Society of the Seven Sages

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

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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
- from the Italian

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:
1. Oriental and European versions
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
Eastern and Western Versions
ordered bibliographically

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IV. ANALOGUES

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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....

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


[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 where 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».”
“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:

«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. /
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, / [and] had him cut an image; / so beautiful a one had not been cut before. / [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. / [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 / and asked what people they were, / why they were celebrating [?] that image. / One of them replies: «Handsome noble sire, / 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. / 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. / It is my opinion that I see her / when I see that image there». / Well has the good scholar [and senator’s son] heard / what these people have replied to him. / 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».
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 arrived / 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].”
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 pillor 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].”

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**Libro de los engaños e asayamientos de las mugeres**


**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.

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**Origin and Transmission**

Excerpted from

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**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» (IIIe 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 (pahlevi) qui a permis à son tour la transmission de l’œuvre au monde musulman. En effet, au VIIIe 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):


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 alphonquine 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.

*Sendebar*

Il n’en va pas de même pour le *Sendebar*, 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 *Sendebar* 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:

Pliego et tovo por bien que aqueste libro fuese trasladado de arávigo en castellano para apercebir 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 *Sendebar* : *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 *Sendebar* 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 XIIe 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 XVe 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 Sendebar 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 interchangeables, 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 seculare and exotic literature (Roberto Adinolfi).

Mishle Sendebar

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.

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**Assassinus:**

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

**Versions:**


5. John Mandeville (14th cent.):
   b. *Itinerarius domini Johannis de Mandeville militis*, MS. Madrid, National Library I-381 (Vulgate version, Latin incunable, 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)

Source:

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 XVe 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 mulberry 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 pomegranates 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 jasmine 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 Ethiopean 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 awakening». [...] 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)


4. MS. Cotton Titus.c.xvi

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 terram fluentem 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)

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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 montaynna assi fuert et assi noble como ningun hombre podria devisar et toda la monaynna 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 fruitas 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 engenio 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 jovenes 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 conduites 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 Musiqua 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 bever 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 jugarien siempre con eillas e siem¬ire fincarien 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 fues¬;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 fincarien con mas beillas donzeillas asiempre jamas.

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

Et quoando el Rico hombre en estas comarquas fue apercebido enla cautela e malveztat e malicia eillos se asembraron 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)

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**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 the **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 Étienne 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**

(3) http://people.bu.edu/dklepper/RN242/guinefort.html
(5) http://www.pitt.edu/~dash/type0178a.html#rappoport
(6) Charles Swan, transl., _Gesta Romanorum; or, Entertaining Moral Stories_, London: George Bell and Sons, 1877.
(11) http://www.freerepublic.com/focus/f-chat/1759299/posts
(13) http://fr.wikipedia.org/wiki/Guinefort
(15) http://www.frenchtoutou.com/culture/hero1.php
(16) http://www.fordham.edu/halsall/source/guinefort.html
(17) http://choosesvues.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


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 de ad 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 uppon 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 plante therynne of alle manner herbes and of good smel. And ther were many fayre 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 angeles. 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 bacheler 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 noght be seye, and he seyde they were angeles 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).


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)


“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)


In The Erl of Tolous, “Syr Dyoclysyan 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)


“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 Catwg 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 Catwg.”
(http://www.classic-novels.com/author/jacobs/celtic_fairy_tales/fairytales049.shtml)
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 (beβ-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.


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.


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 résurrection 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 thématic explique peut-être que le récit serve de toile de fond à deux romans importants: Flamenca et Joufroi de Poitiers.
Pourant, 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 œuvres 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 TWO**
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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.

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**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 lacunae 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, 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[ine] 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 newscarrier, 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
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 lady as daughter. Much did the father love and cherish her for her 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 a disturbance happened in the land and in the country, she was had the means and put things [back] in order, wherefore her sense was much praised. It happened as it had to happen that Anthenor heard 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 excuse, 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.

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**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 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 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 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 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 marvelled 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 martyrized 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 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]

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**Three stories from Cassidorus**

too literally translated by

**Hans R. Runte**


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. 197r³] There was once a king in Frisia who could not [fol. 197r⁴] 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 consider 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. 197vᵃ] 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.

[The 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] 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 kinghears 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] It is true that in the city of Rome, where your ancester 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 Vaspiour who begot a son with his daughter

[MS. Paris, Bibl. nat. f. fr. 22549, fol. 66vb] In this country there once was a man, sire, said the child, who had the name of Vaspiour. 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 Vaspiour 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^e] 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. Vasperious said to his wife that she was highly unrealistic to be so hard toward [their] 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] 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 Vasiour 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 Vasiour 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] 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 Vasiour 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 were 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 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, Vaspion being our common father].

-- Well I believe, said the lord, 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 Vasiour] 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. 67v²] 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. 67v²-68r²]
And it came to pass that the daughter’s son came from foreign lands, who like those 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 told him that it was true that the lord, to whom it fell to take the law, would not have had her judged of his authority.

-- By God, sire, he said, well do I believe you in this, but 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 damsel. 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] Vaspitour 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. 68vᵃ] 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 Vaspipour saw this thing, he did not know how to counsel himself, when because of him [fol. 68vb] wife was destroyed. Consequently he was [something] like totally desperate. From now on he emerged from his house and went away into exile.
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
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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’enchaînement 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, syriacque, 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 prétexhe 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’œuvre 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 œuvres 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 étoilement 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, Sendebar, 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.


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 Sendebar. 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 *Sendebar*'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.


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."


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

“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 intrepreted 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)

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Notes
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.

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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)

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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 achinchual [?] comment elle jete rais de pie re asure et arompinmade [?]” (ed. Runte, p. 6).

The reading and meaning of “achinchual” and “arompinnmade” 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 (‘achinchucl’) 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 (‘arompinnmade’”).” (3 November 2002)

If “achinchual” and “arompinnmade” 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 Zhiňu (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).

Zhiňu (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).


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**Varia**

In 1997, the *Historia septem sapientum Rome* 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).


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**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 aechincual[?] comment elle jete rais de pierre asure et aropmipmade[?]’ (ed. Runte, p. 6). The reading and meaning of ‘aechincual’ and ‘arompipmade’ 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 ['aechincual'] 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 ['arompipmade’]. [3 November 2002] If ‘aechincual’ and ‘arompipmade’ are not colors to be found in the Summer Triangle, perhaps they refer to other physical or mythological characteristics of the constituent stars. […]”


Very close inspection of the manuscript may yield the reading “aechinocial” = equinoxial for *achinchual. 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¯h ‘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. […]”

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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 nakṣatras 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 exenplos por A.B.C.


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 doubte 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


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.


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.lettresfrancaises.umk.pl/rdss.htm
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

(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 I + 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 + Sindibad-nameh + Slavic + Spanish + 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 Conventions (English H) + Yiddish

SINGLE STORIES
covered in this bibliography (see also the Index)
Click here for a complete list of all Eastern and Western stories


Index Vol. I, Index Vol. II

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]


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


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

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


- 7 (1997): 31-60: German *Dolopathos* [ed. Haupt, AB 547]
- 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.


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


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 Sendebar, Seven Vezirs, 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=>


II: EASTERN VERSIONS:
THE BOOK OF SINDBAD

1. GENERAL [AB 35-46]


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.


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 Vazirs. From the Persian and Arabic. Glasgow, 1884.


3. BULGARIAN [New Section]


### 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.


50-1766. *Mythologikòn Syntípa* [...]. Venice, 1765-66[?].


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. Mythologikon Syntipa [...] Venice, 1848. 80 pp.


50-1865. Mythologikon Syntipa [...] Venice, 1865.


51-1887. Mythologikon Syntipa [...] Athens, 1887. 74 pp.


5. HEBREW [AB 56-68]


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


R: Antonio Pérez, ???

Translation of parts of Morris Epstein’s Tales of Sendebar (AB 65) of 1967 (cf. 67-1981 above):

- 41-47 Epstein’s introduction
- 48-49 leo
- 49-50 avis
- 51 lavator
- 51-52 tortures I
- 52-54 canicula I
6. PERSIAN

i. Sindbad-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 Vazirs. From the Persian and Arabic. Glasgow, 1884.


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


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

ii. Tuti-namah [AB 72-73]


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


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.


8. SERBIAN [AB p. 149]

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


9. SPANISH:

Libro de los engaños [AB 74-88]


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.


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.


R: Antonio Pérez, ??? 88-1991


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


10. SYRIAC [AB p. 22]


11. TURKISH [AB 89-92]

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 Zadê). 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)


III. WESTERN VERSIONS: THE SEVEN SAGES

1. GENERAL [AB 93-109]


1. LATIN [AB 1-14]

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.


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


112-19 “Le cycle des Sept sages de Rome.”


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]
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/dktxtsyvvise5874.htm

6. DUTCH [AB 134-157]

i. General [AB 134]


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]


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.


ii. Manuscripts [AB 190-215]


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

352-54 Description of MS. Oxford, Balliol 354 (Southern).


iii. Version A [AB 216-229]

a. Midland [AB 216]


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]


iv. Version H [AB 230-290]

a. American [AB 230-231]

No new research recorded since 1984-85.

b. Copland [AB 232-233]

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.


Nr. 370 Description of Richard Pynson’s edition of 1493.

f. Wynkyn de Worde [AB 247-250]


314-15, fig. 93 Description of Wynkyn de Worde’s version.

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


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]


85-86 Brief mention of Seven Sages; Seven Sages and *Dolopathos* discussed with fabliaux and lais imitated from Oriental sources.

*Reader for students of French, “retold [...] from a French version of the 13th century.”* (See *Hasegawa*).


*Includes French Seven Sages and Continuations.*


II: 1301-02, nrs. 271-77.


*Study of the filiation from French Version A to Latin Version H to French Version H.*


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 Meros), 68-75 *medicus* (by Joachim), 76-87 *vaticinium* (by Marc).


**ii. Manuscripts [AB 327-413]**


MS. Bern, Bürgerbibliothek 354 contains French Version L.

**iii. *Dolopathos* [AB 414-430]**


- See the first complete, critical edition in progress on-line.

v. Version C [AB 438-442]

- See a modern edition by Speer.

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]


Gilles Roques, Romanische Forschungen 102 (1990): 461-63 (access via <http://www.digizeitschriften.de/dms/img/?PPN=PPN345572629_0102&DMDID=dmdlog114>);
Françoise Vielliard, Bibliothèque de l’École des chartes 148 (1990): 166-68;
See the complete review by Françoise Vielliard 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;


495-1999. See Lundt.

x. Version L [AB 496-499]

Mentioned in Deschamps and Brunet, Manuel du libraire (AB 95), pp. 637, 467.


xi. Version M [AB 500-503]
(Histoire de la male marastre)

On stars and constellations particular to this version see the on-going discussion.


- Nutrix (p. 107): Told by the Empress. No known direct source (“a rather curious imitation of Salomon’s

- **Assassinus** (p. 112): Told by the Empress. Sources:
  - See Nishimura 388-89, and Runte.


- **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.
- See Runte.


**xii. Continuations [AB 504-541]**

**a. General [AB 504-508]**


**b. Cassidorus [AB 509-520]**
No new research recorded since 1984-85, but see Vol. II

c. Helcanus [AB 521-522]


d. Kanor [AB 523-529]


The romances are the Chevalerie de Judas Macabé and the Roman de Kanor.


e. Laurin [AB 530-535]


f. Marques [AB 536-540]


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]


Lists all known Latin (1177-83) and German (1183-88) versions.


ii. Dolopathos [AB 547]

No new research recorded since 1984-85.

iii. Version A:

*Allegatio septem sapientum* [New section]


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).


iv. Version H [AB 548-600]

a. General [New section]


Contains “Erzählung aus den *Sieben weisen Meistern.*”

547-1889. Grisebach, *Die Wanderung*: 100-10 on Hans von Bühel; 110 on the anonymous verse redaction; 114 on Sebastian Wild’s *Tragedij*.


291-92 on Hans von Bühel and the anonymous verse redaction; 343 on the prose redactions.


1:56 on Hans von Bühel; 84-86 on German Versions H.


**b. Hans von Bühel, Dyocletianus [New section]**


See 547-1920. The only extant copy is in the Preußischen Kulturbesitz of the Staatsbibliothek Berlin; available elsewhere on microfilm.


105-06 Dyocletianus. See <http://www.wolkenstein-gesellschaft.com/jahrbuch.php#JOWG4> or <http://www.mediaevum.de/zeitschriften/jowg0.php>.


c. Anonymous verse redaction [New section]


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.


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)


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.


556-1494a. *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 wissen 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 wissen 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].


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)


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)


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-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)


574-1618. [Incipit]. Hamburg: Paul Lange for Heinrich Dose, 1618. (Gotzkowsky II:3)
574-1620. [Incipit]. Frankfurt: M. Bruck, [c. 1620].


575-1669. [Incipit]. Erfurt: Martha Hertzin, 1669/70. (Gotzkowsky II:4)

575-1670. [Incipit]. Nürnberg: Michael and Johann Friedrich Endter, 1670. (Gotzkowsky II:5)


576-1687. [Incipit]. Hamburg: Heinrich Völker, 1687. (Gotzkowsky II:7)


588-1841. Keller, Adelbert, ed. Gesta Romanorum: Das ist der Rœmer 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.


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

Nr. 129 Antwerp 1488 edition.


R: Bea Lundt, Fabula 43.3-4 (2002): 352-54; access via <http://www.deepdyve.com/lp/de-gruyter/besprechungen-U6QHDR3LC>. 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)


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:


• 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” [senesclaus/Roma]
• 90-98 Cleophas: “Vom 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]

Bämler (550):

Incipit: “Hie vor bey alten zeiten was ein keyser der regieret zu Rom und 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” (arb

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 eher inn der selb was also boëß das er alle die toettet die in den wald giengen” (aper)

Lentulus: “Daz beyspil des andernn 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 habt vnd die haett er so auß dermassen lieb das er alle nacht die thuer des hauf seh selbs beschloß vnd die schluessel vndter sein haupt leget” (puteus)

Empress 3: “Das dritt beyspil der keyserin / Es war vor zeitten ze romgar ein hochuertiger ritter vnnd der haett einen sun vnnd zwue toechternn” (gaza)

Catho: “Des dritten meysters Cathonis beyspil von der alster / Es wasein burger in einer stat der haet ein aglasternn 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 meister 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 lest da kommen sein freünd zue im vnd riettend 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 Octauianus durch seiner geyttikeit wegen lebentig von den roemer vergraben vnd sein mund mit gold gefült ward / Octauianus was gar ein reicher keyser vnd der was als geyttig das er über alle ding guett lieb haette” (Virgilius)

Josaphus: “Des fünfften meisters beyspil wie galienus toet ward / Es waz gar ein guet artzat vnd der hie§ 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 marschalc der keyser sprach nun sag mir das beyspiel” (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 liep” (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 beyspiel 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 liep daz er on sy nit mocht sein” (vidua)

Prince Diocletian: “Des ist daz iungen keysers beyspiel / 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 lxiiij iar”

**e. Sebastian Wild, Tragedij [New section]**


**v. Aventewr von Diocleciano [New section]**

600-1847 [AB 776]. Grässe, Johann Georg Theodor, ed. Das älteste Mährchen- 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


**vi. Hystorij von Diocleciano [New section]**


Description of MS. Vienna, Schottenstift 33/407.


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


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]**

13. ITALIAN [AB 611-649]

i. General [AB 611-614]


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]

Discussion of the Dolopathos/Seven Sages relationship.


Discussion of the Dolopathos/Seven Sages relationship.

**ii. Dolopathos [AB 651-665]**


242 “Fol. 139-170vb [...] De rege et septem sapientibus” (Latin Dolopathos).


On literary borrowings by Alta Silva.

**659-1925.** Tegethoff, E. *Märchen, Schwänke und Fabeln.* Munich, 1925.

Nr. 7 is a partial translation of the Latin Dolopathos.


On literary borrowings by Alta Silva.


**665 [AB 664].** Gilleland, Brady B. *Johannes de Alta Silva: Dolopathos or The King and the Seven Wise Men.* (1981)


Complete and comprehensive état présent of Alta Silva research; for “new” manuscripts of Dolopathos see col.
iii. Version H [AB 666-684]

a. *Historia septem sapientum* [AB 666-680]


*Translation of Buchner’s 1889 edition* (AB 245, 675).


b. *Historia novercalis* [AB 681-682]

No new research recorded since 1984-85.

c. *Pontianus* [AB 683-684]

No new research recorded since 1984-85.
iv. Version S (Scala cœli) [AB 685-692]


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]


19. SPANISH [AB 714-750]

i. General [AB 714-717]


ii. Version H [AB 718-744]

No new research recorded since 1984-85, but see Vol. II

iii. Version I [AB 745-748]


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.


See 749-n.d.


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]

8 Mention of Seven Sages.

3 note 1: mention of Eastern origins; 5-7 general characterization of the Seven Sages narrative.


18-36, 67-71 Study of the Seven Sages.


253-54 Survey of frame narratives: Gower, Seven Sages, Boccaccio, Sercambi.


See 762-1984b.


### 2. EXEMPLA [New section]


151-62 *Gesta Romanorum*; 163-69 *Comte Lucanor*.


3. FRAME STORY [AB 763-770]


252-54 The “ivy test” (“Efeuprobe”) of the emperor's son in, particularly, French Version K and the *Scala celi.*

4. MULTIPLE ANALOGUES [AB 771-811] (Studies treating more than one embedded story)

150 The Seven Sages as one of Gower’s sources.

Translation of 175 *Gesta Romanorum* stories (incl. nr. xxiv, a distant *assassinus* analogue), fables by Aesop and Phaedrus, Basile’s *Pentamerone* and Italian tales from Macdonel’s collection.


413-14 Analysis and summary of *striges, fons, cygni*


"A comparative analysis of ‘Virgil’s Mirror’ (*Virgilius*) and ‘The King and the Steward’s Wife’ (*senescalcus*) and their French originals. Remarkable is Gower’s skill of adaptation. In either case, he metamorphoses the mortally neutral tale into an *exemplum* against ‘coveitise’ by a black-and-white characterization, a vivid representation of the mind and acts of evil-doers, and an emphasis on the retributive justice shown to them" (M. Ito)

See <http://gowerbib.lib.utsa.edu/55/>


"A translation of the Latin text edited by H. Oesterley (1872); supposedly, this work originated in thirteenth-century England, and was used by Chaucer, Gower, and Hoccleve; it also contains old versions of *Guy of Warrick* and *Roberd of Cisyle*. The translation comprises 200 tales--the canonical 181 and 19 supplementary tales--as well as commentary and a motif-index" (M. Ito)

See <http://gowerbib.lib.utsa.edu/56/>


5. SINGLE ANALOGUES [AB 812-949]

For the most complete tabulation yet of 139 stories in all Eastern and Western versions see Nishimura.

**Amatores** [AB 812]


No new research recorded since 1984-85.

**Amici** [AB 813-821]

**(Amicus et Amelius, Amis and Amiloun, Ami et Amiles)
R: Zeitschrift für romanische Philologie 95,5-6 (1979): 668-69.

Discussion of the relationship between the Historia and other texts of the Amicus et Amelius tradition.


Anthenor [New section]
- See Hasegawa.

Aper [New section]

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.

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).


*Book review illustrated with an unidentified French Assassin miniature (reproduced in SSSNews 29 [2002]: cover and p. 10; see also p. 9). The reviewed books are: James F. Hoge, Jr., and Gideon Rose, eds., How did this happen? Terrorism and the new war; and Caleb Carr, The lessons of terror: A history of warfare against civilians, why it has failed in the past and why it will fail again.*


### Avis [AB 831-832]


### Canicula [AB 833-839]

*(Catula, “Dame Siriz”)*


### Canis [AB 840-841]


*Summary of correspondence on the etymology of “lévrier.” See also her “*Leverarius*: The Thirteenth-Century Greyhound,” Sighthound Review (November-December 1989).*


*A passage from *canis* in French Version A (MS. Paris, BNF f.fr. 2137) and in an *Isopet* (MS. Chartres, Bibl. mun. 620).*


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]


Cygni [AB 848-854]


Filius [AB 855]
- See Hasegawa.

**Fons** [New section]

- See 788-1916.

**Gaza** [AB 856-863]


**Holofernes** [New section]

- Empress’s fifth story in the *Hystorij von Diocleciano*.

**Inclusa** [AB 864-866]


**Leo** [New section]


232-36 Tale 96: “The Story of a Woman-Loving King” is described as “a version of an international tale, known as Leo in the medieval narrative cycle of the Seven Sages of Rome.”

**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)*


**Puteus [AB 877]**

No new research recorded since 1984-85, but see Vol. II

**Regina [New section]**

- Catho’s story in the *Hystorij von Dioclecianno*.

**Roma [AB 878]**


On the “Tour du Croissant” in Roma.
**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]


**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]


**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.”]


*Vidua* (fable 25) is *Aarne-Thompson* nr. 1510, and *Thompson* nr. K 2213.1 and T 231.


**Virgilius** [AB 941-949]

940-MS. Mouskés, Philippe. *Des rois de France* [also known as *Histoire de France en rime* or *Chronique rimée*]. MS. Paris, BNF f.fr. 4963, fol. 31b, and MS. Geneva, Archives d’État, unnumbered, fol. 31c.


Read the article at <http://gallica.bnf.fr/ark:/12148/bpt6k160389/f167.image.r=romania.langFR>.


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   ii. Manuscripts [AB 327-413]
   iii. Dolopathos [AB 414-430]
   v. Version C [AB 438-442]
   vi. Version D [AB 443-444]
   vii. Version H [AB 445-472]
   viii. Version I [AB 473-488]
   ix. Version K [AB 489-495]
   x. Version L [AB 496-499]
   xi. Version M [AB 500-503]
   xii. Continuations [AB 504-541]
      a. General [AB 504-508]
      b. Cassidorus [AB 509-520]
      c. Helcanus [AB 521-522]
      d. Kanor [AB 523-529]
      e. Laurin [AB 530-535]
      f. Marques [AB 536-540]
      g. Pelyarmenus [AB 541]

9. GERMAN [AB 542-600]
   i. GENERAL [AB 542-546]
   ii. Dolopathos [AB 547]
   iii. Version A: Allegatio septem sapientum [New Section]
   iv. Version H [AB 548-600]
      a. General [AB 548-600]
      b. Hans von Bühel, Dyocletianus [New Section]
      c. Anonymous verse redaction [New Section]
      d. Prose redactions [AB 548-600]
      e. Sebastian Wild, Tragedij [New Section]
   v. Aventewr von Diocleciano [New Section]
   vi. Hystorij von Diocleciano [New Section]

10. HEBREWIN [AB 601-606]
11. HUNGARIAN [AB 607-610]
12. ICELANDIC [AB p. 128]
13. ITALIAN [AB 611-649]
   i. GENERAL [AB 611-614]
   ii. Version A [AB 615-619]
   iii. Version I [AB 620-649]
      a. Erasta [AB 620-642]
      b. Stefano [AB 643-649]
14. LATIN [AB 650-692]
   i. GENERAL [AB 650]
   ii. Dolopathos [AB 651-665]
   iii. Version H [AB 666-684]
      a. Historia septem sapientum [AB 666-680]
b. *Historia novercalis* [AB 681-682]
c. *Pontianus* [AB 683-684]
d. Version S (*Scala celii*) [AB 685-692]

15. LITHUANIAN [AB 693]
16. NORWEGIAN [AB 694]
17. PROVENCAL [AB 695]
18. SLAVIC [AB 698-713]
   i. GENERAL [AB 698-701]
   ii. BOHEMIAN [AB p. 147]
   iii. POLISH [AB 702-711]
   iv. RUSSIAN [AB 712-713]
19. SPANISH [AB 714-750]
   i. GENERAL [AB 714-717]
   ii. Version H [AB 718-744]
   iii. Version I [AB 745-748]
   iv. Version S (*Scala celii*) [AB 749-750]
20. SWEDISH [AB 751-760]
   i. GENERAL [AB 751-753]
   ii. Version A [AB 754]
   iii. Version H [AB 755-760]
21. YIDDISH [AB 761-762]

IV. ANALOGUES [AB 763-949]
   1. FRAME NARRATIVES [New Section]
   2. EXEMPLA [New Section]
   3. FRAME STORY [AB 763-770]
   4. MULTIPLE ANALOGUES [771-811]
   5. SINGLE ANALOGUES [812-949]
      in alphabetical order of their Latin names

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I. Eastern and Western Versions: General [AB 1-34]


V 294-298 *Dolopathos*. Consult the book at <http://books.google.ca> or at <http://books.google.ca/books?id=TS3hAAAAAMAAJ&pg=PA300&lpg=PA300&dq=Dolopathos&source=bl&ots=VAM9-oChHT9&sig=kRMtOX9f7I_HG3KehpI0a5WpMB&Mhlfr&ei=8QDbS7PIK0dIge4p8GjAg&sa=X&oi=book_result&ct=result&resnum=10&ved=0CCQQ6AEwCTG#v=onepage&q=Dolopathos&f=false>


271ff. Discussion of the Seven Sages.
Consult the book at <http://www.archive.org/stream/cu31924027098072/cu31924027098072_djvu.txt>


On the transmission from East to West.


Consult the chapter at <http://www.utqueant.org/net/pdf/carsanscritmoysenage.pdf>
Consult the review through <http://www.jstor.org/stable/595234>


Abstract at <http://poeticstoday.dukejournals.org/cgi/content/abstract/29/2/309>


II.1. Eastern Versions: General [AB 35-46]


Consult the book at <http://books.google.ca> or at <http://books.google.ca/books?id=oGgEAAAAQAAJ&pg=PA28&lpg=PA28&dq=Dolopathos&source=bl&ots=FZGzpUKXgn&sig=Ovd_6Mmx8oa50HD1_EPlmX5gtw8&hl=fr&ei=b_7aS8qJMSBIAfIVLGjAg&sa=X&oi=book_result&ct=result&resnum=5&ved=0CBQQ6AEwBDgK#v=onepage&q=f=false>


Abstract: “À partir de l’étude de deux exempla, ce travail examine le fonctionnement de l’exemplarité dans le *Calila e Dimna* et le *Sendebar* (XIIIe 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>


Abstract: “On examine ici la parole du roi telle que la mettent en scène les récits exemplaires du *Calila e Dimna*, du *Sendebar*, des *Castigos* de Sanche IV et du *Conde Lucanor* de Don Juan Manuel. Un détour par le discours juridique alphonsoïde (*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, Sendebar, Castigos*), sont aussi en partie transposables à la noblesse (*Conde Lucanor*).”


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.wollamsram.ca/1001/Clouston/Sindibad_Main.html>, or at <books.google.ca/books?id=cBkHAAAAQAAJ&printsec=frontcover&dq=Book+of+sindbad+the+philosopher&source=bl&ots=LcvNX2xXj&sig=QXiNznM6OpkUkG5-su7V31Wzg&hl=fr&ct=pb&ved=0CBgQ6AEwAw#v=onepage&q=&f=false>

For the Seven Vazirs part of the book, see a separate posting under 68-1884 below.

II.3. Bulgarian [New Section]


36-131 Examination of Sofronij Vracanski’s 1802 Bulgarian translation of the Greek Syntipas and comparison with the Greek model.


II.4. Eastern Versions: Greek [AB 50-55]

II.5. Hebrew [AB 56-68]


Consult the book at <http://www.archive.org/stream/mischlesindbads00sindoog#page/n7/mode/1up>
See also <http://www.archive.org/details/mischlesindbads00sindoog>

Access the article through <http://www.jstor.org/stable/3622494>

See <http://www.publishersrow.com/ebookshuk/cart/shopproductdetail.asp?id=163&=10793557352>

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 Rome (Geneva 1492) (Version I) and its derivatives. Among the tales are: arbor, canis, aper, medicus, gaza, puteus, senescales, Virgilius, avis, sapientes, vidua, Roma, vaticinium.

See <http://openlibrary.org/b/OL1327234M/cuentos_de_Sendebar>


II.6.i. Persian: *Sindibad-name* [AB 69-71]


II.6.ii. Persian: *Tuti-namah* [72-73]


II.7. Rumanian [AB 696-697]

II.8. Serbian [AB p. 149]

II.9. Spanish: *Libro de los engaños* [AB 74-88]


II.10. Spanish: *Libro de los engaños* [AB 74-88]


II.10. Syriac [AP b. 22]


Consult the book at <http://books.google.ca> or <http://books.google.com/books?id=ZkEYAAAAYAAJ&printsec=frontcover&dq=sieben+weisen+meister&source=bl&ots=BsRiaWDEC4&sig=0XFmTupqpeIwC6X6YPIFBveKljI&hl=fr&ei=vVB1S9yTBofWNeSo5ZYP&sa=X&oi=book_result&ct=result&resnum=7&ved=0CB8Q6AEwBjgK#v=onepage&q=&f=false>


II.11. Turkish [AB 89-92]


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 Marzuhnama, 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]


III.2. Armenian [AB 110-113]

III.3. Catalan [AB 114-116]

III.4. Celtic [AB 117-124]

III.4.i. Scots Gaelic [AB 117]


English translation: “In this way are treated the stories of the Seven Wise Men of Rome, from the work of Llewelyn, the priest.” See <http://www.marjones.us/ctexts/seven.html>


Read the full Welsh text at <http://www.marjones.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=zyLvMZadTiH9VINwpVPKnndME&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]


[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.iii. Dutch Version H [AB 140-157]


Consult the thesis at <http://www.ethesis.net/meesteren/meesteren_inhoud.htm>

III.7.i. English: General [AB 158-189]


Read the thesis at <www.archive.org> or at <http://www.archive.org/stream/astudyromancese00campgoog/astudyromancese00campgoog_djvu.txt>


See <http://www.bartleby.com/211/1404.html>


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>


List of manuscripts and editions.

III.7.iii.a. English Version A: Midland version [AB 216]


Consult the edition at <http://books.google.ca/books?id=7R5N9XMSR0C&pg=PR13&lpg=PR13&dq=Seven+Sages+of+Rome&source=bl&ots=0YIG8W1vPt&sig=xBohS_bkHYy71AewjNX6CQ&sa=X&oi=book_result&ct=result&resnum=7&ved=0CCQQ6AEwBjgK#v=onepage&q=&f=false>


III.7.iii.c. English Version A: Scots [AB 220-227]

III.7.iii.d. English Version A: Southern [AB 228-229]


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]


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]


III.8.ii. French Manuscripts [AB 327-413]

III.8.iii. French Dolopathos [AB 414-430]


Or read portions of the edition at <http://books.google.ca/books?id=VIyNhNsg8a4C&printsec=frontcover&dq=Dolopathos&source=bl&ots=FKpmhndboZ&sig=YBrXFw4DJNi8i5xfs-cuisRjLA&hl=fr&ei=qIaWq7WnOemM2AOGJQJg&sa=X&oi=book_result&ct=result&resnum=10&ved=0CCMQ6AEwCTgK#v=onepage&q&f=false>


Examines MS. Montpellier, École de Médecine 436, apparently the oldest, which was unknown to Brunet and Montaiglon (AB 424).


Paper read at the twentieth conference of CUER MA (Aix-en-Provence, March 1995).


Discusses MS. Fribourg L.13.


III.8.v. French Version C [AB 438-442]

III.8.vi. French Version D [AB 443-444]


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]


R: See Vol. I. See the review by Françoise Vielliard 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]


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]

III.8.xii.a. French Continuations: General [504-508]


III.8.xii.b. French Continuations: Cassidorus [AB 509-520]


III.8.xii.c. French Continuations: Helcanus [AB 521-522]

III.8.xii.d. French Continuations: Kanor [AB 523-529]


III.8.xii.e. French Continuations: Laurin [AB 530-535]

III.8.xii.f. French Continuations: Marques [AB 536-540]


III.8.xii.g. French Continuations: Pelyarmenus [AB 541]

III.9.i. German General [AB 542-546]

Illustrations (reproduced from, among others, Anton Sorg, Heinrich Knoblochter, 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.


III.9.ii. German Dolopathos [AB 547]

III.9.iii. German Version A: Allegatio septem sapientum [New Section]


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.c. Anonymous German Verse redaction [New Section]

III.9.iv.d. German Prose redactions [AB 548-600]


1. Berlin, Staatsbibliothek, mgf 59 (see at <http://www.handschriftencensus.de/4378>)
2. Berlin, Staatsbibliothek, mgf 1001 (see at <http://www.handschriftencensus.de/12135>)
3. Berlin, Staatsbibliothek, mgq 763 (see at <http://www.handschriftencensus.de/4504>)
4. Brünn / Brno, Landes- und Universitätsbibliothek, RKP-0048.042 (früher Rkp 84) (see at <http://www.handschriftencensus.de/7332>)
5. Colmar, Bibliothèque municipale, Ms. 55 (Kat.-Nr. 405) (see at <http://www.handschriftencensus.de/2565>)
6. Einsiedeln, Stiftsbibliothek, [Cod. 259 (692)] (see at <http://www.handschriftencensus.de/4690>)
7. Frankfurt am Main, Universitätsbibliothek, Ms. Praed. 91 (see at <http://www.handschriftencensus.de/4757>)
8. Fulda, Landesbibliothek, Cod. B 11 (see at <http://www.handschriftencensus.de/4787>)
9. Gießen, Universitätsbibliothek, Hs. 104 (see at <http://www.handschriftencensus.de/7033>)
10. Heidelberg, Universitätsbibliothek, Cpg 106 (see at <http://www.handschriftencensus.de/4206>)
11. Heidelberg, Universitätsbibliothek, Cpg 149 (see at <http://www.handschriftencensus.de/4896>)
12. Karlsruhe, Landesbibliothek, Cod. Donaueschingen 145 (see at <http://www.handschriftencensus.de/5034>)
13. Karlsruhe, Landesbibliothek, Cod. Donaueschingen 146 (see at <http://www.handschriftencensus.de/5035>)
15. Karlsruhe, Landesbibliothek, Cod. St. Georgen 74 (see at <http://www.handschriftencensus.de/5080>)
16. Leipzig, Universitätsbibliothek, Rep. II. 159 (see at <http://www.handschriftencensus.de/7977>)
17. Munich, Universitätsbibliothek, 2° Cod. ms. 688 (see at <http://www.handschriftencensus.de/6440>)
18. Oldenburg, Landesbibliothek, Cim I 204a (see at <http://www.handschriftencensus.de/22303>)
20. Strasbourg, Stadtbibliothek, Cod. B 84 (see at <http://www.handschriftencensus.de/19063>)
21. Stuttgart, Landesbibliothek, Cod. HB X 22 (see at <http://www.handschriftencensus.de/5908>)
22. Stuttgart, Landesbibliothek, Cod. HB XIII 10 (see at <http://www.handschriftencensus.de/5918>)
23. Trier, Stadtbibliothek, Hs. 1935/1432 4° (see at <http://www.handschriftencensus.de/4086>)
24. Wolfenbüttel, Herzog August Bibliothek, Cod. 44.15 Aug. 2° (see at <http://www.handschriftencensus.de/6680>)
25. Zurich, Zentralbibliothek, Cod. B 325 (see at <http://www.handschriftencensus.de/4008>)

MS. Heidelberg, Universitätsbibliothek Cod. Pal. germ. 149, fol.5-109.
On-line facsimile at http://digilib.unibibliothek.de/cpg149
Introduction and bibliography (selected studies are available on-line) at
http://www.ub.uni-heidelberg.de/helios/fachinfo/www/kunst/digi/lauber/cpg149.html

MS. Frankfurt, Universitätsbibliothek Germ.Quart 12. See illustrations at
<http://commons.wikimedia.org/wiki/File:Sieben_weise_Meister_Dirmstein_1471_Sei(Book)te_118.jpg> and at
<http://commons.wikimedia.org/wiki/File:Sieben_weise_Meister_Dirmstein_1471_Sei(Book)te_55r.jpg>

577 [AB 581]. Nützliche Unterweisung / Der Sieben / Weisen Meister, / wie / Pontianus der Kaiser zu Rom, / seinem Sohn Dio
cletianum, den sieben / weisen Meistern befiehlet, die sieben freien / Künste zu lernen, und wie derselbe hernach durch Un
treu 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 Un


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 Dioleciano [New Section]

III.9.vi. Hystorij von Dioleciano [New Section]

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]


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.iii. Italian Version I [AB 620-649]

III.13.iii.a. Italian Version I: Erasto [AB 620-642]


III.13.iii.b. Italian Version I: Stefano [AB 643-649]


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 Merlin (sapientes), 24 Il marito e la gaza (avis), 26 Il tesoro regio e il figlio del ladro (gaza), 29 La moglie involata (inclusa), 33 I tre maestri dell’imperratore alla difesa di Roma (Roma), 34 La vedova (vidua), 38 Lo specchio maraviglioso (Virgilius), 42 Il geloso serrato fuori di casa (puteus), 46 Il padre invidioso del figlio e la profezia adempiuta (vaticinium)


Consult the book at <http://books.google.ca> or
<br>http://books.google.ca/books?id=p1ApaAAAAYAAJ&printsec=frontcover&dq=sette+savi+di+Roma&source=bl&ots=OVlIpxw0Zj&q=sig=9f6&hl=fr&ei=O1ueS8HeNoiENfxf1lf%3as=X&oi=book_result&ct=result&resnum=7&ved=0CBYQ6AEwBjgK#v=onepage&q=&f=false
<br>Consult the edition at <http://books.google.ca>
<br>http://books.google.ca/books?id=wbQLAAAQAAJ&printsec=frontcover&dq=Dolopathos&source=bl&ots=C2ibVTYQK0&sig=5RuRcaUXHMWvVgkSo4SSeD2k&hl=fr&ei=b_7a8srqJMSBIAfivLGJag&sa=X&oi=book_result&ct=result&resnum=8&ved=0CB4Q6AEwBzkK#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 putes, 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.

III.14.i. Latin General [AB 650]

III.14.ii. Latin Dolopathos [AB 651-665]

<br>See <http://kirtasbooks.com> or
<br>Consult the edition at <http://books.google.ca>
<br>http://books.google.ca/books?id=jG7FY60OfioC&q=Joseph+B%C3%A9dier&f=false
<br>Read excerpts at <http://books.google.ca/books/about/U_figghiu_du_mercanti.html?id=jG7FY60OfioC&redir_esc=y>

10, 51, 64, 70-74, 76-77, 83 Dolopathos.
<br>Consult the book at <http://books.google.ca> or
<br>http://books.google.ca/books?id=jJg7FY60OfioC&q=Joseph+B%C3%A9dier&f=false
<br>Read excerpts at <http://books.google.ca/books/about/U_figghiu_du_mercanti.html?id=jG7FY60OfioC&redir_esc=y>

244 Mention of Dolopathos (ed. Hilka 1913 [AB 659], trans. Gilleland 1981 [AB 665]).
<br>Consult the article at <http://www.persee.fr/web/revues/home/prescript/article/mefr_1123-9883_1996_num_108_1_3484>

Contents: Theories of gender identity ⊖ Female cross-dressing in medieval research ⊖ Digression: Women in men’s clothes in hagiographic texts ⊖ Switching clothes in fabliaux, Märchten 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.)


III.14.iii. Latin Version H [AB 666-684]
III.14.iii.a. Latin Historia septem sapientum [AB 666-680]

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.

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).


III.14.iii.b. Latin Historia novercalis [AB 681-682]

III.14.iii.c. Latin Pontianus [AB 683-684]


III.15. Lithuanian [AB 693]

III.16. Norwegian [AB 694]

III.17. Provençal [AB 695]


“Los set savis de Roma”: edition of fragment of two parchment folios which constituted the cover of the 1603 baptismal register of Châteauneuf-du-Pape (call number: Archives communales GG2) held today in the Archives départementales de Vaucluse (Avignon). Translation of introduction and *canis* from French Version L (ed. Le Roux de Lincy, 1838) dating back to the beginning of the 14th cent., written in the idiom of Lower Languedoc, particularly the Narbonne region. The manuscript was part of an exhibit in Avignon in 2007-2008.

(Courtesy Laurent Brun and Christine Martella, Director, Archives départementales de Vaucluse)

Consult the article here at <http://www.persee.fr/web/revues/home/prescript/article/crai_0065-0536_1955_num_99_1_10370>


III.18.i. Slavic General [AB 698-701]

III.18.ii. Bohemian [AB p. 147]

III.18.iii. Polish [AB 702-711]

III.18.iv. Russian [AB 712-713]

III.19.1. Spanish General [AB 714-717]

III.19.2. Spanish Version H [AB 718-744]


III.19.2. Spanish Version I [AB 745-748]

III.19.4. Spanish Version S (Scala celi) [AB 749-750]

III.20.1. Swedish General [751-753]


III.20.2. Swedish Version A [AB 754]

III.20.3. Swedish Version H [AB 755-760]

III.21. YIDDISH [AB 761-762]

IV. Analogues [AB 763-949]

IV.1. Frame Narratives [New section]


R: Yedida K. Stillman, *The Middle East Journal* (1997): “This charmingly written, learned book will interest and delight scholars and educated lay readers alike. It investigates the motif of what may be one of the most often repeated and embellished stories in Near Eastern lore, the tale of the handsome young hero who resists seduction by the older woman, Potiphar’s wife-who is mistress of the household in which he lives.” Access the review through <http://www.hightbeam.com/doc/1P3-11650885.html>


762-2002. McCracken, Peggy. “Scandalizing Desire: Eleanor of Aquitaine and the Chroniclers.” 247-263 in Wheeler, Bonnie, and John Carmi Parsons, eds. *Eleanor of Aquitaine: Lord and Lady*. The New Middle Ages. New York: Palgrave Macmillan, 2002. Consult the chapter at <http://books.google.ca/books?id=GDxI73i8jF8C&amp;pg=PA255&amp;lpg=PA255&amp;dq=%22Potiphar%27s+wife+motif%22&amp;source=bl&amp;ots=pW_yQQ9NqZ&amp;sig=hrcB1kpN2rsJ9WJeo2Qhoxlve&amp;hl=fr&amp;ei=ikArTYGIO8fOnAe1teZaAQ&amp;sa=X&amp;oi=book_result&amp;ct=result&amp;resnum=1&amp;ved=0CBYQ6AEwDgUf%20onepage&amp;q=%22Potiphar%27s+wife%20motif%22&amp;f=false>


Partial contents: 36 Medieval Frametales, 38 Panchatantra, 40 Kalila and Dimna (The Fables of Bidpai), 44 Book of Sindbad (Seven Sages of Rome), 50 Disciplina clericalis, 55 Conde Lucanor, 61 Libro de buen amor, 68 Decameron, 79 Canterbury Tales.


Explores the productive and problematic notions of the "frame" and of "framing" in various French cultural media.

Consult the chapter at <http://books.google.ca/books?id=TkXtQZXOw4gC&pg=PA58&lpg=PA58&dq=%22Potiphar's+wife+motif%22&source=bl&ots=VZlLcwDL1H&sig=017z3Ja907eBMOAk6xe4sCNLk78&hl=fr&ei=xGYsTZNCCYinnQfaw5SBDQ&sa=X&oi=book_result&ct=result&resnum=7&ved=0CDAQ6AEwBjgU#v=onepage&q=%22Potiphar%s%20wife%20motif%22&f=false>


IV.2. Exempla [New section]


IV.3. Frame Story [AB 763-770]

IV.4. Multiple Analogues [AB 771-811]

See 71-2004.


Consult the book at [http://books.google.ca](http://books.google.ca) or at <http://books.google.ca/books?id=oGgEAAAAQAAJ&pg=PA28&lpg=PA28&dq=Dolopathos&source=bl&ots=FZGzpUKXgn&sig=Ovd_6Mmx8oa51H1-E1Mx5Xgtv8&hl=fr&ei=b_7aS8qJMSBlAfivLGjAg&sa=X&oi=book_result&ct=result&resnum=5&ved=0CBQ6AEwBDgK#v=onepage&q&f=false>  

Includes, untraditionally, caepulla, corpus delicti, puer adoptatus, zelus.

Consult the book at [http://garts.latech.edu/bmagee/latin/wright/write_complete.htm#0005>  

782-1896. Cesari, Augusto, ed. *Amabile di continentia, romanzo morale del secolo XV*. Collezione di opere inedite o rare dei primi tre
consultation at ingenia, inclusa, lac venenatum, puer 4 annorum, puer 3 annorum, vaticinium, senex caecus, abbas.


A comparative analysis of 'Virgil's Mirror' (Virgilius) and 'The King and the Steward's Wife' (senesiscalcus) and their French originals. Remarkable is Gower's skill of adaptation. In either case, he metamorphoses the mortally neutral tale into an exemplum against 'covetise' by a black-and-white characterization, a vivid representation of the mind and acts of evil-doers, and an emphasis on the retributive justice shown to them" (M. Ito) See <http://gowerbib.lib.utsa.edu/56/>


Hansen traces the origins of more than 100 folktales to their roots in the literature of antiquity. Entries are arranged alphabetically by the keywords established in Antti Aarne's The Types of Folktales: A Classification and Bibliography, translated by Stith Thompson, and Hansen recounts the plot of each tale, comparing and contrasting it with the corresponding ancient stories.


53ff. "Underground Passage to Paramour's House" (inclusa). 453ff. "Underground Passage to Paramour's House" (inclusa).

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IV.5. Single Analogues:

Aper [New section]


Assassinus (particular to French Version M) [AB 822-830]

See a file on John Mandeville's “Old Man of the Mountain” <http://myweb.dal.ca/hrunte/sss_2.html#PintoMandeville>


§ 249: “Le Vieil de la Montaigne, cil qui nourrit les Assacis.” See also §§ 451-461.

36-39 Discussion of versions by Marco Polo, Odoric da Pordenone, Ibn Khallikan, in the Koran, and in a number of manuscripts. 62-64 Comparison, in facing columns, of the text in MS. London, British Library, Cotton.Titus.c.xvi (14th cent.) and MS. Escorial M iii 7-115 iii7-Est. 15.4 (14th cent.).

Passim: References to “The Old Man of the Mountain” in Jacques de Vitry, Joinville, Marco Polo, Mandeville, etc.

The site, entitled “Medieval Travel Writing” by Adam Matthew Digital, presents a “collection of manuscripts augmented by translations, supporting materials, and maps.” (Adam Matthew Digital, Pelham House, Pelham Court, London Road, Marlborough, Wiltshire SN8 2AA, United Kingdom; info@amdigital.co.uk)

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*Catula [New section]*


*Cygni*


*Elephantus [New section]*

The oldest analogues are to be found in *Hsien-yü-ching* (Hien yu king), nos. 21 and 49 (translated into Old Chinese in A.D. 445), and *Kên-pên-shuo-i-ch'ieh-yu-pu-p'i-na-yeh-yao-shih* (Ken pen chou oi ts'ie yeou pou p'I nai ye yao che), vols.10 and 15 (translated into Old Chinese by Gijoh [A.D. 635-713]).

*Filius* (particular to French Version M) [AB 855]


*Gaza [AB 856-863]*


The anonymous *Ajn schojn maasebuh [...] or Book of [254] Stories* was first published by Jakob bar Abraham and printed by Konrad Waldkirch in Basel in 1602; further editions in 1701, 1703, 1723, 1753, 1882, 1929, and 1934 (two).

Sources and analogues:
5. In *Women on the Margins* (Cambridge, MA, 1995) Natalie Zemon Davis compares the widow with the merchant-woman and memorialist Glik bas Leib (Glückel) (1646-1724) from Hamelin, to the latter’s distinct advantage (pp. 48, 250).


Based on literary and historical sources from the 7th to the 15th cent.

*Virgilius* [AB 941-949]


Consult the review article at <http://books.google.ca> or at <http://books.google.ca/books?id=HnNnqqs7f7kC&pg=PA100&lpg=PA100&dq=Virgilius+in+the+seven+sages&source=bl&ots=0eUj6jVMWe&sig=9jEtBYXUoXWugPa_tqiyIHMquAzk&hl=fr&ei=ui1HYS-eDKsGclgfAeLG4BA&sa=X&oi=book_result&ct=result&resnum=10&ved=0CC0Q6AEwCTgK#v=onepage&q&f=false>


9, 29ff., 123, 287, 323, 329, 330 *Seven Sages.*

Consult the book at <http://books.google.ca> or at <http://books.google.ca/books?id=KVjmA-AU9cIC&pg=PA123&lpg=PA123&dq=Virgilius+in+the+seven+sages&source=bl&ots=LPvizZOKizz&sig=RqSaAdb0ihRoki6jH77mlw6TKwE&hl=fr&ei=cynYS-b1MMH_lgfWucynBA&sa=X&oi=book_result&ct=result&resnum=7&ved=0CCAQ6AEwBjgK#v=onepage&q=Virgilius%20in%20the%20seven%20sages&f=false>


859 *Seven Sages.*


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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, senescaulus, 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.

Senescaulus (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.


All Eastern and Western Stories

from Masami Nishimura 1994-2000, 2001 (1) and 2001 (2)
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 + uxor expulsae + vadium + vaticinium I + vaticinium II + vespa et formica + vidua + viduae filius + Virgilius + voluptaria + voluptariae + vulpes + vulpes et simia + zelus + zuchara
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 pupil went down from 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 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 seven days.

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 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 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 into the room and féted 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 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. 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 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 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. The 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 dishevelled 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 girded, 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 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 and the place was 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. 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 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 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 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 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. 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 vigourously 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]."

-- 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 Augustes 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. 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 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 shulders] 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-embracing 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
- 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. 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 chamber 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, truely 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 leapt 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 destoyed 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 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 you, for we know 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 emperor.

-- 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.


-- 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 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 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, 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 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 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 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 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 had 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 exiled. 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 disintered 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 the 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 Monberger 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 beautifuul 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 resembleed 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 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 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. 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, 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 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 order you? It is necessary that you carry secretly for me a message.

-- Sire, said the sergeant, very willingly.

-- Go, says the king, to the fort 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 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 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
I am your son. You did me a very great cruelty. 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.

---

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 baillerai [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 reconnestre 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 molt lede chiere [back]
48. chiennes (?) [back]
49. chiennes (?) [back]
50. passoient [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]
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66. veritables [back]
67. huis [back]
68. mal gre nous en devriez savoir [back]
69. langue romainne [back]
70. preudome [back]
71. seigneur [back]
72. ere en penserai bien [back]
73. ce a mon [back]
74. vignez = 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 autretele 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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**Shortcuts to:**

(Please report defective links to <hrunte@dal.ca>)

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- Magpie, story of the
- Malquidarz’s story of (li rous)
- Marastre, Marâtre (cf. French Version)
- Marques, the prince’s seneschal
- Marriage, emperor’s second
- Martin, seventh sage in certain (groups of) manuscripts
- Matron of Ephesus, story of
- Mauquidarz li rous: see Malquidarz (li rous)
- Merlin or Mellin, fatherless boy-seer in sapientes
- Meron, seventh sage, description of; his story
- Meroux, seventh sage in MS. Y3
- Mirror in Roma
- Mise en abyme, example in gaza; a story about seven wise men in *The Seven Sages (Roma)*
- Moral of frame story

**N**
- Narrative terminology: see “conte”, exemplum
- Narrator addresses reader: 1, 2, 3
- Nephews, duel of the *Noverca* story (in C2, B4 [by empress], Q, Y1, Y3 [by Josse]) (Wet-)Nurse’s duties
- “Octevien”, emperor in gaza

**O**
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- Physician, story of the
- Pine tree, story of the
- Ponciatus, emperor’s father
- Pope
- Prince resembles his father
- Prince’s story
- Prince’s wife, in MS. J
- Prince’s wife’s affair with Marques
- Prophecy, story of
- Proverbs and expressions «1», «2», «3», «4»
- Puille, country in *senescale* and in Virgilius 25 and 52
- Puteus, the third sage’s story

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- Tentamina, the fourth sage’s story:
  - first (cf. arbor), second (cf. canis), third trial; counter-trial; summaries
- Terminology: see “conte”, exemplum
- Thierri: see Girart
- Third sage’s story
- Tierri: see Guerni
- Tour du Cressant: see Cressant Tower
- Tournament
- Tower, story of the lady imprisoned in the *Treasure(-House)* story
- Tree
- Trial, judicial: see Duel (Three) *Trials* story (see *tentamina*)
- Trinity day

**V**
- Vaticinium, story of
- Vergil, story of
- Vidua, the sixth sage’s story
- Virgilius, the empress’s fifth story

**W**
- Well, story of
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**Y**
- Ypocras (Hippocrates)
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 + noterca = 17 stories)
  - **C2:** Cambridge, Univ. Libr. Gg.VI.28, fol. 69-113 (ca. 1300) (+ filia + noterca = 17 stories)
  - **Ar:** Arras, Bibl. mun. 657, fol. 161-168 (13th cent.)

- **Group x:**
  - **B4:** Brussels, Bibl. roy. 9245, fol. 1-17 (ca. 1330) (+ noterca = 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 f.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.) (+ noterca = 16 stories)

- **Unattributable:**
  - **Y3:** Paris, Arsenal 3534, 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

- **Senesiscalicus** (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

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<th>B4</th>
<th>Q</th>
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<td>Roma inclusa vaticinium noverca</td>
<td>filia inclusa Roma vaticinium noverca</td>
<td>filia inclusa Roma vaticinium noverca</td>
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(Plomp [AB 139] p. 137)

(fol. 1b) Cil ne fu ne trop grant ne trop petit, ainz fu de bele forme et de bele taille, et fu entremellez de chiennes que le blanc passoit le noir, et ot non Ancilles. Cil vit l’emperëeur et li dist: “Sire, fet il, a moi le bailleroiz, et je li ferai savoir quanque je sai et quanque mi compaignon sevent je li ferai savoir en cinc anz; bailliez le moi.” Aprés se leva le 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.” Aprés se leva li quinz, et ot non Caton de Rome. Cil fu de bel aage, et fu entremellez de chiennes que li noir passoient le blanc. Il apela l’emperëeur et li dist: “Sire, fet il, 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.” Aprés se leva le septiesme, et ot non Martins, et dist a l’emperëeur: “Sire, je vous requier que vous me merissiez le servise que je ai mis en vous toute ma vie; bailliez moi vostre filz a endoctriner, et je vous quit tout mon servise et le m’auroiz bien meri.”

Li emperieres a respondu moult humblement a touz: “Seigneur, granz merciz de ce que vous me contednez de mon preu. Je ne depar-

quant li uns le lessoit li autres le reprenoit et li enseignoit du miex qu’il savoit. [37] Einsiint le (fol. 2c) tindrent set anz, et il sot moult reconnu que es [38] set arz. Après ces set anz [39] le tindrent il grant piece, si que il desputoit ja a euls de toute clergie [40] et qu’il parlerent entr’euls qu’il l’essaieroient. Lors prirent seize fuelles 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 esseuillé, 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’apeleur 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 abessie ou terre est seurmontee ou mes liz est hauciez.” Li uns regarda l’autre et dirent ensamble que
me-
(fol. 3c) montra, et virent que voirs estoit ce que il disoit. “Par foi, fet messires Bancillas, il dit voir. Or nous en covient prendre
(fol. 3d) set anz. Aprés ces set anz [39] le tindrent il grant piece, si
(fol. 4b) set anz. Quant vint au soir aprés 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 estoîes. Catons, [84] qui fu li plus sages de
touz, garda fondest dans la lune et es estoïes, et [85] cot la constellacions et les muances des cours. Et quant il ot
(fol. 4a) et leur dist: “Veez que cele estoile clere qui est jouste la lune me senefie [88] et cerchierent par
(fol. 4a) et leur dist: “Veez que cele estoile clere qui est jouste la lune me senefie [88] et cerchierent par
(fol. 4a) et leur dist: “Veez que cele estoile clere qui est jouste la lune me senefie [88] et cerchierent par
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Lors fet li emperieres venir ses badiaus, ententivement toutes ses dames et ses damoiseles en une autre chambre, et entre li et le vallet face, si s'esgratina et fu toute sanglante. Après, quant ele ot ce fet, si jeta un grant cri drent a lui et li dirent: "Sire, nous nous merveillons moult de ce que vous fetes. Metez en respit jusque demain avenu. Il vinte vostre filz destruire, et lors, par le jugement de vostre court, l'ociez se il a mesfet." "Certes, dit li emperieres, 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 vint entr'euls, puis s'asist emprés l'emperëeur et li dist: "Sire, qu'ele ne treroit de lui mot, si giete ses mains a."

Quant l'empereriz vit dire que li enfés estoit venuz et qu'il ne parloit mie, perdue la parole. Cil li respont: "Sire, il parloit hui matin toutes manieres de parleüres." L'empereriz oï lui, et li demanda: "Coment est ce que mes filz ne parole mie? Il a esté a mauvese escole, d'ermine et a sa chemise, si descira tout jusque en mi le piz; 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."

Quant la nuit fu venue, li emperieres ala couchier. L'enpereriz li fist trop lede chiere. "Que est ce, dame, fet il emperieres, tuit li autre.

Li emperieres prist par la main destre son filz, puis monterent amont el palês. Li emperieres demande a son filz que li enfés estoit venuz et qu'il ne parloit mie, et li demanda: "Coment est ce que mes filz ne parole mie? Il a esté a mauvese escole, ce m'est avis, il a perdue la parole." [118] Cil li respont: “Sire, il parloit lui matin toutes manieres de parleüres.” L'empereriz oï dire que li enfés estoit venuz et qu'il ne parloit mie, si en ot grant joie. Meintenant s'atorma des plus riches garnemenz que ele ot, puis vint en la sale a grant compagnie de dames et de damoiseles. Li emperieres et li autre chevalier se leverent contre l'empereriz. Elle folentiers atendrai jusque demain.” Lors conmande qu'il soit avalez en la chartre, que il ne s'en fuï. Quant la nuit fu venue, li emperieres ala couchier. L'enpereriz li fist trop lede chiere. "Que est ce, dame, fet il emperieres, tuit li autre.

Quant l'empereriz vit vit
(fol. 5c) qu'ele ne treroit de lui mot, si giete ses mains a. [130] que vous savez vous ain je. Et [131] pour la grant amour que je ai en [132] vous, ai je pourchaeié 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'amiez, et je vous amerai.” Lors 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, biaus doz amis, ne parleroiz vous mie a moi ne ne feroiz joie?” Li vallez voloit garder l’enneur son pere et la seue, si ne dist mot.

Quant l’empereriz vit
(fol. 5d) qu’ele ne treroit de lui mot, si giete ses mains a. [135] uns dras de soie qu’ele avoit vestuz, et au pelicon d’ermine et a sa chemise, si [136] descira tout jusque en mi le piz; [137] et encore comme mal enginouse et plaine de mal art et de mal engin [138] si jeta ses mains a ses cheveus, si en trest une partie. Ele amena ses mains contreval 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 conme hors du sens. “Coment, fet il, qui vous a si atornee?” Et cil ne dist mot. "Sire, font il, ne ne feroiz joie?” Li vallez voloit garder l’enneur son pere et la seue, si ne dist mot.

Par
(fol. 5e) que vous savez vous ain je. Et [131] pour la grant amour que je ai en [132] vous, ai je pourchaeié 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'amiez, et je vousamerai.” Lors 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, biaus doz amis, ne parleroiz vous mie a moi ne ne feroiz joie?” Li vallez voloit garder l’enneur son pere et la seue, si ne dist mot.
[1. arbor]

[The empress’s first story]


(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])]

apela la dame et les genz qui estoient avec lui venuz pour vëoir cele merveille. [44] Il regarderent le sarpent [45] et sorrent de verité que le levrier s’estoit combatuz pour l’enfant au sarpent, 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’assit et se fist deschaucier, et puis coupa les avanpiez de ses chauces, 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’emperëeur: “Sire, se vous par le conseil de vostre fame volez destruire vostre filz sanz le conseil de vos barons, si vous em puissie il ausi avenir comme il fist (fol. 10b) au chevalier de son levrier.” “Par mon chief, dist li emperëers, [49] il ne m’avendra pas ainsint, se Diex plest, car il ne morra mes hui.” [50] “Sire, cince 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 emperëers vint a l’emperëeriz. Ele fu molt iriee pour ce qu’ele ne pot accomplir son bon. [55] Li emperëers [56] li demanda: [57] “Dame, que avez vous?” “Sire, fet ele, je sui iriee, non pas pour moi, mes pour vostre grant domage 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 desheriter et destruire. Si vous en puisse il ausi avenir comme il fist au sengler qui fu pris en gratant.” “Dites moi, fet li emperëers, comment il fu pris en gratant.” “Sire, volentiers.”

[3. aper]

[The empress’s second story]


[Frame resumes ([34] to [65])]

“Ore, sire, avez vous oë 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 veut

[4. medicus]

[Augustes’s, the second sage’s story]

(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 vous ne me dites autre chose, je m’en irai ja.’ ‘Par foi, fet ele, se je savoie que vous le deiissiez 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 puett 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 avoit que li quens de Namur passoit par cest païs, si le beberja

[Frame resumes (to [57])]}


[5. gaza]
[The empress’s third story]
petites vergetes, si mist desus la chaudiere et la couvri de terre par de-
(fol. 15a) sus, puis s’en ala.

(fol. 15c) Et quant les filles le sorent, si ot moult grant duel parmi l’ostel. [50]


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 pie des degrez de la sale, si descendi, et chascuns li cri: “Ha, mestre, pensez de vostre deciple.” Il [78] vint devant l’emperëeur si le salua.
(fol. 16c) Li emperieres ne respont pas a son salut, ainz dit que ja Diex ne li aist. “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 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 joir, non feroiz vous, car [82] ja si tost ne sera destruiz comme vous morroiz aprés lui. [83] “Sire, fet mestres Lantillus, soufrez que je respoigne. [84] De vostre fame prendre a force, ce est fort a croire.
“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 aprés lui. Si vindrent si ami et li distrent qu’il preïst fame [1] ‘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 aprés lui. Si vous conmandez.’ Aprés lessa chëoir la pierre el puis. ‘Ha, Sainte Marie, or est ma fame morte. Ja ne le fesoie je se suer, pour Dieu merci, ja sonera cuevre feus, et se je sui [29] 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 l’en le ramenast. [92] Assez fu qui corut pour le vallet, [93] et fu ramenez. Lors conmença mestres Lantillus son conte. [6. puteus]

[Lantillus’s/Lentillus’s, the third sage’s story]

“Ore, sire, dist Lentillus a l’emperëeur, [40] atorna bien la dame son seigneur. Avez oï ceste deslëauté et ceste traïson mes parler de (fol. 18a) la vilenie vostre seigneur.” [32] ‘Or poez, fet ele, vëoir [33] que je l’ai celec 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] meintenant 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]
fu soir, que les portes furent fermées. Li emperieres vint a l’empereriz. Elle li fist moutl 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’amot gueres.” “Sire, que
vaudroit mes dires? Vous ne volez riens fere que je vous die.” “Dame, fet li emperieres, si ferai.”

[7. senescalculs]
[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 moutl malades et
enfla si que tuit si membre reposerent dedenz lui, tant que il
(fol. 18d) manda un fusicien, et cil vint si l’esgarda et vit s’orine. ‘Diva, fet li roi, se tu me puez guarir, je te donré
terre et avoir tant comme toi plera.’ ‘Sire, fet il, grant merciz, et je vous guarirai moutl 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 fontainne tant qu’il desenfla et que li
apela son seneschal et li dist: ‘Querez moi une fame.’ ‘Ha, sire, fet li seneschaus, 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 roi. ‘Sire, volentiers.’ Cil vint a sa fame et li dist: ‘Dame, il vous convient
Gageignier vint mars.’ ‘Sire, fet ele, comment?’ ‘Vous geroiz, 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 commant.’ ‘Ha, sire, je ne le feroie pour terre
mengier.’ [3] ‘Dame, qui gageignier ne velt, perte li viegne. Ce ne vaut riens, faire l’estuet.’ ‘Sire, fet ele, de par Dieu,
vou feroiz de moi vostre volenté.’ Quant il fu anuitié, li seneschaus vint a son seigneur en la chambre ou l’en le
couchoit. Li roi li dist: ‘Seneschaus, avez vous quise la fame que je vous dis?’ ‘Sire, oïl, mes ele ne velt pas que l’en la
(fol. 19b) voie, car ele est gentis fame.’ ‘De par Dieu,’ dist li roi. Li seneschaus mesimes estaint le cierge et fist les
lança delez le roy. Li seneschaus ferma la chambre seur euls. [6] Li roi jut avec la dame tant qu’il fu pres de jour. [7]
Li seneschaus vint a la chambre [8] si la desferma. ‘Dormez vous, sire?’ dit il au roi. ‘Seneschaus, je non.’ [9] ‘Sire, dit il,
avoie couvent a ses amis que ele ne seroit ja connue.’ [12] ‘De par Dieu,’ dit li roi. 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
fenestres [16] et dist: ‘Ha, sire, pour Dieu, c’est ma fame.’ Li roi se leva en son sëant [17] et regarda le seneschal et
puis la dame. Après ce fu ireiz moutl durement [18] et dist au seneschal: ‘Lierres, traitres, pour coi la me baillastes
chief, [21] se vous estes trouvez cëenz quant je serai levez, je vous feraie les eulz sachier et trainer a queue de cheval.’
[22] Li senescax
(fol. 19d) s’en foï, et li roi maria sa fame bien et bel en sa terre.” [23]

[Frame resumes ([23] to [42])]
palés empli des hauz barons de la terre. Li emperëeur [28] apela ses sers: “Alez, dist il, prenez mon filz si le m’afolez.” “Sire, a vostre commandement.” Il s’en alerent a la jaole et l’emmenèrent par devant l’emperëeur contreval les degrez et s’en aloient parmi les rues de Rome, et tuit cil qui le vëoioint 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 descendii; assez fu qui son cheval prist. [31] Il vient devant l’emperëeur si le salue. Li emperëiers ne li rent pas son salu, aiz 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, dist 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 commnt l’en avint il, [36] fet li emperëiers, dites le moi, [37] car de l’ancien sage orroie je volentiers le vie, [38] et si orroie volentiers comment sa fame le de-
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(fol. 20b) vaucha tant qu’il vint aus degrez de la sale. Il descendii; assez fu qui son cheval prist. [31] Il vient devant l’emperëeur si le salue. Li emperëiers ne li rent pas son salu, aiz 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, dist 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 commnt l’en avint il, [36] fet li emperëiers, dites le moi, [37] car de l’ancien sage orroie je volentiers le vie, [38] et si orroie volentiers comment sa fame le de-
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Meintenant manda le seigneur et fist fere le feu. Quant l'autre, tant que le vermeil sanc en vint. Quant le sage Li vavaseur de la vile furent venu, et des autres liz einsi. Or esgardez de ma pelice, que je avoie vestue nouvelement, quele ele est conraee. l'andemain que li sires vint a la dame si li dist: 

sires fu moult iriez, et la dame tire a soi ses cles qui estoient entorteilliees en la nape. 'Dame, dist li sires, mes, si mengierent lieement. si s'asirent. salieres et li coustel, si s'asirent. 

sanc en sailli a grant randon. Une fleume en issi et une bestumee, tant que li vermaus sans en issi. Puis fist le braz estanchier pourchacier. 'Quant il vous prist, si vous estez joez ensamble. Mes je n'ai joie ne deduit du mien, si m'en convient a de viel home.' 'Certes, dame, je n'amerai ja mes.' 'Par foi, fille, tu feras que sage.'"
“Sire emperieres, fet messires Malcuidarz li rous, [113] dont ne fu cil sages? Sa fame li fist trois entraites le-
(fol. 24a) des. [114] La quarte fust encore plus vilaine, car ele eüst amê le provoie de la vile. [115] Autretel vous di je
de la vostre fame. Ele vous veult fere vilainne entretre, 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
portes du palés furent fermées. [119] Li emperieres vint a l’empererin qui moult ierniie et maltalentive. 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 traiteresses et fausses oïr. Si ne fu mie de mervelle se Crasus convoiota
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 il 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 clercl qui ot non Virgiles, et fu moult bons clerçs de touz les set arz. Il sot moult de
cetiz enfanz avoient, [4] quant eles
(fol. 24c) ne pooinent entrer ces riches homes en ces hautes mesons, [5] qui dorment jusques a tierce jouste leur
un home tresaçeté de coivre, qui tenoit un arc [10] et avoit entesé a trere. El front de cel home avoit letres escrites qui
conniut et sot qu’il i ot escrit: ‘Qui me ferra, je trerai ja.’ [17] Lors dist a ses compagnions: ‘Ferrai je le?’ ‘Sire, oïl, se il
conniut et sot qu’il i ot escrit: ‘Qui me ferra, je trerai ja.’ [17] Lors dist a ses compagnions: ‘Ferrai je le?’ ‘Sire, oïl, se il

[Frame resumes ([112] to [125])]
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’emperëeur, 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 emper－(fol. 25d) rieres. ‘Par foi, sire, volentiers.’ Li emperieres y vint a grant compagnie de gent avec lui. [54] Il amena minëeurs, si [55] commencierent a miner la ou li devinierrres 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 convoito. Li autres dist qu’il songeroit. [61] Aussi 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 respondiren: ‘Certes, sire, c’est nenez. [65] Nous en avons un songié [66] sous cel mirëoir [67] si grant [68] que a painnes le porroient (fol. 26a) trere [69] tous les chevaus qui sont en vosstre court.’ [70] ‘Certes, dit li emperieres, ce ne voudroie je a nul fuer que je le mirëoir feïsse abatre, [71] car nous y vëons tour ceuls qui mal vuelt fere a ceste vile.’ Cil li respondit: ‘Sire, de ce n’aiiez garde que il chiese, car nous le savoir voulez moult bien.’ ‘De par Dieu, dist li emperieres, donques y soiez le matin.’ [72] ‘Sire, volentiers.’ [73] Il prirent congïé et s’en alerent a leur ostex. [74] Quant vint au matin, il vindrent au mirëoir [75] et commencierent a piquer [76] tant que le pied du mirëoir [77] fu touz desfoiz, [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 mieuin, il aporteren le feu et le mirëoir [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 mirëoir chaï, [82] que les pilers de marbre peçoierent par mi. [83] Il le virent bien chai, si s’en alerent grant joie fesant. [84] Au matin quant li haut baron de Rome et d’ileques pres s’asemblerent au mirëoir vëoir, [85] il regarderent et virent qu’il estoit cheiz par la convoitise l’emperëeur. Li emperieres vint [86] et fu moult courouciez de ceste mesaventure. Il fist quere les devinëeurs, mes il ne porent estre trouvé. Il se senti a deceüiz, si ot moult grant pourour. Li haut home de la terre il demande－(fol. 26c) rent pour coi il avoit ce fet. Il ne leur sot que respondire, fors que pour la convoitise de l’or. Maintenant 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 apeler filz. [89] mens de vostre fame qu’il vost prendre a force, si comme 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,
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-
eschle si monta desus la meson et vit le pot que la chamberiere y avoit lessié, et vit la cire degoutee sus
(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 commença mestre Catons son conte.

[10. avis]

[Caton’s, the fifth sage’s story]

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[10. avis]

[Caton’s, the fifth sage’s story]
par tans, [52] car vous ne volez nul conseil croire. Et pour ce [53] vous em puissie il ausint avenir comme il fist au
roy Herode, qui

[11. sapientes]
[The empress’s sixth story]

“Sire, il ot en ceste vile un emeperëeur [1] qui ot non Herode, si avoit set sages si conme il i a encore. Mes il avoient tel
coustume mise en ceste vile que quiconques sonjoit, il venoit aus set sages et leur aportoit 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 avoient tel maladie que, quant il voloit chevauchier hors
dites ce que je vous demanderai.” Il respondirent: ‘Volentiers.’ [7] ‘Pour coi, dist il, m’avuglent li oeil quant je do issir
(fol. 29d) sier lonc sejour de la demande de l’emperëeur, aimz [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 lui 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’aresterent ilec et demanderent qui
essoit et coment 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 aux
fontainne et que tuit cil de ton vignez en estoient servi et abevré. La fontainne senefie un grant tresor qui est desouz ton

term?’ dit li emperieres. ‘Pour coi, dist il, m’avuglent li oeil quant je do issir de Rome.’ Mellins dist: ‘Oïl bien.’ Lors

(fol. 30b) rent. [23] Moult en i ot a grant plenté. [24] Li sage em prirent a leur volenté et au vallet en offrirent, mes il
n’en ot cure. Li sage s’en partirent et enmenèrent le vallet avec euls. Quant il furent hors de la vile, si li demanderon se
tsait dire a l’emperëeur pour coi la veüe li troubloit quant il voloit issir de Rome. Mellins dist: ‘Oïl bien.’ Lors
(l’en) pral en la terre, qui n’avoit onques eü pere, qui rendoit reson de quanque l’en lui demandoi. 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]
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tiaux vosse vignez en estoient servi et abevré. La fontainne senefie un grant tresor qui est desouz ton

(fol. 30c) vous seur vous ce que il dira?” ‘Sire, oïl.’ [28] ‘Or die, je l’orrai volentiers.’ [29]

l’emmena en sa chambre, et Mellins li commença a dire: ‘Sire, entendez moi. Desouz vosse vignez en estoient servi et abevré. La fontainne senefie un grant tresor qui est desouz ton

(fol. 30d) ter, [36] si faiete fourier.’ Li enperieres fist li lit ostier. [37] Après il fist fourier tant que la chaudiere fu trouveye.
Li sage i furent et pluseurs genz qui ce virent. [38] Li enperieres parla au vallet et li dist: ‘Vallet, fet il, or sai je bien
que tu es sages. Or veil je des ore en avant ovver par ton conseil.’ ‘Sire, dit il, granz merciz. Or fetes toutes ces gens
senefie ces set deables que vous avez chascun jour a vostre conseil.’ ‘Ha, Dex, dit li enperieres, [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, biais


[Josse, the sixth sage’s story]

VARIANTS
58-61: om. x
59-60: et le cri de tout v
62: lor parenz furent ensemble et l’empereres et u
63-64: om. vz
65: et si n’aves plus d’enfans on le m’a bien dit par la foi je vous doi v
66-67: om. z
68: ..iiij. v
69-70: om. z
71-72: om. xz
73: querres mon fil et si le m’amenes v
74-75: om. z
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 acclerent w
76-77: om. z
78-79: que il remisent a lui et li amenassent son fil x
78-80: tout le message z
81-82: lor firent grant joie et l’enfans avec et distrent que si feroient il volentiers v
83: et li cieus fu pieu et nes et les estoiles resplendissans v
84-85: om. w
86: quant il venra la dedens les .vij. premerains jors que nous venrons a court v
87: k’il ne puet escaper par autre maniere ne nous aussi v
88-90: om. z
89: et coi i vees vus font il vwy
90-93: om. z
94-95: om. z
96-97: chascuns de vous en soi se il u
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
100-101: om. z
102: je mech mon cors et ma vie en vo manaide et il li otriierent tout ensamble vwxv
102-104: missing in Ha
103: si se coucierent apres souper v
105-106: om. z
106-107: li valles et li maistre et li messages ont tant ale et esploitiet 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
108-109: il ala ancontre il et sa compaignie z
109-110: et alerent encontre le vallet li empereres encontra son fil en mi la rue mais ses fiex ne la salua pas ains il enclina li empereres
111-113: om. v
112-113: om. z
114-115: om. vz
116-119: missing in Ha
117-118: om. vz
120-121: om. z
122: et doi haut baron la diestroient v
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
124-125: lors s’en ala au commandement de son pere elle l’enmena en sa chambre et z
125-126: om. xy
127-128: om. xy
129: si le vit si bel et si couloure que onques mais nule plus bele riens d’omme n’avoi veu x [resume]
130-131: et por le grant sens que j’ai oï 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: et por le grant sens que j’ai oï dire de vous sui je si sosprise de vous que je ne poroie longement durer ne vivre sans vous v [resume]
134-136: om. wz [resume]
135-136: sa robe et la z [resume]
137-138: om. vz [resume]
139-140: li emperieres oï 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 accorurent cele part et entrerent en x; et commence a crier harou li emperieres oï 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’ouvrirent 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. vz [resume]
146-148: om. vz [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 [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 puët 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 tondu 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; tondus et bertaudes par son piniel et enlaids et pus que li pins ot perdue une de ses maistres brances v; pour son petit pinel tondus et bertondus et enlaidis et encore y a plus car le pinel vint a volente et s’esgaya moul 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; par son petit pinel tondus et recopiez et laids 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 bieronduz encor i a plus quar li piniaus vint de la souche et s’esgaia moul 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 maitres racines et z [resume]
17: il prist sa coignie si le couppe 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 laidentement 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 vvz [resume]
46: dites le moi car je le weil savoir v [resume]
47: je le vous diray moult vouentiers 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. vwx [resume]
55: vostre conte et nous l’orons volentiers car boins examples doit on volentiers oir et retenir sire dist maistres Bancillas or m’escoutes v [resume]

[canis]
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
desou desereure et les drapiaus 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 aprés 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 maulvaise 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: 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 commenca 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. uvwx yz [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; sengliers commenca a mengier en ce que il entendoit au mengier li pastours 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 emperes se leva et v [resume]
43-44: cil priset le vallet ki estoit en la cartre et le traisent hors v [resume]
43-46: et le pendes si com il l’enmenoient z [resume]
45-46: avalerent les degres et issirent de la porte ensi com il passoient v [resume]
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

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 avoye commencie a dire vostre filz seroit avant destruit que je le vous eusse dit si ne vauldroit mon dit plus riens mais se vous le volies respiter je le vous diroy et wy [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 vauldroit mon dit plus riens mais se vous le volies respiter je le vous diroy et wy [resume]
61: om. vxz [resume]
62-63: vus aseur que il n’iert hui mais destruis lors envoia des siergans
64: si lor enclina u; et si com il vint devant son pere et son maistre si les enclina vwy [resume]
64-65: om. z [resume]

[medicus]

1-2: fusesiens 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 aveuc 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 regarde l’orine z [resume]
15-16: om. z [resume]
17-20: elle le corresa mais il li dist que ses filz ne poot 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 trousser w; part et commanda a trousser 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 estost seu j’en estost seu in autre puison v; dame por ce li ferai je poison z [resume]
25-26: om. vz [resume]
27-28: comment 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 ferr par my le corps et l’occist 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 mauvaisement et a tort par envie v [resume]
le vit si en fu mult dolans lors v [resume]
ke me vaurroit que je le vous diroie quant por moi n’en feries riens v [resume]
doit il me poise z [resume]
quar je sai bien que vous estes au terre perdre perdre dame comment y [resume]
the text of Ha resumes here (see above) [resume]
qu’il vuellent qu’il soit sires et c’il l’est z [resume]
pour cellui seigneur qui Dieu a a non w [resume]
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 vauldroit 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]
[resume]
1-3: om. x [resume]
2-4: om. z [resume]
5: un xyz [resume]
6-7: om. x [resume]
et mout fu rices hon et asases v [resume]
8-9: om. w [resume]
9-10: om. x [resume]
a partir de l’autre si em pesa mult car il le volsist avoir en garde car il devint soufraiteus et beseoingeus de plusieurs coses
une nuit gisoit en son kit si s’apensa et estudia comment il poroit avoir de tel tresor lors vwy [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 aquaretons u; ferons tant que nous averons del tresor l’empereour v; antrons ens et si querrions assez d’avoir por noz aquirez z [resume]
se Dex plaist plus dure honte que souffraite et vw [resume]
15: se nous [resume]
16: T repeats “se nous” [resume]
vint a la tour et z [resume]
vj euvel que tu i vaingnes fait li peres z [resume]
20-21: om. z [resume]
et percierent tant que il entrerent dedens et prisent del tresor tant com il en porent porter puis laissierent 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 aportierent tant comme il porent et laissierent lor pis en la tour et retomberent 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 pirent de cel avoir tant com il lor falloit[z [resume]
i aloit cascuns jor par costume veoir a la tor tant k’il au matin quant il fu leves ala cele part veoir et aloit
om. z [resume]
24: i aloit chacuns jor par costume veoir a la tor tant com il leves ala cele part veoir et v; aloit chacun jouir 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 nenil dist il mais je te dirai que tu feras vwx [resume]
45-46: se Dex plaist ce ne vaut riens dist li peres mais fai tost ains que gens i sourviegnent car se ma tieste est colpee ja
n’iere conneus v; ainz irai querre aie si feras ainz que soiens aperceu por la reconnaissance 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 pietsuis si trouva celui ki ca estoi en la caudiere lors entra dedens et vit que on li
avoi 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. chevaux ceulz aleren aval Romme amont et aval w; il ot .ij. varles 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 chaudra quel part vous allies ne quieux voies vous tiegnez et se vous creez le conseil des .vij.
sages et le conseil de vostre fils w; ne li chaudra quel part vous alliez ne quel voie vous tiegnez et se vus ainssi le faites
que vous welliez obeyr au conseil des sages et de vostre fils x; ne li chaut quel part vous alliez ne quel voie vous
tiegniez et se einsi le voulez faire que vous voulliez obeyr au conseil des 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 [puteus] v; l’empereur
apela ses servz et leur dist ales en celle gayole trayes mon filz hors et si le destruiez 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 iluc descendis fu ki son ceval
tint il monta amont si v; si s’en passa oultre si grant ambleure comme il pot du pallefroy rendre tant qu’il w; et s’en vint
a grant alleure omme il pot du cheval traire au maistre palais et descendis au degre chascuns li escria ha maistre penssez
de vostre disciple secourre il monta contremont les degrez et z; et li baron dou pais ha maistres penses 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 faites le respiter et je diray volentiers volentiers dist l’empereur wxy [resume]

[puteus]
et pria a ses amis que il li queissent bele et gente a son oeus et convenable

e et il la prit

e et envoisie si l’espousa a grant fieste il furent longement ensamble li tans passa et blonde elle vint et il ala et tant qu’a painnes pot il aler au moustier

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e il la prit

e et envoisie si l’espousa a grant fieste il furent longement ensamble li tans passa et blonde elle vint et il ala et tant qu’a painnes pot il aler au moustier

e il la prit

Pour Dieu aies mercit de moi laissies moi ens

trouve je seroy pris et mis en la gaiole et

car soffres k’il voist laiens

Et la mena devant le lit au roi

sire dist le sage Dieu l’en gart

mo resumus here after the lacuna beginning at [18] above

[senescalcus]
et en fist ses volentes wxy [resume]
8-9: om. z [resume]
10-32: missing in Mo [resume]
11: car el me plaist mult wvwxxy [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 aoie en couvent a ses amis que ja ne seroit connee tais toi dist li rois n’en parolle 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. vvxy [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 ailliez 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 dist il si destruiez mon filz sire a vostre commandement ilz s’en passerent outre et s’en entrerent en la rue y; commanda a ses siers son fil a afoler 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 moutvolentiers cerques fait l’empereur w; certes dist li sagesvolentiers mais faites respiter vostre fil de mort par foi dist li empereres cerques car del viel ancien rice home me plaist mult a oir lors renvoia li empereres pour sen fil v [resume]
38: car d’estrange 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 prenderoit volentiers s’ele li estoit quise endroit soi et il disent que il s’en entremeteroient volentiers v; et a painne verres nul viel home qui volentiers ne preignt jone femme il leur dist qu’el leur quissent 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 aques 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: balle 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 soufferroit 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’occray dist la dame atant s’en party la mere de la fille w; il ne soufferroit pas que nus li donnast a mengier se il non je l’occraia 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’occray ennevois dist la dame de par Dieu dist la mere atant s’en partent y; tu l’occrrass semprz 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 seigneur se coucha 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 levrir el cors a mort v; la levriere au seigneur se coucha sur le pelicon a la dame et elle en fut iree et pris ung coutel que ung garçon tenoit si en tua la levriere si que le pelicon en fut ensanglante et le fouyer w; la levriere se coucha seur la pelice la dame qui toute estoit fresche si fu mout corruciee lors regarde j. des bouviers qui estoit venus de la charrue qui ot son coutel a sa sainture la dame le vist 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 fioirs 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 fut 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 la dame elle fist le correccie 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 soufrisse que il alassent par ceanz einsi ore esgardez ma pelice que je n’avoe onques mes vestue comment ele est atournée cuidiez vous que je n’en soie pas iriee mau de ca mau de la l’en n’aura ja noise ceanz fors pour voz chien
...; j’ameroie miex que je lez eusse touz tuez de mes mains or esguardes ma pellice que je n’avoie onques mais vestue qu’elle a si mal aтроnee 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 provoire dist sa mere voire dame vy [resume]
70-71: om. w [resume]
71: et se je lui baillowye et il les perdroit 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 calle 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 aporter autre nape pus aporta l’en mes u [resume]
98-99: et li sires ne fist onques samblant que il fist 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 roerent lors 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 roerent lors 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 roerent lors 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 roerent
sa boinne ente la seconde de son levrier la tierce de la viande esparde sur la table v [resume]
114: la premiere fut de l’ente la seconde de la levriere la tierce du mengier esparde wxy [resume]
114-115: et le quart eust elle fait pieur z [resume]
116-117: or regardes comment le sage s’avancha dont ne s’en venga il bien certes oil dist l’empeure 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 aeroint lor petis enfans v; quant il ne pooint miex z [resume]
8-9: om. w [resume]
10: et une saiete u [resume]
11-12: om. w [resume]
13-14: et l’ome entrette 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
cellui qui tenoit la pelote en sa main la lancoit a l’autre compagnon 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 consel de ceste cose et quant il furent tot venu si lor
enquist consel comment il poroit faire et esploiter 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 ravoir 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 moitiet 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 songeoure et vinrent a cort et saluèrent l'empereor sire dist li maisnes je songai anuit qu'a ces ij. portes lors li nouma avoit .ij. barius tous plainz de fin or li empereres i ala et fist fouir 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 consel v [resume]
66-67: om. wxy [resume]
68 to 13 in Roma: missing in Y2 [resume]
69-70: .iiii. 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 miroer si estoient 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: commenca 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 commencha a espadandre 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'esploitierent 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'ocisent uz; en tel maniere l'ocisent li Roumains v [resume]
88-91: sachies dame que non ferai ce Dieu plait [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'enmainnent vilainnement 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 commenca 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 envoiez 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 sers ales dist il si ramenes mon fil cil i coururent et le misent ariere en la gaiole v; mais faictes le respiter et je diray volentiers dist l'empereor 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 elle amoit en la vile j. autre borgois quant li preudom revenoit en maison de hors ville 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 elle 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 elle ne savoit mentir ains disoit a son maistre quanque ele veoit
v [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 querrers 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 z [resume]
23-24: om. w [resume]
25-26: om. v [resume]
27: qu’il n’avoyent 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 desure 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 tuue ma pie sans raison v; lors s’en avala jus w [resume]
37: et commenca 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’euis 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 sembles 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’enques 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]
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 aascunc 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 essaia par maintes fois si n’en pooit issir xy [resume]
6-7: k’il li desissant 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 conseil et il lor dona .vijj. jors z [resume]
9-10: om. v [resume]
9-11: et il leur respondy qu’il leur donroit terme jusques a .vij. 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 dirai donnez moi ton besant w; si leur diras ce que tu as songie je le te dirai [resume]
22-24: et li sage et li valles s’en alerent et firent foir en foier et trouverent 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 fouir v; si faictes fouir l’empereur manda gens et fist le lit oster w; om. z [resume]
38: et regardeuront moulte 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 honnisissent vostre terre par ce qu’il convient que z [resume]
45: ilz ont mis 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 estainst 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]
66-69: acola Merlin et tuit l'onrerent v [resume]
70-71: demain sera li garcons destruis v [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'embrere et les autres barons apres dist a l'embrere u; descendi au perron asses fu ki son ceval tint il vint devant l'emperer or le salua et dist v; desent 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'empereur et les autres barons apres si a dicte sa raison w; desent au pie du degre de son palefroi il fu assez qui son cheval li tint adont monta en la sale si vint devant l'emperer or et le salua et les barons aussi et apres a dit sa raison x; desent de son palefroi et monte les degres de la sale il salua le roi et les autres barons apres li a dite sa reson y; salua l'empereor 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 sachies 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


Keller, Heinrich Adelbert. Li romans des sept sages [Version K]. Tübingen: Ludwig Friedrich Fues, 1836. lxv-lxvii avis from W.

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**.


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 fol [66] de ci ester et de cest cors garder, car ce ne vous puet nêent 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 partirai tant comme 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 congïé 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 mout esbahiz et bien sort que ses lignages l’en ot porté. [74] Or ne set il que fere ne comet soit conseillier. Lors se pourpensa qu’il irot ariere a la dame pour conseil quere, savoir se ele li porroit donner par coi il poi sartoir garter, qu’il n’en fut achoisonnez et qu’il ne la perdist. [75]Li fiez estoit tiex que, se il em perdoit nus, il estoit desheritez et essill-
(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 destruiz, 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 por amours et par guerredon.’ [82] La dame respondi minentenant 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 vos longs.’

‘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 meintenant et le portons 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
(fol. 35b) ferrai.’ La dame prist l’espee si en feri son seigneur
(fol. 35c) une grant plaie. ‘Sire, dit 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 ses lignages l’en porta. Li chevaliers prist a la dame congié et s’en revint droit aus denz de la gueule.’ [95] ‘Sire, dist li sages, de coi parlez vous? Je ne quier ja que vous i metez a vostre conmant.’ Meintenant desterrerent le cors et l’enporterent droit aus fourches. Quant il y sont venu, si dist li.
(fol. 35d) Moult fu tost ses cuers muez et changiez. [86] La dame monta aus fourches et penoi son seigneur. Aprés devala jus et dist au chevalier: [87] ‘Sire, cist est pendu. Or n’avez vous garde qu’il soit conneuz.’ ‘Non voir, fèt li chevaliers, mes il i a une autre chose que vous ne cuidez pas, car li autres avoit une plaie en la teste, [88] 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 por amours et par guerredon.’ [82] La dame respondi minentenant 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 vos longs.’

[Frame resumes (to [117])]
l’œ, 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 fête aus fox.” [116] “Sire, dit ele, volentiers.” [117]

13. Roma
[The empress’s seventh story]


“Autresi fetes vous,” sire. Vous menez une autretene note comme cil qui jeue a la pelote: quant il la tient, tantost la giet 

[Frame resumes (to [75])]

(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 oïcir et, autre heure le volez respitier. [63] Vous en creez mout fol conseil. [64] Si pri a Dieu, qui onques ne menti, que il vous en avigne aussi comme il fist a celui qui mieuluž croit sa fame que ce qu’il veoit.” “Certes, dit li emperëiers, il fu musarz, [65] car ce me seroit mout fort a croire. [66] Coment fu ce, biaus douz amis? Dites le soi.” “Sire, ce dit li sages, je ne le vous dirai pas se vous ne respitez vostre filz de mout jusque demain prime sanz plus.” [67] ”Par Dieu, dit li emperëiers, je ne sai que dière,

(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 oroiz par tans l’achoison et sauroiz toute la verité.” [71] ”Dex, dist li emperëiers, se je poie savoir qui auroit tort, ou lui ou ma fame, loial jugement [72] de Rome en feroie ne le.lesseroie pour toute France.” [73] ”Sire, dit li sages, vous l’oroiz prochainement et n’en doutez mie, car il ne peut plus demorer, mes respitez le enfant,” “Or le souferrons, dist li emperëiers, [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]


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] aïra la guerre du tout

terre. [34] Tuit cil dou pais l’amerten 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 lançà 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 deduioire plus priveement et mon harnois y metroz.’ ‘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 pais. Li chevaliers (fol. 39d) s’acointa de lui et li [44] dist: ‘Amis, me porroie je fier en toit d’une chose que je te dirai, que tu ne m’encusasses?’ ‘Certes, sire, dist li maçons, oïl bien, vous me poez dire seurement vostre volenté, car ja par moi n’en seroi enceuz que 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 est 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 fet il trop grant cruauté qu’il oist le maçon, car il douloit que aventure se le descouvrir et encusat, [52] car bien voloit celer son afere et couvrir. [53] Il monta amont toute la ruelle ainsint comme le maçon l’avoit fete, et quant il fut amont, si souzleva l’entableüre [54] qui fu faite par soutilté, 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 joye, car bien sot je le vueil vëoir.’ [82] puis le fist delez lui sëoir, et parlerent de maintes choses. Li sires regarda el doi au chevalier si connut son anel bien voloit celer son afere et couvrir. 

Atant s’en torna li chevaliers par mi la ruelle si conme il estoit venuz, et referma bien l’etableüre. [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 sëoir, et [72] parlast de maintes choses. Li sires regarde el doi au chevalier si connot 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’icel 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 enfermée en ceste tour comme se vous m’eüssiez emblee, si en sui moult dolente et corrociee.’ ‘Ha, dame, ne vous courroiez ne n’en soiez dolente, car ce ai je fet pour la grant amour que je avoie en vous.’ ‘Sire, fet la dame, a soufrir (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 véoir.’ [82] ‘Sire, dist ele, puis qu’il vous plest, 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 aient en son doi samboit mieulz celui que riens du monde. [86] Lors dist en son cuer que assez sont aneaus qui s’entresamblent. Celé 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 oîr messe, et li chevaliers ensemne avec lui. Quant le servise fu finé, le seigneur [87] apela son soudoir mou en courtoisement: ‘Amis, dit il, venez en avec moi el bois chacier et deduire.’ [88] ‘Sire, dit il, je n’uis plus 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, moul vontierniers, quant il vous 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 aporte. [93] Nus ne l’avoi encore veüe, car il ne l’avoi encore pas monstre. Si la la fist vestir a la dame [94] et une moult bele chape [95] fournee, [96] et li fist mettre aneaus d’or et d’argent en ses doiz. Moult fu cele dame desguisiee. Atant es vous venir le seigneur du bois, qui avoit chacié. [97] Le mengier fu appareillié, 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 soudoir 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 esforoi moult de mengier, mes il ne pooit mengier tant estoi 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] aussi comme de l’anel [103] qu’il vit el foi au chevalier, qui resambloit celui que [103a] sa fame avoit. [104] Le soudoir fist moult bie chiere et moult honora son seigneur. [105] Li sires demanda qui estoit cele dame. Le soudoir 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 lessiee ester. Quant il orent mengié [107] a leur volenté, les tables furent ostees. [108] Li sires prist congé si s’en ala, car moult li estoit tart que il veïst sa fame [109] pour cele qu’il avoit veüe en la meson ala. Quant li chevaliers vit que li sires [110] s’en tuze, lors fist la dame desvestir de cele robe et li fist vestir la [111] seue, [112] puis l’en envoia par mi la ruelle. Celle souzleva l’entableüre [113] si entra en la tour. Et li sires vint aus huis, si desferma l’un aprés 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 lessiee, 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

‘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 lessiee ester. Quant il orent mengié [107] a leur volenté, les tables furent ostees. [108] Li sires prist congé si s’en ala, car moult li estoit tart que il veïst sa fame [109] pour cele qu’il avoit veüe en la meson ala. Quant li chevaliers vit que li sires [110] s’en tuze, lors fist la dame desvestir de cele robe et li fist vestir la [111] seue, [112] puis l’en envoia par mi la ruelle. Celle souzleva l’entableüre [113] si entra en la tour. Et li sires vint aus huis, si desferma l’un aprés 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 lessiee, 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

[Frame resumes (to [158])]
Lors se leva
s’arésterent en une belle place devant le moustier. Li dui des sages
vestuz et moult rois se merveilloit moult que ce pouyit estre,
argument.' Lors prist son filz si terre
l’achoison pour coi je ne parloie,
Li set sage alerent au moustier che-
Atant es vous un peschëuer qui vint cele part droit
sans secours.
La noise et li s’atornerent et apareillierent
Lors dist li emperieres: "Biax filz,
en ot.
touz li mondes l’amoit. Adont avoit en cel païs
faille, 
Atant s’en torna li sages et la dame fu moult dolente et esperdue.
puis que li enfés
rois tout son barnage
et traveillié." Lors dist li enfés: "Je le vous dirai.
"Il fu jadis un riche vavasour
et en ot grant duel au cuer.
Meintenant le mist en son batel et l’enmena tout droit a un chastel
Ileques fu trois jourz que onques ne but ne ne menja ne ne vit ne n’oï
(solf. 44) liez se je daignoie tant soufrir que vous me tenissiez mes manches
ma mere seroit moult liee se ele osoit tenir la toaille
voici que ele ne morra il hui mes;
car il ne puet plus demorer." "Par Saint Denis, dist li rois [sic], dont ne morra il hui mes;
et de ce sui je moult liez que je l’orrai 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
comme il vit le jour, il [143] se leva pour oïr messe, et moult li estoit tart qu’il oït son filz parler. Tuit li baron
s’atronerent et apareillierent moult richement, [144] car il savoient que li enfés evoit parler celui jour. [145] Dames et che-
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’apareillerent. Quant la messe fu chantee, il s’assemblerent si
s’arésterent en une bele place devant le moustier. Li dui des sages alerent pour le damoiseil. Li enfés fu moult bien
vestuz et moult estoit genz et biaus. Li sage l’amenerent en la place devant son pere. Il ec fu ais seur un perron. [149] La noise et li criz fu granz, que «l’en n’i oïst pas Dieu tonant». Li enfés s’est agenoilliez 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. 35c) estes a grant tort corrociez vers moi, car vous [151] poez bien croire et savoir que moult estoit grant
l’achoison 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 tenissie que je ne desisse tel chose par aventure dont je fusse honiz et mi mestre
et qui estoit seur un rochier, tant que sus
Ileques fu trois jourz que onques ne but ne ne menja ne ne vit ne n’oï
(fol. 44b) riens, ne mes les oisiaus qui li disoient et crioient
(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 sauve et moult se sont pour vous pen-

[15. vaticinium]
[The emperor’s son’s story]

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 commencierent a crier deus
‘Voire, dit il, [9] je monterai encore si hautement et
do que vous, si leur devez savoir moult bon gre [157] de ce qu’il vos ont tant sauve et moult se sont pour vous pen-

Atant es vous un peschëuer qui vint cele part droit a lui, si comme Dieu plot. Quant il vit cel enfant, si en fu moult liez.
Meintenant 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 peschëuer [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 ensement, car li enfés estoit si biaus et si courtois et si serviables que
tout li mondes l’amoit. Adont avoit en cel païs
faille, 
Atant s’en torna li sages et la dame fu moult dolente et esperdue.
puis que li enfés evoit parler celui jour. Ileques fu trois jourz que onques ne but ne ne menja ne ne vit ne n’oï
(fol. 44b) riens, ne mes les oisiaus qui li disoient et crioient
leur langage que mar s’esmaieroit, [15] car il auroit par
(fol. 43d) liez se je daignoie tant soufrir 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 essuieroié.’ Quant li peres oï ce, [7] si en fu moult corrociez
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] savoiet 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 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 peschëuer qui vint cele part droit a lui, si comme Dieu plot. Quant il vit cel enfant, si en fu moult liez.
Meintenant 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 peschëuer [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 ensement, car li enfés estoit si biaus et si courtois et si serviables que
touz li mondes l’amoit. Adont avoit en cel païs un roi qui moult estoit pensis et dolenz, car trois oï-
[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 savoient 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.’

Cle anee si [53] l’a guerpie pour le tons felon. [54] La corbe remest esguare et quist aillezurs sa (fol. 45b) guarsion. 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 es li vet bel corvel revenu, qui la veult avoir. Mes cil la li chalange et dit qu’il ne l’aourz si droiz n’est, [57] car il la doë avoir qui l’a felon tans getee et guarantie qu’ele fust morte, s’il ne fust. [58] Or en sont venz a jugement a vous, qui vous leur faciez bon et leal. [59] Car ausi tost comme vous leur auroiz fet le jugement liquez 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 dïent [63] que li autrez n’i a nul droit quant il l’a guerpie[e] ou felon tans, [64] car il ne remaint mie en lui qu’ele n’est morte. [65]


Quant li rois vit ce, si dist a son pere: [101] ‘Biau pere, or est bien avenu ce que j’oïr dis quant vus me jetastes en la mer. [102] Sachiez, je sui [103] vostre filz. [104] Moult feïstes grant cruauté. [105] (fol. 46b) Or poez vous apercevoir se je vous dis verité ’ [106] Quant li peres l’oï, si fu moult esbahiz et pensis, lors se tint moult a engignié.” [107]
“Autresi voliez vous fere, biau pere, de moi, ce m’est avis, qui me voliez ocrire et destruire sanz jugement, ne je n’avoi 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 deüisse. [110] Bien est voirs que ma dame me pria que je aveques li me couchasse, mes je ne le feïsse, ainçois me lessase desmembrer.” [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 poour qu’il ne vous destruisist et qu’il ne vous toлист l’empire.”


[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’avoie plus bele en tout le pays x; n’avoie 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 fasoit z [resume]
6-7: om. v; qui nouvellement lui avoit esté 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 nouvellement li avoit esté presente 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 cimeteres 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 recouvrir 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 fairoit fruit 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 prouchainnement vouldroie mourir pour lui w xy [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 merveilleux 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 brises les dens en la bouce v [resume]
99-100: ki le regarda a mervelles je jugeroie dist il que on vus devroit ardoir et la porre venter comme malvaise et desloia v; dame orde desloiaus je jugeroie par droit que on vous devroit ardoir et enfouir mieux que une larrenesse xy [resume]
101: son cul a terre w [resume]
102: aves vus oï 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 correcie ainsi demora tresqu’au demain qu’elle dist a son signor z [resume]

110-112: Roma: filia in MSS. C2 and Q [resume]

[resaume]

111-112: om. v [resume]
112-113: desfendirent la cite cascuns a son jor c’onques li sarrasin ne porent riens faire as Romains z [resume]

114: fees w [resume]
115-117: om. y [resume]

116: fees w [resume]

118: anuya moult et moult furent esbahis durement w [resume]

118-119: li baron vinrent au septieme sage ki iert apieles Janus 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 iront 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]
23-24: et i porta .ij. espees v; qui moult fut haulte et porta avec lui .ij. espees quant il fu bien appareillis si monta as crenias devers les paiens z [resume]

26-27: et disent v [resume]
28-29: que par aventur il s’en iront sens cop ferir faites vostre volente 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 gaiaignerent grant avoir et tres et pavellons ensi furent li sarrasins desbaret et vencu de 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 conquesterent w; quar rien n’i eussent perdu cil de Rome alerent apres et gaiaignerent tout z [resume]
32-33: om. z [resume]
34-35: om. z [resume]
37: et font cel chose acroire u [resume]
39-46: 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: .xvij. vwx [resume]
56-57: om. w [resume]
58-61: vous ressembliez «la coche qui torne 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: vous 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 commenca 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. uwx yz [resume]
6-7: om. z [resume]
8-9: om. z [resume]
10: MS. F resumes after lacuna starting at 13 avis [resume]
11: et moutil orrible w [resume]
11-12: om. z [resume]
13-14: rices et poissans d’amis v; hault homm et conte du pais wxy; cuens del pais z [resume]
15-16: si qu’elle n’en isoit 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 elle songa lors commenca xy [resume]
19: cil aval querez amouretes eles y sont je les y fis hier mettre 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 segneur gierrioit si v [resume]
32-33: om. z [resume]
34-35: cil del pais l’amerent et honererent 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 laissa 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

52-53: om. vz
54-55: om. z
56-57: om. z
58-59: om. z
60-61: et ele lui v
61-62: om. z
62: et demenerent lor deduit tant com lor plot
63-64: por le signor z
65-66: om. z
67-68: om. z
69-70: lors descendi li chevaliers aval si com il estoit montes
71-72: et li quens lui lors s’asist dejoste lui et li demanda comment li estoit sire dist il mult bien la Dieu mierci lors
73-75: om. z
74-78: et n’en fist nul samblant li uns se parti de l’autre
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
76-77: et li chevaliers s’en ala a la dame par sa ruelle et li rendi son anel z
76-78: om. vw
78-79: li quens en vint vers sa tor ki mult estoit haute et desferma les huis dont il i ot pluiseurs; et s’en monta en sa tor qui moult estoit haute et forte ou il avoit .xx. huis fremans de fers le sire les desfrema puis prent les clefs car nulle fiance ne seurte ne poit avoir en nullui ne n’osoit w; et quant li sires ot tous deffremez 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
80-81: om. z
80-86: sires dist li maistres a l’empereur .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 gieta l’anel devant la dame et ele le prist et le mist en son geron et li quens 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 l’anel lors en ot grant joie si s’esmervilla mult de cou que li aniaus au soldoier resamblot si bien le sien et ne dist mot v
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 retorne d’autre part et s’en remonte par my la ruelle en la tour ou la dame estoit et lui getta l’anel et la dame le prist et le mist en sa bourse puis s’en retornc le chevalier
81-84: sire dist li maistres a l’empereur .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
82-83: om. z
85-86: om. z
87-88: dist au chevalier qu’il alast chacier z
89-90: car je vous ainc plus que soldoiier que jou aie lors s’en ala cachier li quens el bos apres ses veneors; li sires s’en ala
91: et quant il fut appareillies qu’il n’y ot que du megier wx; et quant tout fu apareillie
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’el aniaus au soldoier resamblot si bien le sien et ne dist mot v
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’el aniaus au soldoier resamblot si bien le sien et ne dist mot v
93: par deseure boutonnee dusc’a le boutinne
93-94: om. z
95-96: par deseure boutonnee dusc’a le boutinne
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 souldoier ala encontre et l’amen avec lui en sa maison le mengier fu aprestes les tables furent mises l’eau donnee assis sont au mengier le souldoier fist le seigneur mengier avec la dame w; li sodoiers ala encontre lui et l’amen 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 aprestez les tables furent mises 
i sunt assis au mengier li soudoiers fist le signor mengier avec la dame y; et li mengiers fu prest li chevaliers ala
encontre et l’amena en sa maison l’iaue fu donnee li chevaliers fist le signor mengier avec la dame z

99-100: si m’en doubta 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 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;
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 commenca 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 sot 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 nouvieles 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 je l’orrai parler z [resume]
142-143: ainsi demora tresqu’a l’andemain 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’asisent joste l’emperor et on fist la noise acoisier v
149-150: om. y [resume]
151-154: ne savies mie l’ocoison por coi je ne parloie or le vus dirai la semainne devant que je venisse a cort veisms
jou et mi maistre en la lune que se je parloie devant vil. jors je ne me puesse 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]

[vaticinium]
1-2: sage et cortois v; de .xiv. ans mout soutil 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’oserioie 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 x; 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]
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 cellui doit la devoit avoir qui l’a getée 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 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 x [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; einsi fu li joennes corbiaus qui la geta du felon tans la doit avoir par droit jugement x [resume] 
72-75: om. z [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] 
76-77: om. z [resume] 
78-79: om. zx [resume] 
80-81: .j. home ki nouvielement 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 volt aider 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 u [resume] 
100: MS. U ends here [resume] 
102-107: et quant li peres l’oy si dist biaus 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 fesisse 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 petit et granz 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 droit est z [resume] 
119: li damoisiais fus 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 seignerie de Rome. Il avint qu’i fut marié a une dame de haute lignie royalle et empericiable, 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 sceust trouver, tellement que de sa beaulté courroit grant loulx et grant fame par tout l’empire. Et ne demora gueres aveicques son seignur qu’elle eüt ung beau filz malle, lequel fut appellé Dyoclecianus, et ne n’eût plus ne filz ne fille. Car il avint que incontinent aprés elle tomba en maladie mortelle. Et estant malade au lit, voyant que medicins n’y povoient remedier sans morir, 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’amye, comment vous est?” “Mon seigneur, je me sens griefment malade et expressee de morir, pour quoy je vous ay envoié querir pour troyes chouses: la premiere si est pour vous voir; l’autre si est pour prendre congiié de vous; l’autre si est pour vous demender ung don.” L’empereur dist: “M’amye, ne vous donnez point de peur de morir, car s’il plest a Dieu, vous guerrés bien de ceste maladie. Car yl a tant de cy bons medicins qui ligierement y vous auront guerie. Au regard du don que vous demendez, demendez ce qu’i 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 seignur 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 Seignur que il vous veille et en cest monde et en l’autre, car a grant regret je despars de vostre compaignie.” Aprés qu’elle eüt baisé et acollé, ce tourna de l’autre

(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. Aprés que son enfant eüt 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 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 enffant a droit terme, ung moult beaul filz. Despuis que l’enffant fut né, il creust moult et tant vint bel que c’estoit merveille a véoir. Or advint inainsy 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 coutume de le penser. Aprés que son enfant eüt 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]
Il advint que ce temps l'ennfant avait hors du pays deux oncles et trois nepveux, qui se mesmes jour arrivaient et le venoient vëoir. On leur dit en la ville la nouvelle, si alerent la tout droit ou il ouyrent dire que l’on menoit mourir leur amy et parent de sa mare. 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 noie et cuiderent qu’il 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 tourment en fuite. Sy fuirent apprez et en prennent l’ung et luy demandent: ‘Pour coy estez vous effroiez?’ et tirent leurs espres. 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 atendioient avoir [...] grant honneur. Et savoient que celluy avoi esté fait a tort et a grant peché et par traizon que l’on luz mestoit sus, et que par envie noyé estoit et mort. Si occirent celluy et l’autre apprés. Ainsi en y eüst quatrez mors, deux noyés et deux occis. Si s’en retournent grant eire tous effroiez droit au chastel et montent lez dege de la sale et treuvent le chevalier, qui estoit pere de l’ennfant noyé, et le surpretenet 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’ennfant estoit destruiz 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 retournèrent [...] en leurs païs. Ainsi fut vengé le noyé et sy moururent six pour ung et tout pour le dit de la marastre.”

[Frame resumes]
“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 despar l’empereur. 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 voudroie estrre morte tant cry de deul et de courrous, et si voudroie myeux mourir que se vous veisse ainsy desheritez.” “Dame, comment me veez vous honz desheritez?” “Coment? sire, dit elle, vous volés tous jours croire le sept sages qui [...] sour vous enchantent. Vostre filz est tout muet, ne jamais ne parlera. Vous le devriés myeux [...] mort que vif, car tant plus vivra et plus de honte vous fera, car se say vraie ment qu’il [...] a vostre destruction et a vostre desheritez 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 fai tes, ainsy vous en puist il advenir como il fist au roy Herode [recall of sapientes].” “Par foy, ce dit il, ce n’adviendra ja.” Et l’empereis respond: “Dieu vous en gart.” Atant passerent celle nyet, et quant vint au lendemain, l’empereur et sa femme furent levés et lez portez furent ouvertes et le palais emply dez barons. L’emperia commande a sez sergens (fol. 54r) qu’il tiren son filz hors de la geole et l’alent destruire, et ilz ainsy le firent et le tiraent de la geole et*

*Debout an首段落缺失。*
que me distes qu’il parlera et qu’il est tant saiges. Par foy, ainsy au robon bien enployé ma payne et vous la vostré, et
myeulx que je ne cuydoie.”

(fol. 55v) L’empereur demande conseil aux saiges, et il le conseillèrent et disrent: “Sire, faictes crier par Rome et par
votre 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’emperoer se
tint de parler a sa femme, comme il avoit covenance aux saiges messire Meroux jusquez au matin. Donc sachiës que
oncues nulle femme ne fut plu en malaise come elle fust celle nuit, et pensa et [...] pensa que se povoie estre, et croyoit
et braïoit et se plaignoit, et [...] a l’emperoer que elle s’en yroit. Mais tout se ne luy valut riens, car l’emperoer 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 manières a l’encontre d’elle, qui la vouloient estrangler et [...], come luy est advis, 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’emperoer se leva bien matin et vint en la sale, et son filz estoit ja levé et vestu et apparellé et dist aux serfz qui
destruier le vouloier: “ Seigneur, Dieu vous doint mielx que vous ne m’avez faict.” 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’emperoer et par l’enditement de vostre male marastre.” “Dieu
luy rende son guerdon,” dit l’enfant. Et lors s’en part ung d’iceulx sergzenz et s’en vient a l’emperoer et luy dit: “Sire,
vos ne savez quellez novelles.” “Et quelles?” dit il. “Sire, vosfillez parolle pour vray.” “Sire, dt ung altra, c’est tout
veoir. Il nous a respondu et parlé a nous.” “Par foy, dit l’emperoer, vecy 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’emperoer commande 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 avoit moult mal fait et
l’avoit moult descoloré. Et la sale fut toute plaine de gens. Il s’en vint devant l’emperoer 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’emperoer acourt a
l’encontre de son enfant [...]

“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 quelle 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’aït Dieux 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 plaiset 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 vivera 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 emperereres apela ses sers tantost cum il fu levés 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 nosversa. Noverca is also contained in MSS. C2, E, Q, Y1, and Y3)

[Frame (to [50])]

[A story by the empress](to [94])
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 enfès 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 lersses 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]


[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 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 ensemble tant comme il vesqui. Et aprés sa mort fu ses filz empereres de Romme. [102] Et ainsi li aida Deus pour sa loiauté et honni sa marrastre pour sa fausseté. Et puis li avint auques pres autel cas comme il fest a son pere de la seu femme, et fu par sa femme aussi deceive et plus que ses peres n’avoit esté de sa marrastre. Et orent li set sage mult de paire et mout a souffrir pour sa femme, car ele fu plus male et plus desloial et plus plaine de mal art que sa marrastre. Aprés 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’emperëeur 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]

[Frame resumes (to [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 comne 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 biaus 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 voids 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 voiris 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 voiris et li autre ne s’i acordent mie comet
17: cousins germains E [resume]
18-20: si saut en pie 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 maintenant furent armé la place et le feu fu fez puis furent mis ensemble E [resume]
19-20: li empereis tremble de paur 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 fiex dist C2; c’est mencoigne que vostre fiex dist et que ce est voiris que ma dame dist Y1 [resume]
23-24: om. Q [resume]
25-26: om. C2 [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 hauz barons de Rome l’enfes fu d’une part et la dame d’autre la fame a l’empereor E [resume]
30-31: i envoit vraie demonstrance et li chevalier C2, Y1; i envoit veraie demonstrance del fil l’empereur et de l’empereis liquex d’eaus .ij. a droit adont Q [resume]
31-33: s’entreconterrent 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 traiete s’espee illueques 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 terre li chevaliers au fil l’empereor met pie a terre et haunce 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 j'ai covent droit a tenir si mes fieus fust destruis jou ne eusse ja mais joie ains fusse honis a tux jours encoire aim jou mieus mon fil qui est ma char que jou ne fais ma feme si com Diex est droturieus si en soit il a droit et ensi puist il avenir fait li fiels C2, Q, Y1 [resume]
si qu’ele soit trouve Q [resume]
MS. C2 ends here [resume]
demandes a vostre fil s’il en sai riens et il li demande Q, Y1 [resume]
vees en sa huge Q, Y1 [resume]
li chevaliers li dist qu’il ovrast et li enfes l’ovri Q, Y1 [resume]
et fu la cope trovée tote debrisie (et malement attornée Y1) Q, Y1 [resume]
sire dist la dame vesci beles enfances de vostre fil Q, Y1 [resume]
c’est noiens Q, Y1 [resume]
car jo n’ai que faire de larron Q, Y1 [resume]
(quant cil l’orent ensi fet Q) il repairierent et furent mult esfree del pechie qu’il avoient fait Q, Y1 [resume]
li uns d’aus ot si grant paour que une mervelle car il avint que li noies avoit .ij. Q [resume]
neveus Q, Y1 [resume]
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]
nos avons fait putes oeuvres que Q, Y1 [resume]
il dist voir dist li autres ne demandes mie se cil Q, Y1 [resume]
et li tiers fu noies Q, Y1 [resume]
et monterent les degres de la sale Q, Y1 [resume]
fore 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]
car jo savoie bien se il futst demores en vie qu’il eust este sires de l’empire de Romme apres vos et se jo l’eusse fait desfaire si eust estre oirs de le terre li enfes que jo eusse eu de vos et por ce l’ai jo fait Y1 [resume]
vos saves mult de malice et Y1 [resume]
et li fus estoit ja espris grans et fors et li enpereres commande qu’ele soit ens jetee 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]
tous par sa merchi amen amen Q; et Dex nos consant amen Y1 [resume]