La Vie
Monseigneur Saint Fiacre

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UNIVERSITY OF KANSAS PUBLICATIONS
HUMANISTIC STUDIES NO. 33
LAWRENCE, KANSAS

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UNIVERSITY OF KANSAS PUBLICATIONS

Humanistic Studies, No. 33

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La Vie Monseigneur Saint Fiacre

A Play from Manuscript 1131 of the Bibliothèque
Sainte-Geneviève, Paris

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THE UNIVERSITY OF KANSAS PUBLICATIONS
LAWRENCE, 1960

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L.C.C.C. Number 60-62643

PRINTED IN THE U.S.A.
BY THE UNIVERSITY OF KANSAS PRESS
LAWRENCE, KANSAS

Preface

Manuscript 1131 (hereafter abbreviated as Gen 1131) of the Bibliothèque Sainte-Geneviève in Paris contains the sole surviving text of the following plays: *La Nativité Notre Seigneur*, *Le Jeu des trois roys*, *La Resurrection Notre Seigneur*, *La Vie Monseigneur Saint Fiacre*, *La Passion Notre Seigneur*, *Le Martire Saint Estienne*, *La Conversion Saint Pol*, *La Conversion Saint Denis*, *Comment Saint Pere et Saint Pol allerent a Romme*, *Le Jeu Saint Denis*, *Les Miracles Madame Sainte Geneviève*. In addition, there is a prose life of Ste. Geneviève, with three French and four Latin prayers to her.

A poor transcription of the plays, almost without notes and in no sense a critical edition, was published in 1837 by Achille Jubinal under the title *Mystères inédits du quinzième siècle* in two volumes which are all but unavailable today. His text of the Fiacre play alone, aside from some eighty-three inconsistencies in spelling, contains many erroneous readings which often vitiate the meaning of the text. In his *Théâtre français avant la Renaissance*, Edouard Fournier republished three of the plays (*Conversion Saint Pol*, *Conversion Saint Denis*, and the *Vie de Saint Fiacre*). This version is even less satisfactory than that of Jubinal. In the case of the Fiacre play, while following Jubinal's text, Fournier adds a number of errors of his own invention. In all there are 176 incorrect readings, together with many completely erroneous interpretive notes.¹

Of the eleven plays, to date only four have been edited in accordance with the standards of modern scholarship. These are the *Miracles Madame Sainte Geneviève* (by Clotilde Sennewaldt, Frankfurt a. Main, 1937), the *Nativité Notre Seigneur* and the *Jeu des trois roys* (by Ruth Whittredge, Bryn Mawr, 1944), and the *Resurrection Notre Seigneur* (by James F. Burks, unpublished Indiana University dissertation, 1957).

The collection of plays in Gen 1131 is significant for the early history of the French theatre because it represents a step in the transition from the earlier liturgical drama to the vernacular plays of the fifteenth century, and also because it was probably the repertory of one of the early

1. In addition to failure to correct obvious scribal errors (*facent* 862, *seront* 1008, *vendrons* 1025), Jubinal's text contains such misreadings as *tot* for *tant* 10; *manie* for *maniere* 25; *devisiez* for *avisiez* 55; *gente* for *goute* 114; *l'erme* for *le terme* 204; *Feutse l'omme* for *Fent sel omme* 377.

dramatic *confréries* in Paris. Since not all of the plays are by the same author or date from the same period, it is most desirable that each be edited and published so that an evaluation may be made of their relationship to one another and to the repertory of the time. It is, therefore, for the partial fulfillment of such a purpose that the present edition of the *Vie Monseigneur Saint Fiacre* (hereafter abbreviated as *VSF*) is being offered; it is hoped that the other plays in the manuscript will eventually receive adequate treatment.

Of the Gen 1131 plays, the *VSF*, a relatively well-constructed presentation of a popular saint's legend, is particularly suited to separate publication, for it is the only saint's play in the collection not directly connected with the hagiography of the Paris region. It is additionally of interest because it, unlike any other dramatic production of its time, contains as an integral element a ribald farce which is perhaps the earliest example of a conventional French farce so labeled by the author.

The editors wish to express their gratitude to Professor J. Neale Carman, Chairman, Department of Romance Languages, University of Kansas, and to Dr. Clyde K. Hyder, Editor of the University of Kansas Press, for their invaluable comments and suggestions regarding many aspects of the edition. Any defects found in it, however, are the responsibility of the editors.

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ABBREVIATIONS USED IN THE INTRODUCTION, TEXT, AND NOTES

CFMA—*Classiques français du moyen âge*

éd., ed.—edition, editor

fem.—feminine

Gen 1131—Manuscript 1131 of the Bibliothèque Sainte-Geneviève, Paris

l., ll.—line, lines

mas.—masculine

nom.—nominative

r.—rubric

ro—*recto*

R—*Romania*

rev.—revised, revu(e)

SATF—Société des Anciens Textes Français

SHF—Société de l'Histoire de France

sing.—singular

transl.—translator, translated by

vo—*verso*

voc.—vocative

VSF—*La Vie Monseigneur Saint Fiacre*

Introduction

I. THE MANUSCRIPT

Gen 1131 is a small paper volume in an easily legible semi-cursive hand of the fifteenth century.¹ A red sign sets off each rubric and speech. The titles of the items contained in the manuscript, and the first letter of each verse, are either in red or have been painted over in that color. Pages and portions of pages left blank by the scribe bear remarks, scribbings, and drawings which were obviously added by later hands.²

On the last folio left blank by the scribe (218^{ro}), there is a statement by one Arnoul l'docte acknowledging that he had, on July 12, 1502, borrowed the volume from his uncle "Jehan l'docte, religieux de l'abbaye et couvent de Sainte Genneviève de Paris." Both Whittredge (p. 13) and Burks (p. 6) identify this Jehan l'docte as the monk who, according to manuscripts 1298 and 1872 of the Ste.-Geneviève library, was vested in 1472. He is also mentioned in two other manuscript volumes of the library³ as being, in 1480, prior at Marizy, today known as Marizy-Ste.-Geneviève, canton of Neuilly-St.-Front, not far from Meaux. The fact that Marizy was during the Middle Ages a dependency of the Ste.-Geneviève establishment in Paris, accounts for Arnoul's description of his uncle as a "religieux . . . de Sainte Geneviève de Paris."

In his statement on f° 218^{ro}, Arnoul further says that he is a resident of the village of "Coupeureez," a name difficult of interpretation, since he makes no distinction between *n* and *u*. Some critics have thought that he meant Compiègne, but, as is pointed out by Miss Whittredge (p. 12, n. 9), this identification is probably incorrect, since Compiègne is spelled in the modern manner in line 1980 of the *Nativité*, and, since it was an important fortified place, Arnoul would not have called it a village. Burks (p. 6), after examination of published and unpublished sources, concluded that Arnoul's "Coupeureez" is probably the present

1. Only short references to works cited are given in the notes of this edition. Full bibliographical details are readily obtainable from the bibliography at the end of the volume.

2. For more detailed descriptions of the manuscript, see Kohler, I, 511-13; Whittredge, pp. 9-15; Sennewaldt, pp. 1 ff.; Burks, pp. 6 f.; Petit de Julleville, *Mystères*, II, 380-82. Some of the sketches and scribbings are reproduced on the flyleaf of each of the volumes of Jubinal's *Mystères inédits*.

3. DuMolinet, *Histoire de Sainte Geneviève* and his *Inventaire des principaux manuscrits*.

hamlet of Coupvray, canton and commune of Lagny, near Meaux and Marizy-Ste.-Geneviève. If such is the case, it is possible that the manuscript was at Marizy when it was borrowed by Arnoul in 1502. Also, the fact that the Fiacre play was included in the manuscript, and that prominent roles are given to other saints (Geneviève, Denis, Sentin, Antonin, Céline) closely associated with the hagiography of the diocese of Meaux, lends credence to the additional possibility that it was actually compiled and/or copied at Marizy, where all these saints were undoubtedly known and revered.⁴ In any case, no known fact concerning the manuscript or its history forces a different conclusion, though an alternative possibility would be that Fiacre was known at Ste.-Geneviève in Paris because of the proximity of the dependency to his home country.

Gen 1131 is one of the few volumes now in the Bibliothèque Ste.-Geneviève known to have been there during the Middle Ages. It was out of the library for a time during the sixteenth and seventeenth centuries,⁵ but it had made its way back before DuMolinet made his inventory in 1687. In 1760, it was lent to the Duc de la Vallière⁶ and was returned shortly after his death in 1780. After that, with the exception of a short period when it was in the possession of Achille Jubinal during the 1830's, it has remained in the library.

II. THE LEGEND AND ITS SOURCES

The great popularity of the Fiacre legend during the later Middle Ages is attested by the ten French works devoted to it during that period.¹ Fiacre, supposedly of royal blood and originally named Fefrus, was one of the many Irish monks who emigrated to the Continent during the seventh century. He settled as a hermit at Brogilium (Breuil, now the hamlet of St.-Fiacre) near Meaux, where he is said to have died in 670. His relics and his stone (referred to in lines 412 ff. of the *VSF*) are still displayed in the church there. Fiacre, patron saint of Brie as well as of gardeners in general, is also regarded as the healer of the *fic*

4. For discussion of other aspects of this matter, see below, p. 9.

5. See Whittredge, p. 13.

6. He published a summary of the play in his *Bibliothèque du théâtre français depuis son origine* (Dresden, 1768).

1. For these and the legend in general, see Porter and Baltzell, pp. 21-27; Lecotté, p. 357 and *passim*.

(from Latin *figus*, "fig," "fig-shaped excrescence," "hemorrhoids"),² which may account for the change of his name from Fefrus to Fiacre.

A Latin life of Fiacre is published by the Bollandists in *Acta Sanctorum*, VI Aug., 598 ff. (Palmé edition, Paris/Rome, 1868). Other Latin accounts are listed by Hardy in his *Descriptive Catalogue*, Vol. I, pt. 1, pp. 272-74, and in the Bollandists' *Bibliotheca Hagiographica Latina*, I, 439 f. No one of these is, however, identifiable as the direct source of the *VSF*, which merely follows, with slight differences of detail, the main lines of a well-known legend that had appeared in the Vignay translation of Voragine's *Legenda Aurea*.³

III. THE FARCE

The *VSF* is unique among religious French plays of its time in that it contains a complete farce inserted¹ between the death of the Saint and the miracles performed at his shrine. The verse structure, including the four-syllable cue-line, and the language, both exactly like the same features in the remainder of the play, indicate that it was an integral part of the *VSF* as a whole and that, if it was not composed by the author himself, it was added by a redactor who worked at approximately the same time.

The subject matter of the farce, which has no connection with the story of the Saint, pictures realistically the everyday life of the lower classes. It is divided into two parts. In the first (710-849), a *Brigant* meets a *Vilain*, steals from him a fat capon, is challenged by a *Sergent de police*, defeats the latter, and escapes with his prize. In the second half (850-989), the wives of the *Vilain* and *Sergent* indulge in strong drink at a tavern and are on that account beaten by their husbands.

The farce, with its thin plot, elementary characterizations, and reliance on fisticuffs and vulgar language for its humor, has no great intrinsic value.² It is hardly more than a loosely constructed skeleton

2. See Kraemer, pp. 23 ff.

3. See Butler, *passim*; Knowles, pp. 353 ff. The *Legenda aurea* as edited by Graesse does not contain the life of Fiacre.

1. The word *farse* is used here substantially in its etymological sense, that of "something inserted into something else."

2. Harvey, p. 113, has a higher opinion of it. He says: "The author is an excellent dramatic artist, and his point of view is that of an intelligent person of good social class."

instance do the rubrics reveal any concern on the part of the dramatist for the methods to be followed in the staging of his play.

In spite of the limited information provided by the playwright, certain elements of the text of the *VSF*, and also what we know of the staging of medieval plays in general, enable us to form some idea of the *mise en scène*.³ It is almost certain that the play was planned to be performed indoors with the simultaneous setting customary in the medieval period.⁴ The stage must have had two levels, the one representing Heaven and the other, earth. Across the back of the "earthly" level could be fixed *mansions* or *lieux* representing the clearly defined locations of action. The full width of the front of the stage, usually referred to as the *champ*, would be the acting area on which the less clearly localized events, and also the numerous journeys that are included in this play, would be represented.

Four *mansions* of some complexity would be required for a performance of the *VSF*. The first is, of course, Heaven, shown probably as a balcony or platform situated above the main *champ*, but connected to it by steps or a ladder.⁵ A second important property is the little ship that transports Fiacre, and later his would-be fiancée, from Ireland to France (244-55 and 475-81). The third required *lieu* is a hut to represent Fiacre's hermitage. The text of the play indicates that this structure was sufficiently large to permit two adults to stand inside it and carry on a conversation.⁶ The last fixed location is the tavern which served as a setting for the second part of the farce (894-989). It is doubtful that more than a suggestion of such a building appeared on the stage. The *lieu privé*, where the two wives go to enjoy their drinks (895 and 899), could readily be implied by the use of tables and screens or simulated hedges.

3. For discussions of the staging of medieval French drama, see G. Frank, pp. 69-73, 83-84, 90-91, 104, 111, 128-29, 148-50, 163-69, and 269-70; Cohen, *Histoire de la mise en scène* and *Livre de conduite* . . .; D. Penn; Whittredge, pp. 63-78.

4. There is no indication within the *VSF* that the play was destined for indoor presentation. In view of its probable connection with a Paris *confrérie*, however, we can presume that the play was intended for performance in a hall comparable to that of the *Hôpital de la Trinité*, where the *Confrérie de la Passion* staged its plays.

5. For a discussion of the probable manner of staging Heaven in the *Miracles de Nostre Dame*, see Penn, pp. 15-16. The same kind of setting would be suitable for the *VSF*.

6. In l. 535, the *Pucelle*, standing outside the hermitage, says "J'enterray ens," and the conversation that follows must have taken place within the hut.

INTRODUCTION

Additional stations of less importance may have been prepared to represent the church of St. Pharon (326 and 336), the bench on which the latter rests as he travels from Fiacre's hermitage back to Meaux (338-43), and the altar on which are placed the relics of the Saint (1019-22). It is possible that *lieux* of some sort were provided to represent the family home of Fiacre and that of the *Pucelle*. As there are no indications, however, that such properties appeared on the stage, it is also possible that the scenes involving these characters took place on the *champ*. Here, too, would be shown the meeting of the *Brigant* and the *Vilain*, their subsequent fight, and the conversation of the wives before their visit to the tavern. The edges of the *champ* must have served as the starting place of the various invalids who seek the aid of the Saint in the last section of the play (1082, 1120, 1136, 1198, and 1234).

Considerable ingenuity on the part of the producer would be required to do justice to the Heavenly Conclave and to the appearance of the Archangels before Fiacre and Pharon. Equally difficult to stage would seem to be the miracle wrought by Fiacre when he began to prepare his hermitage, and the journeys by land and water. Although our playwright does not tell us how these scenes were to be brought to the stage, we can point to other plays where similar problems of staging were encountered and overcome. In the fourteenth century *Miracles de Notre Dame* of the Cangé manuscript, contacts between the Heavenly Host and characters of the plays were regularly represented.⁷ Similarly, there are several early examples of the presence on the stage of simulated bodies of water over which mechanically motivated boats could pass.⁸ The miraculous moving of quantities of earth by a few thrusts of the spade in our play (344-57) would be no more difficult to present than the "Miracle of the Sower" in the *Geu des trois roys* in Gen 1131.⁹ Stage directions of the *Geu des trois roys* (378 r. and 388 r.) show that journeys were suggested in that play by having the travelers make sev-

7. The appearance of the Virgin, usually accompanied by God the Son and a group of angels, was an important feature of nearly all of the *Miracles de Notre Dame*.

8. In the Royal Palace at Paris, in 1378 and 1379, there was presented a dramatization of the First Crusade which included the use of a ship that could be moved on wheels. For the best and most recent discussion of this spectacle, see Loomis, pp. 242-55. Boats also appeared in several of the later *Miracles de Notre Dame*, namely numbers XXVII, XXIX, XXXII, XXXIV, XXXVII, and XL. For a study of the staging of this element in the miracle plays, see Penn, pp. 39-41.

9. See Whittredge, *Geu des trois roys*, lines 1013-36, 1069-77, 1286-1305, and 1370-85.

eral turns around the stage before reaching their destination. This same practice was undoubtedly followed in the *VSF*. Whether in our play the boat left its "sea" to move around the stage on wheels before "docking" at the "French port" is not stated, but this seems entirely possible.

Our playwright's silence as to details of staging leads one to believe that he was writing in a well-established tradition for a *confrérie* which was accustomed to produce religious plays and was therefore equipped with all the devices needed for a realistic performance. Our play actually offers few new problems of *mise en scène*. An experienced producer, who had perhaps seen some of the *Miracles de Notre Dame* and helped with earlier plays of the Gen 1131 manuscript, would have had little trouble in bringing the *VSF* to the stage.

V. CONNECTION WITH THE CONFRÉRIES

Most critics¹ who have studied the Gen 1131 collection have concluded that it represents the repertory (or a part of it) of the *Confrérie de la Passion*, the earliest permanent theatrical company in Paris. These critics base their opinion on several considerations. The plays as a group conform to the definition "quelque misterre que ce soit, soit de ladicté Passion et Resurrection, ou autre quelconque tant de Saints comme de Saintes") contained in the famous letters patent² by which Charles VI in 1402 permitted the *Confrérie de la Passion* to perform in public for profit. Gen 1131, in addition, gives every evidence of having been copied in or near Paris and the subject matter of the saints' plays, with the exception of the *VSF*, arises directly out of the hagiographic legends of the capital. Finally, the plays, judging from the sometimes elaborate instructions given at various places in the manuscript for staging them singly or in groups, were composed for performance by actors and not for silent reading. Emile Roy,³ further, attempts to link the plays with Paris by identifying several place names occurring in them with localities which existed in the French capital.

1. Lucien Foulet in Bédier and Hazard, I, 101; Creizenach, I, 253; Groeber, I, 212; Lanson, p. 204; Sennewaldt, pp. 5-7; Whittredge, pp. 27 ff.; Roy, *Mystère de la Passion*, I, 63-64; Roy, *Études*, pp. ccvi ff.; Frank, p. 147.

2. The text is given by Petit de Julleville, *Mystères*, I, 417-18.

3. For instance, the *archidiacre* in line 942 of the *Miracles de Sainte Geneviève* says: "Je voiz disner a Saint Fiacre." Roy (*Études*, p. ccv) identifies this with the cul-de-sac Saint Fiacre, which still opens into the Rue St. Martin.

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Since so little is presently known, however, of the origins and early history of the *Confrérie de la Passion*, it is not possible to establish the fact that the Gen 1131 plays were performed by that group. Indeed, certain considerations lead to a belief that such may not have been the case. It is known that other companies were active in the presentation of plays in and around Paris in the late fourteenth and early fifteenth centuries.⁴ Burks has found that a *confrérie* dedicated to Ste. Geneviève herself was sanctioned by letters patent of Charles VI in 1412.⁵ He suggests the possibility, therefore, that Gen 1131, a collection of plays centered around the Ste. Geneviève legends, was the repertory of this *Confrérie de Ste. Geneviève* associated with the Ste.-Geneviève monastery in Paris rather than that of the *Confrérie de la Passion* which was connected with the *Église de la Trinité*. It is certainly reasonable to believe that such an important church center as the Ste.-Geneviève monastery would have had its own organization and repertory for the performance of religious plays.

Although it is believed that several of the plays in Gen 1131 date from a period much earlier than that at which the letters patent were granted to the *Confrérie de Ste.-Geneviève*, there are also indications that at least some of the plays had been in frequent use over a considerable length of time prior to their inclusion in the manuscript. It seems possible, therefore, that our collection is a repertory gathered perhaps at the time when the *Confrérie de Ste.-Geneviève* was formally recognized by Charles VI (1412), though it is also possible that the *confrérie* unofficially had been presenting these and/or other plays earlier than that.

The fact that the *VSF* was included in a collection to which it seems extraneous raises another point for speculation. In the absence of information, one may conjecture that it was added by a scribe who had lived or worked at Marizy-St.-Geneviève (see above, p. 2) where it would have been well known to him. He may then have decided that its inclusion in his collection would increase the popularity of his company's

4. See Thomas, 609-10; Cohen in R, XXXVIII (1909), 592; Petit de Julleville, *Mystères*, I, 414-15; Whittredge, 28-29.

5. Burks, pp. 13-14, who cites Guénot, p. 114; *Abrégé de la vie de Sainte Geneviève*, p. 41; LeMasson, p. 27. DuMolinet, in his history of the Ste.-Geneviève monastery, however, does not mention the *confrérie*. For another group, the *Confrérie des Porteurs de la Chasse de Madame Sainte Geneviève*, this one in the sixteenth century, see the anonymous *Antiquitez et remarques*, pp. 3-4.

repertory in the region of the patron saint of Brie, and would consequently increase the possibilities for performances by the company there. Such a hypothesis, tenuous as it is, tends to explain why the *VSF* was made a part of an otherwise homogeneous group, though it must not be forgotten that Denis, Geneviève, Sentin, Antonin, Céline, saints associated with Meaux as well as with Paris, have important roles in several of the plays in the collection.⁶ All considerations, therefore, combine to make plausible the attribution of Gen 1131 not to the *Confrérie de la Passion*, but rather to a *Confrérie de Ste.-Geneviève*, associated with the Paris monastery and with Marizy-St.-Geneviève, which performed these plays both in the capital and in the territory under the patronage of St. Fiacre.

VI. AUTHOR, LANGUAGE, AND DATE

No information regarding the identity of the author of the *VSF* is available. His play shows, however, that he was a reasonably skillful versifier and that he had some dramatic talent. An examination of his language¹ as reflected in rhyme and meter, indicates that he may have been a native of northeastern France, that he had probably become a resident of the Paris region, and that he wrote for audiences there toward the close of the fourteenth century.

DIALECTAL TRAITS. Several northeastern characteristics appear: 1) the reduction of *—iée* to *—ie* (459, 540, 1030, 1075, 1129, 1208; but *brisée* : *prisée* 919-20, which may be a scribal emendation; *nee* : *brisée* 927-28); 2) weakness of *r* in *treuve* : *euvre* 1037-38; 3) rhyme of *ai* and *oi* (41-42); present subjunctive 4: *païomes* 482; 5) *brache* 928 (but *bras* 836, 846, etc.); 6) the rhymes *doumache* : *esrache* 1221-22; *vergongne* : *esloigne* 147-48; *fine* : *digne* 1059-60. Though most of these localisms appeared early in the *Francien* dialect,² they, few as they are, if taken in conjunction with the possible setting of the farce in Picardy,³ seem to point to a northeastern origin for our author.

6. On this, see Frank, pp. 139 and 147, n. 1.

1. Poewe's dissertation on the language of the Gen 1131 plays is worthless, since it is based on Jubinal's text and since it assumes that all the plays are by the same author.

2. See Wacker, especially pp. 49 ff.

3. See Appendix, Historical Note to line 713.

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HIATUS. The reduction of Old French hiatus resulting from the fall of an intervocalic consonant, while by no means complete, as the many instances of the diaeresis in our edited text show, has progressed further than it had in the *Nativité*, *Trois roys*, and *Resurrection*.⁴ It is maintained regularly in *vëoir*, *meschëoir* (*meschëans* 954, but *meschans* 1238), *deüsses* 29, *eüsse* 300, 776, 839; *eüst* 918; *seüe* 354; *peüst* 975; *aparceüe* 951; *seür* 407, 557, 665, 775; *sceürement* 562, 1058 (but *asseuré* 773); *peür* 408, 666, 776; *bieneüré* 1032; *gaagnier* 852 (but *age* 155). Apart from these cases, hiatus is not reflected in the meter of our play.

INFLECTION. The Old French declension appears in only rare instances. At the rhyme, there is one assured instance of the mas. sing. nom. in *-s* (*mis* : *amis* 1019-20), and six in adjectives and participles (9, 447, 690, 734, 954, 1065). Against these there are at least five non-inflections in nouns (24, 520, 535, 860, 970), and fourteen in adjectives and participles (105, 267, 407, 455, 619, 625, 771, 840, 851, 891, 933, 946, 967, 1209).

Away from the rhyme, the only true cases of the Old French mas. sing. attested to by meter are four occurrences of *homs* for nom. and/or voc. sing. (407, 568, 732, 754) against five of *homme* (278, 334, 377, 454, 556). In the voc., *sire* predominates, though *seigneur* occurs.

The etymological fem. sing. form *grant* is usual (*grans* in fem. pl. 1134, 1148), but *grande* at rhyme 1232. *Tel* for fem. sing. occurs in 36, 107, 346, 862, 1038 and the fem. pl. *tielz* 272, against *tellez* 274. *Brief* 763, *loyal* 1242, and *quel* 84 are fem.

POSSESSIVES. The etymological fem. sing. form *moie* has given way to the analogical *ma* and *mienne*. *Nostre* and *vostre* are the only forms of these possessives used with singular nouns.

VERBS. PRESENT INDICATIVE. The first person singular of the first conjugation does not appear at the rhyme without analogical *-e*. Inside the verse, the only forms which do not have *-e* are seven instances of *pry* (but *prie* 106); *aing* 431; *doubt* 596, *dout* 789, 885 (but *doubte* 823 and *redoubte* 888, both at rhyme).

The ending *-on* never has *-s* at rhyme (608, 694, 804, 855). The writing *-ons*, however, appears often inside the verse and may be scribal.

4. Whittredge, p. 84; Burks, pp. 84-87.

The sole example of the first person singular of conjugations other than the first at the rhyme is *souvent* : *couvent* 667-68, without analogical -s. Inside the verse, *promet* 1188, *repent* 1193, *requier* 1203 appear, but it is impossible to determine whether these are due to the author or to the scribe.

VERBS. PRESENT SUBJUNCTIVE. The third person singular of the first conjugation always appears with analogical -e except *gart* 174, 240, 284, 547, 931 (but *garde* 4); *port* 611 (but *porte* 191); *ottroit* 71, 122, 1246; *doint* 272, 285, 289, 348, 1094. *Gart*, *ottroit*, and *doint* probably do not present the modern forms because they are survivals of old clichés.

In other conjugations, only *puist* 204, 330, 765, etc. (but *puisse* 57), has the old form, and here again the reason for it may be the survival of stereotyped expressions.

The present subjunctive I of *aler* is *voise* 257, 500; *aille* 769 at rhyme. The second person singular is *voisez* 606 and the third is *voit* 463, 849, 998, 1239; and in the plural, *voison* 617. Of *estre*, the subjunctive is always *soie* (487, 648, 885, etc.); of *dire*, only *die* 767, *desdie* 433, and *diez* 484 appear in the text.

VERBS. IMPERFECT AND CONDITIONAL. The imperfect and conditional endings never present the analogical -s in the first person singular (99, 109, 440, 651, etc.).

CONCLUSION. While, as has been seen, the *VSF* maintains some linguistic archaisms, several features appear which indicate that the language belongs to a period later than that of the *Nativité*, *Trois roys*, and *Resurrection*.⁵ The declension in both nouns and adjectives has largely disappeared. The old forms of the possessive adjectives are completely absent. In verbs, there is a relatively high incidence of analogical -e in present indicative 1 and present subjunctive 3 of the first conjugation. These phenomena, generally characteristic of the late fourteenth

5. The language of the *Nativité*, *Trois roys*, and *Resurrection*, as described by Whittredge (pp. 82-88) and Burks (pp. 82-97), is similar enough to indicate that the three plays may have been composed by the same author. In any case, they belong to an earlier period than does the *VSF*. In them, hiatus resulting from the fall of a consonant is generally retained. The Old French masculine declension, though not completely intact, appears much more frequently than not, and the etymological feminines of *grant*, *tel*, *quel* greatly outnumber the Middle French analogical feminine forms. In verbs, there is relatively little use of analogical -e or -s in the present indicative, and in the present subjunctive the older etymological forms predominate. The inflected possessives *mes*, *sy*, the short forms *nos* and *vos*, and the feminine *moie* are still found.

century, do not contradict the attribution⁶ of the *VSF* to that period. In any case, it was not composed by the same dramatist as the other three plays, though it may indeed have been reworked by the same redactor.

VII. VERSIFICATION

The *VSF* is written in octosyllabic couplets. Each of the speeches ends with a four-syllable cue-line rhyming with the first line of the following speech, a technique which occasionally appears in the *Nativité*, but not in the other plays in Gen 1131, and which serves both as a mnemonic device and as a means of varying the verse structure. Worthy of note is the fact that this is precisely the verse structure of the *Miracles de Nostre Dame*.

Examination of the rhymes indicates that lines are omitted before or after 25, 114, 521, and that lines 737, 962-63, 1239, as pointed out in the notes to the lines in question, were miscopied.

If account is taken of the fact that in plays intended for oral delivery, final mute *-e* might or might not be counted as a syllable before a vowel, we find that there are few lines which do not have the proper number of syllables. These may easily be corrected by the addition of a common monosyllable, or by the substitution of a variant spelling of a word in the line. Only one imperfect verse, 989, a cue-line of five rather than four syllables, remains. Though these slight irregularities were not regarded as important in plays intended for performance, they have been corrected in this edition. Since there are so few octosyllables which cannot be restored by so simple a means as has been employed, it may be assumed that they were correct when they left the hands of the author.

That the poet was consciously interested in rhyme is indicated by the large number of *rimes riches*, *rimes léonines*, and *rimes léonines riches* which appear. There are fifteen instances of *rime équivoque* (7-8, 81-82, 153-54, etc.). There are only three rhymes of identical words

6. See Frank, p. 147; Wright, p. 50, n. 62; Sennewaldt, pp. 7-8, 55-56; Roy, *Mystère de la Passion*, I, 55-69, 116-18; Cohen, *Théâtre religieux*, p. 40. Lucien Foulet in Bédier and Hazard, I, 101-02, would date all the plays nearer the middle of the fourteenth century because of their similarities in form and structure to the *Miracles de Nostre Dame*.

(111-12, 321-22, 807-08, the last of which, as is pointed out in the note to the line, may be a scribal error). There are two Latin-French rhymes (691-92, 693-94). The number of imperfect rhymes is small (347-48, 1053-54). There are numerous examples of *enjambement* (8, 12, 28, etc.).

VIII. PROCEDURE FOLLOWED IN EDITING

The text has been transcribed as it appears in the manuscript, with all scribal inconsistencies in spelling such as the constant interchange of *-s* and *-z*, *an* and *en*, *ai* and *e*, *s* and *c* before *e* and *i*, etc. The few readings which have been rejected are given in the note to the line in question. Additions of common monosyllables to preserve meter are placed in square brackets. Abbreviations have been resolved in accordance, when possible, with spellings of the same word elsewhere. Changes of scene are indicated by a double asterisk before the first speaker or the first word of the new scene. Consonantal *i* is transcribed as *j* and mute *-e*'s are printed in brackets when they count as a syllable, even when not written out in the manuscript.

Each of the editors was primarily responsible for certain aspects of the work. Dr. Burks contributed much of the new material concerning the history of the manuscript and its relation to the repertory of the *confréries*, as well as the study of the language and of the versification. Dr. Craig prepared the chapters on the farce and the staging of the play. Dr. Porter studied the legend and its sources, and established the text; he is also responsible for the notes and glossary. Each of the editors, however, had the assistance of the others in the preparation of his portion, and the collaborative effort was coördinated by Dr. Porter.

La Vie
Monseigneur Saint Fiacre

CY COMMANCE LA VIE MONSEIGNEUR SAINT FIACRE RIMÉE EN FRANCOYS

LE PERE ST. FIACRE 55d

Dame, mon pensser vous vueil
dire;

Sachiez: j[e] ay au cuer grant
yre.

Toutes fois que mon filz regarde,

4 Je croy par Dieu, qui lez siens
garde,

Que il ne vauldra ja riens nee.

Il est tout adez en pensee;

Il ne se porte bel ne gent;

8 Il samble que de bonne gent
Ne soit pas nez.

LA MERE 56a

Monseigneur, tant de moy tenez:

Que sens sera s'en le marie,

12 Car lors maniere plus jolie

Demenra, creiez ma parole.

Il a trop esté a l'escole;

Retraire le nous en convient.

16 D'estudier trop luy souvient:
Point ne m'agreee.

LE PERE

Vous vous estes bien apenssee;

Ceste parole tieng a sage.

20 Je li veul dire mon courage.

Cy parle a son filz

Fiacre, mon filz, sa venez,

Ycy devant moy vous tenez,

Sanz contredire.

ST. FIACRE

24 A vostre volenté, chier sire,

Feray de droit, je suis tenuz,

.

Car c'est droiture.

LE PERE

28 Mon chier enfant, de ta nature

Te deüsses porter jolis,

Et avoir gent corps et polis 56b

Et chevauchier et faire joye.

32 Il semble, quant tu vas la voie,

Que tu penssez trestout adez.

J'amasse miex qu'au jeu dez dez

Ou auls tables te deportasses

36 Qu'en tel guise te demenasses.

Ta guise mue!

ST. FIACRE

Mon chier seigneur, j'ay entendue

La parole de Jhesucrist;

40 Es Euvangiles est escript,

Dieu le dit, n'en suis en esmoy:

"Qui veult venir droit apres moy,

Renier li fault sa plaisance

44 Et prendre croix de penitance

Pour soy dez pechiez aquiter."

Et s'ay souvent oï conter

Qu'en doit pou prisier le solas

48 Dont en dit en la fin: "Helas!"

C'est verité.

LE PERE

Biau filz, j'ay de toy grant pitié.

Marier te fault, sanz doubtaunce,

52 Sy müeras ta contenance.

Cy parle au chevalier 56c

Entendez a moy, biau conpere,

26. The scribe seems to have omitted a line rhyming with *tenuz*.

30. The plural *polis* may refer to some word, like *habits* or *vestements*, understood,

Ou non de Dieu, nostre doulz
pere,
Avisiez moy d'une pucelle
56 Qui soit sy avenant et belle
Que a Fiacre puisse plaie
Afin que le face retraire
De la simple vie qu'il maine,
60 Qu'elle me semble trop vilaine
Et dissolue.

LE CHEVALIER

J'en say une de grant value,
Gente de corps et de visage,
64 Et sy est de noble lignage,
Et de rente moult bien garnie.
Elle sera moult esjoie
De Fiacre vostre filz prendre.

Cy s'en parte

68 Je la voiz querre sanz attendre.
Je la voy la ou se repose.

***Cy parle a la pucelle*

Ma suer, Dieu, qui [de] tout
dispose,
Vous ottoit joye.

LA PUCELLE

72 Sire, Jhesucrist vous pourvoie!
Dites moy quel besoing vous
maine; 56d
Je ne vous viz mez dessemaine
Prez de sa traire.

LE CHEVALIER

76 Vous le sarez sanz nul contraire.
Monseigneur veult qu'a ly vegniez
A celle fin que vous pregniez
Fiacre son filz a mary.
80 Venez avec moy sanz destruy,
Et sy ly faites bonne chiere,
A celle fin qu'il vous ait chiere.
Miex en vouldrez.

LA PUCELLE

84 G'iray quel part que vous
voudrez,
Car j'ay en vous bonne fiance.
Se le doulz Jhesus tant m'avance
Que Fiacre me veulle prendre,
88 Guerredon vous en vouldray
rendre
Bon et grant et a bonne chiere.
Venez avec moy, chamberiere,
C'est bon a faire.

LA CHAMBERIERE

92 Vostre volenté me doit plaie,
Ma gracieuse damoiselle;
Bonne me samble la nouvelle
Qu'avez oïe.

LE CHEVALIER

96 Alons ent, ne demourons
mie, 57a
Par ceste sente qui est plaine.
***Cy parle le chevalier au pere
St. Fiacre*

Sire, cy endroit vous amaine
La damoiselle que disoie:
100 En couvenant la vous avoie,
Vous le savez.

LE PERE ST. FIACRE

Biau compere, bien fait avez.
Cy parle a la pucelle
Ma fille, je vous ay mandee
104 Pour ce que bonne renommee
Vous porte mon compere chier.
Je vous prie que aprochier
Veulliez de mon filz par tel guise
108 Que il vous ait a fame prise.
Liez en seroie.

LA PUCELLE

A vostre gré faire m'otroie.

107. MS: *veilliez*.

LA VIE MONSEIGNEUR SAINT FIACRE

A Fiacre vois sanz demeure;
 112 Ne veul plus cy faire demeure.
 A ly gentement parleray
 Et biau samblant li monterray.

***Cy parle a St. Fiacre*

(N'a soing, selon sa
 contenance 57b

116)
 Mon chier amy, sy suis venue—
 A vous conforter sui tenue,
 Car en m'en prie.

ST. FIACRE

120 En Dieu est mon confort, amie,
 Car de solas mondain n'ay cure.
 Dieu vous ottroit bonne aventure,
 Je le voudroie.

LA PUCELLE

124 Mon chier amy, je loeroie
 Que preïssiez esbatement,
 Et que creez le loement
 De vostre pere, qui est sage.
 128 C'est bonne ordre que mariage—
 Bien dire l'ose.

ST. FIACRE

Pas encontre vous ne propose,
 Mais je sçay bien en verité
 132 Que trop miex vault virginité:
 Garder la veul de bon corage.
 N'ay soing d'entrer en mariage,
 Douce seur gente.

LA PUCELLE

136 Mon amy, sy vous atalente,
 Vostre fame de moy ferez— 57c
 De chascun miex prisiez serez
 Se vous deportez gentement,
 140 Qu'a vivre sy müacement,
 C'est grant doulour.

ST. FIACRE

Vous me requerez de folour,
 Mais pas ne m'y acorderay.
 144 Goute ne me marieray
 Fors a Dieu et a Nostre Dame,
 Qui lez leurs gardent de diffame
 Et de vergongne.

LA CHAMBERIERE

148 Alons nous ent sanz point
 d'esloigne,
 Et prenez congié a son pere.
 Trop est de diversse matere
 Quant sy faitement vous refuse.
 152 Sa jonesse povrement use,
 Car il ne tient de luy nul conte.
 Plus tendra terre que un conte
 S'il vit a age.

LA PUCELLE

156 M'amie, vous dites que sage.
 A son pere vois congié prendre.
***Cy parle au pere St. Fiacre*
 Sire, j'ay parlé sanz
 mesprendre 57d
 A vostre filz, maiz n'a courage
 160 De soy bouter en mariage.
 Voir, il m'a dit tout a delivre
 Que en virginité veult vivre,
 Et en mesaise.

LE PERE ST. FIACRE

164 Ma doulce suer, ne vous desplaise,
 Je vous pry que vous revegniez
 Souvent cy, et ne vous fegniz
 De monstrier ly samblant
 d'amour.
 168 Je pense bien que sanz demour
 S'avisera.

116. A line rhyming with *contenance* seems to have been omitted. Jubinal erroneously inverts 115 with the rubric.

LA PUCELLE

- Sire, celle sui qui fera
De cuer la vostre volenté.
172 Mon vouloir est entalenté
Pour vous. Je voiz en mon repaire
Par cy. Dieu vous gart de
contraire
Par sa poissance.

ST. FIACRE

- 176 Vray Dieu, en qui j'ay ma
créance,
Donnez moy grace de tant faire
Cy aval que vous puisse plaie.
Mon pere me veult marier 58a
180 Mais ne me veul mie lier
En mariage. Fol seroie
Se ma virginité perdroie.
Sy vous pry de vraie matere,
184 Et vostre glorieuse mere,
Que me donnez voie tenir
Par laquelle puisse venir
A sauvement.

****DIEU** (*cy parle Dieu a sa mere*)

- 188 Mere, voir, moult piteusement
Fiacre la aval me prie.
Son pere veult qu'on le marie
Afin que gaïement se porte,
192 Mais grandement s'en
desconforte—
N'a soing d'orgueil ne de bobance
Ne de quarole ne de dance;
Ains veult demener sainte vie.
196 Sa virginité m'a plevie
De bon courage.

LA MERE DIEU

Mon chier filz, se sera damage
Sy se part de vostre service,

200. Quar bien vous sert sanz faire
vice;
Pour l'amour de vous, het le
monde, 58b
Car bien voit qu'i n'i a riens
monde.
Ottroiez ly conseil sy ferme
204 Que il puist sy user le terme
De sa vie, qui est mortele,
Qu'il ait des ciex la joie belle,
Qui tout temps dure.

DIEU

- 208 Bien m'y ottroie, c'est droiture.
Gabriel, fay, sy li va dire
Qu'il passe mer sanz contredire,
Et delaisse sa cognoissance,
212 Et face tant qu'il viegne en
France.
Et tel conseil y trouvera
Par lequel il se sauvera
Legierement.

GABRIEL

- 216 Je ly vois dire vraiment
Ens en l'eure, quant vous agree.
De vous desdire n'ay penssee—
Foleur feroie.

****ST. FIACRE**

- 220 Glorïex Dieu, bien dormiroie.
Ycy endroit me coucheray—
Un petit me reposeray,
S'a Dieu agree.

GABRIEL

- 224 Dire me convient ma penssee
A Fiacre qui se repose.
*Cy parle l'ange a St. Fiacre
quant il sera couchié*

58c

184. MS: *gloraise*.

216. On suppression of direct object pronoun when there is an indirect object, see Foulet,
p. 147.

LA VIE MONSEIGNEUR SAINT FIACRE

Mon amy, Dieu, qui tout dispose,
 Veult que lesses ceste contree
 228 Et que passes la mer salee,
 Car, se cy endroit demouroies,
 Pas sy bien ne te sauveroies.
 N'en doubte pas, c'est chose voire.
 232 De paradis, en la grant gloire,
 Ses cieulx revois.

**ST. FIACRE

J'ay oïe moult doulce voix.
 Bien croy que du ciel est venue.
 236 Il dit que de cy me remue.
 Quant a Dieu plaist, ne fineray
 Devant que a la mer seray.
 Vers le batelier me fault traire.

**Cy voise au batelier et die:

240 Amis, Dieu vous gart de
 contraire.
 Sy vous plaist, vous me passerez
 Dela, et bien païé serez,
 Sanz estrif faire.

LE BATELIER

244 Entrez ens, frere debonnaire, 58d
 Bien et a point vous passeray
 (Pour l'amour de Dieu le feray
 Ou quel j'ay mise ma fiance)
 248 Au port par ou en va en France,
 Car je croy, se Diex me pourvoie,
 Que n'avez pas moult de
 monnoie.
 Je croy que de bon lieu soiez.
 252 **Dieu nous a sy bien avoiez
 Que sommes a bon port venuz.
 A li loer sommes tenuz,
 Car c'est raison.

ST. FIACRE

256 Adieu, frere, bien est saison
 Que je voise vers Miaulx em Brie.
 Avis m'est, n'en mentiray mie,
 Se l'evesque Pharon trouvoie,
 260 Que par luy conseiliez seroie
 Bien et a point, sanz demouree,
 Car il a bonne renommee
 Jusques a Romme.

**ST. PHARON

264 Sa voy venir un estrange homme.
 Il semble moult bien a sa chiere
 Que il n'ait mie foleur chiere.
 Il pert bien qu'il est traveillié;
 268 Il a jeüné et veillié:
 Bien y apert a son viaire. 59a
 Je croy qu'il soit de bonne affaire.
 Il vient vers nous la droite voie—
 272 Diex doint que tielz nouvelles oie
 Qui soient belles.

LE CHAPELAIN

Se Dieu plaist, il lez dira tellez
 De quoy liez et joieux seron.
 276 Sus ses mos nous aviseron.
 Avis m'est a sa contenance
 Qu'il est homme de penitance;
 Petit se prise.

ST. FIACRE

280 Un seigneur de devoste guise
 Voy la. Il fault que m'y conseille.
 Pour Dieu prier bien souvent
 veille.
 Je li vois dire mon courage.
Cy parle St. Fiacre a St. Pharon
 284 Sire, Diex vous gart de dommage,
 Et vous doint sa volenté faire.

232-3. One might have expected *A paradis, en la grant gloire / Des cieulx revois*. The initials, probably added later, may be errors.

259. Pharon, the fourteenth Bishop of Meaux, figures in the much discussed *canilena* or *Song of Burgundofaro*. See Bédier, *Légendes épiques*, IV, 289-335; Porter and Baltzell, p. 21, n. 2.

LA VIE MONSEIGNEUR SAINT FIACRE

Recorder vous veul mon afaire
En verité.

ST. PHARON

- 288 Dieu, qui est plain de charité,
Vous doint grace de dire
chose 59b
Qui soit bonne, car je propose:
Soing n'avez de dire foleur,
292 Car vous portez simple couleur
Et agreable.

ST. FIACRE

- Sire, sachiez: ce n'est pas fable.
Je viens d'oustre la mer salee;
296 Touz mez parens et ma contree
Ay lessié pour la Dieu amour,
Sy m'en sui venu sanz demour.
Bien say se demouré y fusse,
300 A servir Dieu lessié eüsse,
Et ce fust pour moy grant folie.
Ou non de la Vierge Marie
Ay renoncé de bon memoire
304 A toute chose transitoire,
Sy vous pry qu'il vous veulle
plaie
Que en aucun lieu solitaire
Soie mis ou face demeure,
308 Car j'ay desir que je labeure
En servant Dieu toute ma vie,
Car, voir, n'ay talent ne envie
Dez biens du monde.

ST. PHARON

- 312 Amis, Dieu, ou tout bien abonde,
En ce bon propos te maintiegne!
Je ne veul pas que a moy tiegne.
Suis moy; je te menray en
l'eure 59c
316 En un lieu ou feras demeure
Qui n'est mie hanté de gens.
**Regarde cy, lieu y a gent.
La terre t'est toute donnee

- 320 Que fourras en une journee
Pour maison faire.

ST. FIACRE

- Dieu, qui toute chose peut faire,
Chier sire, le vous veulle rendre.
324 Un lieu faire voudray entendre
De bonne guise.

ST. PHARON

- Restourner me fault a l'eglise.
Mon chier amy, pour moy priez
328 Souvent, ne vous en detriez.
Venez a Miaulx pour moy vëoir.
Ja ne vous puist il meschëoir
Pour chose nee.

LE CHAPELAIN

- 332 Alons nous ent, sanz demouree,
Mon chier seigneur, par ceste
voie.
Se jeune homme, que Dieu
pourvoie,
A bon courage, sanz faintise.
336 Nous serons tantost a l'eglise,
Qui est faite d'euvre moult chiere.
**Seez vous en ceste chaëre,
Se il vous hete. 59d

ST. PHARON

- 340 Vostre volenté sera faite,
Car elle n'est pas dissolue.
Si m'asserray sanz atendue
Pour repos prendre.

**ST. FIACRE

- 344 Il me fault fouïr sanz atendre
De ceste besche qu'ay trouvee;
Tel euvre n'ay pas a usee,
Mais il convient que je l'apreigne.
348 Dieu me doint faire tel
ouvragne
Qui li soit agreable et bonne.

LA VIE MONSEIGNEUR SAINT FIACRE

Je croy que Dieu, qui tout bien
 donne,
 Fait vertus pour moy, c'est sans
 doute,
 352 Car en lieu ma besche ne boute
 Que la terre ne se remue
 Tout par tout. C'est chose seüe:
 A deux bescheez seulement,
 356 Ay fouï de terre granment
 A poy de paine.

LA VIELLE HOUDÉE

Sire, ce soit en pute estraine
 Qui vous a ycy amené.
 360 Il fault que vostre demené
 Sache l'evesque sanz atendre. 60a
 Toute sa terre voulez prendre.
 On puet vëoir a vostre guise
 364 Qu'estez plain de grant
 convoitise,
 Mais je feray tant vraiment
 Que ne fourrez pas longuement.
 Je le vois querre.

ST. FIACRE

368 Je ne convoite pas la terre.
 Fame, dictiez quanque verrez,
 Car ja nuire ne me pourrez,
 Se Dieu l'ottroie.

HOUDÉE

372 A Miaulx m'en vois par ceste
 voie.
 A l'evesque le fait diray;
 Ja de riens ne l'en mantiray.
***Cy parle a l'evesque et die:*
 Sire, je suis a vous venue,
 376 Car par guise trop dissolue
 Fent cel omme qu'avez lessié.
 Il destruit tout vostre plessié.

Sy fent longues ainssy, sanz
 doute
 380 Vostre terre vous toudra toute.
 Venez y et sy le veez;
 Chier sire, se ne m'en creez,
 Trop sui dolente.

ST. PHARON

384 Vëoir le vois, il m'atalente, 60b
 Sy verray comment se deporté.
 Jhesucrist, qui lez siens conforte,
 Me veulle garder de meffaie.
 388 N'aresterey pour nul contraire
 Tant que [je] voie la magniere.
***Cy parle a St. Fiacre*
 Par Dieu, qui nous donne
 lumiere,
 Fiacre, vous fectes merveilles.
 392 Je ne vy oncques lez pareilles.
 Vous estes de digne matere,
 Car vous fectes, c'est chose clere,
 Ce que homme ne pourroit faire.
 396 Tout vostre plaisir me doit plaire
 Entierement.

ST. FIACRE

Le fouir lairay vraiment.
 Certes, pas a mal n'y penssoie,
 400 Car pas volentiers ne feroie
 A vous ne a autre grevance.
 Je prendray cy ma demourance,
 Chier sire, quant il vous agree,
 404 Car j'ay desir et grant penssee
 De Dieu prier.

ST. PHARON

Je m'en revois sanz destrier.
 Sains homs estes, j'en sui sceür.
 408 Priez pour moy, n'aiez peür.
 Se il vous vient nessecité,

357 r. In other accounts of the life of St. Fiacre, the old woman is named Becnaude.
 See Porter and Baltzell, p. 24, n. 17.

Et je le say en verité— 60c
A vous venray.

ST. FIACRE

- 412 Sus ceste pierre me tenray;
Dessus feray ma reposee.
Vray, bien mole [je] l'ay
trouuee—
Je cuidoe qu'elle fust dure.
416 Dieu qui nasqui de vierge pure
Vois prier, quar il est raison.
Ycy feray je ma maison,
Jamais ne m'en departiray.
420 Cy endroit mes heures diray
De bon courage.

**LA PUCELLE

- Je m'en revois en l'eritage
Ou le pere Fiacre hante,
424 Qui moult enviz s'esbat et chante.
Ne s'est sa maniere muee.
Chamberiere, sanz demouree,
Alons en sanz faire demour,
428 Car savoir veul sanz nul sejour
Comment Fiacre se deportte.
En ly vëoir me reconforte—
Je l'aing sanz faille.

LA CHAMBERIERE

- 432 Alons doncques, vaille que vaille,
N'est pas raison que vous
desdie. 60d
De gré vous feray compaignie:
G'y sui tenue.

LA PUCELLE

- 436 Alons tout droit par ceste rue.
De Fiacre voy la le pere.

****Cy parle au pere St. Fiacre**

- Sire, Dieu et sa doulce mere
Vous veullent otroier grant joie.
440 Volentiers Fiacre verroye,
Pour lui vëoir sui sa venue,
Afin que son courage mue
Quant me verra.

LE PERE ST. FIACRE

- 444 Je ne sçay ou en le querra;
Tout a lessié son tenement;
Alez s'en est secretement.
Je ne sçay qu'il est devenuz.
448 Tous sez amis groz et menuz
A deguerpis par sa foleur.
J'en ay en mon cuer grant
doulueur
Et fort despit.

LE MESSAGIER

- 452 Sire, sachiez que l'en me dist
L'autrier quant fu en Miaulx em
Brie,
Qu'un jeune homme de sainte
vie, 61a
Qui estoit Fiacre nommé,
456 A deux lieues de la cité
Demouroit en un hermitage.
A l'evesque, qu'en tient a sage,
Conta qu'ost sa terre lessie
460 Pour ce que il ne vouloit mie
Espouser une fille belle.
Qui en vouldra oïr nouvelle,
La le voit querre.

LA PUCELLE

- 464 Tant yray par mer et par terre,
Sy plaist a Dieu, que g'i seray.
Par foy jamais ne fineray
Tant que je voie l'ermitage.

412. The stone is still displayed in the church at the hamlet of St.-Fiacre near Meaux, with the tomb of the Saint.

425. MS: *Ne s'ay*, which may be a scribal error, or the line means "Moi, je n'ai pas changé. . . ."

- 468 Au port m'en vois sans arrestage.
***Cy parle au batelier*
 Amis, passe nous sans attendre,
 Que de mal nous veuille deffendre
 Le Roy dez Roys, qui tout puet
 faire,
 472 Et tu en avras bon salaire,
 Saches sanz doubte.

LE BATELIER
 Vostre volenté feray toute.
 Entrez en la nef sanz demeure,
 476 Sy passerons en la bonne heure,
 Tandis comme bon vent
 avons, 61b
 Car pas de certain ne savon
 Se nous l'arons tel longuement.

480 ***Venus a port de sauvement,*
 Dieu mercy, sommes.

LA PUCELLE
 Il est droit que nous vous
 paiomes.
 Tenez, amiz, pour nous priez,
 484 Et sy vous pri que nous diez
 Par ou yrons a Miaux em Brie.
 N'ay talent que gaires destrie
 Tant que g'y soie.

LE BATELIER
 488 Alez toute ceste grant voie
 Et vous ne pourrez forvoier.
 Que Dieu vous veuille convoier
 Sanz destourbanche.

LA PUCELLE
 492 Adieu, frere. Cotoier France
 Nous convendra, m'amie chiere.
Cy parle a sa chamberiere
 Volentiers verroie la chiere
 De Fiacre que nous querons.

496 Se Dieu plaist, nous le
 trouverons;
 G'y mettray paine.

***ST. FIACRE*
 Je voy venir par celle plaine
 La pucelle qui a desir 61c
 500 Que avec ly voise gesir;
 Mais n'ay talent de moy soullier.
 Icy me vois agenoullier
 Pour prier Dieu devotement.

504 Vray Dieu, sy vray que
 fermement
 Croy que nasquites de la belle
 Qui enfanta, vierge pucelle,
 Vostre saint corps sanz souffrir
 paine;
 508 Et qu'onques franche ne villaine
 Ne pot dire, par verité,
 Qu'enfantast en virginité
 Fors elle; ne donnez puissance

512 A celle qui a esperance
 De moy trouver, qu'en nulle
 guise
 Me reconnoisse ne ravise,
 Car se de luy connus estoie,
 516 De li trestant semons seroie.
 Espoir qu'encliner me feroit,
 A fait de quoy pis me seroit
 Et grant damage.

LA PUCELLE
 520 Je croy que c'est la l'ermitage
 A deux lieues de Miaulx em Brie.

 Est ainsinques le devoisoit
 524 Le messenger quant il disoit
 Oultre la mer dont sui venue. 61d
 Aler m'y fault sanz atendue,
 Suer debonnaire.

522. A line rhyming with *Brie* seems to have been omitted.

524. The scribe deleted *passoit*, perhaps misreading a *parloit* in his copy, and substituted *disoit*.

LA VIE MONSEIGNEUR SAINT FIACRE

LA CHAMBERIERE

- 528 Ne sommes pas loing du repaire.
Alons y quant vous atalente;
Metons a li trouver entente.
Quant avez fain de li trouver,
532 Nous nous en devons esprouver
Sanz terme prendre.

LA PUCELLE

- Aler m'y convient sanz atendre;
J'enterray ens.
Cy entre

****Dieu Nostre Pere**

- 536 Soit sêans et sa doulce mere.
Ycy endroit venue estoie
Pour la cause que je cuidois
Trouver ce que ne trouve mie.
540 Je me sui en vain travailleie
Se vous ne m'enseigniez un home
Que le commun Fiacre nomme.
A deux lieues de Miaulx
demeure,
544 En hermitage la äeure
Le Roy des Roys.

ST. FIACRE

- Dame, bon fait fouïr des rois. 62a
Mais, se Dieu me gart de
dommaige,
548 N'a en ce païs hermitage
Fors que cestui. Fole serez
Se nul autre plus enquerez,
Qu'il n'y est goute.

LA PUCELLE

- 552 J'ay perdue ma paine toute,
Car, voir, Fiacre n'estez mie.
Il nous en fault aler, amie.
Fiacre n'a pas tel visage
556 Comme l'omme de l'ermitage,
Je sui sceüre.

****ST. FIACRE**

- Hé, glorieuse Vierge pure,
Louer vous doy et mercier:
560 Pas ne me voulez oublier.
Or sçay je bien certainement
Que demourer sceürement
Puis bien ycy toute ma vie.
564 Bien sçay la pucelle polie
Plus ne vendra pour moy trouver.
D'or en avant me doy prouver
De faire le salut de m'ame,
568 Car je pense que homs ne fame
N'y mettra plus enpeschement.
Plus ne revandra vraiment 62b
La damoiselle.

****DIEU (en parlant a sa mere)**

- 572 Mere, forment vie cruelle
Maine Fiacre pour m'amour.
Il ne fera pas grant demour
La jus en la vie mortelle:
576 Il ara la celestielle,
Quar il a assez deservie.
Onques ne vost user sa vie
La jus fors en affliction.
580 Bonne remuneracion
En doit avoir.

LA MERE DIEU

- Il a esté plain de savoir
Et est encore sanz faulz vice.
584 A esté en vostre service
Et ou mien par bonne penssee.
M'a devotement saluee
Plusieurs fois [et] de bon
courage.
588 Pour tant vous pri que du servage
A l'ennemy soit deffenduz,
Car du tout c'est a vous renduz,
Sanz nul moien.

DIEU

- 592 Ja ne charra ou faulx loien 62c
 Du felon Sathan ennemy,
 Qui n'a bon sergent ne demy.
 Guieres ne demourra en vie.
 596 Pharon l'aime, je n'en doubt mie,
 Sanz tricherie.

****ST. FIACRE**

- Soupris me sent de maladie.
 Il fault que je soie couchiez.
 600 Je vous pry, vray Dieu, que
 touchiez
 Ne soit mon corps de famme nee,
 Ne que nulle ne soit entree
 Ou lieu ou je reposeray.
 604 Ycy endroit me coucheray;
 Las! Corps, moult poises!

****DIEU**

- Michiel, il convient que tu voisez,
 Toy et Gabriël, a Pharon,
 608 Et ly dy que briefment aron
 De Fiacre bien briement l'ame.
 De li savoir ne veul diffame.
 Qu'il li port le saint sacrement,
 612 Et soit a son trespasement,
 Et qu'il li face son service
 Bien et a point, sanz nes un vice.
 Mieux en vaura.

ST. MICHIEL

62d

- 616 Alons, compains, pas ne fera
 A nous que nous ne voison dire.
****Cy parlent a Pharon Michiel
 et Gabriel**

Pharon, saches que Nostre Sire
 Veult que de toy soit visité

- 620 Fiacre, car, en verité,
 Pas longuement [il] ne vivra.

De par toy porté li sera
 Le saint sacrement, c'est raison.
 624 Et ne te part de la maison
 Devant qu'il sera enterré.
 Il a le cuer de mal serré.
 Va le vëoir.

ST. PHARON

- 628 Il me devroit bien meschëoir
 Se le plaisir Dieu refusoie.
 Tantost yray, se je targoie
 Je feroie haulte folie—
 632 J'ay la voiz des anges oïe.
Cy parle a son chapelain
 Chapelain, avec moy venez,
 Et nostre clerc y amenez
 Par compaignie.

LE CHAPELAIN

63a

- 636 Haston nous! Se il perdoit vie
 Ains que nous y fussions venuz,
 Pour faulz en serions tenuz.
Cy parle au clerc
 Clerc, vien avec nous sanz
 atendre.
 640 L'iaue benoïste te fault prendre
 Sanz respit faire.

LE CLERC

- Et je le feray sanz contraire.
 Certes moult volentiers feray
 644 Tout ce a quoy tenu seray.
 Avançons nous d'aler au lieu,
 Puis que c'est le vouloir de Dieu,
 Qui nous pourvoie.

ST. PHARON

- 648 Ne fineray tant que g'i soie;
 Alons par ce chemin ferré.

610. MS: *veult*. The line seems to mean, "Je ne veux pas qu'il soit déshonoré"; or *De li* might be taken as reinforcing *De Fiacre* in 609, in which case *veult* might remain to make the line mean, "Il ne veut pas être déshonoré."

617. r. MS: *parle*.

J'aroie trop le cuer serré
Se mon devoir ne li fesoie.

652 **Je le voy, Jhesus le pourvoie.
Il le me fault araisonner.

Cy parle a St. Fiacre et die:
Frere, Dieu, qui puet pardonner
Touz meffaiz par sa
courtoisie, 63b

656 Veult que soiez de sa partie.
Venu sui pour vous visiter;
Devostement sanz respiter,
Feray l'afaire.

ST. FIACRE

660 Mon trez chier seigneur
debonnaire,
Chargié sui de grant malladie.
Estre ne puis longues en vie—
Trespasser me fault trempement.

664 Bailliez moy le saint sacrement,
S'en fineray plus asseür
Contre l'anemy qui peür
M'a fait souvent.

ST. PHARON

668 Vous l'arez, je vous en couvent,
Volentiers et a bonne chiere.
Vous creez en bonne maniere
Que c'est cil, ne n'en doubtez mie,

672 Le filz de la Vierge Marie,
Qui pour faire repdempcion
Aulx humains suffry passïon,
Puis au tiers jour resuscita,

676 Et quant il vout, es cielx monta,
Et siet a la destre son pere,
Et revenra, c'est chose clere, 63c
Quant temps sera, par bon avis,

680 Pour juger trestous mors et vis
Au jugement.

ST. FIACRE

Ainssy le croy je fermement,
Sanz nulle faille.

ST. PHARON

684 Mon chier amy, je le vous baille:
Il est bien temps que le pregniez.
Usez le bien, ne vous feigniez,
Mon tres chier frere.

ST. FIACRE

688 J'ay de joie faire matere,
Car j'ay les anges parceüz,
Dont mon esprit iert receüz.
Finer veul le chief encliné.

692 *In manus tua, Domine,*
Commendo spiritum meum.

**ST. MICHIEL

Gabriel, quant s'ame veon,
Sy la porton la sus en gloire.

696 Tous jours a eü en memoire
De Jhesuscris la passion.
Ne faisons plus dilacion 63d
De porter l'en a bonne chiere
700 Devant Dieu en vraie lumiere,
Qui point ne fine.

ST. PHARON

Ensevelir sanz lonc termine
Nous fault Fiacre, c'est raison.

704 N'y avons pas mis grant saison.
S'ame reçoit hui moult bon offre.
Mettre le convient en ce coffre,
Puis de ce drap le couverson.
708 Apres, cy entour nous serron,
Ne vous desplaise.

673. MS: *repdemcon*.

709 r. See Appendix: Historical Notes.

****CY EST INTERPOSÉ UNE
FARSSE**

LE BRIGANT

- Biau pseudom, je ne sui pas aise:
J'ay perdue ma compaignie.
712 Ensaigne moy, ne [me] ment
mie,
Le droit chemin a St.-Omer,
Par Dieu que chascun doit amer.
De forvoier sui en doubtaunce,
716 Car oncques mais ne fu en France
N'en Picardie.

LE VILAIN

64a

- Je mengeray de la boulie
Ja quant je vendray a maison.
720 Mais j'ay perdue ma saison
De tous poins ceste matinee,
Car le prestre sy a chantee
Hui au matin trop longue messe.
724 Ne prise le cry d'une asnesse
Tout quanqu'il pourroit
sermonner.
Il ne pense qu'a organer
Pour traire nostre argent de
bourse.
728 Aussy tost aroit un pet d'oursse
Qu'ait riens du mien par son abet,
Tant sache chanter au fausset
N'a haulte alaine.

LE BRIGANT

- 732 Bons homs, dy moy, ne te soit
paine,
Par ou sont lez brigans passez?
Je sui d'estrier tous lassez.
Ensaigne moy, que Dieu te voie,
736 De St.-Omer la droite voie.

(Se vilain respondre ne daigne:
En mon cuer en ay grant
engaigne.
Sourt est, je croy.)

LE VILAIN

- 740 Queurs tu apres un palloffroy?
Tu as robe bien escourtee—
N'aiez doubte qu'elle soit
crotee. 64b
Tu sembles moult bien plain
d'oultrage—
744 Je ne sçay se tu as courage
De moy ferir en nulle guise.
Mais en verité te devise
Que, se de toy feru estoie,
748 De mon houel t[e] abatroie
Le hasterel.

LE BRIGANT

- (Se felon vilain boterel
Me tient bien, ne me veult mot
dire.
752 Voir, [il] me fait au cuer grant
yre;
Encore l'araisonneray.)
Bons homs, dy, par ou passeray
Pour mez compaignons
retrouver?
756 Je le te vouldroie rouver
Par courtoisie.

LE VILAIN

- Ma fame maine grant mestrie
Suz moy, s'en sera tourmentee;
760 Quant je veul pois, n'ay que
poiree.
Trop me desprise malement,
Sy en ara grief paiement
En brief termine.

713. See *ibid.*

737. MS: *ne daigne respondre*, changed to preserve rhyme.

751. *M'entent*, instead of *Me tient*, would improve the sense.

LA VIE MONSEIGNEUR SAINT FIACRE

LE BRIGANT

- 764 Faulx vilain, la male courrime
Te puist tenir et le lampas.
Pour quoy ne m'ensaignes tu
pas 64c
Mon chemin? (Chose que je die,
768 Par foy, ne tient qu'a moquerie.)
Je te ferray ains que m'en aille.
En fourme de vilain, sanz faille,
Es bien taillié.

LE VILAIN

- 772 Se mon pain t'avoie baillié,
Moult mal asseuré en seroie,
Car ataindre ne te pourroie,
J'en sui sceür.

LE BRIGANT

- 776 Par foy, se n'eüsse peür
Que de justice repris fusse,
Je te tranchasse la capusse
De ma coustille de randon.
780 Mais j'enporteray a bandon
Se chapon cras, sanz demouree.
Mengié sera a la vespree
Quant l'ay trouvé.

LE SERGENT

- 784 Tu sembles bien larron prouvé.
Pas le chapon n'enporteras;
Ja la gorge n'en passeras.
Fay, met le jus, ribault pourry;
788 A ceulz sera qui l'ont nourry.
Entre vous brigans, n'en dout
mie, 64d
Ne vivez que de roberie.
Lessez le chapon sans attendre,

- 792 C'on te puist par la gorge pendre,
Garsson puant.

LE BRIGANT

- En me devoit aler huant
Se le chapon pour toy lessioie.
796 Je le mettray en my la voie
Tant que me soie combatu.
Se ton orgueil n'est abatu
Par moy, chetif sergenterel,
800 Je ne me prise un vielz merel
Se n'as du pire.

LE SERGENT

- Tien, jamais sanz conseil de mire
De ce coup n'avras garison.
804 Ta coustille petit prison.
Le chapon n'enporteras mie.
Petit priseroie ma vie
Se cy endroit tort me feroiez;
808 En ton país bien le feroiez,
Quant ycy endroit le veulz faire.
Pour tant en aras tel contraire
Que tu mourras.

LE BRIGANT

- 812 Ja deffendre ne te pourras 65a
Contre moy. (Se saigne un petit!)
Tant ay je plus grant apetit
De moy venger, bien dire l'ose!
816 Se m'as priste aucune chose,
Moult bien m'en saray aquiter.
Il te couvient a moy luitier;
Puis que je te tiens, tu charras.
820 Plus d'espee ne me ferras.
Petit te prise.

766. MS: *ensaigne*.

768. MS: *tieng*.

807-8. The scribe may have erroneously copied *feroiez* twice. The lines seem to mean, "J'estimerai peu ma vie si tu me faisais du mal ici; en ton pays tu le ferais bien, puisque tu veux le faire ici."

814. *Despit* was deleted by the scribe and *apetit* substituted.

LA VIE MONSEIGNEUR SAINT FIACRE

LE SERGENT

Je sçay bien de luitier la guise;
Quant je te tiens, petit te doute.
824 Il fault que le chapon te couste
Vilainement.

LE BRIGANT

Garde toy bien! Prochainement
Te verras verssé contre terre.
828 Tu ne sces mie moult de guerre—
Tien sela et sy te deportel
Mais je te dy bien et enorte
Que de droit doiz paier ton lit.
832 Je m'en yray sy t'enbellit,
Et se il ne t'enbellit mie;
S'enporteray de ma partie
Le chapon cras.

LE SERGENT

65b

836 Haro! Il m'a rompu le bras!
De luitier a lui fiz folie.
Le chapon a par sa mestrie.
S'en pais li eüsse lessié,
840 De miex m'en fust, car abessié
Mon nom grandement en sera.
Bien sçay qu'en m'en desprisera.
Pour fol le cuidoit tenir—
844 Meschief m'en devoit bien venir.
Il est huy, tant me sui prisié,
Qu'en ay eü le bras brisié.
Veez comme scet bien fouïr;
848 Je ne le pourroie suïr—
Voit au diable!

***LA FAMME AU VILAIN

Doulce commere, n'est pas
fable—
Vostre mary est mahengnié.
852 Il cuidoit avoir gäängnié
Contre un brigant par sa foleur

Un cras chapon, mez grant
doleur

L'en est soursse, pas n'en
doubton,
856 Sy n'i a conquis un bouton,
Mais grant contraire.

LA FAME AU SERGENT

Dieu veulle qu'il puist tel fait
faire
Que en le pende par la gorge! 65c
860 Le glorieux martir, St. George,
Et la doulce Vierge Marie
Veullent qu'il face tel folie
Que mourir puist vilainement,
864 Bien tost, et bien appertement,
Qu'il me maine trop dure vie
Pour une garsse qui n'est mie
Sy belle comme moy d'assez.
868 Il a plus de trois ans passez
Qu'i la gouverne.

LA FAME AU VILAIN

Ma suer, je sçay une taverne
Ou il a un moult sy friant
872 Qu'a touz corps fait le cuer riant
Qui en avale.

LA FAME AU SERGENT

Voir, j'ay de duel la couleur palle,
Car essoir fu trop bien batue;
876 Pour tant loue Dieu et salue
Quant mon mary a grief sondee.
Je ne seray mes huy frapee
De li, puis qu'a le bras brisié.
880 Du moult que tant avez prisié,
Veul aler boire.

LA FAME AU VILAIN

65d

Commere, c'est vers St. Magloire.

862. MS: *facent*.

879. MS: *p. qu'as*, with -s deleted by the scribe.

882. See Appendix: Historical Notes.

Alons tost, car c'est le filz Dieu.
 884 Fain ay que soie sus le lieu
 Ne dout point que batue soie.
 Pour mon mary riens ne feroie,
 Ne me fiert goute.

****LA FAME AU SERGENT**

888 Entrons ens; trop le mien
 redoubte:
 Trop me bat, ne s'en peut tenir.
 Male honte li puist venir,
 Et au brigant soit ajourné
 892 Bon jour qui sy l'a atourné,
 Car j'en ay a mon cuer grant
 joie!

Cy parle a la taverniere

Taverniere, se Diex vous voie,
 En un lieu privé nous metez,
 896 Puis a boire nous apportez
 A bonne chiere.

LA TAVERNIERE

En ceste chambre cy derriere
 Vous seez, lieu y a privé.
 900 Ja a vous n'ara estrivé.
 En l'eure servies serez
 De ce que vous demenderez
 Sanz demouree. 66a

LA FAME AU VILAIN

904 Faites que nous soit aportee
 Une pinte de moult vermeil.
 Je ne beu ouan son pareil
 En ceste ville.

LA TAVERNIERE

908 Volentiers l'arez, c'est sanz guille.
 Je vois querre la pinte plaine.
*Cy voise querre du vin et puis
 die:*

Tenez, buvez a bonne estraine
 Paisiblement.

LA FAME AU SERGENT

912 Vous buvrez tout premierement,
 Commere, vous estes l'ainee.
 Aussy m[e] avez aportee
 La nouvelle premierement
 916 De mon mary qui malement
 Est atourné. J'en ay grant feste:
 Je vouldroie qu'eüst la teste
 Parmy brisiee.

LA FAME AU VILAIN

920 Buvez bien, commere prisiee; 66b
 Que Dieu confonde noz maris!
 Emplons de ce moult noz baris,
 Car il est fin.

LA FAME AU SERGENT

924 J'en empliray sy mon coffin
 Que seray yvre, bien le pense.
 Se mon mary me fait offenses,
 Ou veult estriver de riens nee,
 928 Puis que il a brache brisiee,
 Contre terre le bouteray.
 Jamais ne le deporteray,
 Se me gart Diex.

LA FAME AU VILAIN

932 Mon mary fuet en noz tourtiex:
 Oncques ne fut de moy amé.
 Il vendra ja tout affamé,
 Mais ne m'en chault.

LA FAME AU SERGENT

936 Buvon ce moult friant et chault;
 Mal ait qui bien ne [le] buivra.
 Je croy que grant bien nous fera.
 Quant je l'avale, j'en ay feste.

883. I.e., "C'est la fête du fils de Dieu."

887. *Fiert* may be a pun with the meaning both of *battre* and *convenir*.

932. This line seems to mean: "Mon mari fut cruel envers nous."

933. MS: *amee*, with final *-e* deleted.

LA VIE MONSEIGNEUR SAINT FIACRE

940 Il m'est ja monté en la teste,
A paine me puis soustenir.
Et sy voy mon mary venir, 66c
Tout droit dedens ceste taverne.

944 Assez fierement se gouverne:
Ne semble pas qu'ait bras quassé.
Il ne semble pas trop lassé—
Je sui perdue!

LA FAME AU VILAIN

948 Aussy voy je sanz atendue
Le mien droit sy a nous venir.
Chaude fievre le puist tenir!
Il m'a moult bien aparceüe.

952 Je croy que je seray batue.
Il vient des chans.

LE VILAIN

Par foy, je suis bien meschëans—
Aulx chans me tue chascun jour,

956 Et ma fame prent son sejour
Es tavernes, c'est chose voire.
Je la voy la en present boire
Le fort moult, mez s'el n'est
latree,

960 Riens ne vail. Hé, gloute prouvec,
Il te convient mon poing sentir.

Cy bate sa fame

Je [ne] pourroie consentir 66d
Ta lecherie.

LA FAME AU VILAIN

964 Lasse! Je suis toute estourdie
Et afolee.

LE SERGENT

Fame, qui t'a cy amenee?
Voir, de toy sui petit prisié,
968 Combien qu'aie le bras brisié.

*En frapant et en li ostant sa
coiffe*

S'aras tu de moy se merel:
N'i ara coife ne bourel
Que ne despiesse.

LA FAME AU SERGENT

972 Sa, commere, qu'i vous meschesse
Quant vous m'avez cy amenee!
Je n'avoie mie penssee
Que mon mary me peüst battre.

976 Il me convient a vous conbatre;
Autel qu'i m'a fait, vous feray,
Car a mez mains vous pigneray
Vos nerfz cheveux.

LA FAME AU VILAIN

980 Foy que je doy tous mez neveux,
La bonté vous sera rendue! 67a
Par terre serez abatue,
Se le puis faire.

LA FAME AU SERGENT

984 Doulce commere debonnaire,
Apaions nous, et sens sera.
Mal ait qui plus estrivera.
Et chantons com desconfortees:

988 Mauvaises coiffes dessirees
Avons par lez mous.

CY FINE LA FARSSE

**DIEU

Le corps Fiacre, qui fut doulz,
Fault honnourer de bonne guise.
992 Vous deux archanges que je prise,
Alez a Pharon reciter
Que il lieve sanz respiter
Le corps St. Fiacre briement.
996 Pour ce qu'a usee griement
Sa char la jus aval en terre,

951. MS has a bar across *p* in *aparceüe* and, in addition, *par* is written in the word.
962 and 963 are written as one line in the manuscript.

Veul que l'en voit son corps
requerre,
Et qu'on l'onneur.

Car bien usa son temps en
terre: 67c
Bien le savon.

GABRIEL

1000 Volentiers yrons sanz demeure
A l'evesque vostre gré dire. 67b
Bien sçay qu'il n'en ara pas yre.
Alons y droit sanz plus attendre.

***Cy parlent a Pharon*

1004 Pharon, pour voir te fois entendre
Que Jhesucrist veult vraiment
Que St. Fiacre soit briement
Hors du lieu ou il gist levez.

1008 Corps qui sera de mal grevez,
Par le plaisir Dieu, garira.
Personne qui de cuer yra
De bon cuer le bon Saint
requerre,

1012 Ystra de meschief et de guerre
Au Dieu vouloir.

ST. PHARON

Je le feray sanz moy douloir
Volentiers, car il est droiture.

1016 ***Seigneurs, a la bonne aventure*
St. Fiacre translateron,
Du lieu ou il est l'osteron.

En ceste chace sera mis,

1020 Car, voir, il est de Dieu amis.
Or tost, aidiez moy sanz default.

***Sus cel autel mestre le fault.*

Avançons [nous], que Dieu vous
voie.

1024 Des malades par mainte voie
Le vendront cy endroit requerre,

LE CHAPELAIN

1028 Monseigneur, moult bien mis
l'avon;
Bon fait bien ouvrer en sa vie:
Lassus est s'ame hebergie,
Et le corps sera honnouré.
1032 Voir, touz ceulz sont bienëüré
Qui a Dieu servir veullent tendre.
Noble loier leur en scet rendre,
Et agreable.

LE CLERC

1036 C'est bien parole veritable:
Quiconques fait bien, il le treuve.
Dieu veulle que fasson tel euvre
Qui au doulz Jhesucrist puist
plaïre.

1040 Devers le corps saint verrons
traïre

Des malades grant quantité.
Un mesel qui a cliqueté
Voy venir par celle sentelle.

1044 Saint Fiacre de cuer apelle.
Il vient grant erre.

LE MESEL

Saint Fiacre, pour vous requerre
Sui venus en ceste partie.

1048 Chargié sui de meselerie;
Moult a lonc temps qu'i moult
me grieve.

Dieu, par qui le cler soleil
lieve, 67d
Et vous me veulliez alegier.

1004. *Fois for fais.*

1008. MS: *seront.*

1025. MS: *vendrons.*

1026. The scribe seems to have attempted to write *temps* over an error he had made; then when that was not clear, he wrote *temps* above the line.

1052 Je soloie estre moult legier
En ma jouvence.

ST. PHARON

Metez au Saint prier entente,
Et je croy qu'il vous aidera.

1056 Ja vostre mal tel ne sera
Que n'en aiez alegement.
Offrez au Saint seürement,
D'entente fine.

LE MESEL

1060 Sy voir que je le tieng a digne,
De cire ma longueur li baille
A celle fin que il me vaille.
Sy voir que c'est de bon courage,

1064 Avis m'est que de mon visage
Chiet la raffle, Dieu soit loez.

Bonnes gens, veez et ouez
Le miracle que Dieu a fait;

1068 Pour St. Fiacre tout a fait.
De bonne heure sui sa venuz,
Que tout sain y sui devenuz.

*Cy preigne congié et s'en voise
un pou avant et puis die:*

Adieu, je m'en vois a grant chiere.

1072 Aulx gens conteray la maniere
Partout la ou je passeray. 68a
Bonnes gens, voir vous conteray:
St. Fiacre m'a envoïe

1076 Garison de ma maladie
Vilaine qui tant m'a tenue.
Se nulle grieté vous argue,
Alez y, et garis serez,

1080 Se de bon cuer le requerez,
Sachiez sanz doubte.

**L'AVEUGLE

Lonc temps a que [je] ne vy
goute
Qui m'y menast la droite voie.

1084 Certes moult volentiers yroie
Pour clarté prendre.

LE POTENCIER

Voir, je t'y merray sanz attendre.
Met dessus m'espaule ta main.

1088 N'aresteray ne soir ne main
Jusqu'a tant qu'en son monstier
soie.

Savoir mon se j'en gariroie
Du mal qu'endure.

L'AVEUGLE

1092 Ce soit a la bonne aventure!
Alons, doulz frere debonnaire,
Dieu nous doint tel voiage faire
Qui nous pourfite. 68b

**LE POTENCIER

1096 Biau lieu a cy, moult me delite;
Bien sommes venuz sanz
demeure.
Agenoillier nous fault en l'eure.
Devant le Saint sommes venuz,

1100 A li prier sommes tenuz.

E, St. Fiacre, qui jadis
Feïstes tant qu'en paradis
Est l'ame de vous hostelee,

1104 Priez Dieu que santé donnee
Me soit briement.

L'AVEUGLE

Sire, sy voir comme griement
Ay lonc temps usee ma vie

1108 Au filz de la Vierge Marie,
Priez tant pour moy que je voie.
Bien ay employee ma voie,
Car je voy bien et clerement.

1112 Loez soit Dieu, qui point ne
ment,
De cest ouvrage.

1077. For agreement of past participles with subject in compound tenses having *avoir* as auxiliary, see Sneyders de Vogel, p. 205.

LA VIE MONSEIGNEUR SAINT FIACRE

- LE POTENCIER
 Aussy doy je de bon courage
 Dieu et St. Fiacre prisier.
 1116 Plus ne me faudra debrasier
 Sus potences; n'en ay que faire.
 Dieu doy louer de cest affaire
 Bien fermement.
- **LA BOURGEOISE DE LANGNY 68c
 1120 A Langny ay moult longuement
 Hanté et prise demouree,
 Mais oncques créature nee
 N'y vint de quoy point miex
 vasisse.
 1124 Ne truis qui ma jambe garrisce
 Du mal qui est [et] let et acre.
 Aler me fault a St. Fiacre;
 Ne fineray tant que g'i soie.
 1128 **Doulz Saint, je vous pry que
 ma voie
 Aie cy endroit emploïe
 Tant que ma jambe soit garie.
 Dieu a fait vertu bien pleniére:
 1132 Ma jambe sanz toute legiere.
 A Dieu et au bon Saint doy
 rendre
 Grans graces de cuer sanz
 mesprendre,
 Quant la voy saine.
- **LA DAME CHEVALERESSE
 1136 Chamberiere, ne te soit paine:
 A St. Fiacre droite voie
 Veul aler. Volentiers sarioie,
- Par la foy que doy Nostre Dame,
 1140 Qu'il avendroit a une famme
 Qui enterroit en sa chapelle.
 S'y bousteray ma damoiselle,
 N'y fauldray mie.
- LA CHAMBERIERE 68d
 1144 Je vous porteray compaignie
 Moult volentiers, se Diex me
 voie.
 St. Fiacre de cuer verroie.
 Il fait plenté de vertus belles,
 1148 Car fieuses grans et meselles
 Garit, contrais fait droit aler,
 Et aussy les mûez parler,
 Et lez aveugles enlumine.
 1152 Plain est de la grace divine,
 Se Dieu me voie.
- LA CHEVALERESSE
 Alons y droit par ceste voie;
 Voir, assez briement y seron.
 1156 Je te diray que nous feron:
 Va t'en a l'uis de la chapelle,
 S'y atache ceste chandelle
 Sanz destrier.
- LA CHAMBERIERE
 1160 Il ne m'en convient pas prier.
 Moult devostement le feray.
 **Par cy or endroit meteray
 La chandelle qui est bien belle.
 1164 N'enterray pas en la chapelle,
 Qu'i ne me couste.

1119. r. Lagny, between Paris and Meaux, had a monastery founded by St. Fursy, another Irish monk who, like Fiacre, came to the Continent during the seventh century. See Paetow, pp. 162-63; Molinier, I, 146; Chevalier, II, col. 1613, for further references.

1129. MS: *emploïee*, which seems to be an error on the part of a scribe accustomed to writing *Francien*.

1138. It was a tradition that no woman should enter the sanctuary. See lines 600 ff., and Porter and Baltzell, pp. 24 f.

1139. Preposition *a* before *Nostre Dame* deleted for meter.

1148. On the *fic* or *mal St.-Fiacre*, see p. 2 above.

1152. The scribe first wrote *did*, then covered the second *d* with a heavy *v* to make *divine*.

LA VIE MONSEIGNEUR SAINT FIACRE

LA DAME CHEVALERESSE (*en la
boutant*)

Sy feras; il fault que t'i boute.
Moult sui legiere.

LA CHAMBERIERE 69a

1168 Je m'en restourneray arriere.
Sanz raison m['y] avez boutee.
J'ay esté forment effraee
Pour cest afaire.

LA CHEVALERESSE

1172 Haro! lasse! ne sçay que faire!
A bien petit que je n'enraige.
J'ay entrepris trop grant haussage.
Par droit me doy lasse clamer;
1176 Chascun me doit bien diffamer,
Et apeller fole musarde.
Tant ay mal que l'eure ne garde
Que perde vie.

LE CHAPELAIN

1180 Arreztez vous yssi, m'amie.
Ne breez plus, ne ne criez.
A genous le bon Saint priez—
Il vous fera alegement.
1184 Ouvré avez moult folement
Par estoutie.

LA CHEVALERESSE

Doulz St. Fiacre, je vous prie
Qu'alegement me veulliez faire,
1188 Et je vous promet sanz contraire
Qu'offrande vous apporteray,
Et vostre feste garderay
Devostement chascunne
annee, 69b
1192 Tant com pourray avoir duree.
Je me repent de ma foleur.
Alegee de ma douleur
M'a St. Fiacre grandement.

1196 Je le doy louer bonnement
Et mercier.

**LA FAME QUI PRIE SON MARY
Monseigneur, je vous veul prier
Que je voise, maiz qu'i vous
plaise,

1200 A St. Fiacre. Grant mesaise
De son mal en mon corps endure.
Je pense, se d'entente pure
Le requier, que seray garie.
1204 Lonc temps a que je sui saisie;
J'en sui certaine.

LE MARY

Or, vous souffrez en pute
estrainne:
En St. Fiacre ne me fie
1208 Ne qu'en une chienne enragie.
De moy n'est amé ne prisié.
S'il avoit un gobet brisié,
De paradis banis en l'eure
1212 En seroit. Fol est qui l'oneure:
Il n'est requis que de mardaille,
Et a la fin, sachiez sanz faille,
Mie n'irez.

LA FAME 69c

1216 Sy vous plaist, autrement direz.
Monseigneur, fol est qui desprise
Les sains, que le Roy des Roys
prise,
Par son vouloir.

LE MARY

1220 Le cuer me prent fort a doloir!
Il me venra grief et doumache!
Il m'est avis que en m'esrache
Le cuer; ne sçay que devenir—
1224 La male mort me puist tenir
Hastivement.

1201. See note to line 1148.

1212. MS has *fol* twice.

LA VIE MONSEIGNEUR SAINT FIACRE

LA FAME

Sire, parlez plus sagement,
Et ne vous desesperez mie.

1228 Le Saint vous fera courtoisie,
Se le priez.

LE MARY

G'iray sanz estre detriez,
Moy et vous en portant offrende

1232 Au Saint. N'ay mez douleur si
grande
Ne tel contraire.

**LE CHANOINE

Un livre voy en celle aumoire;
Il convient que je le deslie.

1236 Voir[e], c'est d'un meschant la
vie, 69d

Qui estoit un foueur de chans.
De certain, ceulx sont bien
meschans
Qui le present. La, voit son livre!

1240 Las! a paine seray delivre
De la douleur qui me tourmente.
Aler veul de loyal entente
Ou St. Fiacre prieray,

1244 Et son livre sy baisera.
En son monstier vois droite voie.
**Biaux seigneurs, Dieu vous
otroit joie!

Je vous veul dire verité:
1248 J'avoie le Saint despité
De siens trop vilainement,
Sy me escheï malement,
Mais tantost que m'en repenty,
1252 Alegence du mal senty.

Dieu soit loez!

**ST. PHARON

Biaux seigneurs, qui cez mos
ouez,
Chantons, et ne soions pas muz,
1256 De cuer: *Te Deum laudamus.*

Explicit

1239. The second hemistich is presented in the MS as a stage direction. Since there are no four-syllable lines inside speeches elsewhere, since rubrics do not rhyme, and since the hemistich as edited fits rhyme and meter, it has been made a part of the line.

Appendix

Historical Notes

709 r. Originally the *brigant* was a foot soldier wearing light armor known as a *brigandine*, described by Enlart, III, 279-83. On this, see Richard A. Newhall in Jean Birdsall's translation of the chronicle of Jean de Venette, p. 217, n. 35. Froissart often uses the word in this sense. He tells us, for example (IV, 90 ff.), that *brigants* reinforced Spanish naval troops who were defeated by Edward III of England near Winchelsea in 1350, and (IV, 121) that they made up a part of the garrison of St-Omer in 1351, bringing about the defeat of English attackers from Calais. After the Treaty of Brétigny in 1360, remnants of several nationalities which had been in the military service of France and England, left footloose and without means of support, organized themselves into "compagnies" and committed the depredations which eventually gave them a bad reputation. On this, see Froissart, VI, 60 ff., and Molinier, IV, 74 ff. Godefroy's earliest example with the modern meaning of *brigand* (VIII, 375) is from the fifteenth century. However, the continuator of the chronicle of Richard Lescot, writing in 1390 of events of 1359, indicates that the change had already taken place when he refers (p. 138) to *balistarios quingentos cum mille servientibus levis armature armatis qui tunc brigantes vocabantur*. For further information concerning the activities of the "compagnies" in the fourteenth century, see Coville in Lavissee, Vol. IV, pt. 1, pp. 161-66, 181, 250-51; pt. 2, pp. 29, 89. Picardy seems to have been relatively free from these marauders, though Brie and Champagne, among other regions, were at times at their mercy. See Deniffe, II, 477. The *brigant* in the *VSF*, who tries to steal a capon (though that is a thing which soldiers in all ages are likely to do), and who, in lines 789-90, is accused of living from thievery, may indeed be a member of one of the companies of marauders infesting France during the late fourteenth century. His statement that he had never before been in Picardy or in France, if we take the latter to be the entire country rather than merely the Ile-de-France, leads to the presumption that the author intended to present him either as a Burgundian in the service of his Duke, in whose territory St-Omer was located, or else as one of the foreigners (Bretons, Germans, Spaniards, Dutch, etc.) who were with one of the armies stationed on the march of Calais.

713. This reference to St-Omer is of no value for purposes of dating the *VSF*. Only forty miles from Calais, which was in English hands from 1347 until 1558, and in territory frequently disputed by various armies during the Hundred Years' War, the garrison of the town must often have been reinforced by the French and/or Burgundians. See note to line 709 r. above.

The reference seems to indicate that the *brigant* is within reasonable traveling distance of the town. If this assumption is correct, the farce takes place in a village of northern Picardy, which the author may have known personally (see above, p. 10, for Picard characteristics in his language). However, this is not necessarily true. So many sallies against the English and others either originated in or passed through St-Omer during the second half of the fourteenth century, that its name would be familiar to any intelligent Frenchman of the time, such as our author. Moreover, the mention of St-Magloire (see note to line 882), while by no means conclusive, seems to point rather to the region of Paris as the setting of the farce. The present editors have been unable to find any trace of a cult of St. Magloire, who was a Breton saint, or any locality named for him in the region of St-Omer. Since there were brigands in Brie, it is entirely possible that the author intended his farce to take place there, perhaps in a village not far from the capital, like Marizy-St.-Geneviève, from which access to St-Magloire in Paris would be possible. See p. 9 above, and note to 709 r. Perhaps the author knew that a chapel dedicated to St. Piacre was at St-Omer (see Ansart de Taupon, p. 85), and was therefore led to mention the town in his play, where geographical accuracy was not essential.

882. The abbey and church of St. Magloire, founded in the tenth century, were located at the end of the Rue Salle-au-Comte between Rue St. Denis and Rue Quincampoix. They were sold in 1790 by the Revolutionary government. See Dumolin and Outardel, p. xvi; LeRoux de Lincy, pp. 111 and 185. For further bibliography, see Chevalier, Vol. II, col. 2725. Before the opening of the Boulevard Sébastopol in 1857, there was a Rue St. Magloire ending near the church of St.-Leu-St.-Gilles at 92 Rue St. Denis. See Pessard, p. 1312. This reference does not necessarily serve to connect the play with Paris, though the presumption is strong. There may, of course, have been localities named for the Saint elsewhere. "Par Saint Magloire" was a frequent oath. See Roy, *Études*, p. cciv.

Glossary

(Only those items are included which do not survive into Modern French or which do not appear with satisfactory definitions in readily accessible dictionaries of Old French.)

- aing 431, *ind. prés. 1 de aimer*
 ainsinques 523, *ainsi comme*
 alaine (a haulte a—) 731, *à haute voix*
 argue 1078, *ind. prés. 3 de arguer, tourmenter*
 asserray 342, *fut. 1 de asseoir*
 aviser 169, *se raviser*; avisiez 55, *imper., montrez*; nous aviseron 276, *nous nous guiderons*
 baris 922, *barils, estomacs (argot)*
 bouton (ne . . . b—) 856, *pas du tout*
 brache 928, *bras*
 breer 1181, *pousser des cris*
 capusse 778, *capuce, tête (argot)*
 charra 592, *fut. 3 de chëoir, tomber*
 chiere (a grant c—) 1071, *volentiers*
 coffre 924, *panier, estomac (argot)*
 cognoissance 211, *ceux qu'on connaît*
 contenance 52, 115, 277, *apparence*
 courrime 764, *maladie d'entrailles*
 demené 360, *manière d'agir*
 demener 13, 36, 195, *mener*
 deporteray 930, *fut. 1 de deporter, traiter bien*
 desdire 218, 433, *nier*
 despiesse 971, *subj. prés. 1 de despiesser, dépecer*
 dessemaine 74, *pas cette semaine*
 dessirées 988, *déchirées*
 dissolu 61, 341, 376, *mauvais, infâme*
 doumache 1221, *dommage, mal*
 eritage 422, *domaine*
 essoir 875, *hier soir*
 estraine 358, *difficulté*; a bonne e— 910, *librement*; estre en pute e— 358, *être maudit*; souffrir en pute e— 1206, *avoir beau souffrir*
 estrier 734, *s'efforcer*
 fent 377, 379, *ind. prés. 3 de fendre (fener), creuser la terre*
 ferray 769, *fut. 1 de ferir, frapper*
 feroiez 807, 808, *cond. 2 de faire*
 fiert 887, *ind. prés. 3 de ferir, frapper, convenir*
 fieuses 1148, *femmes atteintes du fic, du mal de St. Fiacre (v. la note)*
 fois 1004, *ind. prés. 1 de faire (v. la note)*
 foueur 1237, *laboureur*
 fourras 320, *fut. 2 de fouïr, bêcher*
 fuet 932, *passé déf. 3 de estre*
 garde 1178, *ind. prés. 1 de garder, essayer d'éviter*
 haussage 1174, *arrogance*
 het 201, *ind. prés. 3 de hair*
 hete 339, *ind. prés. 3 de haïtier, plaïre*
 houel 748, *houe*
 lampas 765, *maladie de gueule des chevaux*
 latree 959, *part. passé de latrer, battre avec une latte*
 lit (payer ton l—) 831, *être battu (argot)*
 loien 592, *lien, piège*
 mardaille 1213, *canaille (vulgaire)*
 matere 150, *disposition, caractère*
 merel 800, 969, *mercau, coup (fig.)*
 mestrie 758, *domination*; 838, *force*
 mon 1090, *v. savoir*
 moult 871, 880, 905, *espèce de vin*; mous (pl.) 989
 muaclement 140, *comme un muet*
 neriz 979, *rudes, drus*
 nes 614, *pas même*
 parmy 919, *au milieu*
 ouan 906, *cette année*
 plessié 378, *parc, clairière*
 poirée 760, *plante du genre bette*
 pois 760, *petit pois*
 quarole 194, *espèce de danse*
 quassé 945, *part. passé de quasser, casser*
 queurs 740, *ind. prés. 2 de courir*
 raviser 514, *connaître*
 rois 546, *sillons*
 saigne 813, *imper. fam. de saigner, faire le signe de la croix*
 sanz 1132, *ind. prés. 1 de sentir*
 savoir mon se 1090, *bien entendu que*
 semons 516, *part. passé de semondre, inviter*
 sergent 783r, *etc., agent de police*
 soing (il n'a s—) 115, *il ne veut pas*
 sondée 877, *part. passé de sonder, payer, endurer*
 soursse 855, *part. passé de sourdre, jaillir, résulter*
 tenement 445, *domaine, biens*
 tiegne 314, *subj. prés. 3 de tenir*; a moy tiegne, *que ça soit empêché par moi*
 toudra 380, *fut. 3 de toudre, enlever*
 tourtiex 932, *cruel, bourreau (v. la note)*
 traire 239, 1040, *aller*; 727, *tirer*
 trestant 516, *tout de suite*
 truis 1124, *ind. prés. 1 de trouver*
 usee (avoir a u—) 346, *être habitué à*
 vaille que vaille 432, *quoi qu'il arrive*
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