v** [\[resume\]](#)

56-57: om. **vw** [\[resume\]](#)

56-58: om. **z** [\[resume\]](#)

59-61: il monta et Merlins et li borjois por celle merveille **z** [\[resume\]](#)

60-64: om. **x** [\[resume\]](#)

62: .vij. **u**; .vj. **z** [\[resume\]](#)

63-64: Merlins dist **z** [\[resume\]](#)

65-68: acola Merlin et tuit l'onererent v [\[resume\]](#)
66-69: om. z [\[resume\]](#)
67: qui amerent l'emperiere honnoient Mellin et y [\[resume\]](#)
70-71: demain sera li garcons destruis v [\[resume\]](#)
72-73: li baron furent assamble el palais [\[resume\]](#)
73-74: om. wxz [\[resume\]](#)
74: il fu mis hors de la gaiole v [\[resume\]](#)
75-76: descendi au pie du degre de la sale de son palefroi puis monta contremont et quant il vint el pales il salua l'emperere et les autres barons apres dist a l'emperere u; descendi au perron asses fu ki son ceval tint il vint devant l'empeoreur si le salua et dist v; descent au pie du degre de la sale de son palefroy assez fu qui son cheval tint puis monta les degres de la sale et quant il vint amont en palais si salua l'empeoreur et les autres barons apres si a dicte sa raison w; descent au pie du degre de son palefroi il fu assez qui son cheval li tint adont monta en la sale si vint devant l'empeoreur et le salua et les barons aussi et apres a dit sa raison x; descent de son palefroi et monte les degrez de la sale il salua le roi et les autres barons apres li a dite sa reson y; salua l'empeoreur et dist z [\[resume\]](#)
77-80: om. v [\[resume\]](#)
78-79: et d'autre gent si u; om. z [\[resume\]](#)
80 to 119 in *vaticinium*: MS. Y3 replaces *vidua*, *Roma*, *inclusa* and *vaticinium* by *noverca* and ends; for *noverca* see [Appendix 2](#). [\[resume\]](#)
81: qui en crois morut pour son pueple racheter de la mort d'enfer x [\[resume\]](#)
82: et l'endemain en fu il enterres pour celle achoison wxy [\[resume\]](#)
83-84: dist le sage dire ne le vous puis sachiez de voir se vous ne faictes vostre enfant respiter de mort jusques a demain prime sonant tant sans plus vous pri wxy [\[resume\]](#)
84-88: om. v [\[resume\]](#)
84-1 in *vidua*: om. z [\[resume\]](#)
85-86: om. y [\[resume\]](#)
87-89: om. y [\[resume\]](#)
88-89: om. x [\[resume\]](#)

[\[vidua\]](#)

Previous partial or full-length, mostly non-critical Editions

Plomp, Herman Peter Barend. *De Middelnederlandsche bewerking van het gedicht van den VII Vroeden van binnen Rome*. Utrecht: J. van Boekhoven, 1899: 1*-51* (appendix): complete text of MS. Q.

Chater, Samira. "Transcription critique d'un manuscrit du *Roman des sept sages* (Version A)." M.A. thesis. Dalhousie University, 1981. Complete text of B4 with variants from J; 102-07 *vaticinium* from J.

Derniame, O., M. Henin, and H. Nais. *Les sept sages de Rome: roman en prose du XIIIe siècle d'après le manuscrit no. 2137 de la B.N.*. Travaux du C.R.A.L. 2. Nancy: Université de Nancy II, Centre de recherches et d'applications linguistiques, Section de traitement automatique des textes d'ancien français, 1981. Complete text of T.

Barbazan, Étienne. *Anciennes poésies*. Paris: Bibliothèque Nationale, MS. 3125. Vol. III: 245-47 *puteus* from Y2, 265-69 *vidua* from X1.

Michel, François-Xavier (Francisque). *Lai d'Havelok le Danois*. Paris: Silvestre, 1833. Pagw 15: excerpt from avis from Y1.

Keller, Heinrich Adelbert. *Li romans des sept sages* [Version K]. Tübingen: Ludwig Friedrich Fues, 1836. lxxv-lxxvii avis from W.

Le Roux de Lincy, Antoine-Jean-Victor. *Roman des sept sages de Rome en prose [...]* [Version L]. Paris: Techener,

1838. 79-102 **vidua**, **Roma**, **inclusa**, **vaticinium** from **T**.

James, Montague Rhodes. *A Descriptive Catalogue of the McClean Collection of Manuscripts in the Fitzwilliam Museum*. Cambridge: Cambridge University Press, 1912. 342-43 excerpt by Paulin Paris of **tentamina** from **Ca**.

Speer, Mary B. "New Light on the Chartres Prose Fragment of the *Roman des sept sages*." *Scriptorium* 35 (1981): 262-70. Page 270: **tentamina** from Version C with variants from **R**.

Runte, Hans R. "Variant Widows: On Editing and Reading *Vidua*." 240-47 in *Medieval Codicology, Iconography, Literature, and Translation: Studies for Keith Val Sinclair*. Eds. Peter Rolfe Monks and D. D. R. Owen. (Litteræ textuales: A Series on Manuscripts and Their Texts.) Leiden: E. J. Brill, 1994. 244-47 critical edition of **vidua** from all manuscripts of French Version A.

[12. vidua]

[Josse's, the sixth sage's story]

“Entendez moi, [1] sire emperieres, dit li sages. Il ot jadis un viconte en Loherainne qui avoit une fame [2] que il moult amoit, et ele lui par samblant. [3] Moult plesoit a [4] la dame quanque li sires fesoit, et moult plesoit au seigneur quanque la dame fesoit. [5] Et tant que un jour avint que li sires tenoit en sa main un coustel [6] qui novelement li avoit esté donez, dont il voloit doler un boudon. [7] La dame lança sa main cele part tant que par meschëance avint que li coustiax la trencha un pou el pouce, si conmença a seignier un pou. [8] Et quant li sires vit ce, si en ot si tres grant duel qu’il en fu l’andemain morz. [9] Bien sachiez qu’il ne li avint pas (fol. 32d) de grant sapience; trop avoit feble cuer quant pour tel chose morut. [10] Li cors fu apareilliez et enseveliz si comme il dut. Si ami l’enporterent et [11] la dame en fist merveilheus duel. [12] Li cors fu portez au moustier [13] dehors la vile ou il avoit un cimetiere nouvel. [14] Quant le servise fu chanté, si l’enterrerent le jour meïsmes qu’il i fu portez. [15] La dame soupire et pleure moult forment [16] sus la fosse et dit que jamés ne partira d’ilec des ci a la mort, [17] car pour s’amour est il mort, or veut ele morir pour lui. [18] Ses lignages vint a li, qui moult la blamerent et la prirent a reconforter et li dirent [19]: ‘Pour Dieu, dame, ce ne feroiz vous mie, [20] car l’ame n’i auroit ja (fol. 33a) preu, ainz en seroit trop pire, et vous meïsmes en seriez vers Dieu trop corrociee. [21] Mes prenez bon cuer, car vous estes juene dame et bele [22] et de grant lignage [23] qui fera du tout a vostre volenté. [24] Puis que cist est morz n’i a nul recovrier, ce sachiez.’ [25] ‘Seigneurs, ce dit la dame, vous parlez de nëent, car bien sachiez que de ci ne me mouvrai pour chose qui aviegne des ci la que je soie morte, [26] car pour l’amour de moi fu il morz. Or vueil je morir pour lui.’ [27] Quant cil virent que la dame ne se mouvroit [28] pour proiere ni pour chose que il li deïssent, si la lessierent ileques toute seule, mes ainçois [29] li firent une loge [30] seur lui bien couverte et bien fermant. [31] Atant s’en partirent, et (fol. 33b) la dame remest. [32] L’en li aporta busche dont ele fist feu. [33] A celui jour que cil viscuens fu morz, avoit en cel país trois chevaliers qui estoient robëeur et larron, et moult avoient la terre et la marche gaste [34] et essilliee, mes ne pooient estre ne pris ne retenu. [35] Celui jour furent pris par grant effort de gent. [36] Liez en furent les genz, car moult fesoient de maus. La justise dist que ja garde n’en feroit [37] ne em prison ne seroient mis. Meintenant les menerent aus fourches [38] si furent penduz.

Un autre chevalier avoit en ceste vile qui avoit merveilheuse terre et [39] moult fesoit a redouter, car n’i eüst pendu larron ne traiteur qu’il ne li convenist la premiere nuit garder aus (fol. 33c) fourches. Moult estoit cil fiez perilleus, [40] mes il en tenoit moult grant terre. [41] Si li convint cele nuit garder [42] ces trois larrons aus fourches. [43] Meintenant s’apareilla et arma moult bien. [44] Après monta seur son destrier [45] et s’en ala droitement as fourches touz seus. [46] Ilec s’estut et vit les trois larrons penduz. [47] Tant fu ilec que il iert bien mienuiz. Il fesoit moult grant froit, [48] car ce fu environ la Saint Andrieu que il fet moult grant yver. Li chevaliers qui gardoit les trois larrons regarda vers le [49] cimetiere ou la dame estoit qui gardoit son seigneur, et vit la clarté du feu que ele avoit alumé. Lors se pourpensa qu’il iroit au feu et chaferoit ses mains au feu avec la dame.

(fol. 33d) Lors hurta cheval des esperons et vint cele part. [50] Quant il fu a la loige, si descendi et atacha son cheval par dehors, [51] puis dist a la dame qu’ele le lessast entrer lëenz. La dame fu toute esbahie, si li dist que il n’i enterroit pas. ‘Dame, dist li chevaliers, n’aiez doute de moi, [52] car je ne ferai chose qui vous desplese ne ne dirai nule vilenie. [53] Je sui li chevaliers qui garde les trois larrons et sui vostre [54] voisin.’ [55] ‘Sire, dit la dame, dont poez vous bien entrer cëenz.’ Atant li ouvri son huis [56] et il entra enz, puis ala au feu chauffer, car moult avoit eu grant froit. Quant il fu bien eschaufez, [57] si en fu moult plus a aise. [58] Li chevaliers regarda la dame. Ele fu bele [59] et coloree comme (fol. 34a) rose, [60] si li dist: ‘Dame, forment me merveil de vous qui estes gentil fame et bele et de bons amis, [61] et bien porriez encore, se vostre plesir estoit, avoir un riche home et poissant qui vous tendroit [61a] a grant enneur, [62]

et vous gisiez ci lez ceste biere. Sachiez que pour plourer ne pour doloser [63] ne pour chose que vous en sachiez fere [64] ne puet jamés revivre. [65] Si fetes que fole [66] de ci ester et de cest cors garder, car ce ne vous puet n'èent valoir.' [67] 'Sire, fet la dame, pour Dieu merci, mes sires fu morz pour l'amour de moi, et sachiez que je vueil morir por lui, ne jamés de ci ne partirai tant conme je vive.' [68] 'Dame, dit li chevaliers, ce ne tien je mie a sens. Bien vus (fol. 34b) em porriez encore repentir.' Tant a cil chevaliers ileques demoré [69] et tant parlé a la dame [70] que uns des larrons li fu emblez, [71] car ses lignages l'enporta [72]. Li chevaliers prist a la dame congié et s'en revint droit aus fourches. Et quant il y fu, si regarda amont et ne vit que deus des larrons. [73] Lors fu moult esbahiz et bien sot que ses lignages l'en ot porté. [74] Or ne set il que fere ne coment soi conseillicier. Lors se pourpensa qu'il iroit ariere a la dame pour conseil querre, savoir se ele li porroit doner par coi il poist garantir sa terre, qu'il n'en fust achoisonnez et qu'il ne la perdist. [75] Li fiez estoit tiex que, se il em perdoit nus, il estoit desheritez et essil- (fol. 34c) liez. Meintenant brocha le destrier et [76] s'en revint a la dame si li conta s'aventure. 'Dame, dist il, pour Dieu, mal bailliz sui et destruis, car uns des larrons m'a esté emblez endementiers [77] que je ai esté a vous. [78] Si sai bien, se je aten la justise, [79] que je ai tout perdu. [80] Or vieng ci demander conseil. [81] que vous le me doigniez par amours et par guerredon.' [82] La dame respondi mintenant au chevaier: 'Sire, se vous voliez fere a mon conseil et moi amer et prendre a fame, tel chose vous feroie que ja n'en perdriez vostre fié ne la montance d'un denier.' 'Dame, dist li chevaliers, je en ferai tout a vostre los.'

'Sire, dist la dame, or entendez. Veez ci mon seigneur qui ier (fol. 34d) fu enterrez. Certes il ne mua onques en la terre ne ne blesmi. Desterrons le maintenant et le portons aus fourches, et soit penduz en leu de celui qui a esté emblez.' 'Dame, fet li chevaliers, moult avez bien dit, je en ferai tout a vostre conmant.' Meintenant desterrèrent le cors et l'enporterent droit aus fourches. Quant il y sont venu, si dist li chevaliers a la dame: 'Dame, se Dex me gart, je ne le pendoie pour riens el monde, car se je le pendoie, tout jorz mes en seroie plus couarz.' 'Sire, dist la dame, de coi parlez vous? Je ne quier ja que vous i metez la main, car je le pendrai volentiers pour l'amour de vous.' 'Dame, fet li chevaliers, moult avez bien dit.' La (fol. 35a) dame, [83] qui ot lessié le grant duel et le grant plour, [84] prist la hart si la laça entour le col a son seigneur. [85] Moult fu tost ses cuers muez et changiez. [86] La dame monta aus fourches et pendi son seigneur. Après devala jus et dist au chevalier: [87] 'Sire, cist est penduz. Or n'avez vous garde qu'il soit conneüz.' 'Non voir, fet li chevaliers, mes il i a une autre chose que vous ne cuidiez pas, car li autres avoit une plaie en la teste, [88] que l'en li fist au pendre. [89] Se les genz s'en apercevoient demain, quant il vendront ici, mal seroie bailliz.' 'Si le navrez, dit ele. [90] N'avez vous bone espee trenchant? Si l'en ferez par mi la teste [91] tant qu'il ait grant plaie, et se il vous plect, je l'en (fol. 35b) ferrai.' [92] La dame prist l'espee si en feri son seigneur [93] par mi la teste si merveilleus cop qu'ele li fist une grant plaie. [94] 'Sire, dit ele, cist est navrez.' 'Dame, voire, fet li chevaliers, mes encore i a une autre chose. Li autres avoit brisiees deus des denz de la gueule.' [95] 'Sire, dist ele, si li brisiez, ou se vous volez, je li briserai.' [96] La dame prist une grosse pierre si em brisa a son seigneur les denz en la gueule. [97] Et quant ele ot ce fet, si s'en devala des fourches. Lors vint au chevalier si l'aresona. 'Sire, fet ele, forment pris vostre amour quant je ai mon seigneur pendu.' [98] 'Voire, dist li chevaliers, [99] orde, desloiaus, l'en vous devoit ardoir comme orde lecherresse et (fol. 35c) larrenesse. [100] Tost avez ore oublié celui qui ier fu morz et enterrez pour l'amour de vous. Mauvese fiance y porroie avoir. Honiz soit qui en mauvese fame se fie.' Quant la dame oï cele parole, si en fu si esbahie que ele ne sot que dire ne que respondre. «Or est ele chëoiste entre deus selles»." [101]

[Frame resumes (to [117])]]

“Ore, sire, dist li sages a l'emperëeur, [102] **autresi vous servira la vostre fame**, se vous ne vous en gardez. [103] Vous la creez miex que vostre veüe, [104] **si vous em porroit bien mesavenir**. [105] Ne creez pas vostre fame par sa parole, [106] car vous orroiz prochainement vostre filz parler. Lors si sauroiz qui aura tort, ou lui ou la dame.” “Dex, dit li emperieres, [107] se je pooie savoir qui auroit tort, (fol. 35d) ou lui ou ma fame, [108] certes je en feroie si cruel jugement conme mi baron sauroient esgarder.” “Sire, dit li sages, de ce ne doutez ja, car bien par tans l'orroiz.” “Par foi, dist li rois [*sic*, *also*], donques sera il respitiez jusque demain.” [109] Atant s'en torna li sages et fu moult joianz de ce que li enfés fu respitiez. Li emperieres remest moult pensis et l'empereriz d'autre part, qui moult estoit dolente de ce que li emperieres n'avoit fet joustice de son fil. [110] Lors s'alerent couchier [111] jusques l'endemain que li emperieres se leva et la dame aussi. [112] Ele apela l'emperëeur si li dist: [113] “Sire, savez vous por coi l'en fet la feste aus fox?” [114] “Dame, fet il, nenil.” Quant ele

l'œi, si fist un faus ris et li dist: "Sire, je
(fol. 36a) le vous dirai, car je le sai par auctorité, mes vous ne volez nul bien entendre que l'en vous die." [115] "Dame,
fet il, si ferai. Mes or me dites pour coi l'en fet la feste aus fox." [116] "Sire, dit ele, volentiers." [117]

[13. Roma]

[The empress's seventh story]

"Sire, Rome fu moult guerroyee jadis, car set rois païens l'avoient asise en tele maniere qu'il voloient avoir la chaiere
Saint Pere et l'apostele metre a torment et a mort et toute crestienté destruire. Li quemuns de la vile em prist conseil [1]
coment il en porroient exploier contre les Sarrazins. [2] Lors avoit a Rome un home viel et ancien qui parla et dist:
'Seigneur, entendez moi. Set rois païens nous ont cœenz asis et vuelent ceste cité destruire et
(fol. 36b) nous desheriter. [3] Se vous me voliez croire, je vous diröie mon pensé. [4] Nous somes cœenz set sages et
somes gentil home et de haut parenté. {Chascuns des sages gart son jour} [cf.], que li païen ne nous puissent grever ne
entrer en la vile, et qui ce refusera si soit pris et justisiez.' Il l'ont volentiers tuit otroié et [5] desfendirent la vile set
mois [sic] que onques n'i porent entrer ne riens mesfere. [6] Mes vitaille failli a ceuls dedenz si leur [7] ala moult
mauvesement. [8]

Un jour en vindrent a Genus, uns des mestres sages. [9] (Et pour celui Genus dit l'en janvier, [10] un mois qui est
devant fevrier.) [11] Li autre sage li ont dit: 'Sire, il est hui vostre jour [12] que vous devez desfen-
(fol. 36c) dre Rome contre les Sarrazins.' [13] 'Seigneurs, ce dit Genus, [14] tout est [15] en Dieu qui nous vueille
secourre et aidier et maintenir crestienté, [16] et nous doit force et vitoire contre nos anemis. [17] Savez que je vous
vueil conmander que demain soiez tuit armé comme pour combattre. Et je ferai un engin si merveilus pour espoanter
les Sarrazins [17a].' [18] Il respondirent qu'il feroient sa volenté. [19] Lors fist Genus faire un vestement [20] et le fist
tandre en arrement, puis fist querre queues d'escureus plus d'un millier et les fist atachier a cel vestement, et y [21] fist
fere deus viaires moult lez dont les langues furent ausi vermeilles [22] comme charbons qui art. Ice fu tenu a moult grant
merveil-
(fol. 36d) le. [23] Et desus fist fere un mirëoir qui resplendissoit contre le jour. Icil Genus se leva un matin si se vesti
moult bien de cel engin, et puis monta en la tour du Cressant, [24] qui moult estoit haute, et porta avec lui deus espees.
Quant il se fu bien apareilliez, si se mist a l'un des creniaus de la tour devers les Sarrazins. [25] Lors commença a ferir
des deus espees et a fere une escremie et une si fiere bataille que li feus et les estancelles voloient des espees. Li
Sarrazin regarderent cele merveille par cel engin et en furent forment espoanté [26] ne ne savoient que ce pooit estre.
Lors dist uns hanz hons des païens: [27] 'Li diex des Crestiens est anuit descenduz jus a
(fol. 37a) terre pour sa gent secourre. Mar avons acointiee ceste guerre, tuit serons mort et ocis et afolé.' [28] Atant se
mirent a la voie et lessierent le siege de Rome et s'en foïrent pour l'engin que il virent. [29] Moult firent grant folie,
[30] car riens n'i eüssent perdu. Quant cil de Rome les en virent foïr, lors corurent après. Moult en navrerent et ocirent,
et grant avoir i conquirent." [31]

[Frame resumes (to [75])]

"**Autresi fetes vous**, sire. Vous menez une autretele note comme cil qui joue a la pelote: quant il la tient, tantost la giete
a son compaignon. [32] Il m'est avis qu'il est bien musart quant il la tient et il la giete [33] et après la redemande [34];
ce tien je a folie. [35] **Autresi fetes vous**. [36] Vous samblez l'enfant,
(fol. 37b) quant il pleure et l'en li baille la memelle, tantost se test. **Autresint fetes vous**. Vous estes une heure en un
corage et une autre en autre [cf. [infra](#)]. Cil set sage vous deçoivent [37] par leur art et par leur engin, [38] dont vous
morroiz a honte. [39] Et ce sera a bon droit, quant vus ne me volez croire de chose que je vous die. [40] Ja veïstes vous
bien la prouvance de vostre filz qui me fist toute sanglante [41] et me descira ma robe, ce poistes vous bien oïr et veïoir.
[42] Et que atendez vus que vous ne m'en venchiez?"

"Dame, dist li emperieres, voir avez dit. [43] Le sanc vi je bien et vostre robe desciree. [44] Or n'atendrai je plus, car je
vueil qu'il soit orendroit destruz." [45] Or oëz de la desloial (Diex la confonde)
(fol. 37c) qui tant set de barat et d'art qu'ele se desfen encontre les set sages et touz leur diz met a nëent. [46] Lors

s'aira li emperieres et dit [47] que ses filz ne vivra plus. Lors dit a ses sers: "Prenez le moi et je meïsmes irai avec vous si le verrai destruire." [48] Il queurent maintenant comme cil qui [49] ne l'oserent n'eer ne desdire, si leur em pesa il. [50] Atant es vous que li autres mestres, [51] qui estoit apelez Meron [sic], [52] vint devant la sale et descendi. [53] N'estoit pas de grant age, [54] il n'avoit que vint uit [55] ans, [56] et savoit touz les set arz, [57] sages estoit et courtois. Il salua l'emper'eur moult cortoisement. Apr'ès l'aresona et li dist: "**Rois** emperieres [sic], [58] moult me merveil dont vous avez tant de corages. [59]

(fol. 37d) Une heure estes en un corage et autre en autre. [60] Vous n'estes pas estables, trop estes tornanz. [61] Si hauz hons comme vous estes ne deüst pas estre si muables. [62] Une **heure** volez vostre filz ocirre, autre heure le volez respitier. [63] Vous en creez moult fol conseil. [64] Si pri a Dieu, qui onques ne menti, que **il vous en aviegne ausi comme il fist a celui** qui mieulz croit sa fame que ce qu'il veoit." "Certes, dit li emperieres, il fu musarz, [65] car ce me seroit moult fort a croire. [66] Coment fu ce, biaux douz amis? Dites le moi." "Sire, ce dit li sages, je ne le vous dirai pas se vous ne respitiez vostre filz de mort jusque demain prime sanz plus." [67] "Par Dieu, dit li emperieres, je ne sai que dire,

(fol. 38a) car ma fame veult mon filz faire dampner, et vus le volez sauver. Or ne sai je qui a droit ne qui tort, [68] ou vous ou li, ou qui le fet pour bien ou qui le fet pour mal." [69] "Sire, fet li sages, vostre fame a tort, [70] qui vostre filz veult en tele maniere destruire. Mes vous en orroiz par tans l'achoisson et sauroiz toute la verité." [71] "Dex, dist li emperieres, se je pooie savoir qui auroit tort, ou lui ou ma fame, le loial jugement [72] de Rome en feroie ne le lesseroie pour toute France." [73] "Sire, dit li sages, vous l'orroiz prochainement et n'en doutez mie, car il ne puet plus demorer, mes respitiez l'enfant," "Or le souferrons, dist li emperieres, [74] por l'amour de vous, Mes (fol. 38b) je vueil vostre essample oïr." "Sire, volentiers," [75]

[14. **inclusa**]

[Meron's/Martin's, the seventh sage's story]

"El r'eaume de Monbergier fu jadis un chevalier moult proisié d'armes [1] et moult erranz, et moult estoit riches hons et poissanz. Cil chevaliers jut une nuit en son lit. Il sonja qu'il amoit une bele dame, mes ne sot pas dont ele estoit ne de quel terre, fors que tant que s'amour le distraignoit, il sot moult bien que se il veoit la dame, il la connestroit.

Maintenant la dame sonja que ele amoit le chevalier ensemment, [2] mes ne sot de quel terre il estoit nez ne de quel contree, mes que s'amour la distraignoit. [3] Li chevaliers [4] s'apareilla et charcha deus [5] sonmiers d'or et d'argent, et puis se mist a la voie pour

(fol. 38c) querre cele dame que il avoit songiee; ne il ne sot quel part aler [6] ne ou il en porroit oïr nouvelles. [7] Einsint erra bien trois semaines [8] que nule chose ne trouva de ce qu'il aloit querant, [9] et tout jourz esperoit qu'il trouveroit cele dame. Tant erra qu'il vint en [10] Hongrie, une terre moult riche. [11] Jouste la mer [12] trova un chastel qui fu clos de mur, dont la tour iert haute et fort. Li sires qui cil chastiaus estoit, fu [13] haïz de ceuls du païs. [14] Une fame avoit moult bele, el païs n'avoit sa pareille de biauté. Li sires l'amoit tant qu'il en estoit jalous et l'avoit enfermee en la tour [15] qui estoit si haute et si fort comme l'en pooit deviser. La dame i fu enclose ne n'en issoit ne jour ne nuit. [16]

(fol. 38d) En la tour avoit huis de fer bien barrez. Li sires emportoit les cles tot jourz avec lui, car il ne s'en fiast en nului. Cil chastelains avoit grant guerre que uns autres hauz hons li fesoit, qui li destruit et gastoit sa terre. Es vous le chevalier venu dedenz la vile. Si comme il i entroit, si regarda seur destre devers la tour, si vit la dame a la fenestre. Si tost comme il la vit si sot bien que ce estoit la dame qu'il avoit songiee. [17] Lors commença [18] a chanter un son d'amours, [19] et a bien petit que ele ne l'apela, mes n'osa pour son seigneur. Li chevaliers entra el chastel et trouva le seigneur [20] qui se seoit sus un perron. Cil descendi, puis [21] le salua moult courtoisement et li dist: 'Sire, [22] (fol. 39a) je sui un chevalier qui auroie mestier de gaaingnier, si ai moult de vous oï parler. [23] Recevez moi, se il vous plect, [24] et je vous serviré moult volentiers, [25] car je n'ose en mon païs demorer pour ce que je y ai un chevalier ocis.' [26] 'Bien soiez vous venuz, dit li sires, car je vous recevrai [27] moult volentiers et en ferai grant joie, car je ai grant mestier de soudoiers, [28] car ci pres sont mi anemi qui me gastent ma terre.'

Li sires le fist hebergier en la vile chiez un bourgeois riche home. Li chevaliers fu cortois et larges. [29] Que vous iroie je contant? [30] Tant fist li chevaliers par ses armes et par sa proesce que il prist les anemis a cel haut home et [31] afina la guerre du tout

(fol. 39b) a sa volenté. Moult l'ama li sires [32] et honora et li abandona son tresor [33] et le fist seneschal de toute sa

terre. [34] Tuit cil dou païs l'amerent qant il leur ot leur guerre aquitee. [35] Un jour aloit li chevaliers deduisant par mi la vile, et tant qu'il vint devant le chastel, la ou la dame estoit. Si tost comme la dame le vit, si le connut. Tantost prist un gros jon crues dedanz, [36] si le lança si que le gros chief en coula jus et le gresle desus. Li chevaliers le prist et le trouva crues. [37] Lors se pourpensa que ce estoit senefiance que il pourchaçast comment il entrast en la tour et parlast a la dame. Einsint [38] lessa bien uit jorz li chevaliers que de riens n'en avoit parlé, tant que vint un jour qu'il [39] apela (fol. 39c) son seigneur si li dist: 'Sire, par amours, donnez moi une place jouste cele tour ou je començasse une meson, la ou je me deduiroie plus priveement et mon harnois y metroie.' 'Amis, dit li sires, bien le vous otroi. Fetes partout vostre plesir et vostre volenté.' [40] Quant cil oï ce, si fu moult liez. Tantost fist mander charpentiers et maçons et fist fere cele meson qui moult fu bele et riche et fu joignant a cele tour ou cele dame estoit. [41] Chambres et soliers y ot assez. Cil chevaliers se porpensa coment ne par quel maniere il poist [42] parler a la dame qui en la tour estoit.

Einsint avint que [43] en la vile avoit un maçon qui n'estoit pas du païs. Li chevaliers (fol. 39d) s'acointa de lui et li [44] dist: 'Amis, me porroie je fier en toi d'une chose que je te dirai, que tu ne m'encusasses?' 'Certes, sire, dist li maçons, oïl bien, vous me poez dire seürement vostre volenté, car ja par moi n'en seroiz encusez ne descouverz.' [45] 'Amis, dit li chevaliers, tu as moult bien dit et je te feré riche home. Sez tu que je te vueil dire? Je aime cele dame qui est en cele tour, si voudroie que tu la tour me perçasses si soutilment que nus ne le poist apercevoir, [46] et fai tant que je puisse a la dame parler.' 'Sire, dist li maçons, ce vous ferai je bien.' Lors apareille son afere et perça cele tour si bien et si soutilment que il vint tout a son droit (fol. 40a) la ou la dame estoit. Quant il ot ce fet, si s'en revint au chevalier et li [47] dist: 'Sire, [48] or poez aler a vostre amie [49] quant vus plera, car je ai la voie bastie et fete.' [50] Quant li chevaliers oï ce, si fu moult liez. [51] Mes de ce fist il trop grant cruauté qu'il ocist le maçon, car il doutoit que par aventure ne le descouvrist et encusat, [52] car bien voloit celer son afere et couvrir. [53] Il monta amont toute la ruelle ainsint come le maçon l'avoit fete, et quant il fut amont, si souzleva l'entableüre [54] qui fu faite par soutilleté, et entra enz [55] et vit la dame [56] qui estoit si bele et si gente que ce estoit merveilles a regarder. Quant [57] la dame vit le chevalier, si en ot grant joie, car bien sot que ce es- (fol. 40b) toit ses amis, celui que ele avoit songié. Si li dist: 'Sire, bien soiez vous venuz.' Li chevaliers li respondi: 'Dame, vous aiez bone aventure comme ma dame et m'amie [58] et la rien el monde que plus aing.' 'Sire, si faz je vous, ce dit la dame, plus que nul autre.' [59] Le chevalier l'acole et bese, [60] si comme chevaliers doit fere s'amie. Leur plesir et leur volenté firent [61] comme gent qui moult s'entreamoient. [62] Li chevaliers n'osa plus ilec demorer, [63] car il cremoit que li sires ne venist, si prist congié a la dame [64] et li dist: 'Dame, ne vous plait, il m'en covient aler, [65] car je ai doute de vostre seigneur. [66] Mes je revenrai si tost comme je aurai lesir.' 'Sire, dist la dame, a vostre (fol. 40c) volenté.' La dame li donna [67] au departir par amors [68] un anel d'or dont la pierre estoit moult riche. [69]

Atant s'en torna li chevaliers par mi la ruelle si comme il estoit venuz, et referma bien l'entableüre. [70] Puis ala esbanoier el borc et trouva le seigneur [71] a la dame, si vint cele part et le salua. Et li sires li dist que bien fust il venuz, puis le fist delez lui seïoir, et [72] parlerent de maintes choses. Li sires regarda el doi au chevalier si connut son anel [73] qu'il avoit doné a sa fame. Quant il l'ot aperceü, si se merveilla moult [74] et pensa que ce estoit ses aneaus, [75] et moult fu esbahiz, mes ne le vost mie entercier, car il ne voloit pas fere honte au chevalier. Tout maintenant s'en est d'ilec tornez. [76] Quant le chevalier vit (fol. 40d) ce, si s'en retorna d'autre part et monta par mi l'entableüre en la tour ou la dame estoit, et li jeta l'anel. [77] La dame le prist et le mist en sa bourse, et cil s'en torna. [78] Li sires monta en sa tour qui moult estoit fort et haute, si y avoit dis huis de fer. Li sires les desferma, puis prist les cles, car il ne s'en fiast en nelui, [79] et s'en vint a la dame si la salue et s'asist jouste li et li demande comment il li est. 'Sire, fet la dame, il m'est assez mauvesement, car je su ci toute seule et m'avez enfermee en ceste tour comme se vous m'eüssiez emblee, si en sui moult dolente et corrociee.' 'Ha, dame, ne vous courroxiez ne n'en soiez dolente, car ce ai je fet pour la grant amour que je avoie en vous.' 'Sire, fet la dame, a souffrir (fol. 41a) le me covient, [80] mes sachiez qu'il ne m'est pas bel.' [81] Li sires dist a la dame: 'Ou est li aniaus a la riche pierre que je vus donai?' 'Sire, dist la dame, que en avez vous a fere? Je le garderai moult bien.' 'Par foi, dame, dit il, je le vueil vëoir.' [82] 'Sire, dist ele, puis qu'il vous plect, si le verroiz.' Meintenant le trest la dame de s'aumosniere [83] si le monstra a son seigneur. Quant li sires le vit, [84] si se merveilla moult [85] que ce pooit estre, car celui que li

chevaliers avoit en son doi sambloit mieulz celui que riens du monde. [86] Lors dist en son cuer que assez sont aneaus qui s'entresamblent. Cele nuit jut li sires avec sa fame en la tour a grant deduit. A l'andemain se leva matin et (fol. 41b) ala au moustier oïr messe, et li chevaliers ensemment avec lui. Quant le servise fu finé, le seigneur [87] apela son soudoier moult courtoisement: 'Amis, dit il, venez en avec moi el bois chacier et deduire.' [88] 'Sire, dit il, je n'i puis aler, car je ai oïes noveles de mon païs que ma pes est fete et que mi ami la m'ont pourchaciee, et une moie amie m'en a noveles aportees. Si vus pri et requier que vus mengiez ennevois avec moi et me teigniez compaignie.' 'Certes, fet li hauz hons, moult volentiers, quant il vus plest.' [89] Lors fist li sires apareillier ses genz et ses chiens et s'en ala chacier el bois. [90] Li chevaliers se pourchaça de viandes et fist apareillier moult biau mengier. [91] Lors (fol. 41c) s'en monta en la tour et fist la dame descendre et la mena en sa meson [92] et la fist desvestir de sa robe, puis li fist vestir une bel robe qu'il avoit de son païs aportee. [93] Nus ne l'avoit encore veüe, car il ne l'avoit encore pas monstree. Si la fist vestir a la dame [94] et une moult bele chape [95] fourree, [96] et li fist metre aneaus d'or et d'argent en ses doiz. Moult fu cele dame desguisïee. Atant es vous venir le seigneur du bois, qui avoit chacié. [97] Le mengier fu apareillié, ne n'i ot que de [laver](#). Le soudoier ala encontre son seigneur et l'amena avec lui en sa meson, Tout fu apresté: les tables furent mises, l'[eve](#) fu donee, si asirent au mengier.

Le soudoier fist le

(fol. 41d) seigneur mengier avec la dame. [98] Li sires la regarda assez tout ades et se merveilla moult que ce pooit estre, car ele [resambloit](#) mieulz sa fame que riens du monde. La dame le semondoit et esforoit moult de mengier, mes il ne pooit mengier tant estoit esbahiz. Mes la tour qui estoit fort le decevoit, [99] car il ne cuidast tele traïson pour riens nee. [100] Moult pensa et dist en son cuer que [101] [assez](#) sont fames qui s'entresamblent et de cors et de façon et de chiere, [102] ausi conme de l'anel [103] qu'il vit el doi au chevalier, qui resambloit celui [que \[103a\]](#) sa fame avoit. [104] Le soudoier fist moult bele chiere et moult honora son seigneur. [105] Li sires demanda qui estoit cele dame. Le soudoier respondi:

(fol. 42a) 'Sire, ele est de mon païs, une moie [amie](#) qui m'a aportees noveles que mi ami ont fete ma pes et pourchaciee. Si m'en convient prochainement aler.' [106] Atant ont cele parole lessïee ester. Quant il orent mengié [107] a leur volenté, les tables furent ostees. [108] Li sires prist congié si s'en ala, car moult li estoit tart qu'il veïst sa fame [109] pour cele qu'il avoit veüe en la meson au soudoier. Quant li chevaliers vit que li sires [110] s'en fu tornez, lors fist la dame desvestir de cele robe et li fist vestir la [111] seue, [112] puis l'en envoya par mi la ruelle. Celle souzleva l'entableüre [113] si entra en la tour. Et li sires vint aus huis, si desferma l'un après l'autre tant qu'il vint amont en la tour et vit

(fol. 42b) sa fame, si en ot moult grant joie et moult forment se merveilla de cele qu'il avoit lessïee, qui forment li resamba. Cele nuit jut avec sa fame en la tour a grant joie et a grant deduit [114]; mes je ne cuit pas qu'il l'ait longuement. Car le chevalier pourchaça l'andemain et loa une nef ou il mist ces choses, tout ce que il voloit mener en son païs. [115] Li sires se leva bien matin et ferma bien sa tour et lessa sa fame gisant et ala a l'eglyse. Et le soudoier ala en la tour et fist la dame descendre et la fist moult bien vestir et apareillier. Après revint a son seigneur si li proia et dist que li donast s'amie a fame, [116] cele qu'il fist mengier avec lui, [117] car il ne l'avoit pas espousee, mes (fol. 42c) or li venoit a talent qu'il la preïst a fame. 'Certes, dit li sires, ce ferai je volentiers.' Dui chevalier alerent pour la dame querre et la menerent au moustier. Li sires prist sa fame par la main [118] et la dona au soudoier. [119] Un chapelain chanta la messe et espousa la dame au chevalier. Quant le servise fu finez, [120] il issirent hors du moustier. [121] Le soudoier [122] enmena la dame au rivage ou il avoit la nef lessïee. Quant il furent tuit venuz, si prist le chevalier congié au seigneur [123] et le conmanda a Dieu, [124] et li sires lui. Li soudoiers entra en la nef, et [125] li sires prist sa fame si li bailla par le poing. Bien en dut perdre son soulaz, [126] quant en tele maniere li a livree. Li marinier empaindrent en mer, et [127] li sires s'en retorna a sa

(fol. 42d) tour et desferma les huis et monta amont. Il regarda avant et ariere, [128] mes il ne trouva pas sa fame. [129] Lors fu si esbahiz [130] qu'il ne se sot conseilïier. Moult fu espoantez. [131] Lors se conmença a dementer et a plorer, [132] mes ce fu a tart au repentir." [133]

[Frame resumes (to [158])]

“Par la foi que je vous doi, sire emperieres, ausi ouvrez vous et en tel maniere. Cele fame vous argue si que vous la creez mieulz que vostre veüe. Et sachiez que vus orroiz demain vostre filz parler, lors si sauroiz liquex aura tort, ou vostre fame ou lui.” “Dex, dit li emperieres, se je pooie la verité savoir, [134] liquex auroit tort, ou lui ou ma fame, [135] le loial jugement de Rome en feroie [136] ne le leroie pour riens du monde.” [137] “Vous l'orroiz, dist li sages, demain parler sanz

(fol. 43a) faille, [138] car il ne puet plus demorer.” [139] “Par Saint Denis, dist li rois [*sic*], dont ne morra il hui mes; [140] et de ce sui je moult liez que je l’orraï demain parler, car ce est la riens el monde que je plus desir.” [141]

Atant s’en torna li sages et la dame fu moult dolente et esperdue. Or ne set ele que dire, mes bien set que ele sera honnie puis que li enfés parlera. [142] Li emperieres ala cele nuit couchier. Ausi fist l’empereriz qui moult iert dolente. Si tost conme il vit le jour, il [143] se leva pour oïr messe, et moult li estoit tart qu’il oïst son filz parler. Tuit li baron s’atornerent et apareillierent moult richement, [144] car il savoient que li enfés evoit parler celui jour. [145] Dames et che-

(fol. 43b) valiers et borjois s’acesmerent plus bel, car [146] moult orent grant joie de cel enfant qui parler devoit. [147] Li set sage alerent au moustier [148] et moult biau s’apareillierent. Quant la messe fu chantee, il s’assemblerent si s’aresterent en une bele place devant le moustier. Li dui des sages alerent pour le damoisel. Li enfés fu moult bien vestuz et moult estoit genz et biaux. Li sage l’amenerent en la place devant son pere. Ilec fu asis seur un perron. [149] La noise et li criz fu granz, que «l’en n’i oïst pas Dieu tonant». Li enfés s’est agenouilliez tant que li pueples s’acoisa. [150] Lors se leva en estant et parla si haut que tuit le porent oïr, et dist a son pere: “Sire, pour Dieu merci, vous (fol. 43c) estes a grant tort corrociez vers moi, car vous [151] poez bien croire et savoir que moult estoit grant l’achoisson pour coi je ne parloie, [152] car nous veïsmes en la lune toute la some que, se je parlasse, ne [153] tant ne quant pour riens je ne me tenisse que je ne deïsse tel chose par aventure dont je fusse honiz et mi mestre tuit set destruit. [154] Et, biau douz pere, **vous voliez fere ausi comme uns hauz hons fist**, que je oï conter, qui jeta son filz en la mer por ce qu’il dit qu’il seroit encore plus hauz hons que son pere [155] et en greigneur enneur monteroit.” [156] Lors dist li emperieres: “Biax filz, il est bien droiz que nous oiens le vostre essample, car chascun des sages a dit le sien. Pour l’amour de

(fol. 43d) vous, si leur devez savoir moult bon gre [157] de ce qu’il vos ont tant sauvé et moult se sont pour vous pené et traveillié.” [158] Lors dist li enfés: “Je le vous dirai.”

[15. vaticinium]

[The emperor’s son’s story]

“Il fu jadis un riche [vavasour](#) qui avoit un fil [1] moult cortois et moult sage, si avoit bien entour doze anz. [2] Un jour se mirent en un batel le pere et le fil, et nagierent par mer por aler a un reclus qui estoit seur un rochier, tant que sus euls comencierent a crier deus corneilles et au chief du batel s’aresterent. ‘Ha, Diex, dit li peres a son fil, que puënt ore dire cil oisel?’ ‘Par foi, biau pere, dit li enfés, [3] je sai bien que il diënt. Il diënt que je monterai encore si hautement et serai encore si hauz hon [4] que vous seriez forment

(fol. 44a) liez [5] se je daignoie tant souffrir que vous me tenissiez mes [manches](#) [6] quant je devroie laver mes mains, et ma mere seroit moult liee se ele osoit tenir la [toaille](#) ou je essuieroie.’ Quant li peres oï ce, [7] si en fu moult corrociez et en ot grant duel au cuer. [8] ‘Voire, dit il, [9] si monteroiz plus haut de moi? Par mon chief, [10] je fausserai vostre argument.’ Lors prist son filz si le jeta en la mer. [11] Li peres s’en ala najant en son afere et lessa son enfant en la mer en tel maniere. [12] Li enfés [13] savoit des nons nostre Seigneur si reclama Dieu de bon cuer. Et Dex oï sa priere, car il ariva [14] a une roche qui estoit en la mer. Ileques fu trois jourz que onques ne but ne ne menja ne ne vit ne n’oï nule (fol. 44b) riens, ne mes les oisiaus qui li disoient et crioient en leur langage que mar s’esmaieroit, [15] car il auroit par tans secours.

Atant es vous un peschëeur qui vint cele part droit a lui, si conme Dieu plot. Quant il vit cel enfant, si en fu moult liez. Maintenant le mist en son batel et l’enmena tout droit a un chastel [16] qui estoit moult fort. Trente liues estoit loing de cel port ou son pere le jeta en mer. Cel peschëeur [17] vendi cel enfant au seneschal de cel chastel. [18] Vint marz d’or en ot. [19] Li seneschaus l’ama moult et sa fame ensemment, car li enfés estoit si biaux et si courtois et si serviabes que touz li mondes l’amoit. Adont avoit en cel país un roi qui moult estoit pensis et dolenz, car trois oi- [29] (fol. 44c) siaus crioient seur lui [20] chascun jour et demenoient si grant duel que ce estoit une merveille, et tout adés sivoient le roi [21] partout la ou il aloit. [22] Et au moustier et quant il menjoit, tout jourz crioient seur lui. [23] Li rois se merveilloit moult que ce pooit estre, [24] mes nus ne li savoit a dire que ce pooit senefier. [25] Un jor manda li rois tout son barnage [26] pour ceste merveille savoir, se aucuns li sauroit a dire que ce porroit senefier. Li baron de la terre y alerent tuit. [27] Li seneschaus dist a sa fame que il [27a] y voloit aler. [28] ‘Sire, dist la dame, de par Dieu.’

[29] ‘Ha, sire, dist li enfés, lessiez moi avec vus aler.’ ‘Amis, dist li seneschaus, volentiers.’ Atant s’en tornerent [30] et errerent tant qu’il vindrent a la court ou tuit li baron (fol. 44d) estoient venuz et asamblez. Et quant li rois vit que tuit furent venu, si parla en haut et dist a ses barons qui la furent asablé: [31] ‘Seigneur, dist il, se nus de vous me savoit a dire pour coi cil troi oisel crient seur moi, je li donroie la moitié de mon rëaume [32] et ma fille a fame.’ [33] Li baron se turent tuit, [34] si qu’il n’i ot un qui mot sonast [35] fors le perillié damoisel [36] qui vint avec le seneschal. Cil en apela son seigneur: [37] ‘Sire, dist il, se li rois me tenoit couvent si come il a devisé, [38] je li diroie bien [39] pour coi cil oisel crient et mainent tel martire.’ [40] ‘Amis, le savez vous, dist li seneschaus, [41] car se li oisel ne s’en aloient, vous n’en seriez ja creüz.’ ‘Sire, dit li enfés, je li dirai moult bien.’ [42] Lors s’est li seneschauz levez em piez et dit (fol. 45a) au roi: ‘Sire, se vous voliez tenir le covenant que vous avez devisé, veez ci un enfant qui vous diroit [43] bien pour coi cil oisel crient desus vous.’ [44] ‘Amis, dist li rois, je l’otroi bien.’ [45]

Lors s’est li damoisiax levez, [46] et touz li baronages le regarda, car moult estoit biaux. Lors parla li enfés [47] et dist: ‘Entendez, sire rois et tuit vostre baron! Veez vous [48] la sus ces oisiaus qui crient et demainent tel rage? Savez vus quex oisiaus ce sont? C’est [49] une corbe et deus corbiaus. [50] Veez vous cel grant corbel qui est la touz seus? Il a bien tenue [51] cele corbe [52] trente anz, puis la lessa, si vous dirai coment. L’autre an leva une moult grant chierté. Cele anee si [53] l’a guerpi[e] pour le tans felon. [54] La corbe remest esguaree et quist ailleurs sa (fol. 45b) guarison. La terre ou ele estoit remest deserte, [55] ele se torna par povreté a cel autre corbel qui la jeta du felon tans. [56] Or est li viel corbel revenu, qui la veult avoir. Mes cil la li chalange et dit qu’il ne l’aura se droiz n’est, [57] car il la doit avoir qui l’a du felon tans getee et garantie qu’ele fust morte, s’il ne fust. [58] Or en sont venuz a jugement a vous, que vous leur faciez bon et leal. [59] Car ausi tost comme vous leur auroiz fet le jugement liquex la doit avoir, il s’en departiront.’ [60] ‘Certes, dit li rois, [61] cil qui du felon tans l’a getee la doit avoir.’ [62] Tuit li baron s’i sont acordé et dient [63] que li autres n’i a nul droit quant il l’a guerpi[e] ou felon tans, [64] car il ne remaint mie en lui qu’ele n’est morte. [65]

(fol. 45c) Quant le viel corbel oï ce jugement, si jeta un si dolereus cri [66] que tuit s’en merveillierent, si s’en ala. [67] Et li autre dui s’en alerent d’autre part grant joie fesant. Quant li rois vit ce, si en fu moult liez, et tuit li baron tindrent l’enfant a sage. Li rois li tint bien covenant, [68] car sa fille li a donee et l’eritage si come il li avoit devisé ainçois. [69] Rois fu puis coronez. [70] Tuit li baron l’ennorerent et amerent moult. Einsi fu [71] tant que un jour se porpensa et remembra de son pere et de sa mere qui furent cheü en grant povreté [72] et s’enfoïrent de leur terre et vindrent en celui païs dont leur filz estoit rois. Ilec furent [73] au bourc Saint Martin. [74] Li filz savoit bien leur repere. [75] Un jour apela un sien serjant et li dist: [76] ‘Sez tu que je te vueil conman- (fol. 45d) der? [77] Il covient que tu me faces un mesage secreement.’ [78] ‘Sire, dist li serjanz, moult volentiers.’ [79] ‘Va, dit li rois, au plesseiz et demanderas [80] un home qui novelement y est venuz, qui a non Girart le filz Thierry. [81] Celui me salueras et li diras que li juenes rois doit venir par ilec et veult demain disner avec lui.’ [82] ‘Sire, ce dist li messages, je li dirai bien.’ [83] Lors se mist cil a la voie et erra tant qu’il [84] vint au plesseiz et demanda le pseudome [85] que ses sires li ot enseignié, tant qu’il [86] le trouva. [87] Il le salua moult bel. Après li dist: ‘Sire, li juenes rois vous salue et vus mande qu’il se veult demain isner avec vous.’ [88] ‘Amis, dit li pseudons, bien soit il venuz, [89] mes de ce sui je moult dolanz que je ne li ai que doner. Mes ce que je porrai avoir sera en son (fol. 46a) conmandement.’ [90]

A l’andemain vint li rois en la vile et descendi en l’ostel son pere, [91] car bien l’ot demandé et enquis. Quant li rois descendi, [92] son pere li corut a l’estrier, [93] car ne sot pas que ce fust son filz. [94] Mes li rois ne le vost souffrir, [95] mes le fist tenir a un autre. [96] Quant [97] li rois fu descenduz, [98] l’eve fu donee. Li serjant l’aporterent pour laver. [99] Li peres vint au roi si vost tenir ses manches, mes li rois ne le vost pas souffrir. La mere apporta la toaille, mes li rois ne vost [100] essuier ses mains, ainz la fist a un autre serjant baillier.

Quant li rois vit ce, si dist a son perre: [101] ‘Biau pere, or est bien avvenu ce que je vus dis quant vus me jetastes en la mer. [102] Sachiez, je sui [103] vostre filz. [104] Moult feistes grant cruauté. [105] (fol. 46b) Or poez vous apercevoir se je vus dis verité’ [106] Quant li peres l’oï, si fu moult esbahiz et pensis, lors se tint moult a engigné.” [107]

“Autresi voliez vous fere, biau pere, de moi, ce m’est avis, qui me voliez ocirre et destruire sanz jugement, ne je n’avoie pas mort deservie ne que cil qui fu trebuchiez en la mer. [108] Cuidiez vous que se je seurmontasse et venisse par aucune aventure a plus haute enneur de vous, que je pour ce vous grevasse? Certes nenil, ainz me lessase ardoir [109] que je feïsse vers vous chose que je ne deïsse. [110] Bien est voirs que ma dame me pria que je aveques li me couchasse, mes je ne le feïsse, ainçois me lessase desmembre.” [111] “Fu ce voirs, dame, dit li emperieres a l’empereriz, gardez que vus ne me mentez mie.” “Sire, (fol. 46c) oïl, dist la dame, oïl por ce que je doutoie et avoie pour qu’il ne vous destruisist et qu’il ne vous tolist l’empire.”

“Dame, dist li emperieres, bien vous estes jugiee quant vous l’avez reconneü. Bien avez mort deservie. Or auroiz tel martire comme il atendoit a avoir, que vous li aviez pourchacié et si n’i avoit courpes.” Lors [112] a ses barons apelez. “Seigneurs, dist il, alez, fetes un feu delivrement, si [113] ardez ceste desloial qui si grant desloiauté voloit fere de mon enfant destruire a si grant tort.” “Sire, font li baron, volentiers.” [114] Lors firent maintenant fere un grant feu et puis geterent enz la male dame. [115] Iles reçut deserte de sa grant traïson. [116] Li cors fu en petit d’eure finez. L’ame (fol. 46d) ait cil qui l’a deservie. [117] Einsint vont a male fin cil qui traïson quierent et pourchacent, et leur en rent Diex deserte, qui [118] pas ne ment, tele comme il doivent avoir. [119]

[Explicit des .vij. sages]

VARIANTS

[vidua]

- 1: from 84 *sapientes* to 1 *vidua*: om. **z** [\[resume\]](#)
- 2: prise des plus belles du pais **w**; endroit soi n’avoit plus bele en tout le pays **x**; n’avoit plus d’oirs en tout le pais endroit lui **y** [\[resume\]](#)
- 4-5: la dame li deduis de son segnor **vx**; l’un ce que li autres faoit **z** [\[resume\]](#)
- 6-7: om. **v**; qui nouvellement lui avoit este presente si le tint en l’une de ses mains et ung baston en l’autre main dont il voloit faire ung bougon **wy**; qui nouvelement li avoit este presentez si le tint en une de ses mains et en l’autre tint **j**. baston **x**; de quoi il douloit **j**. baston **z** [\[resume\]](#)
- 8: la dame fu esmaie **v** [\[resume\]](#)
- 9-11: om. **z** [\[resume\]](#)
- 10-12: om. **v** [\[resume\]](#)
- 12-15: quant li cors fu mis en terre **z** [\[resume\]](#)
- 13-15: apres messe fu enfouis si ami en fisent grant deul et **v** [\[resume\]](#)
- 14: MS. **E** resumes here from 1 *sapientes* [\[resume\]](#)
- 16: li cimenteres ou il fu enfouis estoit hors de la vile quant toutes les gens s’en furent parties la dame demoura coucie **v** [\[resume\]](#)
- 17: MS. **Ar** ends here after having begun at 88 *gaza* [\[resume\]](#)
- 18-19: sui ami la pristrent a conforter **z** [\[resume\]](#)
- 20-21: om. **v** [\[resume\]](#)
- 22-25: si vus remarieres bien a cestui n’a nul recouvrier **v** [\[resume\]](#)
- 23-24: qui vous maintendront a vostre talent **w**; et avez de bons amis qui bien vous marieront a vostre talent **x**; qui vous marieront a vostre talent **y** [\[resume\]](#)
- 26-27: om. **z** [\[resume\]](#)
- 28-29: om. **z** [\[resume\]](#)
- 30-31: om. **z** [\[resume\]](#)
- 31-32: om. **v** [\[resume\]](#)

33: se li esprisent que il faisoit froit car il estoit fors yvers v [\[resume\]](#)
34-35: om. z [\[resume\]](#)
34-38: si ne furent pas garde mais v [\[resume\]](#)
36-38: om. z [\[resume\]](#)
37: quar mult fesoient de mal u [\[resume\]](#)
39-42: avoit en fie qu'il gardoit la premerainne nuit les forches si garda celle nuit z [\[resume\]](#)
40-41: car s'il perdist le larron et il fust pris il perdist honour et tous ses hiretages v [\[resume\]](#)
43-47: om. v [\[resume\]](#)
44-45: om. z [\[resume\]](#)
46-47: om. z [\[resume\]](#)
48-49: lors s'en ala droit au v [\[resume\]](#)
50-51: om. v [\[resume\]](#)
52-53: om. z [\[resume\]](#)
54-86: missing in MS. E [\[resume\]](#)
55: si nomma son non y [\[resume\]](#)
56: et cil ataca son ceval v [\[resume\]](#)
57-58: om. z [\[resume\]](#)
59-60: om. z [\[resume\]](#)
61: et si estes belle dame et jone [\[resume\]](#)
61a: corrected from base MS. T which has "tendrent" [\[resume\]](#)
62-65: por vostre plorer ne vivera il mie z [\[resume\]](#)
63-64: que vous fachiez u [\[resume\]](#)
65-67: om. v [\[resume\]](#)
66-67: om. z [\[resume\]](#)
68: car je vueil rendre a mon seigneur tel guerredon que prouchainementouldroie mourir pour lui wxy [\[resume\]](#)
69-70: om. vz [\[resume\]](#)
71-72: om. vz [\[resume\]](#)
73-74: om. v [\[resume\]](#)
74-76: et ce pensa qu'il s'iroit consillier a la dame lors z [\[resume\]](#)
75-76: om. v [\[resume\]](#)
77-79: om. y [\[resume\]](#)
78-80: ore si vous di s'il est seu je perderai honor v [\[resume\]](#)
81-82: om. v [\[resume\]](#)
83-84: om. v [\[resume\]](#)
85-86: om. v [\[resume\]](#)
86: MS. E resumes from 54 **vidua** [\[resume\]](#)
86-87: elle le pendi puis dist z [\[resume\]](#)
88: par mi le coste y [\[resume\]](#)
89-92: sire si l'en faites une ou je li ferai z [\[resume\]](#)
90-92: de vostre espee ou vus le me baillies et je l'en ferrai certes dame dist cil lors li baille s'espee et v [\[resume\]](#)
91: le corps wy [\[resume\]](#)
93-94: .j. si merueilleux coup qu'elle lui fist l'espee passer par my le corps w; jusque au cervel z [\[resume\]](#)
95-96: le corps wy [\[resume\]](#)
96-97: oil dame dist il la dame hauca l'espee et feri son segneur del pumiel de l'espee en la bouce devant et li brisa .ij. dens v [\[resume\]](#)
98: et brisies les dens en la bouce v [\[resume\]](#)
99-100: ki le regarda a mervelles je jugeroie dist il que on vus devoit ardoir et la porre venter comme malvaie et desloial v; dame orde desloiaus je jugeroie par droit que on vous devoit ardoir et enfouir mieus que une larrenesse xy [\[resume\]](#)
101: son cul a terre w [\[resume\]](#)
102: aves vus oi de ceste desloial comment elle ouvra v; or avez vous oye la grant desloiaute x [\[resume\]](#)
103-104: om. v [\[resume\]](#)
105-45 **Roma: filia** in MS. Y1 (see [Appendix 3](#)) [\[resume\]](#)
105-106: n'ociez mie vostre enfant pour sa parole y [\[resume\]](#)

107-108: pourroit on oir liquiex auroit tort **u** [[resume](#)]
109-110: atant le laissierent ester dusques au soir que li empereres vint en la cambre la dame fist laide chiere **v** [[resume](#)]
109-113: l'empereris fu mult correchie ainsi demora tresqu'au demain qu'elle dist a son signor **z** [[resume](#)]
110-50 **Roma: filia** in MSS. **C2** and **Q** [[resume](#)]
111-112: om. **v** [[resume](#)]
114: fees **w** [[resume](#)]
115-117: om. **y** [[resume](#)]
116: fees **w** [[resume](#)]

[Roma]

1-2: om. **z** [[resume](#)]
3-4: om. **v** [[resume](#)]
5-6: li .vj. des sages desfendirent la cite cascuns a son jor c'onques li sarrasin ne porent riens faire as Romains **v**;
desfendirent la ville .vij. jors **z** [[resume](#)]
7-8: anuya moult et moult furent esbahis durement **w** [[resume](#)]
8: et furent mult esbahi durement **u** [[resume](#)]
8-9: li baron vinrent au septieme sage ki iert apieles Janus **v** [[resume](#)]
10-11: le premier mois de l'an **v** [[resume](#)]
12-13: om. **z** [[resume](#)]
13: **Y2** resumes after lacuna starting at 68 *Virgilius* [[resume](#)]
14-15: la deffense n'est pas en moi mais **v** [[resume](#)]
16-17: om. **z** [[resume](#)]
17a: MS. **T** spells "sarradins" [[resume](#)]
18-19: que par aventure il s'en iroent sens cop ferir faites vostre volente **z** [[resume](#)]
20-21: keues d'esquirex atacies plus d'un millier et **v**; noir et i atacha mil coues et **z** [[resume](#)]
22-23: om. **z** [[resume](#)]
24-25: et i porta .ij. espees **v**; qui moult fut haulte et porta avec lui .ij. espees quant il fu bien appareillis si monta en la
tor et se mist a ung des creneaulz par devers les sarrasins **w**; qui mout fu haute et porta o lui .ij. espees **x**; et porta o soi
.ij. espees et monta as crenias devers les paiens **z** [[resume](#)]
26-27: et disent **v** [[resume](#)]
28-29: et s'enfoirent tuit **z** [[resume](#)]
30-31: et quant li Roumain virent les sarrasins fuir lors monterent sor les cevaus et issirent de la cite et corurent apres les
sarrasins si en prisent mult et ases en ocisent en la cace et ramenerent lor prisons a Rome et i gaegnierent grant avoir et
tres et pavellons ensi furent li sarrasin desbarete et vencu par lor folie **v**; que ja riens n'y eussent perdu et quant ceulz
de Romme les en virent fuir lors coururent apres et les en cachierent moult vigoureusement et en occirent et moult grant
avoir y conquererent **w**; quar rien n'i eussent perdu cil de Rome alerent apres et gaiaignerent tout **z** [[resume](#)]
32-33: om. **z** [[resume](#)]
32-36: et puis se li redemande ce tieng jou a sotie **v** [[resume](#)]
33: a lacuna begins in MS. **E** and ends at 1 **inclusa** [[resume](#)]
34-35: om. **z** [[resume](#)]
37: et font cel chose acroire **u** [[resume](#)]
37-38: om. **z** [[resume](#)]
39-40: om. **z** [[resume](#)]
40-46: om. **v** [[resume](#)]
41-42: om. **z** [[resume](#)]
43-44: om. **z** [[resume](#)]
45: in MS. **Y1** the story **filia** ends here, having begun at 105 **vidua** [[resume](#)]
47-49: a ces sers qu'il le menassent destruire et dist qu'il iroit il meismes il **z** [[resume](#)]
48-50: cil enmenerent vilainnement l'enfant contre ceval et tot cil ki l'encontroient en plouroient **v** [[resume](#)]
50: **filia**, which begins at 110 **vidua**, ends here in MSS. **C2** and **Q** [[resume](#)]
51-52: ki ot non Martins **v**; om. **wxy** [[resume](#)]
51-54: om. **z** [[resume](#)]
53: ases fu ki son ceval tint **v** [[resume](#)]

55: .xviiij. **vw**x [[resume](#)]
56-57: om. **w** [[resume](#)]
58-61: vous resamblez «la coche qui tourne a touz vens» **z** [[resume](#)]
59-60: une eure voulez vostre filz ocirre une heure le respitez **y** [[resume](#)]
59-62: om. **v** [[resume](#)]
62-63: om. **yz** [[resume](#)]
63-64: vus crees trop legierement vo femme si vus en pora bien mescair **v** [[resume](#)]
64: si ai paour que il ne vous nuise **x** [[resume](#)]
65-66: om. **v** [[resume](#)]
67-75: lors renvoia li empereres pour lui et fu remis en la gaiole et li maistres commença son conte **v** [[resume](#)]
68-69: om. **z** [[resume](#)]
70-71: om. **z** [[resume](#)]
72-73: om. **z** [[resume](#)]
74: de ci a demain **u** [[resume](#)]

[inclusa]

1: MS. **E** resumes after lacuna starting at 33 *Roma* [[resume](#)]
2-3: om. **vz** [[resume](#)]
3: et se ele le veoit par aventure tost le connoistroit **y** [[resume](#)]
4: se pensa que il la requerroit **x** [[resume](#)]
5: .j. **uvwxyz** [[resume](#)]
6-7: om. **z** [[resume](#)]
8-9: om. **z** [[resume](#)]
10: MS. **F** resumes after lacuna starting at 13 *avis* [[resume](#)]
11: et moult horrible **w** [[resume](#)]
11-12: om. **z** [[resume](#)]
13-14: rices et poissans d'amis **v**; hault homme et conte du pais **wxy**; cuens del pais **z** [[resume](#)]
15-16: si qu'elle n'en issoit nuit ne jour **vx**; om. **z** [[resume](#)]
17: la dame le vit venir et tantost le connut et sot bien que c'estoit cil qu'elle avoit songie **uvw**; et la dame de lui aussi **z** [[resume](#)]
17-18: la dame le vit venir et tantost le connut et sot bien que ce fu cil que ele songa lors commença **xy** [[resume](#)]
19: cil aval querez amouretes eles y sont je les y fis hier metre **x** [[resume](#)]
20-21: om. **z** [[resume](#)]
22-23: je suis venus a vous car j'ai oi dire que vus aves gierre et je suis chevaliers esrans si ai mult del mien despendu si averoie mestier de gaegnier **v** [[resume](#)]
23-24: tenes moy vostre mercy **w** [[resume](#)]
25-26: om. **v** [[resume](#)]
27-28: om. **z** [[resume](#)]
29-30: om. **v** [[resume](#)]
31: prist celui ki le seigneur gierroit si **v** [[resume](#)]
32-33: om. **z** [[resume](#)]
34-35: cil del pais l'amerent et honerent pour sa valor **v**; om. **z** [[resume](#)]
36-37: om. **vx**; si li lansa li chevaliers le prist et le trova crues **z** [[resume](#)]
38-39: le lascia li chevaliers estre dusc'a un jor c'onques de a besoingne a homme nul n'en parla tant que ce vint a .j. jor k'il **v**; demora tant que .j. jor **z** [[resume](#)]
40-43: cil fist faire [...] belle et riche joignant a la tor et bien devisee **z** [[resume](#)]
41: enserree qui femme estoit a cest hault homme que cest chevalier amoit elle maison fu belle et riche et **wxy** [[resume](#)]
42-43: faire voie por etrer en la tor **v** [[resume](#)]
44-45: demanda c'il se porroit fier en lui cil dist oil bien hardiement **z** [[resume](#)]
46-47: cis li persa et **z** [[resume](#)]
48: j'ai fait cou que vus me commandastes **v** [[resume](#)]
49-50: om. **v** [[resume](#)]
49-51: om. **z** [[resume](#)]

52: mais .j. borjois vit le machon quant il fist l'entablement et cil vint au chevalier et lui conseilla si com il avoit veu faire au machon quant li chevaliers l'oi si trait l'espee et ocist le borjois **C2 B2 Y1** [[resume](#)]

52-53: om. **vz** [[resume](#)]

54-55: om. **z** [[resume](#)]

56-57: om. **z** [[resume](#)]

58-59: om. **z** [[resume](#)]

60-61: et ele lui **v** [[resume](#)]

61-62: om. **z** [[resume](#)]

62: et demenerent lor deduit tant com lor plot **v** [[resume](#)]

63-64: por le signor **z** [[resume](#)]

65-66: om. **z** [[resume](#)]

67-68: om. **z** [[resume](#)]

69-70: lors descendi li chevaliers aval si com il estoit montes **v** [[resume](#)]

71-72: et li quens lui lors s'asist dejuste lui et li demanda comment li estoit sire dist il mult bien la Dieu merci lors **v** [[resume](#)]

73-75: om. **z** [[resume](#)]

74-78: et n'en fist nul samblant li uns se parti de l'autre **v** [[resume](#)]

76: et s'en monta en la tour qui estoit fors et haute ou il avoit .x. huis de fer mes savez vous que li chevaliers fist **x**; et s'en va droit a son hostel **y** [[resume](#)]

76-77: et li chevaliers s'en ala a la dame par sa ruelle et li rendi son anel **z** [[resume](#)]

76-78: om. **vw** [[resume](#)]

78-79: li quens en vint vers sa tor ki mult estoit haute et desferma les huis dont il i ot pluseurs **v**; et s'en monta en sa tor qui moult estoit haulte et forte ou il avoit .xx. huis fremans de fers le sire les desfremes puis prent les clefs car nulle fiance ne seurte ne pooit avoir en nullui ne n'osoit **w**; et quant li sires ot tous deffremes les huis il prist les clez car nului ne se fioit **x**; li sires monta en la tor qui mult estoit fors il i avoit .x. huis de fer **z** [[resume](#)]

80-81: om. **z** [[resume](#)]

80-86: sires dist li sages a l'empereor .j. poi vous avoie oublie a dire car si tost comme li chevaliers se fu partis del conte si vint a son ostel et monta contremont en la tour et vint devant le conte si geta l'anel devant la dame et ele le prist et le mist en son doit et li chevaliers s'avala jus de la tour et li quens prist la dame par le main si vit l'anel lors en ot grant joie si s'esmerilla mult de cou que li aniaus au soldoier resambloit si bien le sien et ne dist mot **v** [[resume](#)]

81: ung petit vous avoie oublie a dire que le chevalier si tost comme il en vit le seigneur aler vers la tor il s'en retourne d'autre part et s'en remonte par my la ruelle en la tour ou la dame estoit et lui geta l'anel et la dame le prist et le mist en sa bourse puis s'en retourna le chevalier **w** [[resume](#)]

81-84: sire dist li maistres a l'empereor .j. poi vous oublie a dire car si tost come li chevaliers se parti dou conte en vint a son hostel et monta contremont en la tour et i vint ains que li cuns et geta la dame l'anel en son geron et ele le prist et le mist en son doit li chevaliers s'en ravala ju de la tour et li quens prist la dame par la main si vit son anel lors en ot grant joie **Y2** [[resume](#)]

82-83: om. **z** [[resume](#)]

85-86: om. **z** [[resume](#)]

87-88: dist au chevalier qu'il alast chacier **z** [[resume](#)]

89-90: car je vous ainc plus que soldoier que jou aie lors s'en ala cachier li quens el bos apres ses veneors **v**; li sires s'en ala **z** [[resume](#)]

91: et quant il fut appareillies qu'il n'y ot que du megier **wx**; et quant tout fut appareillie **y** [[resume](#)]

92-94: car il l'avoient ensi devise entriaus .ij. quant la dame fu venue aval en l'ostel dou chevalier si s'en entra en une cambre se li fist li chevaliers desviestir sa robe qu'elle avoit viestue lors reviesti une reube tote nueve freske ki onques n'avoit este viestue ne veue el pais puis li fist afubler **v** [[resume](#)]

93-94: om. **z** [[resume](#)]

95-96: par deseure boutonnee dusc'a le boutinne **v** [[resume](#)]

97-98: li chevaliers ala contre lui ains k'il fust descendus et le fist descendre en sa maison les tables furent mises et aornees de coupes et de hanas trop ricement et li mengiers fu tous pries si laverent quant li quens fu asis et li chevaliers fait la dame adiestrier de la cambre si lava et puis s'asist contre le conte **v**; le soldoier ala encontre et l'amena avec lui en sa maison le mengier fu aprestes les tables furent mises l'eaue donnee assis sont au mengier le soldoier fist le seigneur mengier avec la dame **w**; li soldoiers ala encontre lui et l'amena en sa maison avecques soi li mengiers fu appareillies et les tables mises si donnerent l'iaue et sont assis au mengier li soldoiers fist mengier le seigneur avec la

dame **x**; li chevaliers ala a l'encontre et le mena avecques lui en sa meson li mengiers fu apretez les tables furent mises i sunt assis au mengier li soudoiers fist le seigneur mengier avecques la dame **y**; et li mangiers fu prest li chevaliers ala encontre et l'amena en sa maison l'iaue fu donnee li chevaliers fist le signor mangier avec la dame **z** [[resume](#)]

99-100: si m'en douta point tant comme drois fust **v**; om. **z** [[resume](#)]

101-102: sont de femmes samblans **z** [[resume](#)]

103-104: que il vit au doit del chevalier **v**; om. **z** [[resume](#)]

103a: qui **T** [[resume](#)]

105: et tuit li chevalier furent bien siervi **v** [[resume](#)]

106: si moverai le matin **v** [[resume](#)]

107-108: om. **z** [[resume](#)]

109-110: si tost com il **z** [[resume](#)]

111-112: robe qu'ele avoit aportee **u** [[resume](#)]

112-113: om. **z** [[resume](#)]

114-115: mes je ne cuit pas qu'il ait longuement quar li chevaliers se porchasca l'andemain et loua une nef ou il mist sa chose et son harnois tout que il vit mener en son pais **u**; or i puet demener son deduit mais il ne le fera pas longement car li chevaliers l'enmenra demain ses ieus voiant car il estoit pourveus d'une nef et i ot ja mis tot son harnois **v**; l'endemain loua li chevaliers .j. somier ou mist sa chose et son harnois por mener en son pais **z** [[resume](#)]

116-117: om. **z** [[resume](#)]

118-119: si dist au chevalier amis voles vus avoir ceste dame a femme sire dist li chevaliers oil de par Dieu et je le vus bail dist il **v** [[resume](#)]

120-121: om. **z** [[resume](#)]

122: dona as menestreus mult rices dons selonc cou que cascuns estoit et puis **v** [[resume](#)]

123-127: et a tous les chevaliers et entra en la nef entre lui et la dame li quens les commanda a Dieu li voile furent dreciet il orent boin vent si s'eslongierent tost dou pais **v** [[resume](#)]

124-125: om. **z** [[resume](#)]

126-129: la nez s'en ala li sires vint a sa tor mais n'i trova riens **z** [[resume](#)]

128: et commença a apeler et a huchier **y** [[resume](#)]

129-130: om. **v** [[resume](#)]

130-131: si ne se set conseller **v**; que il ne se sot conseillier **x**; et si esperduz que il ne se sout conseillier ne que faire et pis li fist la honte que le dommage **y**; om. **z** [[resume](#)]

132-133: om. **v** [[resume](#)]

133: ja mes que il vive ne la raura **y** [[resume](#)]

134-135: om. **vz** [[resume](#)]

136-137: om. **vz** [[resume](#)]

137-139: sire dist li sages or le respites donques de mort hui mais et demain ores autres nouvies **v** [[resume](#)]

138-139: om. **z** [[resume](#)]

140-141: om. **y**; et de ce suis je moult lies durement que l'orray demain parler car c'est la riens du monde que je plus desir et que plus volentiers verroye **w**; et de ce sui je mult liez que je l'orraï parler **z** [[resume](#)]

142-143: ainsi demora tresqu'a l'endemain li empereres **z** [[resume](#)]

144-145: contre lor damoisiel ki venir doit k'il amoient mult si l'orront parler **v** [[resume](#)]

145-146: om. **y** [[resume](#)]

145-147: et toute la commune ausi **z** [[resume](#)]

148-150: et amenerent l'enfant ki lor fu delivres et fu bien viestus et apparellies la place fu plainne de gens si ot mult grant presse entor lui car tuit voloient veir et oir l'enfant li sage s'asissent joste l'empereor et on fist la noise acoisier **v** [[resume](#)]

149-150: om. **y** [[resume](#)]

151-154: ne savies mie l'ocoison por coi je ne parloie or le vus dirai la semaine devant que je venisse a cort veismes jou et mi maistre en la lune que se je parloie devant .vil. jors je ne me peusse tenir pour rien qui fust que je ne desisse tel cose par coi je fusse mors et mi maistre destruit **v** [[resume](#)]

152-153: om. **x** [[resume](#)]

155-156: om. **z** [[resume](#)]

157-158: om. **z** [[resume](#)]

1-2: sage et cortois **v**; de .xiv. ans mout subtil et moult sage **x** [[resume](#)]
3-4: il dient que je monterai encore si haut et serai si grans sires **v**; je le scay bien ilz dient que je monteray encore si haultement et seray encore si haulz homs **w**; je le sai bien mais je ne l'oseroie dire pour vous que il ne vous anuit non fera dist li peres di le moi sire dist li enfes il dient **x** [[resume](#)]
5-6: se vous me poez donner de l'iaue **x** [[resume](#)]
7-8: om. **x** [[resume](#)]
9-10: om. **x**; non seras **z** [[resume](#)]
10: non feras **w** [[resume](#)]
11-12: et puis naga ou il vouloit aler **x**; om. **y** [[resume](#)]
13-14: s'ahert a .j. fust qui venoit flotant et reclama l'ayde nostre seigneur et Dieus le fist arriver **x** [[resume](#)]
15: et qu'il se reconfortast **w** [[resume](#)]
16-17: loing .xx. lieues ensus dou manoir son pere li pescieres **v**; ou il demouroit cil chastiaus estoit bien a .xxx. liues du port ou ses peres l'avoit gete cil peschierres **y**; a .x. leues d'illuc et le **z** [[resume](#)]
18-19: om. **x** [[resume](#)]
20-21: om. **x** [[resume](#)]
20-23: et le suioient partout fasant grant duel **z** [[resume](#)]
22-23: om. **vx** [[resume](#)]
24-25: om. **x** [[resume](#)]
26-27: et fist commander ke nus ne demorast et que tuit venissent a cort por oir son commandement et sa defaute et por savoir se aucuns li savoit a dire que cil oisiel avoient ki si crioient tot cil del roiaume s'esmurent et petit et grant et vinrent a cort au jor ki mis i fu **v**; om. **x**; por ceste merveille savoir ce nus l'en seust dire que ce signefioit **z** [[resume](#)]
27a: elle in MS. **T** [[resume](#)]
28-29: om. **x** [[resume](#)]
30-31: a court et li rois parla en haut et dist **x**; tout le barnage est venu a la court le roy quant lirois vit que tuit furent assemble lors a parle **y**; tant qu'il vindrent a la cort ou toz li pais fu quant li rois vit que tuit i furent si parla en haut **z** [[resume](#)]
32-33: om. **v** [[resume](#)]
34-35: om. **z** [[resume](#)]
35-37: om. **x** [[resume](#)]
36: encore parla li rois et dist seigneur ki me sauroit a dire que cil oisiel ont ki si crient par tot la ou je vois et que lor faut je li donroie ma fille et le moitie de mon roiaume et apres mon decies l'aroit tot car je n'ai plus d'oirs lors se sont tot teut aussi que devant et n'i ot celui ki parlast fors seul l'enfant perillie **v** [[resume](#)]
38: et vus le voisies consentir **v** [[resume](#)]
39-40: ce que il demande **y**; om. **z** [[resume](#)]
40-41: amis dist li senescaus comment le sauroies tu dire quant tot cil ki chi sont ne l'en sevent adrecier ne conseil donner **v** [[resume](#)]
42: si que li oisiel s'acoiseront et s'en iroent en lor reduis **v** [[resume](#)]
43-44: om. **z** [[resume](#)]
43-45: tot le voir si que vus et vo homme tiesmongneres que il ara voir dit oil dist li rois loiaument ja ne les faurrai **v** [[resume](#)]
45: le don que j'ay devise moult bonnement sans contredit **w**; et loiaument et li ai en couvenant devant tous mes barons **x** [[resume](#)]
46-47: ki tant estoit biaux il parla en haut et ne fu esbahis **v**; om. **x** [[resume](#)]
48-49: om. **x**; ci ces .iiij. oisiax c'est **z** [[resume](#)]
50-51: cieus corbiaus de la tint bien **v** [[resume](#)]
52-53: .xx. ans tant que li chier temps vint seur euls et li corbiaus **x**; .xxx. ans si vous dirai coment il avint l'autre an leva une mout grant chierete cele annee si **y** [[resume](#)]
54-55: om. **x** [[resume](#)]
56: et la tint .iiij. chieres anees l'une apres l'autre **x** [[resume](#)]
57-58: om. **x**; quar il la doit avoir qu'elle fust morte ce il ne fust **z** [[resume](#)]
59-60: liquels le doit avoir et liquels i doit falir et cou que vus en direz il tenront pus s'en iroent ne ja mais apres vus ne crieront **v** [[resume](#)]
60: ja plus ne crieront seur vous **y** [[resume](#)]

60-62: li rois juge maintenant qui [= que] cil la doit avoir qui du felon tens l'a getee **u**; ne ja plus ne crieront ainsi sur vous le roy a jugie maintenant que celui doit la corbe avoir qui l'a gettee du felon temps **w** [[resume](#)]

60-64: ne ja plus ne crieront sor vus li rois juja que cil la devoit avoir qui del fellon tans l'avoit getee chascuns dist li autres n'i avoit droit **z** [[resume](#)]

61: je di par droit jugement que **v** [[resume](#)]

63-65: que il ne demora mie ou viel corbel que la corbe ne fu morte de faim quant il la guerpi ou felon temps et bien la doit avoir perdue a tous jours mais sans recouvrier et li joennes corbiaus qui la geta du felon tans la doit avoir par droit jugement **x** [[resume](#)]

66-67: om. **z** [[resume](#)]

68-69: om. **z** [[resume](#)]

70-71: et espousa la damoisiele les neuces furent faites ricement et tot li baron l'amerent et honorerent ensi fu li valles perillies rois **v**; om. **x**; ensi fu **z** [[resume](#)]

72-75: om. **x** [[resume](#)]

73-75: a .j. borc manant li filz savoit bien son perre **u**; en .j. borc la ou li rois les sot bien **v**; manans le filz le sot bien **w** [[resume](#)]

74: a .j. bourc menant **yz** [[resume](#)]

76-77: om. **vxz** [[resume](#)]

78-79: om. **vx** [[resume](#)]

80-81: .j. home ki nouvelement i est venus manoir et **v**; Guerni le fils Tierri et quant tu l'averas trouve si **x** [[resume](#)]

82-83: om. **vxz** [[resume](#)]

84-86: om. **xz** [[resume](#)]

85-87: il li fu ensegnies c'il descendi a l'ostel si le trova et la dame aussi **v** [[resume](#)]

87-88: et fist bien le message **z** [[resume](#)]

89-90: sire dist li valles or ne soies de riens en esmai je porverrai bien l'ostel si com il convient de par Dieu fait li sires ensi le laissierent estre **v**; et il ne m'anuie de riens tant comme de ce que je li ai poi a donner **x** [[resume](#)]

91-92: ki de lui ne se donnoit garde **v**; om. **x**; quant li rois dessandi **z** [[resume](#)]

93-94: et li vot aidier a descendre **v**; om. **x** [[resume](#)]

95-96: om. **z** [[resume](#)]

96-101: atant furent les nappes mises et li rois ala laver et ses peres li volt donner l'iaue a ses mains laver et sa mere volt tenir la touaille aus main essuer mais li rois ne le volt souffrir ne de l'une ne de l'autre **x** [[resume](#)]

97-99: l'iaue fu preste si l'aporterent au roi **z** [[resume](#)]

98-99: li mengiers fu pres et quant on dut laver li siergant aporterent l'aige lors lava li rois et **v** [[resume](#)]

100: MS. **U** ends here [[resume](#)]

102-107: et quant li peres l'oy si dist biaux fils pour Dieu merci et li rois respondi peres je ne vous ferai se bien non ne vous n'avres ja povrete tant comme je soie riches ore sire dist le fils a l'empereur cist fu bon enfes et si ot mauvais pere **x** [[resume](#)]

103: MS. **Ca** ends here [[resume](#)]

104-105: om. **w** [[resume](#)]

105-106: om. **z** [[resume](#)]

108-110: om. **x** [[resume](#)]

109-110: om. **z** [[resume](#)]

110: *Noverca* begins in MS. **E** [[resume](#)]

111: par pieces que si grant desloyaulte fessise **wy** [[resume](#)]

111-119: *Noverca* in MSS. **C2, Q, Y1**; *noverca* in MS. **B4** (see [Appendix 4](#)) [[resume](#)]

112-113: commanda a faire .j. grant feu et dist **z** [[resume](#)]

114: tous y queurent petiz et grans **w** [[resume](#)]

114-115: li baron vont maintenant et prennent serjanz et font aporter espines si en firent .j. grant feu alumer et puis vont prendre la dame si la jeterent enz et l'ardirent **y** [[resume](#)]

116: que ele a faite du filz l'empereur **y** [[resume](#)]

117-119: om. **u** [[resume](#)]

118-119: qui drois est **z** [[resume](#)]

119: li damoisiaus fu emperieres apres son pere mes puis que il fu emperieres si ot fame de laquele il fu ainsi assotez comme son pere de la seue et prist a hyne la fame seur le seneschal l'empereur pour ce que il estoit preudome et sage et amez de l'empereur et des barons et de touz ceulz de la court et du pais et l'eustfait l'empereriz destruire se ne fust le

senz des .vij. sages et du seneschal mesmes et a la fin le seneschal qui avoit a non Marques eschapa du cas que
l'empereriz li avoit mis sus et elle en fu arse **MS. J** [[resume](#)]

Appendix 1

(Between [2] and [4] MS. U adds:)

(fol. 89r) fut preulx et vaillant se qu'el [*sic*] fut appellé par son droit non Poncianus, et pour sa proesse et vaillance ausmenta et crut grandement la seigneurie de Rome. Il avint qu'i fut marié a une dame de haulte lignie royalle et emperiealle, laquelle fut Helionne appellee et estoit la plus belle que l'on plus [*sic*] trouver en l'empire, car ce estoit la plus acomplie de tous biens et beaulté que l'en sceüst trouver, tellement que de sa beaulté courroit grant loulx et grant fame par tout l'empire. Et ne demora gueres aveicques son seigneur qu'elle eût ung beau filz malle, lequel fut appellé Dyoclecianus, et ne n'eût plus ne filz ne fille. Car il avint que incontinent après elle tomba en maladie mortelle. Et estant malade au lit, voyant que medecins n'y povoient remedier sans mourir, elle manda a son seigneur qu'i fust de sa grace et de son plesir de venir par devers elle. Lequel y vint bien volentiers, dysant: "M'amy, comment vous est?"

"Mon seigneur, je me sens griefment malade et expressee de mourir, pour quoy je vous ay envoieé querir pour troyes chouses: la premiere si est pour vous voir; l'aultre si est pour prendre congie de vous; l'aultre si est pour vous demender ung don." L'empereur dist: "M'amy, ne vous donnez point de peur de mourir, car s'il plest a Dieu, vous guerrés bien de ceste maladie. Car yl a tant de cy bons medecins qui ligierement y vous auront guerie. Au regard du don que vous demendez, demendez ce qu'il vous playra, car il n'est chouse en tout le monde que je ne vous octroye, et fusse la moistié de mon empire." "Sire, ce dist la dame, je vous remercie. Or vous direi ge que je vous veil demender. Cy est que quant vous serés [re]marié, que jamais, tant que vous pourrés, que vostre fame ne voye vostre filz ne le myen. Et pour tant ne puis plus parles [*sic*] a vous." Et acolla et baisa son seigneur en disant a chaudes larmes: "Sire, je vous remercie les biens et les honneurs et services que vous m'avez fait en ma vie, en priant nostre Seigneur que il vous veille rendre et en cest monde et en l'aultre, car a grant regret je despars de vostre compaignie." Après qu'elle eût baisé et acollé, ce tourna de l'aultre

(fol. 89v) part et en envoya son esperit. De quoy le deul fut cy grant a l'empereur et par tout le palaies qu'il vouet ne ciel ne terre, et tellement que a poine c'y trouvoit nul qui peüst conforter l'empereur. Lequel demoura troyes moys en son palaies en une chambre que oncques personne ne le vit, fors ceul qui avoient a coustume de le penser. Après que son enfant eût environ sept ans, lui sovint du don que s'amie lui avoit requis au trespas de sa mort. C'est que quant il seroit [re]marié que sa femme ne vist jamais son filz. Et [[return to base text](#)]

Appendix 2

Noverca from MS. Y3

(beginning at 80 sapientes in T and extending to the end of Y3)

(A story by Josse)

(fol. 50v) "Sire, fait il [= Josse], jadis il advint que ung chevalier ayma tant une povre demoiselle, qui estoit la plus belle que onques fut, et tant coment

(fol. 51r) home pourroit plus aymer femme. Et tant durerent leurs amours qu'elles furent moult enterines. Mais la demoiselle estoit moult fiere. Si advint tant qu'il fit d'elle son plaisir, et conçust la demoiselle et eüst enfant a droit terme, ung moult beaul filz. Despuis que l'enfant fut né, il creust moult et tant vint bel que c'estoit merveille a vëoir. Or advint ainsy que ceste demoiselle, mere de ce enfant, morut, dont fut moult dolent ce chevalier et demoura grant pïesse sans femme prendre. Et tous jours l'enfant admanda et creut. Advint que se chevalier se remaria et print une aultre femme, laquelle apperceüt que ce chevalier amoit moult ce enfant et l'avoit agreable pour la paresse et beaulté de luy. Si se pensa la dame que sy elle avoit enfant de ce chevalier, que cestuy enfant de la premiere femme soit ou pourroit estre seigneur par dessus tous lez aultrez [cf. [frame story](#)]. Pour laquelle chose despecier et conrompre, disoit par maintes fois au chevalier, son mary, que icelluy enfant luy avoit fait damage de sez hommes et de cez aultrez biens. Le chevalier amoit la dame et sa femme et estoit espris de s'amour. Et l'enfant avoit .ij. oncles et .ij. nepveulx de par sa mere, qui l'aymoient moult et [...] qu'il [...] de ce chevalier. Come dit est, la mere fut morte de ce enfant, et tous sez amis alerent loins de la terre demourer. Le chevalier avoit une coppe d'or a quoy il bevoit, qui bien valoit .c. livres. Cest [...] avoit en l'ostel une huche ou il mietoit aulcunes fois sez menuiz

(fol. 51v) [...]. La marastre se pensa une fois de grant traïson. Une nuyt fut l'enffant couché et se dormoit. La marastre se leva et vint au lit du varlet et prent la clef du coffre de l'enffant et l'euvre et y met celle coppe d'or, qu'elle desbrisa et myst par petites piesses. Et ce fait, elle remet la clef de l'enffant. Celle nuyt se passa ainsy, et l'endemain a diner demanda le seigneur sa coppe d'or. La dame fit semblant de la cercier par toute la maison et faisant moult durement la courroussee, et ne la peut point trouver, come elle faisoit entendant au seigneur. Sy fut li chevalier moult durement yrez si dit: 'Cerchez la par tout encenz vistement.' 'Sire, dit la dame, en la mesgnye nous avons quis par tout, si ne la pouvons trouver.' 'Non?' dit le chevalier qui fu moult yrez et ne sot que dire et pensa moult durement. Si luy dit la dame: 'Or demandez a vostre filz s'il en set nulles noveles.' Et il le fait venir devant luy et luy demande s'il set noveles de sa coppe coment cil qui ne pensoit a nul mal ne l'ung ne l'autre. Le sires demanda a l'enffant: 'Sez tu noveles de ma grant coppe?' 'Non, pere,' respond l'enffant. Lors parla la dame au seigneur et luy dit: 'Sire, or pouvez ouyr et vëoir que bien sommes [...], sy nous avons perdu ung sy beau joel tut a ung coup. Il [...] bien qu'i n'aymoit guerez vostre honneur qui la vous a [...].' 'Certes, dit le seigneur, dame, c'est vray.' Le seigneur dit a l'enffant: 'Queres la enquoui, elle ne soit obliee en

(fol. 52r) aulcung lieu mauusement.' Il la quist entouz, il ne la peüst trouver, si dit a son seignor: 'Sire, ainsy m'aïst Dieu que je ne la puis point trouver.' La dame dit au seigneur: 'Or me creez une toute seulle fois en vostre vie.' 'Et de quoy?' dit il. 'Je le vous diray, dit elle. Envoyez vostre filz en aulcung lieu la ou vous avez [...], et regardons en sa huche.' 'He, dame, dit le seigneur, avez vous quelque male pensee?' 'Sire, dit elle, non, mais il n'y vout pas suz regarder, sy y regarderons.' 'Dame, volentiers, dit li chevalier, je vous croiray ja.' Si envoya son filz en son [...]. Il s'en vont a la huche et la debrisent et serchent par tout, si treuvent celle coppe dessoubz toutes aultrez choses toute [...] et rompue. 'Sire, dit la dame, or povez vous vëoir les belles enffances que vostre filz set fere, c'onquez mais ne me voustes croire pour chose que je vous en deïsse. Il a meffait en hostel tropt plus que vous ne pensez. Et saichez que je l'ay longuement [...] pour amour de vous et pour honneur, dont vostre hostel est moult empirés. Si saichés que hostel la ou il [...] ne peult estre [...] ne nul qui y repaire n'y aura ja honneur.' 'Par foy, dame, dit le sires, je le croy bien. Je me merveilloie moult que [...].' 'Par foy, sire, or commance malement se vous n'y prenés garde,' dit la dame. 'Par foy, dit le seigneur, dame, je y prendray garde, car j'aime myeulx que il meure tost que tart.'

(fol. 52v) L'enffant vint a ce, sy le mainent en sa huche et luy monstrerent celle coppe ainsy debrisee et luy monstrerent toute [...]. Le varlet fut esbaïs quant il vit ce et dit que onquez en sa huche ne l'avoit myse. Il ne fut de riens creü pour chose qu'il dist, et comande le chevalier a .iij. de sez gens qu'il l'alassent destruire, son filz. Ceulx en furent [...], si leur dit le seigneur: 'Si vous ne le faites, dit il, je le feray fere a telz qui le feront de vous et de luy, car je n'ay cure de larron environ moy. Et sy je le noye hors de mon hostel, ung aultre le me fera destruire ausy bien. Et je ne le seuffre demorant il soit tous jours [...] de ce ung aultre embleroit. Allés, dit il, vistement et gardez qu'il ne vous eschappe.' Le seigneur avoit ung moult bel estant auquel il y avoit une sy grant fosse que riens n'y povoit prandre pic ne fons. Si le menerent la et luy lierent .ij. grosses piers au coul pour effondrer. Il le gectent dedans l'estant, sy revint amont. Cilz le rebotent tant qu'il fut noyez pour le peché qu'ilz avoient fait.

Il advint que en ce temps l'enffant avoit hors du païs deux oncles et trois nepveux, qui se mesmes jour arrivarent et le venoient vëoir. On leur dit en la ville la nouvelle, si alerent la tout droit ou il ouyrent dire que l'en menoit mourir leur amy et parent de par sa mere. Si tost qu'en l'ostel furent arrivez, il rencontrent pres l'estang lez sergens qui le meffait avoi[en]t fait, sy regarderent lez sergens lez [...] du noié et cuiderent qu'ilz eüssent bien veü le meffait

(fol. 53r) faire. Sy saillit l'ung en l'eaue de [...] si se noye, et lez aultrez qui estoient deux tournent en fuite. Sy furent apprez et en prennent l'ung et luy demandent: 'Pour coy estes vous effroiez?' et tirent leurs espees. Cil luy dit: 'Par foy, je n'en mantyray ja. Nous avons fait [...], car nous avons noyé li filz au chevalier par son commandement et par sa marastre qui le heoit, et [...] a son [...].' 'Il dit vroiz,' dit l'autre sergent qui s'en fuyoit. Or ne demandés mye ce ceulx furent courroucez de leur cousin et de leur amy, duquel ilz atendoient avoir [...] grant honneur. Et savoient que celluy avoit esté fait a tort et a grant pechié et par traïson que l'on luy mestoit sus, et que par envie noyé estoit et mort. Si occirent celluy et l'autre après. Ainsy en y eüst quatrez mors, deux noyés et deux occis. Si s'en retournent grant eire tous effroiez droit au chastel et montent lez degrez de la sale et treuvent le chevalier, qui estoit pere de l'enffant noyé, et le surprenent et l'occirent tout mort du premier coup et qu'il ne s'en print garde. Il vont avant et treuvent la dame bien paree pour la grant joie qu'elle avoit de ce que l'enffant estoit destruis et d'avoir acomplis sa volenté tant avoit quis et pourchassé. Sy l'occirent qu'elle ne s'en donna garde. Atant lesserent ce et s'en retournerent [...] en leurs païs. Ainsy fut vengé le noyé et sy morurent six pour ung et tout pour le dit de la marastre."

“Et pour ce, sire [empereur], vous louons que vous ne creez pas la marastre de vostre filz, que mal ne vous en viengne, dont Dieu vous gart ainsy comme il fist a celluy (fol. 53v) chevalier.” “Par seint Pere, dit l’empereur, merveilles vous m’avez compté. Il ne m’en adviendra pas ainsy, se Dieu plaist, car il ne mourra mes huy.” “En non Dieu, sire, dit messire Josse, cent mille mercis, et Dieu vous en doint force et pouvoir.” Atant s’en despart messire Josse. L’empereur s’ala coucher avec sa femme qui luy fit moult laide chier et fit semblant de plorer et bat son pis et dit: “Lasse, que feray?” “Dame, dit il, que avez vous?” “Que j’ay? dit elle, je vouldroie estre morte tant cry de deul et de courroux, et si vouldroie myeulx mourir que se vous veïsse ainsy desheritez.” “Dame, coment me veez vous honz desheritez?” “Coment? sire, dit elle, vous volés tous jours croire lez sept sages qui [...] sour vous enchantent. Vostre filz est tout muet, ne jamais ne parlera. Vous le devriés myeulx [...] mort que vif, car tant plus vivra et plus de honte vous fera, car se say vraiment qu’il [...] a vostre destrucion et a vostre desheritement par le conseil des sept diablez que vous tienés avecques vous.” “Dame, dame, dit l’empereur, ne [...] pas sy [...], car il mourra demain.” “Sire, par tropt say que dire de vous et de vostre maniere. Et se ainsy ne li faites, **ainsy vous en puist il advenir come il fist au roy Herode** [recall of *sapientes*].” “Par foy, ce dit il, ce n’advindra ja.” Et l’empereur respond: “Dieu vous en gart.” Atant passerent celle nuyt, et quant vint au lendemain, l’empereur et sa femme furent levés et lez portez furent ouvertes et le palais emply dez barons. L’empereur commande a sez sergens (fol. 54r) qu’ilz tirent son filz hors de la geole et l’alent destruire, et ilz ainsy le firent et le tirerent de la geole et l’enmainent. Et ainsy qu’i l’enmenoient, ilz rencontrerent messire Meroux qui le dernier et le septieme dez saiges estoit. L’enfant luy encline et le maistre a luy. “Seigneurs, dit messire Meroux aux sergens, allez vous ung peu dilarant, tant que j’aye parlé a l’empereur et que se luy aye ma raison comptee, et se vous donne ung besant.” Et ilz ainsy le firent. Et messire Meroux s’en va au plus toust qu’il peüst et monte lez degrez [...] l’empereur et le salue, et l’empereur respond: “Par foy, dit il, je ne vous salue mye. Coment vous [...] se aymez, quant vous et vous compagnons avez tolu a mon filz la parole? Et se cuidioie que vous luy eüssiez apprins ce que vous savez de bien, sy comme m’avez promis tous ensemblez.” “A, sire, dit messire Meroux, «tout ce n’est pas perdu qui gist en paille».” “Par foy, c’est vray, dist l’empereur, pour coy le dites vous?” “Sire, je le vous diray. Donnés moy deux dons, que se vous demanderay sans riens avoir du vostre et sans contendre a vostre volenté, et se vous diray merveilleus noveles.” “En seray je joyeux ou courrousez? dit l’empereur. Par foy, je suis moult troublez, se n’ay mestier de [...] nouvelles.” “Sire, se sera a vous grant joie et grant honneur,” se dit le saige. “Par Dieu, dit l’empereur, se vous donne donc lez deux dons.” “Sire, moult grant mercis, dit messire Meroux. Le premier don que vous m’avez donné est que vous envoieez querir vostre filz.” “Je le feray, dit l’empereur, sans contredit.” “Le second sy est que vous ne parlez mes huy a vostre femme devant le matin.” “Volentiers,” dit l’empereur. L’enfant fut ramené (fol. 54v) par devant son maistre et luy encline, et lez sergenz le remetent en la geole jusques au matin. L’empereur appelle messire Meroux et luy dist: “Or me dictes maintenant sez bonnes nouvelles.” “Sire, dit messire Meroux, volentiers. Or entendés. Saichez, sire, que j’estoie au soir a l’air et vis au cours dez estoilles que vostre filz parlera demain.” “Voire, dit l’empereur, et coment en seray je certain?” “Sire, tres bien, dit messire Meroux, faites moy [...] et me faites copper la teste ce se n’est vroit.” “Par foy, dit l’empereur, je n’elx onquez sy grant joie que j’auroie.” “Et vous l’aurez sans faille, dit messire Meroux, mais je vous [...] que vous envoieez querir tous vos saiges et aulcune chose vous en diront.” L’empereur lez envoie querir et il y viegnent. L’empereur leur compte ce que messire Meroux luy a dit, et ilz dirent tous ensemblez qu’il l’avoient vehu le soir devant ce que le dit Meroux avoit veü, et qu’il estoit vroit, et que s’il ne le trovoit ainsy qu’il leur fit trancher lez testes l’endemain a tous ensemblez. L’empereur eüst de ce moult grant joye que lez maistres luy dirent. Adont se leve maistre Caton devant tous et luy dit: “Sire, vostre filz est ung dez plus saiges [...] hons de son aage qui onques fut en Rome [...]. Nous l’essaiamez en la maison ou nous l’aprismez et luy meisme quatre feuilles d’ierre dessoubz les quatre quiquons de son lit ou il gisoit, et nous dist que [...] de la maison estoit abeissié ou terre estoit haussie ou son lit estoit aussé. Et plus encores, sire, car quant vous nous mandastes que nous le vous admenissions, a celluy jour mesmez il regarda au cours dez estoilles avecques nous et nous dit: ’Seigneurs, mon pere nous mande par cez messaigez que nous nous en allions a luy. Et se say bien et voy que je aury assez ennuy, je say bien que je mourray.’ Sire, se mesmez se que veïsmez nous et qu’il disoit veoir, et encores nous dit il plus. Car de ce dont nous estions esperus et esbaïs, il nous dit qu’il nous conseilleroit bien et a droit, sy nous le volions croire. Nous luy feïsmez dire sa volenté et il nous dist que nous estions sept saiges et sept maistres. ‘Ce est veoir,’ dismez nous. ‘Et vous veez tous sept qu’il me convient tenir de parler sept jours se je ne veul mourir, et convient que se [...] veoir mon seigneur mon pere.’ Et nous respondismes: ‘C’est veoir.’ Et adonques nous dist tantost: ‘Moult peu de bien et de sens y aura en vous sept sy chascunz de vous ne me peut passer sept jour et recovrir de mort et du quant [...] ou nous sommes.’ Et nous conseilla. Se demandez, dit le saige, sire, aux aultrez, se ce que je vous dis est veoir.” Chascun dez aultrez saiges dit a l’empereur adonquez que veoir disoit maistre Caton et que tout ce avoit dit et fait icelluy enfant son filz et que se conseil leur avoit donné et savoit quanquez ilz en savoient. “Par foy, dit l’empereur, de ce me faites moult grant joye, et

que me distes qu'il parlera et qu'il est tant saiges. Par foy, ainsy auroie bien employé ma poyne et vous la vostre, et myeulx que je ne cuydoie."

(fol. 55v) L'empereur demande conseil aux saiges, et il le conseilierent et disrent: "Sire, faictes crier par Rome et par vostre terres que tous les haulz hommes et les saiges vinrent demain a vostre court, et faictes vostre filz noblement appareillier comme filz d'empereur." "Volentiers," dist l'empereur. Il fist son ban crier et son filz appareillier aux los des saiges, et le fait [...] de [...] viandes dont il n'avoit gueres en [...]. Les sages alerent en leurs hostel et l'empereur se tint de parler a sa femme, comme il avoit covenance aux saiges messire Meroux jusquez au matin. Donc sachiés que oncques nulle femme ne fut plu en malaise come elle fust celle nuit, et pensa et [...] pensa que se povoie estre, et cryoit et braioit et se plaignoit, et [...] a l'empereur que elle s'en yroit. Mais tout se ne luy valut riens, car l'empereur voloit tenir le don que il avoit donné a messire Meroux. La nuit [...] et l'empereiz penssa et soupira et songa que il venoit bestes de plusieurs manieres a l'encontre d'elle, qui la vouloient estrangler et [...], come luy est adviz, et [...] chascune de ses bestes [...] en sa langue pour elle ardoir, et luy estoit advis et [...] de la grant paour qu'elle ot, et fut toute esperdue et effraye et pensa bien en son courage que mal luy venoit, maiz ne savoit penser ne esprouver de quelle part. L'empereur se leva bien matin et vint en la sale, et son filz estoit ja levé et vestu et appareillés et dist aux serfz qui destruire le vouloient: "Seigneur, Dieu vous doint mielx que vous ne m'avés fait." Et quant il l'oyrent ainsy parler, sy en furent moult espardus et luy disrent: "Sire, pour Dieu mercis,

(fol. 56r) c'estoit par le comandement de vostre pere l'empereur et par l'enditement de vostre male marastre." "Dieu luy rende son guerdon," dit l'enffant. Et lors s'en part ung d'iceulx sergenz et s'en vient a l'empereur et luy dit: "Sire, vous ne savez quelles nouvelles." "Et quelles?" dit il. "Sire, vostre filz parole pour vray." "Sire, dt ung aultre, c'est tout veoir. Il nous a respondu et parlé a nous." "Par foy, dit l'empereur, veyc merveillez." Endemantiers remply la court dez saiges, dez senateurs, dez barons et dez [...] de Romeigne, et se merveillerent moult pour coy il estoient mandez telz y avoient. Et lors l'empereur comande que messire Meroux soit delivré et que son filz viegne avant. L'en le maine moult noblement atourné. Mais la paour et le fustemment qu'il avoit heü en sez sept jours luy avoi[en]t moult mal fait et l'avo[en]t moult descoloré. Et la sale fut toute plaine de gens. Il s'en vint devant l'empereur son pere et devant tous lez aultrez et dit ainsy [...] empereur: "Sire, benoist jour vous doint Dieu et a toute vostre compagnie, et mal jour ait ma marastre par qui j'ay tant heü de payne et de mal et de paour que a paines que je ne suis mort." L'empereur acourt a l'encontre de son enffant [...]

Appendix 3

Filia from MS. Y1

(between 105 *vidua* and 45 *Roma*, MS. Y1 inserts *filia*. *Filia* is also contained in MSS. C2 and Q)

Frame (to [12-13])

(fol. 281c) [1] "Certes, dist li enpereres, il ne morra hui mes." "Sire, fait messires Jesse, et vos ferés que sages que tos li mons

(fol. 281d) vos en maldiroit et harroit."

Atant remest jusc'a la nuit et li enpereres vint a l'enpereis. [2] Ele li fist mult laide chiere [3] et ot les ex gros de plorer et detire ses cevels et bat son pis et dist: "Lasse, que ferai?" [4] "C'avés vos, dame?" fait li enpereres. [5] "Sire, fait ele, jo volroie estre morte et aim mex a morir que je vos voie desirété. [6] Vos crés ces set sages [7] qui cascun jor vos enortent. Vostre fiex est mus, ne ja mais ne parlera. Vos devriés mex desirer sa mort que sa vie, que plus vivra et plus de honte. Jo me criem mult que il ne vee a vo desirément par le conseil de ces set diables que vos tenés entor vos." [8] "Dame, or ne soiés si corocie, car il morra le matin." [9] Et dist la dame: [10] "Se vos ne le faites [11] ensi comme vos l'avés dit, [12] si vos en puist il avenir com il fist al preudome de sa fille." "Comment, fait li enpereres, avint il al preudome de sa fille? Dites le moi." Et ele dist: "Sire, volentiers."

[filia]

[A story by the empress]

“Sire, il avint qu’il avoit un preudome en ceste vile et avoit une fille mult bele [13] et li laissoit faire tote sa volenté [14] et ne le castioit point. [15] Tant que pluisor vallet aloient entor lui, et li uns faisoit de lui toute sa volenté tant que ele devint grosse. Quant li peres le sot, [16] si le bati et traina, mais ce fu a tart. [17] Ele s’apensa d’une grant traïson comme [18] mal enseignie et vint a son ami et dist: ‘Biaus amis, jo sui grosse de vos. Or faites ce que jo vus (fol. 281e) commanderai, ou ja mais ne parlés a moi.’ ‘Dites, fait li vallés, [19] et jo ferai.’ Et ele dist: ‘Mes peres est mult riches hom, et s’il fust mors, il nos en demorroit mult grant tenement. Et il ira demain al marché et movra devant le jor. [20] Et vos soiés apareilliés en cel boisson si l’ociés, s’aurons, moi et vos, tot l’avoir, et on dira que ch’auront fait larron.’ [21] ‘Il n’est riens, fait ses amis, [22] que jo ne feïsse por vos.’ Il l’espia le matin si l’ocist.”

“Ore, sire, fait l’enpereïs, ot cil bone noreçon. Que vos en samble?” “Par foi, fait li enpereres, ce fu noreçon a dyable, et vos verrés bien que jo en ferai le matin.” [23] “Par foi, dist l’enpereïs, se vous l’ociés, vos ferés que sages.” [24]

Variants

1-2: om. **C2, Q** [resume]

3-4: om. **C2, Q** [resume]

4-5: qu’est ce dame quele chiere me faites vous **C2, Q** [resume]

5-6: sire jou n’en puis mais car **C2, Q** [resume]

7-8: diables qui sont entour vous que vous en seres destruis et mal baillis et disherites a tous jours **C2, Q** [resume]

9-10: si m’ait Diex sire jou ne vous en croi mie mais **C2, Q** [resume]

11-12: om. **C2, Q** [resume]

13: et ne le castioit point **C2, Q** [resume]

14-15: et ele devint grosse **C2**; om. **Q** [resume]

16-17: si en fu mult dolans et le bati mais riens ne lui valut **C2, Q** [resume]

18: male aprise et **Q** [resume]

19: que vous plaist **Q** [resume]

20: si voil que **Q** [resume]

21: mordrisseurs **C2, Q** [resume]

22: que vous me comandes **Q** [resume]

23-24: car par Deu il ne vivra plus sire dist ele Dieus vous en doint volente et pooir [que vos destruire le fachies **Q**] **C2, Q** [resume]

24: la nuit passa et li jours vint et li empereres apela ses sers tantost cum il fu leves ales fait il tost et noies mon fil et il dient que si deront il volentiers puis que il le comande cil coururent por lui que ne l’osent desdire et si lor en pesa mult [puis vindrent a la gaiole **Q**] et le jetterent de la jaiole et l’enmenerent en la rue **C2, Q** [resume]

Appendix 4

Noverca from MS. B4

(between 111 and 115 of vaticinium, MS. B4 adds *noversa*. *Noverca* is also contained in MSS. C2, E, Q, Y1, and Y3)

[**Frame** (to [50])]]

[1]“Et quant ele vit que je ne le feroie mie [the emperor’s son said], si se fist sainier [2] et descira ses draps [3] et dist que ce avoie je fait. [4] Si vous pri, [5] biau pere, que vus m’en faciés droit a l’esgart (fol. 16c) de vostre court. [6] Et se ele le veut niier, je sui prest de prouver par bataille ou par jugement a l’esgart de vos

pers.” [7] Li empereres [8] et tuit li baron furent mout esbahi de la parole. “Par l’ame mon pere, dist li empereres, je ferai droit jugement.” [9] Adont fu li empereys esbahie si dist: [10] “Sire, ne creez mie cel deable. Il est tous forssenez et ne set que il dist, [11] si vus assotera. Mauvais traistres, dist ele, voirement me volsis tu efforcir et desciras ma robe et [12] depeças mon visage.” [13] “Sire, dist li damoisiaus, je sui tout prest de prouver enviers un autre chevalier que [14] ele ment comme desloiaus et traytresse.” “Seigneurs, dist li empereres, conseillies moi.” “Sire, dist li uns des senateurs, je vous conseileroie que vous feüssiés pais de ceste chose.” [15] “Par foi, dist li damoisiaus, ou je serai destruit ou ele sera destruite se loial jugement ne me faut, car elle a fait son pooir de moi destruire. Si pri a mon pere et a tous ls haus hommes qui ci sont que il me tiegnent droit et facent avoir loial jugement.” [16] Atant se lieve un chevalier, qui estoit neveu [17] au fils a l’emperëor, [18] et dist: “Sire empereres, oyés et trestous vos barons! Vostre fils a esté en grant aventure de mort, et je sui tout prest de prouver cors a cors encontre un chevalier que ce est verité que vostre fils dist. Si le tenez a droit si comme vous estes droiturez.” “Et se je fail de droit faire, dist li empereres, dont soie je honnis.” [19] Et quant l’empereys oy ce, si trembla de paour. [20] Et un chevalier, qui estoit neveu l’empereys, (fol. 16d) dist: [21] “Sire, je sui pres et appareillies de prouver cors a cors contre un chevalier que [22] ce que li empereys dist est voir, [23] et que vostre fils ment.” [24] Atant fu la bataille otroiee et d’une part et d’autre. “Or tost, dist li empereres, allez vous appareiller sans respit, quar je ne mengerai si sera faite la bataille, [25] et lequel que soit en aura sa deserte et sa merite.” [26] Mout fu la court troublee de cele aventure. [27] Que vous feroie je lonc conte? Li chevalier vindrent a la bataille, [28] et le champ fu bien gardé. [29] Et tout le pueple prioit que Dieus [30] en donnast a chascun son droit. Li chevalier [31] hurterent chevas des esperons et se [32] ferirent roidement des espiés et des lances et des escus, si [33] que il cheÿrent tous deus a la terre. [34] Li chevaliers au fils a l’emperëor monta [35] seur son cheval et [36] li chevaliers a l’empereys ne pot assener au sien, [37] ains fu si bleciés que il ne vit point de clarté. Li chevaliers au damoiseil [38] donna a son aversaire tel cop seur la teste que il li rompi les las de son hiaume, si que li hiaumes li cheÿ a terre. [39] Et puis le feri du plat si que il l’estonna tot, et puis il dist: “Rent toi, recreant!” Et il ne sonna mot. Et cil le feri si que il le pourfendi dusques es dens, et lors cheÿ cil mors a la terre. “Sire, fait li chevaliers au damoiseil, [40] ai je bien fait ce que je doi?” Et ceuls qui gardoient le champ distrent: “Oÿl.” “Sire, dist li chevaliers au fils a

(fol. 16e) l’emperëor, faites nous droit de la fausse femme, car vous et tous les autres veez bien que ele a tort.” Et li empereres a dit: “Je le ferai que ce est drois. [41] Venez avant, dist li empereres, fausse empereis desloial, qui moi et mon fils volies honnir. [42] Vous le comperés de vostre cors et de vostre ame.” [43] Lors la fist prendre et mener hors de la vile, et fist faire un grant feu d’espines [44] et puis dist: “Rehissies la fausseté que vous volies bastir.” Ele vit que ele ne seroit de noient espargnie, si dist: “Sire empereres, je voi bien que je ne serai de riens espargnie et que il me convient morir, var voirement [45] ai je eü tort envers vstre fils, [46] et Diex l’a bien demonstré. Mes je cuidoie [47] que **vous deüssiés faire aussi comme uns chevaliers** fist, qui par l’enortement de sa femme destruit son fils.” “Et [48] comment l’en avint il?” dist li empereres. “Sire, je le vous dirai, [49] non pas pour mon miex, mais pour mon pis.” [50]

[noverca]

(to [94])

(A story by the empress)

(fol. 16f) “Sire, il avint que uns damoisiaus ama mout une damoisele [51] et ele lui, et tant que il en ot un fil qui [52] crut et amenda, [53] et tant que la dame morut. Li chevaliers en fu forment iriés et fu longuement veves sans femme et se remaria et prist une femme qui mout en haÿ l’enfant por [54] ce que «il estoit [55] hoirs de la terre au chevalier, [56] et que li sien enfant, se ele les avoit, n’i aroient riens». [57] Si commença a mal dire de l’enfant et disoit au chevalier que ses fils li fesoit damage du sien. Li chevaliers amoit sa femme et la creoit de quanque ele disoit, si en haÿ son enfant pour le dit de sa femme. Li chevaliers avoit une coupe d’or, [58] et ses fix avoit une huche ou il metoit ses choses. [59] Une nuit se fu li enfés couchiés si se dormoit, et sa marrastre vint a son lit et prist sa clef et [60] deffrema (fol. 17a) sa huche et [61] mist dedenz la coupe son pere, et puis refrema la huche et remist la clef a la corioie de l’enfant [62] desouz le chevés de son lit. Et lors s’en revint couchier jusques au matin. [63] L’endemain, quant il fu temps de mengier, [64] si mist l’en tables, napes, sel et coutiaus et hennas d’argent et de madre. ‘Sire, dist la dame, qu’est vostre grant coupe devenue?’ ‘Dame, dist il, ce vous doi je demander.’ ‘Sire, dist la dame, demandez la a vostre filz, qui toutes vos choses emble.’ ‘Dame, fait il, je croi qu’il ne l’a mie. [65] Querez la bien par tout.’ [66] ‘Sire, dist ele, nous l’avons quise en touz les liex de ceste maison, [67] fors en sa huche, et la est ele ou il l’a vendue a aucun orfevre.’ ‘Sez tu, dist li chevaliers a son filz, que ma coupe est devenue?’ [68] ‘Sire, dist li enfés, si m’aist Diex, nenil.’ ‘Sire, dist la marrastre, [69] cuidiez vous bien, l’eüst il, qu’il le reconneüst?’ ‘Nenil.’ ‘Par foi, ja lerres, ne regehira

son mesfait se force ne li fait faire. Mais desfremez sa huche et prenez garde se ele y est ou non.’ [70] ‘Par Dieu, dist li enfés qui n’i penssoit nul mal, je la deffermerai volentiers.’ Lors la deffrema et ouvri, [71] et ses peres y regarda si a veüe sa coupe. [72] ‘Ore, sire, dist la marrastre, [73] vous ne me voliez croire.’ ‘Par foi, fait li sires, [74] or va il malement. Or sai je bien que vous avez voir dist de mult de choses, ne onques mais ne me perçai si bien que mes filz fust lerres comme je fais ore. Or [75] vueil je bien que il soit destruis, [76] car je n’ai que faire de larron.’ [77] Lors apela trois de ses serjanz et leur commanda a noier son filz. [78]

(fol. 17b) Cil le pristrent si isnelement que il n’ot loisir de soi escondire, si l’enmenerent a une grant riviere [79] et li lierent une grant pierre au col [80] et le [89] noierent. [81] Or avoit li enfés deus [82] cousins [83] de la sereur sa mere, qui le venoient vëoir si encontrerent les trois sergens qui l’avoient noiié, et [84] li uns des trois [85] cuida que cil eüssent veü ce que il avoient fait, [86] si ot tele paor que il se noia, [87] et les autres deus s’en fuïrent. Et cil les pristrent et leur demanderent [88] que il avoient, et distrent: ‘Or nous contez vite, ou nous vous coperons les testes.’

[89] ‘Nous avons, dist li uns, par le commandement du seigneur de cestui chastel, noiié son filz par le dit de sa marrastre qui touz jourz l’acusoit a son pere.’ [90] Quant cil l’oïrent si [91] furent dolent de leur cousin qui noiiés estoit, si occistrent tantost les deus serjanz [92] et puis monterent ou chastel [93] si trouverent le chevalier et sa femme, si les occistrent ambedeuz, et puis s’en repairierent en leur païs.” [94]

[Frame resumes (to [103])]

“Ainsi [the empress said] vengierent cil leur cousin qui noiez estoit. [95] Et tout ainsi eüsse je fait de vostre filz, [96] se je peüsse par aventure, ou pis encore.” [97] “Par mon chief, dist li empereres, [98] bien vous estes jugiee.” [99] Lors la fist geter ou feu ou ele fu tost arsse et ot sa deserte de sa traïson. [100] Et li empereres et son filz et tuit li baron repairierent et s’en alerent, et les set sages furent mult liez de ce que il furent si bien venu a chief de leur oeuvre, et li empereres leur guerredonna bien la painne que il orent de son fil

(fol. 17c) aprendre. Et lors repaira chascuns en sa besoingne, [101] et li empereres tint son filz por ami et furent puis ensamble tant comme il vesqui. Et après sa mort fu ses fils empereres de Romme. [102] Et ainsi li aida Dieus pour sa loiauté et honni sa marrastre pour sa fausseté. Et puis li avint auques pres autel cas comme il fist a son pere de la seue femme, et fu par sa femme aussi deceüs et plus que ses peres n’avoit esté de sa marrastre. Et orent li set sage mult de paine et mout a souffrir pour sa femme, car ele fu plus male et plus desloial et plus plaine de mal art que sa marrastre. Après ces choses avint que li empereres Diocleciens devint de mult grant aage et acoucha malades d’une grant enfermeté et d’une grant langueur par quoi il morut. Ses jones filz, a qui l’empire demoura, et tuit li baron de la terre en firent mult grant duel, car mult avoit esté preudomme et tenu sa terre em pais toute sa vie. L’en enseveli le cors mout richement a l’usage du païs ainsi comme il aferoit a emperëeur, et fu mis en terre a grant honneur et a grant sollempnité. [103]

Variants

1-2: vez ci ma marrastre qui me prist et me dist que ele m’avoit garde son pucelage et que mon pere estoit vieux hom et vouloit fere son ami de moi et me vost baisier et je me treis arrieres et ne sone mot comme cil qui vouloit garder s’onor et l’onor de som pere **E** [resume]

1-4: om. **C2, Q** [resume]

1-7: om. **Y1** [resume]

3: et eschevela et esgratina **E** [resume]

4: si que et por que j’en ai este honiz se ne fust le sens de mes mestres **E** [resume]

4-6: et pour ce biaux pere vous requier jou et tous les barrons que ci sont ke vus me faites droit de lui que vous fachies autant de son cors se li drois de vostre curt l’esgarde com ele voloit fere de moi **C2, Q** [resume]

5-7: et demenc droit et se vos m’an volez desdire je sui touz pres de la bataille **E** [resume]

7-9: om. **E** [resume]

7-10: quant li empereres l’oi si rougit et tainst de maltalent et d’ire et jura qu’il en feroit loial jugement et demanda a la dame fu ce voirs dame que il dist et la dame respont **Y1** [resume]

8: rugist et tainst de maltalent **C2, Q** [resume]

9-16: l’empereriz dist que il mentoit et que ce estoit uns deables ne le creez mie **E** [resume]

11: c'est fort a creere certes **C2, Q, Y1** [resume]
12-13: me vausis honir (et ton pere ausi **Q**) **C2, Q**; m'escavelastes et me volsistes honir et vostre pere **Y1** [resume] 14:
ce est voirs que jou di et que **C2, Q, Y1** [resume]
15-16: que laide chose est de prover contre feme et fil li uns dient que ce est voirs et li autre ne s'i acordent mie coment
fait li empereres j'ai covent droit a tenir si mes fieus fust destruis jou ne eusse ja mais joie ains fusse honis a tux jours
encore aim jou mieus mon fil qui est ma char que jou ne fais ma feme si com Diex est droturieux si en soit il a droit et
ensi puist il avenir fait li fiels **C2, Q, Y1** [resume]
17: cousins germains **E** [resume]
18-20: si saut en piex et tant son gaige et dist que le vallet a droit et que prez estoit de combatre **E** [resume]
18-28: apres se leva .j. chevaliers qui estoit paranz a la dame et dist que il est prez de montrer contre li que la dame a
droit il n'i ot point de respit meintenent furent arme la place et le feu fu fez puis furent mis ensemble **E** [resume]
19-20: li empereis tremble de peur et de anguisse **C2** [resume]
20-21: atant se lieve .j. chevalier qui estoit ses parens et dit al l'empereor **C2, Q, Y1** [resume]
22-24: c'est tout menschonge quanque vostre fiels dist **C2**; c'est mencoigne que vostre fiex dist et que ce est voirs que
ma dame dist **Y1** [resume]
23-24: om. **Q** [resume]
25-26: om. **C2, Q** [resume]
25-27: om. **Y1** [resume]
29: haus hommes li empereres fist mult bien garder d'une part son fil et sa feme d'autre li renc furent mult bien fait
(come por combatre dedens **Q**) **C2, Q, Y1**; de houz barons de Rome l'enfes fu d'une part et la dame d'autre la fame a
l'empereour **E** [resume]
30-31: i envoit vraie demonstrance et li chevalier **C2, Y1**; i envoit veraie demonstrance del fil l'empereour et de
l'empereis liquex d'eaus .ij. a droit adont **Q** [resume]
31-33: s'entrencontrerent par ire si duremant **E** [resume]
32-34: entrecontrent ambedoi des chevaus a tere **Q** [resume]
34: et furent a pie **E** [resume]
35: MS. **E** breaks off here [resume]
36: a traite s'espee illuecques fist Deu demonstrance que onques **C2, Q, Y1** [resume]
37-38: atant estes vous le chevalier au fil l'empereour qui haucha l'espee et **Q** [resume]
39: et cil fu esblois si ciet a la tere li chevaliers au fil l'empereor met pie a tere et hauce l'espee **C2, Q**; et cil fu esblois si
chiet a la terre li chevaliers al vallet met pie a terre et vient sor celui **Y1** [resume]
40-41: faites nous droit vous vees bien comment il est et li empereres parole oiant tous et dist **C2, Q, Y1** [resume] 42-
43: om. **C2, Q, Y1** [resume]
44-45: et li empereres monte et fait monter ses gens et fait mener l'emperreis al fu et quant ele fu au fu si dist oiant tous
jo voi bien ke je sui alee et que Diex est droiturires et dist sire empereres (sachies et vo baron **C2, Q**) que **C2, Q, Y1**
[resume]
46-48: et sachiez que jo quidai ausi avoir fait faire a vostre fil com fist jadis une marrastre a son fillastre **Y1** [resume]
47-48: ausi avoir fait come fist .j. chevaliers de son fil **C2, Q** [resume]
49-50: om. **Y1** [resume]
51-54: la plus bele de la cite et il l'ama tant c'onques hom put plus amer dame tant fermerent lor amours que furent mult
especiaus tant qu'il avint k'il fist son plaisir de la damoisele et ele conchut un enfant mult bele et fu valeton il **C2**; la
plus bele riens qui onques fust et il l'ama c'omques hom pot plus amer feme tant fermerent lor amors que mult furent
enterines tant qu'il avint que li chevaliers fist son plaisir de la damoisele et ele concut un enfant qui fu mult bel et fu
valetons il **Q, Y1** [resume]
53: si estoit mout biaux enfes **Q** [resume]
54-56: por sa biaute **C2, Q** [resume]
55-57: si biaux et pensa que s'ele eust enfant del chevalier que cil seroit sires sor tous **Y1** [resume]
56-57: et pensa si ele eust enfant del chevalier que cil seroit sires sor tous **C2, Q** [resume]
58: a quoy i bevoit que bien valoit .lx. livre **C2, Q, Y1** [resume]
59: sa marastre pensa de une grant traison **C2, Q, Y1** [resume]
60-61: puis prist la cope d'or et le brise laidement et le **Q, Y1** [resume]
62-63: toust belement que li enfes n'en sot mot **C2, Q**; si c'onques li enfes ne s'en apercut **Y1** [resume]
64-65: et on demanda la cope et quist et on ne le pot mie trouver li chevaliers fu iries et dist **Q, Y1** [resume]
64-67: on demanda la coupe et on le quist et on ne le pot mie trover **C2** [resume]

66: si qu'ele soit trouve **Q** [resume]
67: MS. **C2** ends here [resume]
67-68: demandes a vostre fil s'il en sai riens et il li demande **Q, Y1** [resume]
69-70: vees en sa huge **Q, Y1** [resume]
70-71: li chevaliers li dist qu'il ovrast et li enfes l'ovri **Q, Y1** [resume]
71-72: et fu la cope trovee tote debrisie (et malement atornee **Y1**) **Q, Y1** [resume]
72-73: sire dist la dame vesci beles enfances de vostre fil **Q, Y1** [resume]
74-75: c'est noiens **Q, Y1** [resume]
76-77: om. **Q, Y1** [resume]
78: car jo n'ai que faire de larron **Q, Y1** [resume]
79-80: om. **Y1** [resume]
81: (quant cil l'orent ensi fet **Q**) il repairierent et furent mult esfree del pechie qu'il avoient fait **Q, Y1** [resume]
81-82: li uns d'aus ot si grant paour que une merveille car il avint que li noies avoit .ij. **Q** [resume]
83: neveys **Q, Y1** [resume]
84-85: li uns d'aus ot si grant paour qu'il sailli en la riviere si noia illuec car il **Q**; quant il virent les neus a l'enfant si furent mult esfree et li uns d'aus saut en la riviere et se noie car il **Y1** [resume]
86-87: om. **Q, Y1** [resume]
88-89: por coi il sont si esfree et traient lor espees et lor dient qu'il desissent voir li uns d'aus dist nos n'en mentirons ja nos avons fait putes oevres que **Q, Y1** [resume]
90-91: il dist voir dist li autres ne demandes mie se cil **Q, Y1** [resume]
92: et li tiers fu noies **Q, Y1** [resume]
93: et monterent les degres de la sale **Q, Y1** [resume]
94-95: om. **Y1** [resume]
95-97: ore sire empereres fait l'empereis ausi ou pis eusse jou fait de vostre fil si je peusse et en apres vous eusse jou fait ausi mal par aventure **Q** [resume]
96-97: car jo savoie bien se il fust demores en vie qu'il eust este sires de l'empire de Romme apres vos et se jo l'eusse fait desfaire si eust este oirs de le terre li enfes que jo eusse eu de vos et por ce l'ai jo fait **Y1** [resume]
98: vos saves mult de malice et **Y1** [resume]
99-101: et li fus estoit ja espris grans et fors et li enpereres commande qu'ele soit ens jete et cil s'alent icil qui costumier sont des gens destruire et prandent l'enpereis et le geterent el fu iluec ot sa desserte de sa grant traison li cors s'estent tost fu fines la dame ait ce qu'ele a deservi ensi vont a male fin cil qui traison porchacent et Dex lor otroit **Y1** [resume]
100-101: om. **Q** [resume]
102-103: et Diex nous gart tous par sa merchi amen amen **Q**; et Dex nos consant amen **Y1** [resume]
